

Elementary Guide To

Zhineng Qigong

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About qigong

What is qigong?

According to the Health Promoting Qigong Training Materials- Dr Pang was on the editorial (Jianshen Qigong Peixun Jiaocheng) by the National Sports Bureau of China, Qigong is a form of training based on the Chinese civilization's understanding of the holism of human body. The human body is considered as a unit made up of the body system (*xing*), qi(*qi*) and mind (*shen*).

Qigong involves the training (regulation) of the mind, breathing and body. Of the three, training of the mind is the most important.

Qigong practice would improve the overall well being of a person and would be able to redevelop human's hidden capabilities.

What is the difference between qigong and other form of physical exercise?

Generally, in normal physical activities we focus on the outside with the intention of achieving a certain external target. While in qigong we focus inside onto ourselves. (Observing internally.)

For instance, in tennis our focus is mainly on the tennis ball with the intention on scoring. However in qigong exercise the mind would focus on each and every movement from the inside with the intention to execute the action.

What is Zhineng Qigong?

Zhi means intelligence or the capabilities of the brain to handle the outside world. *Neng* refers to both physical and mental capabilities. Zhineng Qigong is a form of training to improve and to develop the physical and mental capabilities of human beings. (Actually this is also the ultimate goal of all forms of qigong.) The name Zhineng Qigong reflects the

whole purpose of the training of qigong. It encompasses warding off diseases, improve longevity, improve the general well being (bodily and mentally health), improve the intelligence and also to redevelop the hidden capabilities (eg: reading through obstacles, ability to sense the diseases of others, remote vision etc) of human beings. The name Zhineng Qigong is therefore associated with lots of positive and successful messages.

overall 整体

/praɪmɪv/ adj. of the earliest period of...

/əkju:mju:leɪʃn/ n
accumulate v. gradually get or gather together
an increasing number

/dɪsɪntɪɡreɪt/ v break into small parts or pieces

/vju:/ n state of seeing or being seen from a particular place

/kən'dʒenɪt/ present from or before birth

/spɜ:m/ male reproductive cell able to fertilize
a female ovum

/'zʊvəm/

ingest /ɪndʒest/ take (food) into body

maintenance /mentənəns/ 维持

Nine Important Points of Zhineng Qigong

1. The Hun Yuan Qi Principle

The practice of Zhineng Qigong is based on the Hunyuan Qi principle, which was developed by combining the ancient Chinese qigong theory and modern science's knowledge. (Literally 'hunyuan' means react to become one.) The principle states that everything in the universe, which includes all forms of materials, energies and messages, were evolved and developed from qi. There are many levels of qi. The simplest and the finest form are the primeval hunyuan qi. (Also known as the universal hunyuan qi) It fills the universe and is inexhaustible. (Do not confuse the 'qi' in qigong as the air that we breathe. Acknowledging qigong as a breathing exercise is inaccurate.)

Accumulation of qi would form substances and the disintegration of substances would form qi again. In fact since everything in the universe evolved and originated from the primeval hunyuan qi all the substances in the universe could be viewed holistically as units of hunyuan qi. The term hunyuan qi here encompasses the form and shape of a substance, the qi (energy) inside and surrounding the substance and the message within.

Human being is the highest form of creature in the world. The hunyuan qi of human being is of the highest level.

The hunyuan qi of a grown up is made up of 2 parts. One is the congenital qi, the qi that formed immediately prior to the fusion of the sperm and ovum. The other part is the postnatal qi. The qi that assimilated from external environment, including the air that we breathe, water and food that we ingest after birth. From the qigong point of view, disintegration (catabolism) and reaction of air, water and food would produce the qi required for growth and maintenance of life. (Of course there are also the pre-

understand why it is not wise to practise different forms at the same time. Every route leads to Beijing, but never take two different routes at the same time. On top of that qigong is easy to learn but requires dedication and perseverance to master. Without a strong faith in a certain form, few could excel.

2. The Systematic Training of Zhineng Qigong

The training of Zhineng Qigong includes the dynamic form (exercises-Donggong), meditative form (static form-Jinggong) and the spontaneous form (Zifagong). All three forms of training would guide a practitioner through the training of external *hunyuan* (emphasises on the reaction of qi outside the body), internal *hunyuan* (emphasises on the reaction of qi inside the body), and middle *hunyuan* (emphasises on the reaction of qi in the middle the body), ie. from the elementary to the highest level.

There are altogether six sets of Zhineng Qigong exercises. They are the Peng Qi Guan Ding Fa (Qi Nourishing Technique/Lift Chi Up Pour Chi Down), Xing Sen Zhuang (Training To Unite Body And Mind) and Wu Yuan Zhuang (Training of the Five Internal Organs, Penta Element or Five One) were introduced. The first set of training, Peng Qi, belongs to the external hunyuan stage. The second and third sets of exercise belong to the internal hunyuan stage and the fourth, fifth and sixth sets of exercise belong to the middle hunyuan stage and were yet to be introduced publicly.

The six sets of training are introduced according to the level of qi related to physiological activity of human beings. The skin, flesh, blood vessels, internal organs, bones etc all consist of membranous coverings which are filled with fine capillaries. The bodily qi of a person normally transgress along the membranous tissue. The exchange of bodily qi and the external qi is mainly carried

out on the skin and on the membranous tissue. The first set of training, Peng Qi Guan Ding Fa, is designated to amplify the process of qi exchange here. The training would release the bodily qi outside to react with the external primeval *hunyuan* qi and subsequently harness the external qi into the body. It would improve both the quality and quantity of the bodily qi. The training would also allow a practitioner to emit qi to cure others. Because of its effectiveness in strengthening the function of the membranous tissue, it would improve the sensitivity of the various senses including the development of extra sensory perception (ESP). Good practitioners would be able to see the normally invisible qi, to see inside body, to perceive the conditions of others and so on. This exercise alone is sufficient to ward off diseases of a person.

The internal *hunyuan* includes Xing Shen Zhuang (Body and Mind) and Wu Yuan Zhuang (Training of the internal organs).

Xing Shen Zhuang is a training to unite the mind and body. It is an exercise to improve the qi of the physical body. The training would facilitate the permeation of the qi into the skin, flesh, ligament, blood vessel and bone. Thereby further improve the health of the practitioner. Xing Shen Zhuang is an exercise to loosen up joints, tendons and ligaments. It is the most strenuous amongst the six sets of training. With qi moving deep into the muscles and bones the sensitivity of these areas would be vastly increased. Good practitioner would be able to feel the condition of the muscles and bones then. Xing Shen Zhuang has partly involved in the movement of qi of the internal organs through the connection of the channels and collaterals with the internal organs. Subsequently Wu Yuan Zhuang would focus on to build up and to harmonise the qi of the internal organs. However with the proper training of Xing Shen Zhuang the health of a person would have exceeded that of

external qi. Focusing on the horizon and inside the body alternatingly helps to open up the mind. This would connect the practitioner with the external qi and enable the practitioner to draw in the inexhaustible external qi. Comparing to the closed forms of qigong the ability to draw from the external qi has vastly improved the source of qi, enabling the practitioners to improve at a faster pace. Human beings is made up of three main components. Namely *xing*(physical form), qi and *shen*(mind). Of the three *shen*(mind) is the most important and act as the control centre. Likewise, the opening up of *shen* is the most important. Mankind is a unit of the society. The most fundamental aspect of opening *shen* is to uplift and maintain good moral. This is because bad morality would bring about rapid changes of emotion and extreme fluctuations of emotion would affect the circulation of qi in the body and that would disrupt a person's health. Indeed maintaining good morality and having a caring heart is our intrinsic need. Zhineng Qigong encourages the practitioners to consciously remain calm and natural all the time. At the same time strive to maintain harmony with Mother Nature and the society.

8. The Administration of Universal Qi to Treat Patient Would Not Harm Oneself

Most of the other types of qigong would require the practitioners to utilised *dantian* qi to treat others. One has to train until *dantian* qi is sufficiently strong before he could emit qi to treat others. Besides, the emission of qi would harmfully deplete the practitioner's qi. However this is not the same in Zhineng Qigong. Peng Qi Guan Ding Fa is a very efficient way to harness the universal *hunyuan* qi. The absorption of qi would improve

ones' health and ward off diseases. Similarly, when the universal qi is administered to a patient it would improve the condition of the patient. Administration of external qi to treat patients through qi field to crowd of tens, hundreds or even thousands had been proven to be very effective. In fact administration of universal qi to patients helps the progress of practitioner and this is an elementary know-how of Zhineng Qigong.

9. Reactions of Zhineng Qigong Are Apparent

Because of the superb effectiveness, practitioners of Zhineng Qigong normally progress very rapidly. In the process, the body would dispose of the toxins (could be in the form of matter or mental) progressively. Practitioners would experience pain and discomfort after a short period of practice. These are known as the reactions. The reactions are as follows.

a. Reaction from the process of warding off diseases.

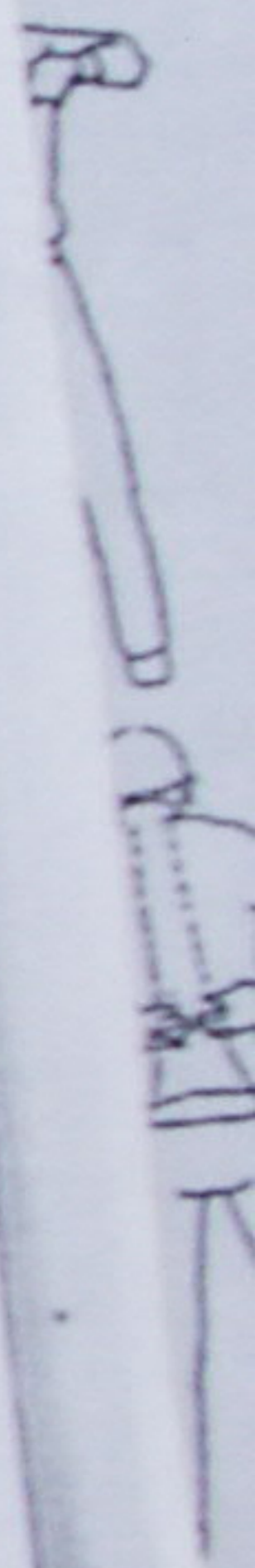
After a period of training the reaction would surface when certain diseases or toxins, which could not be abolished by the body directly, were required to be excreted quickly. The commonly seen reactions are diarrhoea, fever, skin rashes, sweating, runny nose, vomiting, coughing etc. However the practitioner should take this as a positive sign and continue to persevere. Of course, practitioners who are not sure about what they are experiencing should consult a physician.

b. Painful reaction on the problematic parts of body.

This is due to the fact that with the help of the qi the concerned parts of the body have improved and are more sensitive to the disease. Therefore more pain is being felt. Again practitioner should take this as a positive sign and continue with the practice. Sometimes practitioners might

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arms are at shoulder level. Direct them at your yintang. Think of

develop a certain pain on a unsuspected part of body. This could be due to the fact that the old injury that was thought to have recovered has indeed yet to heal completely. Another aspect is that problem is indeed incubating on the part and has yet to be discovered.

c. Reaction from the progress of training.

After a period of training a healthy person would also experience the aforementioned effects. This is because as the health of a person elevates to a higher level certain impurities in the body has to be excreted. A point to note is that reaction from the progress is also found in most other forms of qigong. However the development and the intensity of reaction are vastly different. The Daoist form would experience strong reaction after the formation of *dadan* (Forming large alchemy-very few had attained this level. Practitioner would be able to accumulate qi to form qi shapes inside the body). The intensity is severe and the reaction lasts for 7 to 15 days. Practitioner might experience bleeding from the seven apertures (eyes, ears, nostrils and mouth). Practitioner might be having high fever and remaining comatose for seven days and experiencing severe pain on the joints and ligaments. This is known as the process of complete overhaul of the body.

Zhineng Qigong is an open form of qigong. In the process of practice the requirement to open the physical body (*xing*), *qi* and mind (*shen*) allows practitioners to experience reactions rapidly and progressively. Removing toxins and impurities gradually would eventually lead to an overhaul of the whole body.

Practitioners who experience the various reactions should not take medicine to suppress the reactions but should continue with the training and seek the help of teachers wherever possible. For instance practitioners who experience wet-cough reaction should not take cough

suppressant to stop the process of coughing out the phlegm which carries the toxin. But should take expectorant to facilitate the removal of the phlegm. Like wise practitioners who experience diarrhoea should not take anti-diarrhoea medicine but should take a lot of replacement fluids to facilitate the wash out of toxins.

Practitioner should consult a physician when he/she is not sure of what he/she is experiencing. However whether it is a reaction or a disease practitioner should continue with the practice wherever possible.

Practitioners who are weak could always take some tonic to strengthen the body. This also applies to practitioners who feel tired, lethargic after a period of training, especially when one started on Xing Shen Zhuang. This is because old qi passageways are beginning to clear up and new qi passageways are being created. All these are starving for more qi. To meet these crave, eating nourishing food, taking proper rest and continued perseverance would be vital. This temporary phenomenon is a sign of progress and could reappear for a few times. Zhineng Qigong stresses on the importance of combining hard work and proper nourishment and rest together. It is normal for one to feel tired at the initial stage of practice. However with proper rest and nourishment, perseverance will eventually make one feel relaxed and energetic.

Painful reaction on the problematic parts of the body should also be viewed positively. This is because the training has improved the circulation of qi to the parts and has, for a start, revived the capability of the nerve endings to feel pain again. For instance a patient suffering from calcified growth on the vertebra would initially feel the pain on moving his arm. However after 1-2 years the growth would still be there and he/she might not be able to move his arm freely but the pain has gone. Actually the patient's body has by then become accustomed to the newly

assimilate / 消化, 吸收
function / 自然, 社会, ...
This

胎儿 react 范围
(反应, 回春) (skoup)

postnatal/foetus qi but this is not within the scope of discussion here.) The 2 forms of qi react together and through the process of life formed the human hunyuan qi. Human hunyuan qi could be directed by the mind. A phenomenon commonly known as mind over qi. The mind could also direct and assimilate the external qi, including the primeval hunyuan qi, into the body. When one is filled with sufficient qi, the body would be able to function efficiently and ward off diseases.

Imagine the hunyuan qi as the smallest building blocks in a Lego set. Accumulation of the units will form all types of shapes and sizes. Disintegrating the built up materials and you get the smallest units again. (Of course, unlike Lego, the primeval qi is invisible and indivisibly small.) Beyond molecular level everything in this world could be disintegrated down to proton, neutron and electron (and then, quarks, top quarks and finally...primeval qi). An indication that everything has evolved from the same unit. Albert Eistein's $E=mc^2$ would probably help you to understand better that materials, energies and messages are interchangeable.

One simple method to experience qi is to conduct la-qi (Qi-pulling) exercise.

La-qi: Relax and close your eyes gently. Hold your hands about 15-20cm apart in front of your abdomen and carry out a simple open-close movement (la-qi) slowly. Separate your palms to a distance of 35-40cm and close them back again to the original position. Do it slowly at 6-10 seconds per cycle with your mind focusing on the space in between your palms. After 6-10 cycles many would feel tinkling sensation or experience warm and spongy feeling in between the palms. The simple exercise has gathered the qi of the body and the external qi between the palms. By focusing the mind in between the palms we have actually conducted what we called mind over qi---directing qi with

Spread out arms to form... Vertical glide: Up-down up-push, pull-push, pull-push. Relax wrists, turn hands to lift qi upward.

Diagonal With arm on top

mind. There are many forms of qigong. Each and every one of them has its own theories and principles. This has led to different forms of training. Those founded on the Yin-Yang principle would stress on balancing them (positive and negative forms of qi) to strengthen the body. Those founded on the Three Important Subjects (San Cai) would stress on the training of the three aspects. Namely the life essence (jing), qi and mind (shen). Through two thousand years of practice the Daoist form of qigong had proven that this is very effective. Those founded on the Five Phases (Wu Xing) stress on the training of the five internal organs. Healthy internal organs would lead to healthy body. Those founded on the Octagonal Chart/Eight Direction (Bagua) would stress on the training on the Extraordinary Channels (Qi Jing Ba Mai). The training regulates the flow of qi and blood in the body to improve health.

The more complicated forms were founded on the Channels and Collaterals or even founded on the different level of qi (qi of different forms of materials for eg. qi of plants). There are also other types that tailored to different form of diseases.

Zhineng Qigong is founded on the Hunyuan Qi Principle. The training stresses on the assimilation of the primeval hunyuan qi, which is the finest form of qi in the universe. This level of qi would be able to transform into the levels of Yin-Yang, Five Phases, Octagonal Chart and virtually any levels of qi in the universe. Therefore the training of Zhineng Qigong does not need to adjust to suit different form of diseases. The practice would spontaneously adjust the balance of Yin-Yang, improve the flow of channels and collaterals and soothe the internal organs wherever necessary. So call "rightful qi within, evils restrain". By looking at the fact that different forms of qigong are founded on different theories and principles one would

(spontaneous)

(te)

unanimity diseases would be warded off, health would improve and extra ordinary capabilities would be developed.

Qi field of an area gets proportionately stronger with the size of crowd, the duration of practice, level of practice and the capability of the teacher leading the class. Practising and healing through qi field is part of the reason why Zhineng Qigong is so effective.

e. Emit external qi to heal others without hurting oneself

This had been mentioned earlier. It is one aspect of Zhineng Qigong that is very different from other forms. It is very sad that many qigong masters condemn Zhineng Qigong by saying that emitting qi to heal others is harmful to oneself. Without taking a close look, they were equating their forms of closed training which utilise *dantian qi* to heal others to Zhineng Qigong. While it is true that emitting *dantian qi* to heal others is harmful to oneself, emitting external qi as in Zhineng Qigong actually helps the progress.

Posture And Movement

Qigong stresses on regulating the mind (positive attitude, stay calm and good morality), breathing and posture. Improper posture and movement would hinder the flow of qi. The following is the posture requirement on standing.

1. Head

Requirement: Upright and as if being hung up by a string attached to the *baihui*.

How: Keep the head upright, move head slightly backward to close the throat lightly and pull in the chin. First locate your throat with your mind subsequently your *baihui*. Relax your cheek.

Purpose: The head, with the brain inside, is the most important part of the body.

Proper posture of the head would enable the flow of qi to the brain. It would also enable the body to keep good balance.

2. Eyes

Requirement: Closed lightly. Position the eyeballs as if looking at the horizon. Pull in the vision.

How: First look at the horizon. Starting from the sides, close the eyelids slowly and evenly. Pull in the vision while closing the eyes.

Purpose: The eyes were considered as the guide for the mind. Therefore proper closure of the eyes would enable the mind to calm down.

3. Tongue

Requirement: Touch the tip of the tongue on the upper palate.

How: Beginner should close mouth lightly, position the molar teeth as if biting something. Rest the tip of the

tongue between the root of the incisors and the upper palate naturally. Do not exert. Experienced practitioner should rest the tip of the tongue on the area between the soft palate and hard palate.

Why: The tongue would now be the bridge to complete the flow of qi between the Conceptional Vessel (*renmai*) and Governing Vessel (*dumai*).

4. Neck

Already included in the requirement for head:

5. Thorax

Requirement: Relax the chest inward slightly and keep the backbone naturally straight.

How: Relaxation of the chest: Breath out and relax the triangular area between the nipples and the base of throat slightly inward. Pay attention not to overexert. Do not fold the shoulders forward or cave in the chest. It should be carried out together with the opening up of the chest by moving the shoulder joint area slightly to the back.

Straightening of the backbone: Leading by *baihui* pulls up *dazhui* (seventh cervical vertebra). At the same time relax the arms and shoulders downwards.

Why: The heart and lungs are inside the thorax. The heart controls the blood circulation and the lungs control breathing and qi. Proper relaxation of the thorax would enable the proper circulation of the blood and qi inside our body.

6. Shoulders

Requirement: Relax the shoulders and keep a free space under the armpits.

How: Lift up the shoulder joint area slightly, relax the shoulder joints and drop the shoulders and arms down naturally. Keep the upper arms 2-3 cm away from the

thorax as if sandwiching a pillow of qi.

7. Elbows

Requirement: Hanging down naturally.

How: Relax the elbows and let the arms bend naturally. Do not over exert to straighten the arms.

8. Wrist, Palms and Fingers

Requirement: Flex wrists (during training), cup palms and separate the fingers naturally.

How: Point the *shenmen* (Crossing of the line drawn from the inner edge of the small finger and the transverse crease of the wrist.) downward naturally the wrist would be flexed. Cup the palms as if holding a ball of qi in the palms. Separate the fingers naturally and imagine that the small finger meets the thumb outside the palm.

Why: There are six channels (acupuncture study) running along the upper limbs. Proper relaxation of the shoulders, arms, elbows and flexing up the wrists would allow qi to flow freely in the upper limbs till the fingertips. In fact in the evolution of mankind the inter-reactive progressive development between brain and hands was very important.

9. Waist

Requirement: The waist, the lumbar arch and its ligaments should be relaxed. The posture of the lumbar arch should be slowly adjusted. The aim is to keep the waist straight or even protruding to the back on standing. And on sitting keep the lumbar curve straight or slightly curved to the front. To keep the lumbar arch straight, pull up the neck and the pull down the coccyx. Do it gently and do not over exert. It should be done as if the vertebrae were gently stacked up one on top of the other.

How: The waist is the most difficult part to relax. For beginners straighten the backbone naturally, lift up the

shoulders gently and relax them downward lightly. At the same time relax the waist.

Wall squat :A training to loosen the waist:. Close feet together and stand in front of a wall or column. Touch tip of the feet on the wall. Squat down and get up slowly. Beginners could first try to squat down by having the feet parallel to each other at shoulder width and 5-10cm away from the wall. Progressively adjust the feet to close in and touch the wall. On squatting down fold the shoulders to the front to balance the body. This exercise is very good for regulating qi in the body. Practitioners who could persevere and carry out hundreds repetition daily would ward off all diseases.

Why: The waist is where the qi accumulate (*dantian*). The waist is also an important support for the whole body.

10. Pelvis

Requirement: Both the hip joint and the sacrum-iliac joints should be loosened.

How: San Xin Ping Zhan Zhuang (Three Points Converging Standing Posture) and the 7th exercise in Xing Shen Zhuang, Ping Zu Kai Kua Fen Qian Hou-Pelvis is a very good training to loosen up the pelvis.

Why: Loosening the pelvis would allow the lower limbs to move freely. Besides it would also increase the capacity of the lower *dantian*.

11. Abdomen

Requirement: Pull in the abdomen gently to maintain a straight line with the chest.

How: To relax the abdomen, pull in from the two frontal protrusion of the ilium towards the sacrum. Keep the waist straight. Beginners might feel slightly uncomfortable. By doing so the abdomen would be able to relax without pulling on the abdominal muscle.

Why: Pulling in of the abdomen help to draw qi into the *dantian*, increase the pressure on the *dantian* and facilitate the flow of qi to the whole body.

12. Coccyx

Requirement: First relax and hang down. Then flex to the front. Lastly be able to circulate. Only the first step is introduced here.

How: San Xin Ping Zhan Zhuang (Three Points Converging Standing Posture) is a good training to relax and relax down the coccyx. On holding the posture imagine that the coccyx is connected to a pole standing on the floor.

Why: The coccyx is the starting point of the *dumai*. Relaxing the coccyx would exercise the *dumai* to facilitate qi to rise upward. Relaxing the coccyx would also loosen the sacrum-coccyx joint that is important to the relaxation of the waist.

13. Groin

Requirement: Pull up. Avoiding the scrotum from touching the inner thigh.

How: Three steps:

- i. Pull up the *huiyin* area. There are 3 steps:
 - a. Pull up the anus gently as if withholding defecation.
 - b. Pull in and close up the sphincter muscle of the urinary tract gently as if with holding urination.
 - c. Pull in *huiyin* and the area around the groin.
- ii. Adjusting the groin: Relax the pelvis, buttocks and coccyx. At the same time pull in the *huiyin*. This would enable the groin to open up nicely.
- iii. Pull in the knees. This will be explained in section 14.

Why: *Huiyin* is the starting point of *renmai*, *dumai* and *chongmai*(located at the middle of the body). Proper adjustment of the groin would relief the *huiyin* area. Note that the *huiyin* area is the only area where to allow qi to

flow freely it has to be contracted. Pulling up the *huiyin* area would prevent qi from leaving through the two openings (anus and urinary tract).

14. Knees

Requirement: Relax and fold the knees slightly inward.

How: Bend knees slightly to the front. Fold them slightly towards the middle. Pull up the kneecap gently mentally.

Why: Folding in the knees would bring about the outward turning of the *caput ossis femoris* (the ball tip of femur located inside the socket of pelvis) and the relaxation of the buttocks. Strength of the lower limbs would be spiralled downwards from the outside to the middle onto the feet. Folding in of the knees is also important in adjusting the groin. Pulling up the kneecap would maintain the agility of the lower limbs.

15. Feet

Requirement: Flatly on the floor with the body weight evenly distributed onto both feet.

How: First straighten the whole body. Curl in the big toes gently to bring down the qi. Let the body weight moves down along the shoulders, two sides, sides of thighs till the middle of sole. Couple with adjustment of knees the body weight would be distributed from heel to sole and subsequently to toes. This would require a lot of practice and could only be achieved together with the proper relaxation of waist, pelvis and knees.

Why: Having both feet flatly on the floor is an indication of the ability to relax the whole body completely. Only then qi would be able to move down to the feet to merge with the qi of the earth and circulate freely.

Experience of the changes brought about by the adjustment of posture was difficult to describe. Besides, experience of individual practitioners differs. It is not easy to fulfil all the

requirements mentioned earlier. A lot of practice is required. However do not try to adjust the posture during practice. Posture adjustment should be conducted when you are not in actual practice. Otherwise you would not be able to focus well enough on the execution of the exercise.

Movements

To do well in *Zhineng Qigong* exercises it is important to remain relax and quiet.

Both the body and mind have to remain relax. In fact you cannot possibly relax your body without relaxing your mind. Were you able to relax your body when you were fuming with anger?

Like wise, to remain quiet both the body and mind have to stay quiet. You cannot possibly maintain a quiet mind on a 100-metre dash. To attain quietness in practice all you have to do is to focus on the execution of exercise and the purpose of it.

Another point is that you have to remain natural during practice. Do not feel embarrassed that you are not as good as others or be arrogant about your abilities to out do others. Whether you are practising at home or in the park, stay natural. Once you begin your practice do not bother about how others look at you. Try your best, be happy about what you could do and feel great about it. Practise for your own, not for others.

Requirements on movements in *Peng Qi Guan Ding Fa* differ with *Xing Shen Zhuang*. More information at the latter section of this book.

The Eight Verses

The Eight Verses (also known as the Eight Preparatory Verses) is very important in Zhineng Qigong. It is basically a verbal directive to prepare a practitioner for the practice physically and mentally. A very useful tool for the formation of qi field.

Ding tian li di, xing song yi chong- Imagine that your head has reached the blue sky and your feet plunged deeply into the ground. Relax your whole body and let it follow your mind to merge with the universe.

Wai jing nei jing, xin cheng mao gong- Be respectful to your practice and stay calm and quiet. So quiet and clear that your mind is now like a pool of clear, still water.

Yi nian bu qi, shen zhu tai kong-Remain quiet and think of the universe, the vast emptiness of the universe. Let yourself merge with the universe.

Shen yi zhao ti, zhou shen rong rong- Now focus on your body from *baihui* to sole and let the *hunyuan* qi fill up your whole body. Experience the warm glow of qi inside your body.

Peng Qi Guan Ding Fa

-Lift Qi To Pour Through Crown Method

Also known as Qi Nourishing Technique (Malaysia), Qi Exchange Exercise (Singapore), Lift Chi Up Pour Chi Down (USA) and Lifting Qi and Pouring it Throughout the Head (New Zealand).

This is the first set of exercise. It is an effective training to improve health and ward off diseases. The main points are:

- a. Unite the mind with qi and direct qi with mind. Through the open-close movements and the mental visualisation, release the inner qi from the body and to draw in the outer primeval *hunyuan* qi so as to improve the integration of a person with the universal *hunyuan* qi. This would improve the various senses of the body.
- b. It is a very effective method to collect the universal qi. Through the training a person would be able to learn how to administer the external qi to treat patients in a short time.

I. Mental Condition

This practice stresses on directing qi with the mind. During the exercise think of the head touches the sky and the feet plunge deeply into the earth. Let yourself integrate with the universe. During the exercise think of the horizon when you push out and think of the depth inside your body when you pull in. Spreading out of the arms should be carried out on the horizon. Harness the universal *hunyuan* qi in the universe and subsequently pour it into body. Then bring down the qi to the lower *dantian* and down to the feet. Collect the qi beneath your feet and bring it up into your lower *dantian*. Let the qi in the sky and beneath the earth merge with your body's qi at your navel. Let yourself integrate with the universe.

II. Physical Exercise

Preparatory Posture

Place feet together, stand straight and relax both hands at sides. Look straight at the horizon (or in front). Pull in vision and close eyes gently. (figure 1)

1. Beginning

Rotate palms to face backward. Leading with little fingers slowly raise palms and thrust them downward. Maintain the downward pressure and glide palms forward 15 degrees 3 times. (figure 2)

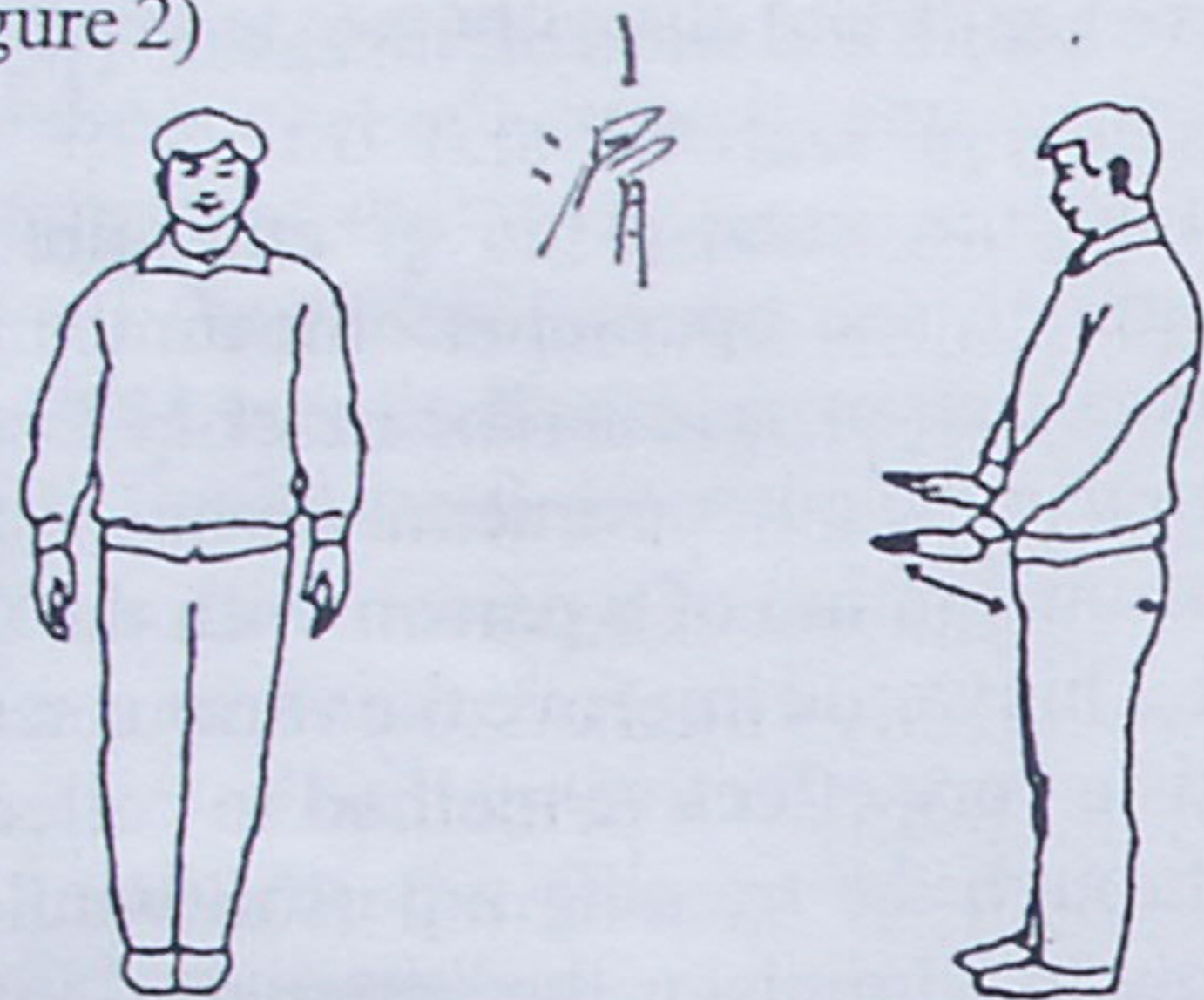


Figure 1 & 2

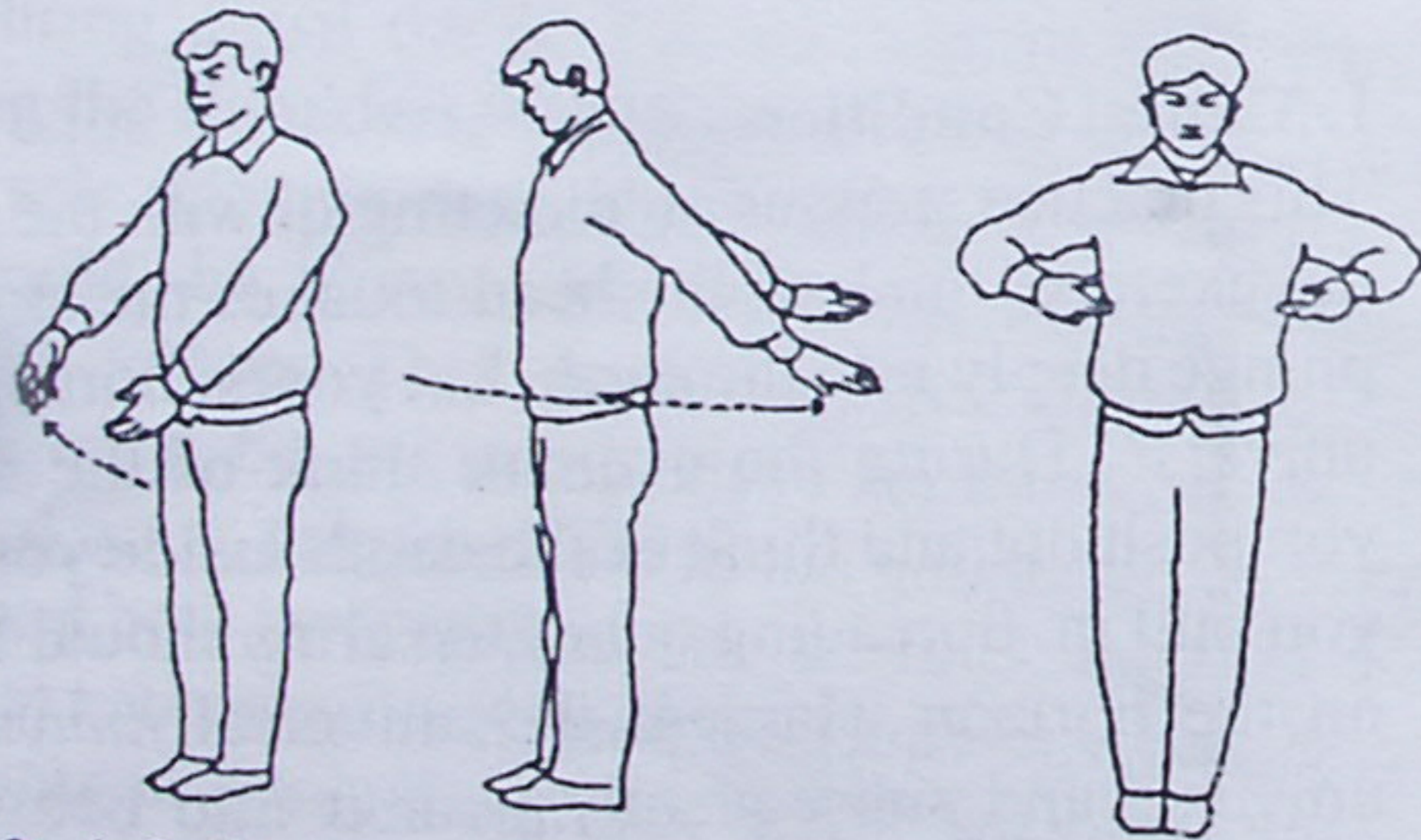


Figure 3, 4 & 5

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Relax wrists and rotate palms to face each other. Carry a ball of qi upward with both hands to the front till navel

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level. (figure 3)

Cup palms slightly and point them to navel. Think of the qi flowing into lower *dantian* reaching your *mingmen*.

Rotate palms to face downwards and sweep palms at navel level to the back. (figure 4)

On reaching the back, cup palms slightly and focus them at *mingmen*. Think of qi flowing into lower *dantian* reaching navel.

Raise palms upward and forward to the sides of your body and press the middle fingers on *dabao*. (figure 5) Think of the qi flowing into and meet at the middle of body.

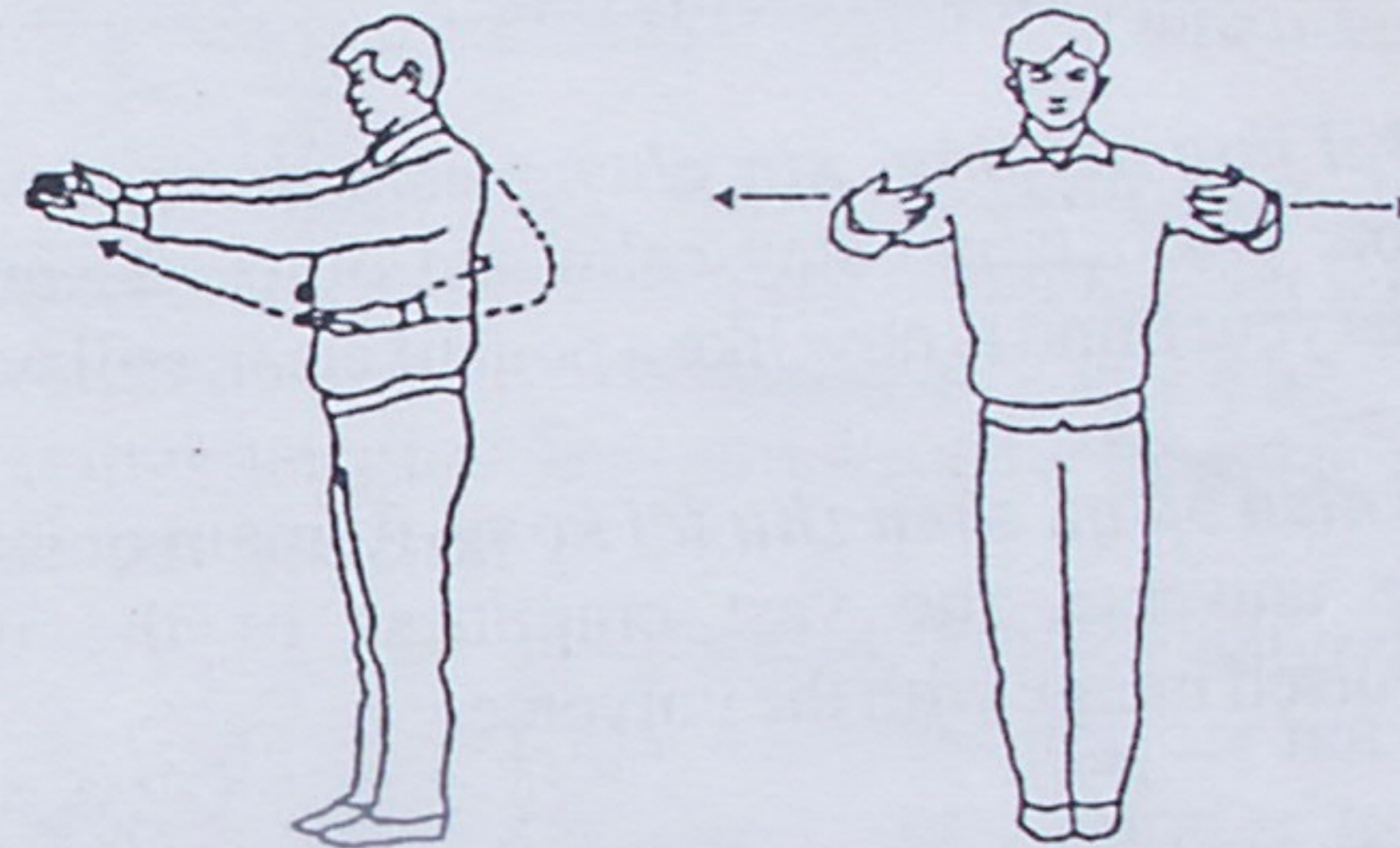


Figure 6, 7, 8 & 9

Extend hands forward with palms facing up until the arms are at shoulder level. (figure 6) Flex middle fingers gently and focus them at *yintang*. Think of the qi entering upper *dantian* through *yintang*.

Leading with the elbows spread out both arms sideways until they form a straight line. Rotate palms inward slowly on spreading out. (figure 7)

Rotate palms downward and then reverse the rotation to sweep palms upward. Slowly raise both arms to sweep palms upward toward the top of *baihui* and clasp palms. (figure 8) Slowly move the clasped palms downward to the front of sternum. (figure 9)

2. Front Raise Side Lift.

Rotate clasped palms to point fingers forward. Extend both arms forward. (figure 10) Separate palms and turn wrists so that your palms face forward. Pull and push palms inward and outward 3 times. (figure 11) Rotating the shoulders should carry out the pull push action.

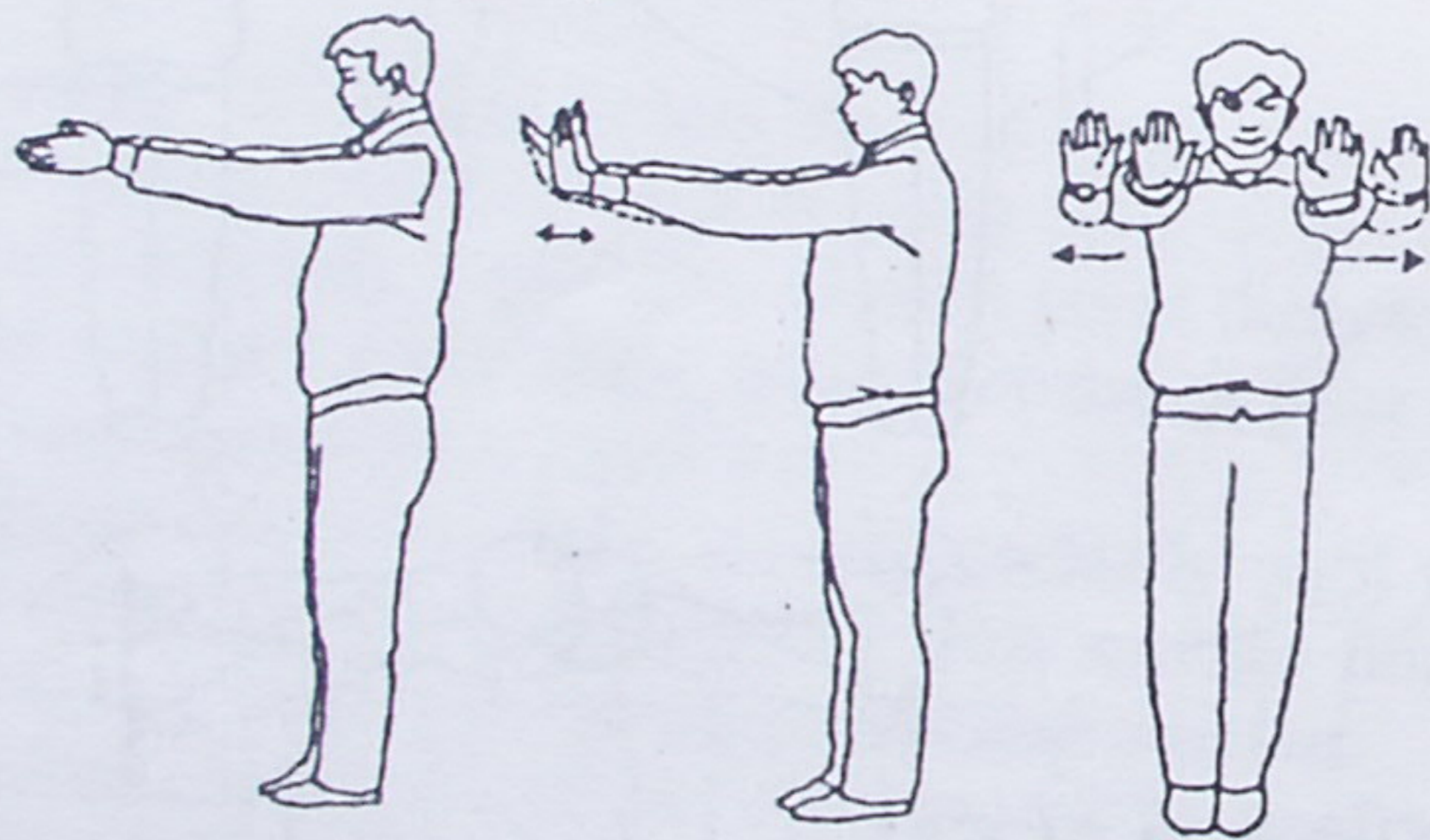


Figure 10, 11 & 12

Rotating shoulders upward, backward while pulling in to bring in the hand, and leading with the base of palms, push out to complete the circular movement of shoulders. Cupping your palms while pulling in and thrusting your

palms outward while pushing out. Think of the horizon on pushing out and think of the depth inside your body on pulling in.

While maintaining the outward thrust glide palms sideways and back for 3 times at the horizon. (figure 12)

Extent both arms sideways until they form a straight line with shoulders. Pull and push the arms inward and outward 3 times. (figure 13) Lower elbows slightly, cup palms and pull in with your shoulders while pulling in. Lead with the outward thrusting palms while pushing out. Again think of the horizon when you push out and think of the depth inside your body when you pull in.

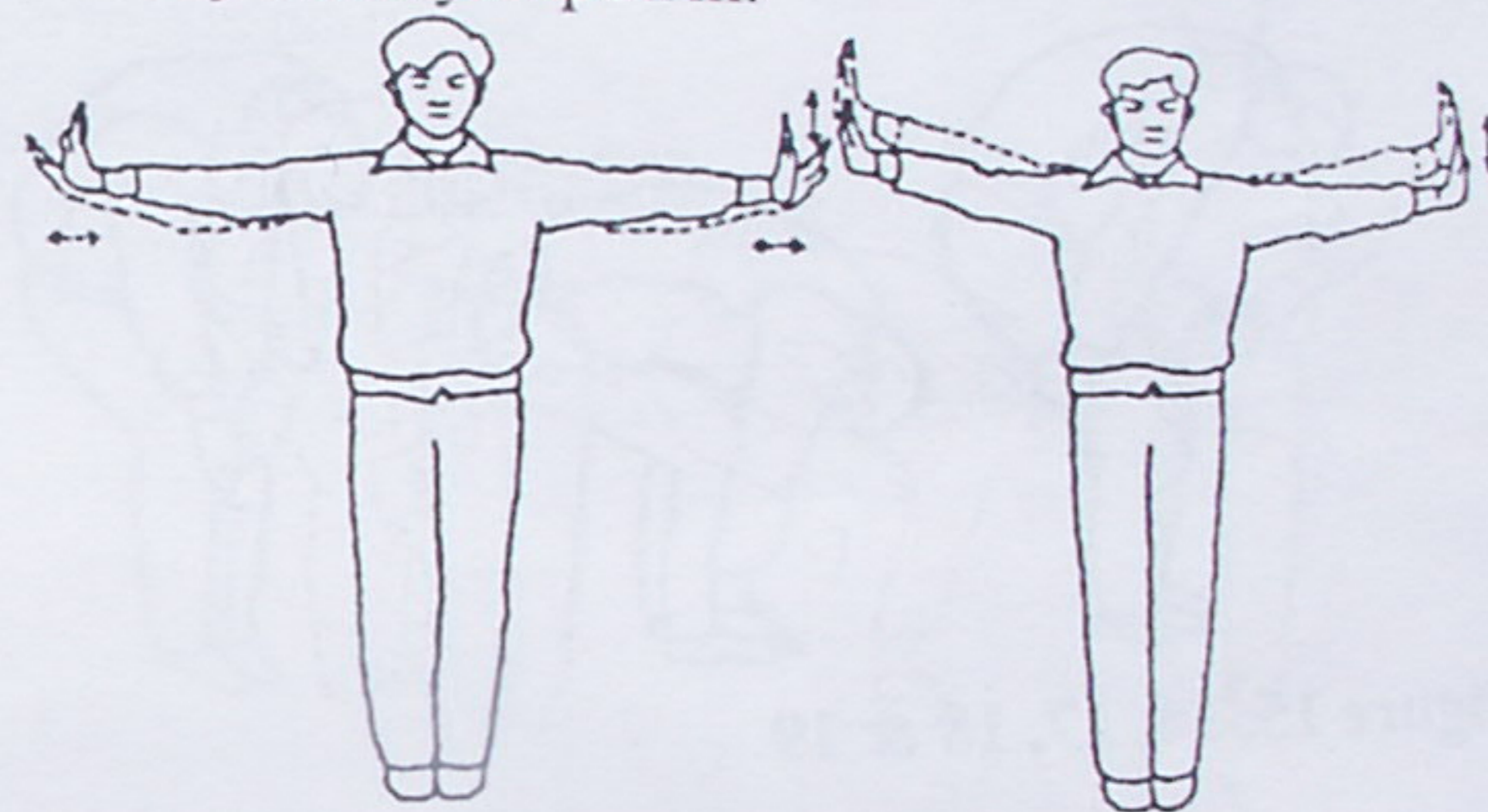


Figure 13 & 14

While maintaining the outward thrust glide palms upwards 15 degrees and back for 3 times at the horizon. (figure 14)

Relax wrists and leading with little fingers rotates the palms to face upwards.

Carry qi with both arms and hands to the top of your head. Cup palms slightly and focus them at your head. Hold this position for a breathing cycle and think of the qi pouring into body through your crown down to your feet. (figure 15)

Lower arms and move palms downward slowly along your face gradually rotating the palms inward along the chest, down to navel. (figure 16) Press navel with middle fingers.

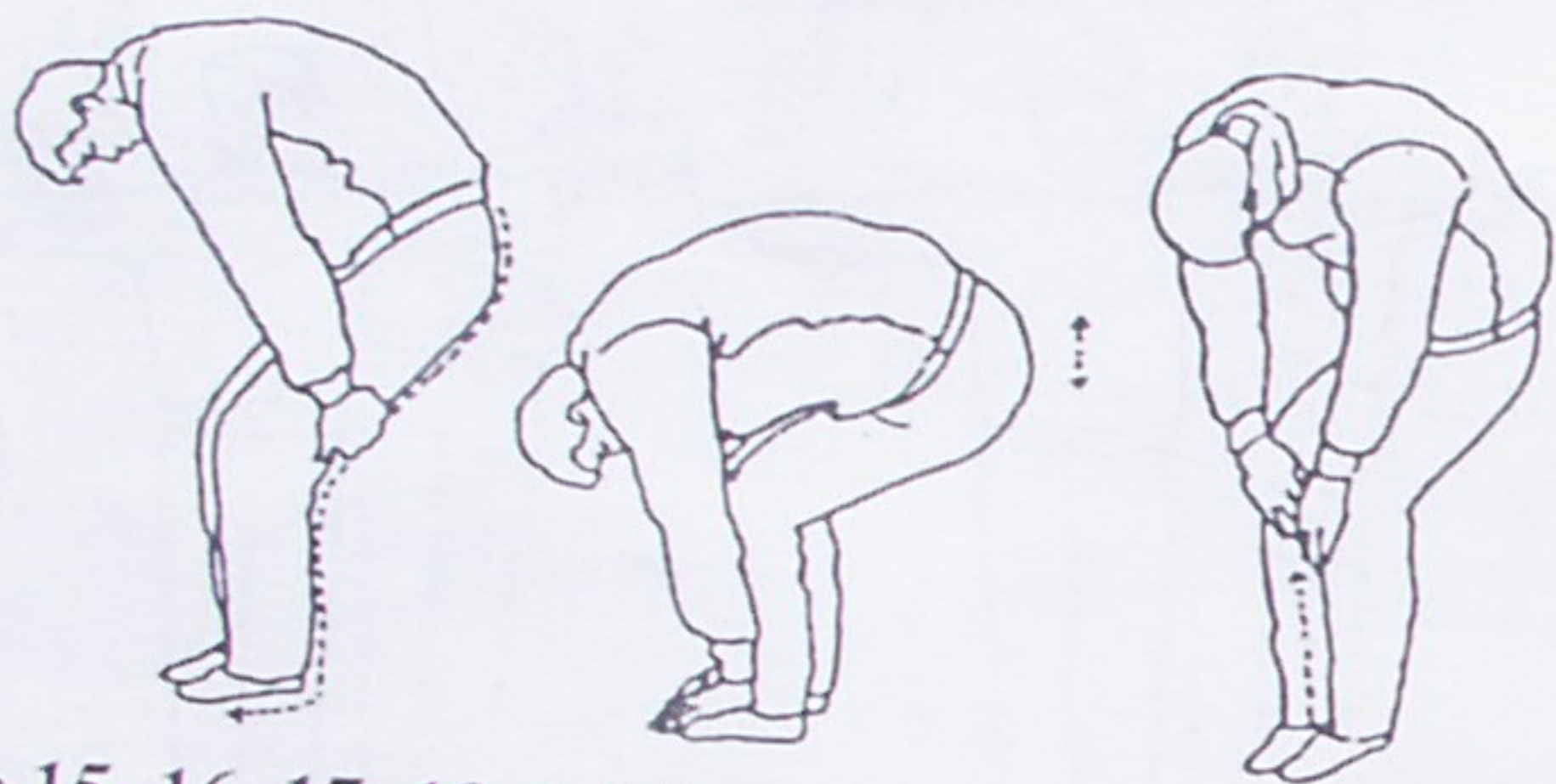
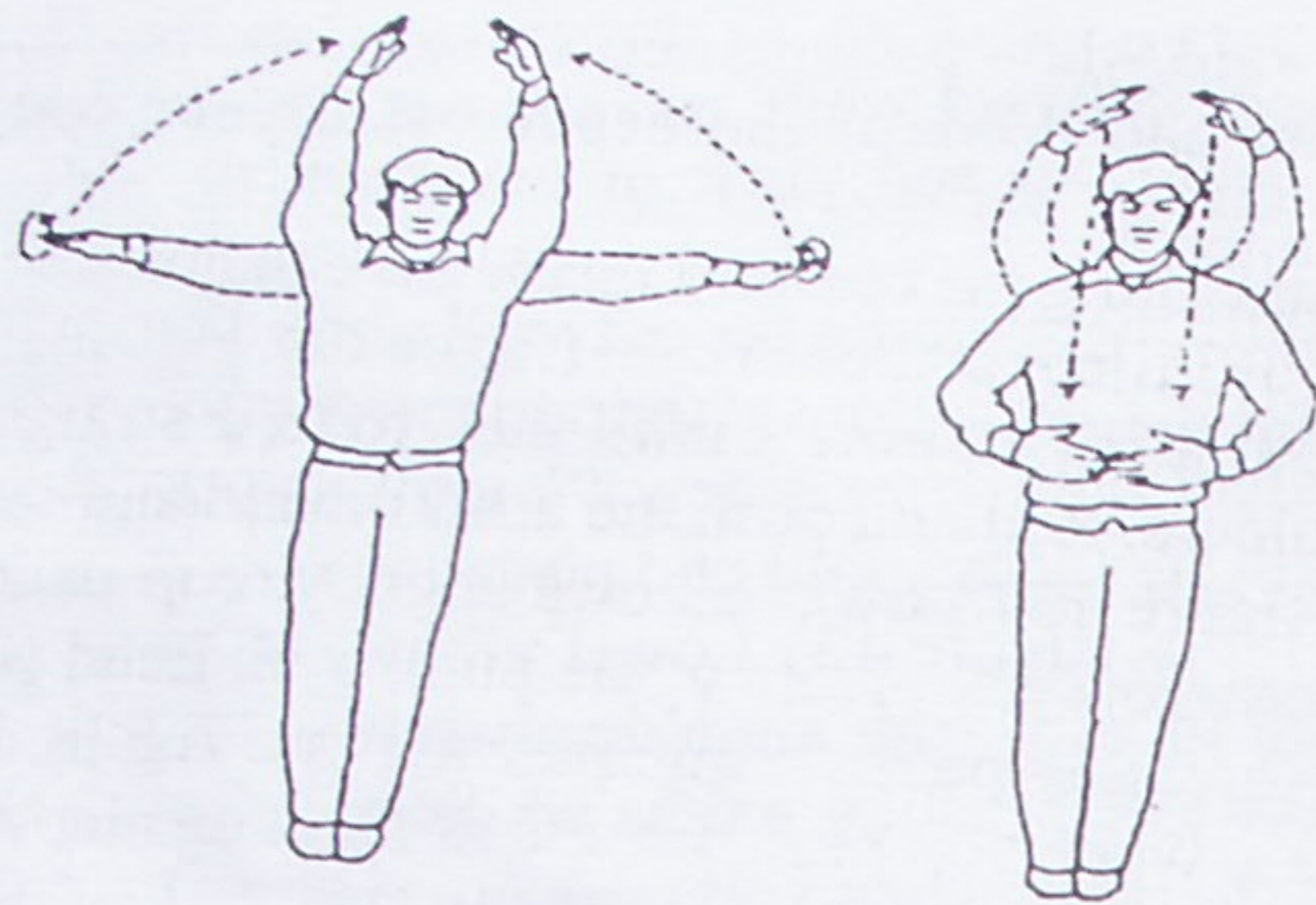


Figure 15, 16, 17, 18 & 19

Think of the qi entering lower *dantian* reaching *mingmen*. With the middle fingers, trace waist line and press *mingmen* lightly. Focus on navel for a few seconds.

Slide palms downwards passing buttock, along the rear thighs, (figure 17) rear calves, rear ankles and along the edges of feet. Rest palms on your feet.(figure 18) Press down and lift up with the palms attaching on the feet 3 times. Bend knees, lower buttock slightly and place the body weight on the balls of feet on pressing down. Lift up your buttock slightly and place the body weight at the heels on lifting up. The palms should be attached to the

ground of the feet, both legs should stay together and both feet firmly on the ground at all time.

On pressing down think of the qi leaving your body through your palms and feet into the earth. On lifting up think of the qi of the universe entering your body through your palms and feet.

Remove palm and turn them to face each other. Pull up qi from the ground. Move palms upward along the inner side of your feet, along the inner calves, inner thighs (figure 19) towards navel. Press navel slightly with middle fingers. Think of qi entering *dantian* and reaching your *mingmen*. Separate hands and lower them to the sides of body. Relax the whole body.

3. Side Raise Front Lift

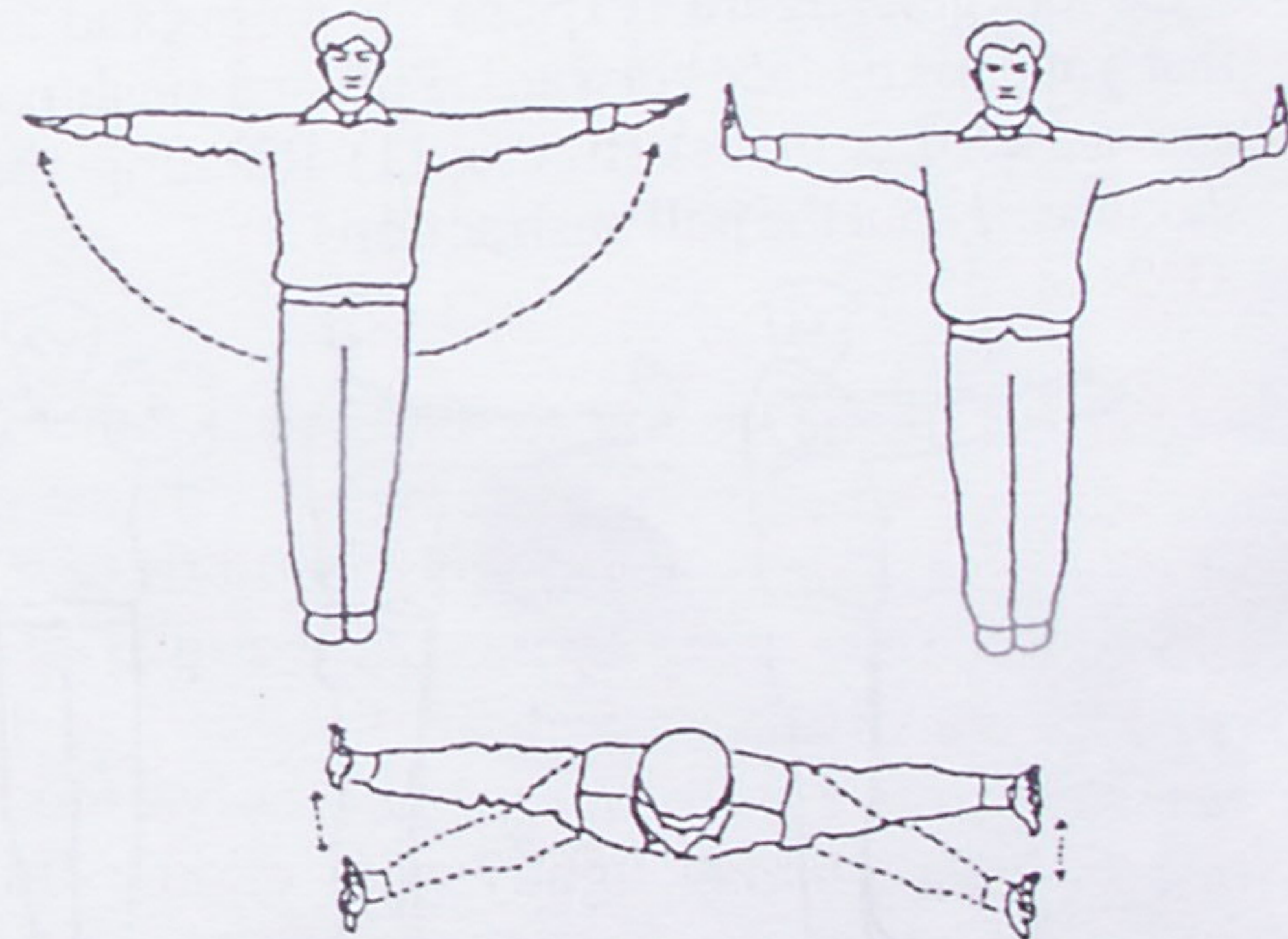


Figure 20, 21 & 22

Raise arms sideways to form a straight line at shoulder level with palms facing downward. (figure 20)

Flex up hands and pull and push 3 times as in section 3.

While maintaining the outwards thrust of the palm glide palms forward 15 degrees and back 3 times at the horizon.

(figure 21 & 22)

Glide both arms to the front at shoulder level. Pull and push palms 3 times as in section 3.

While maintaining the outward thrust of the palms glide palms upward 15 degrees and back 3 times at the horizon.(figure 23)

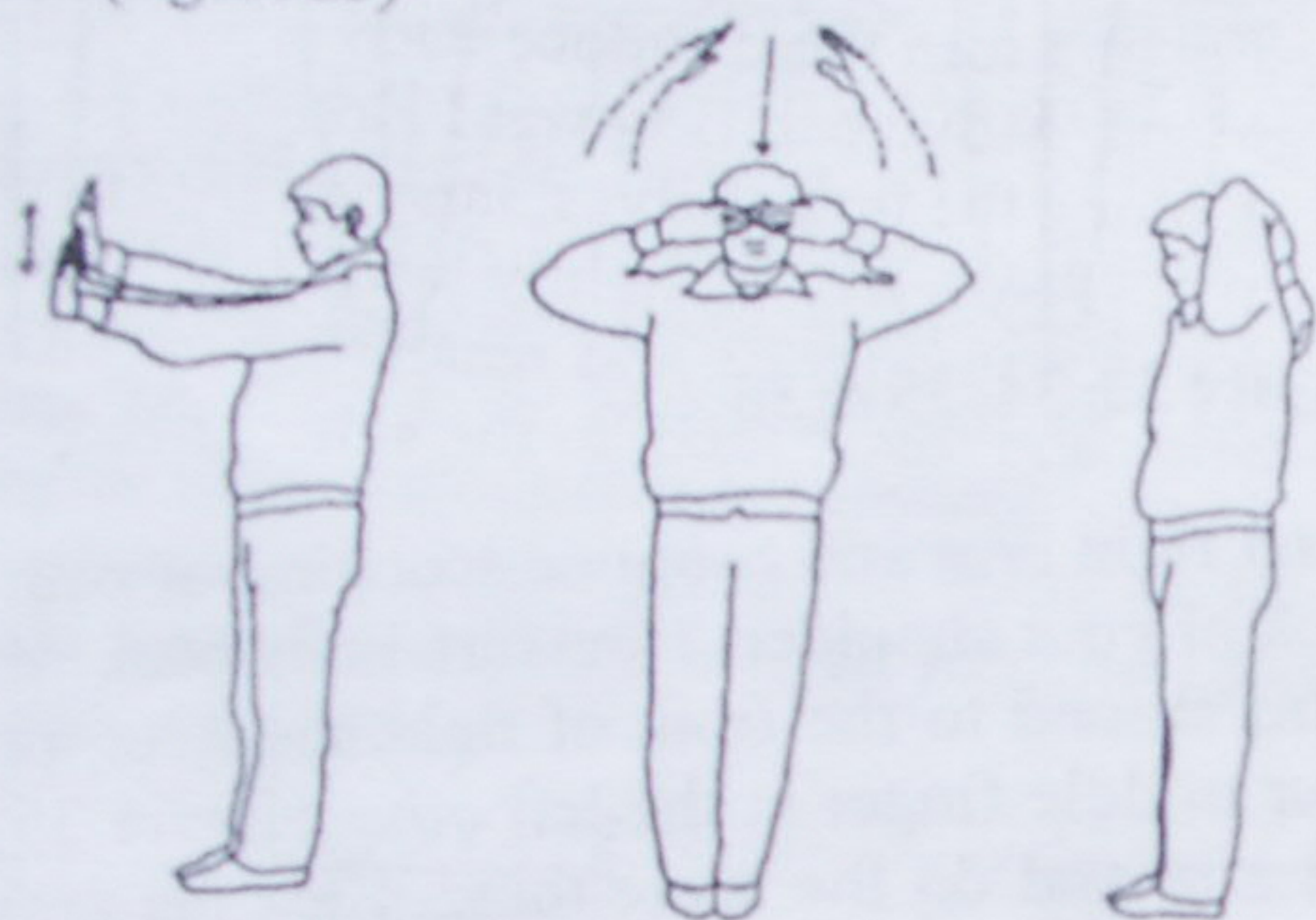


Figure 23, 24 & 25

Relax wrists and rotate palms to face each other and imagine holding up a ball of qi in doing so. Lift the qi to the top of your head. Cup palms slightly, point them to the head and hold for a breathing cycle. Let the qi pour into body through the crown till your feet.

Lower palms and rotate them inward gradually until they reach *yintang*. Press *yintang* lightly with middle fingers (figure 24) and think of qi entering your upper *dantian*.

Slide middle fingers along eyebrows to the back of your head. Press lightly on the dent underneath the occipital bone (in between *yuzhen*) and think of *yintang*. Glide the middle fingers downward along the spine as low as possible. (figure 25)

Trace middle fingers upward along, around the shoulders and then downward passing armpits. Then with the *hukou*

tracing the shoulder blades move the hands as high up as possible and press middle fingers on the spine. Trace middle fingers down along the spine and press *mingmen*. (figure 26 & 27) Think of middle fingers has reached the end point in figure 25, and is bringing down the qi that has stop there.

Glide middle fingers around waist and press navel. Think of *mingmen* for a few seconds. Glide palms downward along the inner thighs, inner calves and rest palms on top of feet. Press and lift palms downward and upward 3 times as in section 3.(figure 28 & 29)

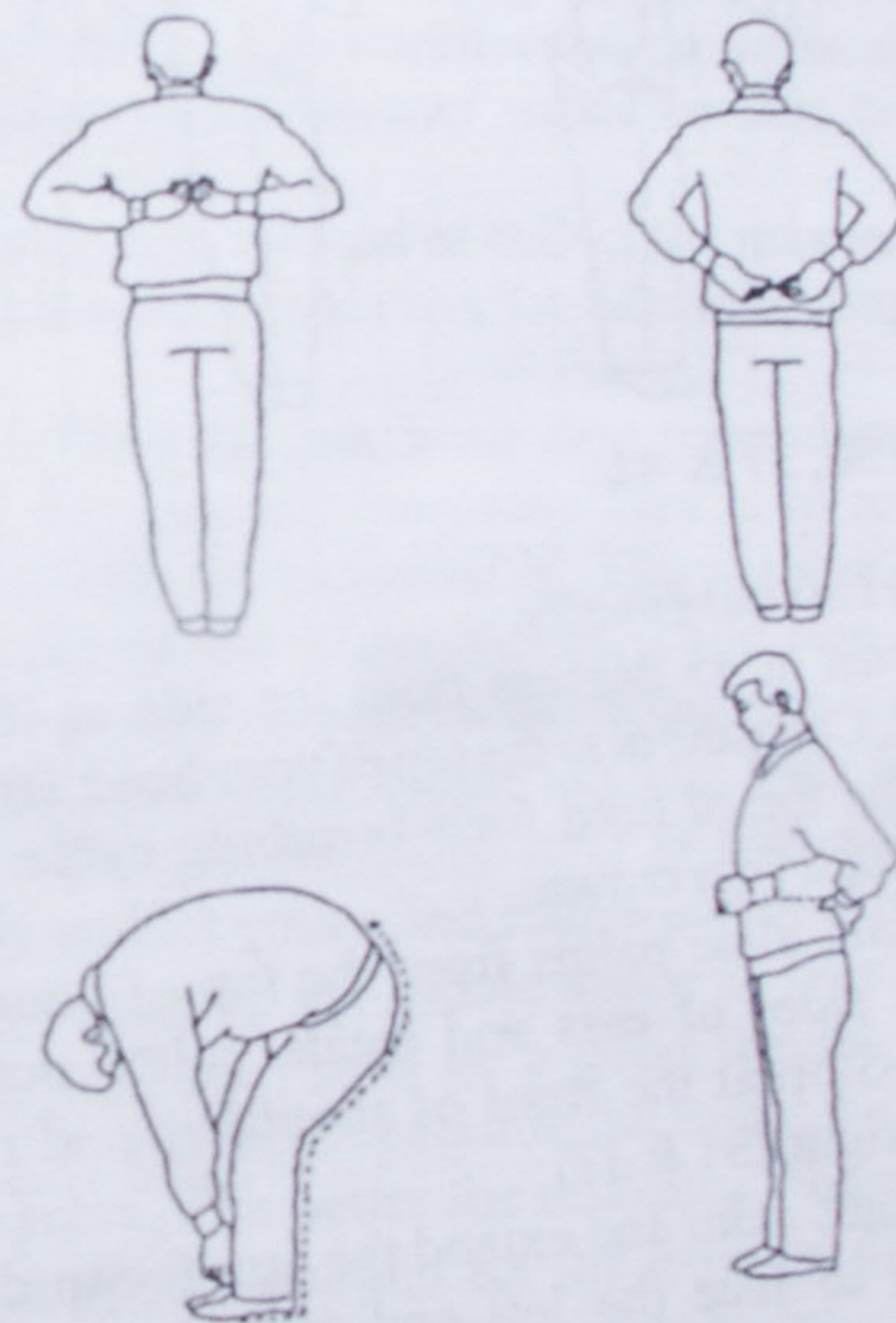


Figure 26, 27, 28 & 29

Remove palms from the feet and scoop up the qi from the ground and trace hands along the outer edge of feet. Move

upward from the rear ankles, along back of calves, rear thighs, buttock and press *mingmen* with the middle fingers. Think of qi entering lower *dantian* and reaching navel. Glide middle fingers around the waist and press navel lightly. Focus on *mingmen* for a few seconds while doing so. Separate both hands at sides. Relax.

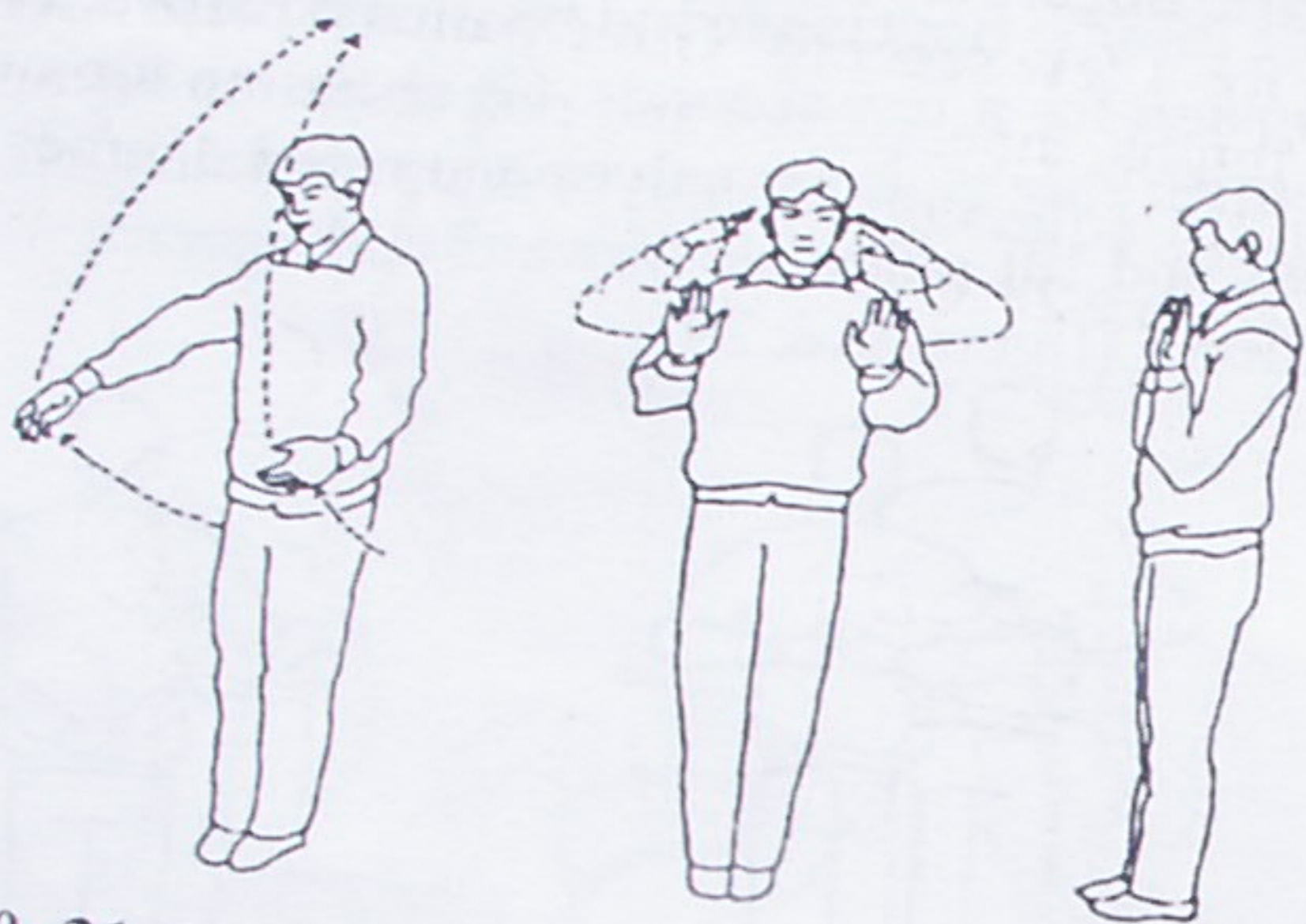


Figure 30, 31 & 32

4. Raise Lift Diagonally.

Raise arms at 45 degrees from the side as if lifting a big ball of qi. Carry the qi to the top of your head. (figure 30) Stop at the top of head for a breathing cycle. Pour qi into body through your crown. Lower arms, slide palms from the top of your head down along the sides of ears and rotate palms outward while doing so. Stop at the front of shoulders and rotate palms outward. (figure 31 & 32) Push the right palm and extend the arm forward. Rotate the right palm to face the left and turn the upper body 90 degrees to the left, scooping the qi along with the right palm. (figure 33) On reaching 90 degrees, press *zhongqui* with right thumb. (figure 34) Stop rotating the body.



Figure 33, 34, 35 & 36

Bend right arm and continue scooping qi with palm to the back of your shoulder. Then turn body back while bringing palm around to the front of right shoulder, press and rest your middle finger at the left *qihu*. (figure 35) Extend the left arm and do the same thing. Rest the crossed arms in front of chest.

Breathe in and out 3 times. Press both *qihu* on breathing in and relax on breathing out. (figure 36)

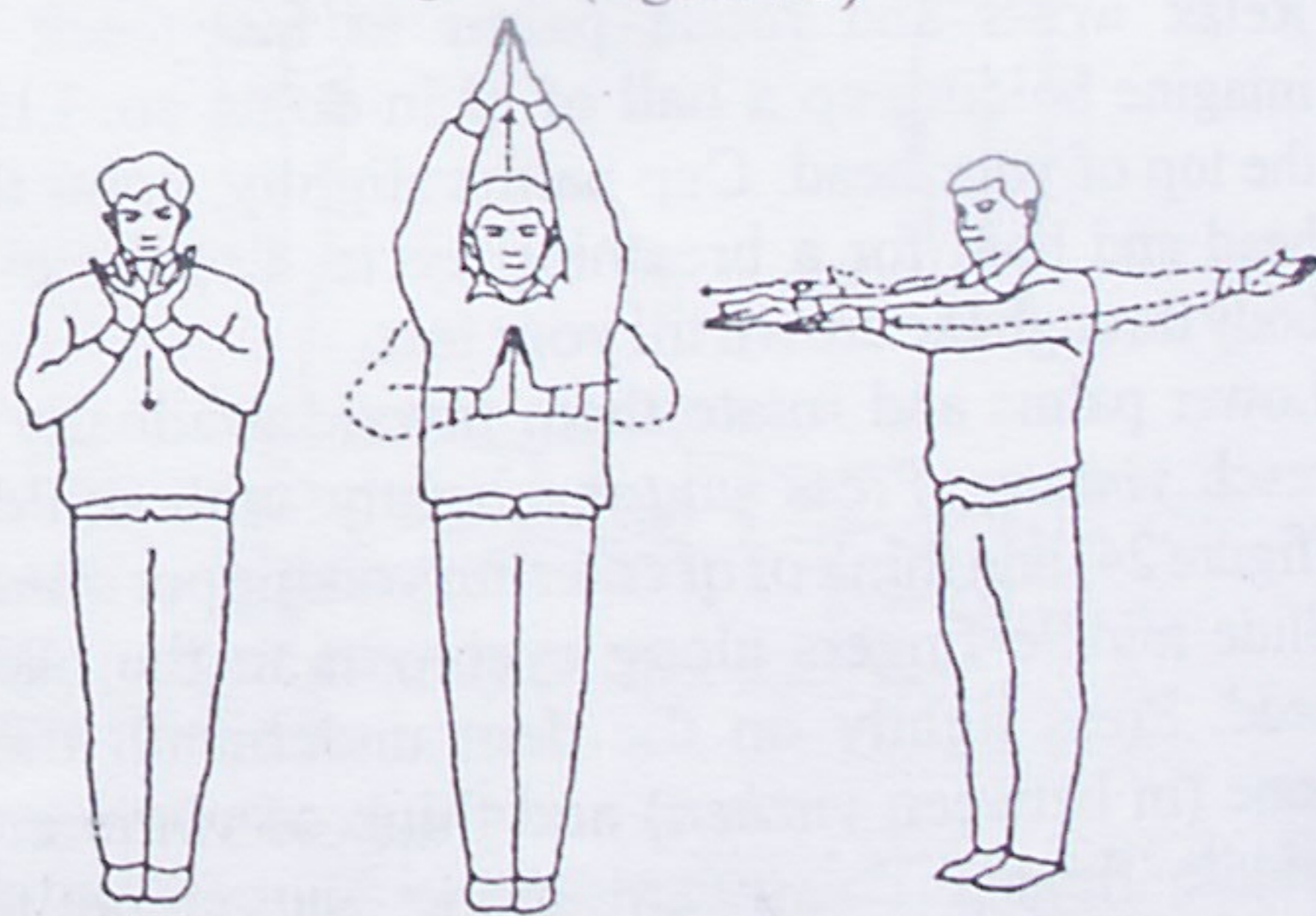


Figure 37, 38 & 39

Push the crossed arms forward and rotate wrists to form a

shape of a blooming lotus. (figure 37) Clasp palms and bring them down to the front of the sternum. Rest for a few seconds.

6. Completion

Extend arms and raise clasped palms to the top of the head. (figure 38) Stretch both arms as high as possible. Separate palms while rotating them to face the front. Lower arms and hands sideways to form a straight line with the shoulders. On reaching the shoulder level rotate palms to face upward and move arms to the front. (figure 39)

Flex middle fingers to focus at *yintang*. Think of qi entering the upper *dantian* through *yintang*.

Lower elbows and retract arms and bring in the middle fingers to press *dabao*. Think of qi flowing into and meet at the middle of your body.

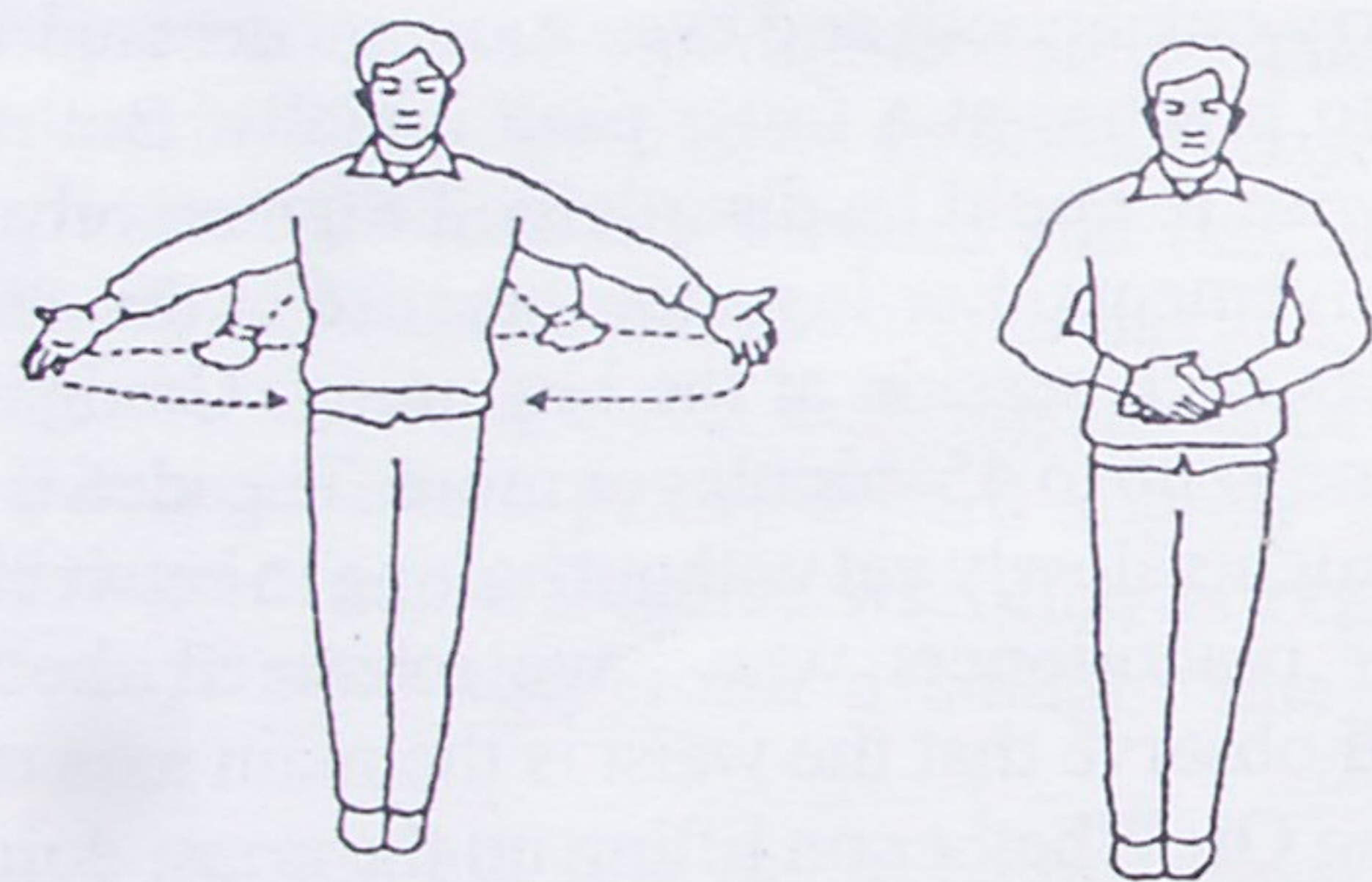


Figure 40 & 41

Extend palms to the back with palms facing up until the arms are fully stretched.

While rotating palms to face the front close the stretched arms, bring in the qi and rest palms on the navel. (figure 41)

For men, place right palm on top of the left. For women, the other way round.

Relax for a moment, separate and lower hands to the sides. Open eyes slowly.

Part II: How to excel in Peng Qi Guan Ding Fa

This exercise stresses on directing qi with the mind. Training of the external *hunyuan*. Through the open-close movements and the mental concentration, the inner qi of the body would be released and the outer primeval *hunyuan* qi would be drawn in so as to improve the integration of a person with the universal *hunyuan* qi. This would improve the circulation of qi in the body to ward off diseases and to treat others. It would also improve the various senses of the body. Experienced practitioner would be able to feel and see the qi.

It is a very effective method to collect the universal qi. The training is also the foundation for administrating external qi.

To excel in Peng Qi one must first remembers this is a training of the external *hunyuan*. That is to react and to become one with the universal qi. The purpose of the first two sentences of the Eight Verses, *Ding tian li di*, *Xing song yi chong* were to achieve this. *Ding tian li di*- imagine your head has reached the blue sky and your feet plunged deeply into the ground. *Xing song yi chong*- Relax your whole body and let your mind follow suit to experience that your body filling up the whole space in between the sky and the earth. This would be a good mental preparation. The better the mental preparation the easier the body would be able to relax. The better the relaxation the easier for the internal qi to come out and for the external qi to enter the body. Beginners who have difficulties to achieve this could think of a rush of qi went through the scalp to have the head connected with the sky and the feet connected with the qi in the earth.

Secondly think of you being surrounded by a lot of qi. The thicker the qi your could think of the better it is. Imagine as if you are submerged in a swimming pool. Carry out the movement slowly. Try to experience the resistance of qi with every movement. This requires a lot of practice. When you could actually feel the qi and the resistance of it your capability to draw in the qi would have improved tremendously.

While practise you could also imagine that you are standing on top of the hill with the clouds floating within your reach. With this kind of mental experience your mind would be able to integrate with the universal qi. In fact we are constantly exchanging our qi with the nature during our daily activities. Our breathing, our intake of food and water versus urination and defecation are simple examples. (Since everything in the universe evolved and originated from the primeval qi all the substances in the universe could be viewed holistically as *hunyuan qi*.) The training of Peng Qi is to strengthen our capability in exchanging qi with the universe. This is done through the clearing up and enlargement of the qi passage so that qi could inter flow freely between our body and the universe.

Thirdly, we attract qi with our mind in Peng Qi. During our push-pull actions we should always remember that it is the mind that is directing qi. Do not pay attention to the qi. Do not worry about how your qi reach the horizon. When you push out and think of the horizon naturally your qi will leave your body. Since mentally you had already filled up the space between the sky and the earth, leaving your body means reaching the sky. On pulling in think of the inside of your body qi would naturally go into your body.

At the beginning of the practice make sure you keep proper posture. Keep your body upright and well balanced. Distribute your body weight evenly on the floor and focus the root of the big toes gently on the floor.

To do well in Zhineng Qigong exercises it is important to remain relax and quiet. Both the body and mind have to remain relax. In fact you cannot possibly relax your body without relaxing your mind. Were your body relaxed the last time you were fuming with anger?

Like wise to remain quiet both the body and mind have to stay quiet. You cannot possibly maintain a quiet mind on a 100-metre dash. To attain quietness in practice all you have to do is to focus on the execution of exercise and the purpose of it.

Movements in Peng Qi should be rounded, supple and smooth. Of course you also have to couple the movements with the idea of 'distance'. Focus on the horizon, the universe and the depth within you body wherever applicable. On lifting up qi try to imagine as if you are lifting up the qi of the whole universe.

To carry out smooth and even movements beginners would have to practise at a faster pace initially. But not too fast, otherwise it would be disorderly. Progressively slow down the movements. For instance, practise at the pace of 15-20 minutes each session at the beginning. Gradually increase the time to up to 45 minutes or more. The idea is to carry out movements slowly yet without halting in between.

Senior practitioners who have mastered the movements should observe that the waist is the main axis of all actions in Peng Qi. Whether on lifting up the arms, doing push-pull or turning body, try to experience that they are all linked to the waist. (Note that this is not the case in Xing Shen Zhuang. Practice of Xing Shen Zhuang does not involve the waist as the axis of movements.)

Another important point is to remain natural during practice. Do not compare yourself with others when you practise. Do not think that you are better or worse than others.

Beginning:

Rotate your palms to face backward. On quarter turn, leading with your little fingers slowly raise your palms and thrust them downward by turning your hands. Then carry out the palms gliding. Relax the arms and elbows. Let the hands guide the movement of the palms. Relax wrists and rotate palms and pull up a ball of qi till navel level. Cup your palms slightly and focus them to your navel. Think of the qi flowing into your lower *dantian* reaching your *mingmen*. Rotate both palms to face downwards and sweep both palms at navel level to the back. On moving the hands to the back think of your hands touching the horizon and sweeping qi of the universe to your back. On reaching your back, fold your wrists and elbows slightly to focus your palms at your *mingmen*. Think of the qi flowing into your lower *dantian* reaching your navel.

Raise your palms upward and forward to the sides of your body and press the middle fingers on *dabao* between the 6th and 7th rib. Extend the hands forward and flex the middle fingers slowly to focus at your *yintang*. Bend your arms and palms slightly. Think of the qi entering the upper *dantian* through *yintang*. Rotate palms inward slightly until they form a 90 degrees angle. Leading with elbows extends both arms sideways until they form a straight line with the shoulders.

On forming the straight line rotate palms downward and then reverse the rotation to stir and sweep up the qi. Slowly raise both arms and think of sweeping the qi from the horizon upward. Experience the resistance of qi on your arms and hands. On clasping the hands the ball of qi would be squeezed and drop down to the chest where the hands rest.

Front Raise Side Lift.

Leading with the fingers extend both arms forward.

Separate your palms by first separate the base of hand, then the little fingers, ring fingers and middle fingers. With the tips of your forefingers and thumbs still attached turn your wrists so that your palms face forward. Let the forefingers and thumbs form a triangle. Separate the forefingers and subsequently separate the thumbs. Do it slowly and try to experience the attracting force between the tips of the tips of the thumbs. Pull and push your palms inward and outward.

Rotating the shoulders should carry out the pull push action. Rotating upward, backward while pulling in, and downward, forward while pushing out. The movement of the shoulders is actually guided by the waist. Cupping your palms while pulling in. Flex your wrists and thrust your palms outward while pushing out. Think of the horizon when pushing out and think of the middle of your body when pulling in. On pulling in keep wrists above your shoulders and keep your fingers above the palm's level. Then carry out the lateral qi exchange.

Remember to maintain the outward thrust while sliding the palms and keep the fingers flexed upward. On changing direction of the sliding action, relax the hands gently and draw in the qi. Do it slowly and experience the hands sticking onto the horizon.

Spread out both arms sideways until they form a straight line with your shoulders. Pull and push the arms inward and outward. Lower your elbows slightly, cup your palms and pull in with your shoulders while pulling in. Lead with the outward thrusting palms while pushing out. Flex your wrists on pushing out and cup your palms on pulling in. The movement of the arms should not be too large. Do it as if your hands are attached onto two large balloons at the horizon. If the movement is too large the balloons would drop off. Like wise for the frontal push-pull. Then carry out the vertical qi exchange. Guide the movement with your

middle fingers not the arms. Otherwise it would be tiring. Relax both wrists and leading with the little fingers rotates the palms to face upwards. Again it should be carried out with the hands at the horizon. On turning the palms visualise that you are stirring up the qi at the horizon. Carry the qi with both arms and hands to the top of your head. Experience the resistance of qi on moving up your arms. In fact on moving up the arms qi was already being poured through your head into your body. You could visualise that you are like a large vase and the qi rushing in through the opening.

Holding your hands on top of the head and lowering your hands are both actions to pour qi into your body. Lowering the hands in front of the body was to soothe down the qi that rush into your body. Visualise your hands are like a comb inside your body soothing the qi.

Lower the arms and press your navel with the middle fingers. Think of the qi entering your lower *dantian* reaching your *mingmen*. With the middle fingers, trace your waistline and move your hands slowly to the back as if you are opening up the *daimai*. Press *mingmen* and think of the qi reaching your navel. Slide your palms downwards passing as if your hands are pressing onto the bones of the lower limb. Then rest your palms on your feet. Press down and lift up the palms on your feet 3 times. Bend your knees, keep your legs together and place the weight of your body on the balls of your feet on pressing down. Pull out a ball of qi from the ground, separate it into two and move your palms upward along the three *yin* channel (runs along the inner calves, inner thighs) till your navel. Think of the qi entering your *dantian* and reaching your *mingmen*. Separate your hands and lower them to the sides of your body. Relax your whole body for a few seconds for the qi to harmonise inside your body.

Side Raise Front Lift.

Starting with your shoulders and then your elbows, arms and hands sideways to form a straight line. Bring up the qi underneath on raising your arms. On lifting up your palms you would send the qi into your body through your palms. Then the three push-pull and open-close. Remember to relax your hands and arms on closing the arms to the front. Thrust out your palms and naturally the arms would move accordingly. Then the three push-pull and open-close again. Subsequently relax both wrist and rotate your palms to face each others and lift up a ball of qi from the horizon to the top of your head. At the same time imagine that there are also two arms lifting up the qi from the back. Then pour down the qi into your body.

Lower the hands to press *yintang* lightly with middle fingers and think of your *yuzhen*. Like wise think of your *yintang* when pressing onto the *yuzhen*. Only then the passageway would be cleared. Then slide the middle fingers downward along your spine as low as possible. Subsequently trace your middle fingers upward along, around the shoulders and then downward passing your armpits. Then with the *hukou* tracing the shoulder blades move the hands as high up as possible and press the middle fingers on the spine. Trace your middle fingers down along the spine and press *mingmen*. Think of your middle fingers reaching the end point and bring down the qi that has stop there to the *mingmen*.

Slide the middle fingers around your waist slowly and press your navel. Think of the *mingmen* for a few seconds. Slide the palms downward along the inner thighs, the inner calves and rest the palms on top of the feet. On sliding down imagine your hands are in touch with the bones. Press and lift the palms downward and upward 3 times.

Remove your palms from the feet and scoop up the qi from the ground and trace your hands along the outer edge of

your feet. Move upward from the rear ankles, along rear calves, rear thighs, buttock and press *mingmen* with the middle fingers. Slide your middle fingers around the waist and press your navel. Separate both hands at the sides of the body. Relax and stay quiet for a few seconds.

Raise Lift Diagonally

Raise your arms at 45 degrees from the side. Your *hukou* should face upward as if you are lifting a big bowl upward. On reaching shoulder level turn your palms to face upward to continue lifting the ball of qi to the top of your head. Again for better result you must be able to imagine that there are also two arms lifting up the qi at your back. Pour the qi into your body through your head. The front raise side lift and side raise front lift were to lift up qi from the four directions. The diagonal raise-lift will take care of another 4 corners.

Then lower your arms and stop your hands at the front of your shoulders and rotate your palms outward to carry out the *lao-qi* (qi-scooping) movement. In *lao-qi* remember to hold your hips and turn your body with your waist.

Push the right palm and extend the arm forward. Rotate the right palm to face the left and turn the upper body 90 degrees to the left, scooping the qi along with the right palm. On reaching 90 degrees, press *zhongqui* with your right thumb. Stop rotating the body. Bend your arm and continue scooping qi with your palm to the back of your shoulder. Then turn your body back while bringing your palm around to the front of your right shoulder, press and rest your middle finger at the left *qihu*. Hold this posture. Extend the left arm and do the same thing. Rest the crossed arms in front of the chest. Breathe in and out 3 times. Press both *qihu* on breathing in and relax on breathing out.

Push the crossed arms forward and rotate both wrists to form a shape of a blooming lotus. Clasp the palms and

bring them down to the front of the sternum. Rest for a few seconds.

Until here the three sections of Peng Qi Guan Ding Fa (Raise-Lift-Pour) had pour qi into the 3 *dantian*. The front-raise side lift collect qi to the lower *dantian*, the side raise front lift collect qi to the upper *dantian* and also the lower *dantian* and the diagonal raise-lift collect qi at the middle *dantian*. After scooping up the qi (*lao-qi*) pressing the fingers on *qihu* would deliver the qi into the middle *dantian*. The three sections had also collected the qi of the sky and the earth to merge with the qi of the body and filled up the three *dantians*. On collecting qi into the *dantian* remember to remind yourself that with the actions your *dantian* would be filled up with qi.

Completion

First rotate the palms' base and the fingers for 2-3 small circles to harmonise the qi that had been collected inside your body. Then proceed with the Completion, which is to further collect all the surrounding qi into the body. Extend the arms to the top of the head. Pull in your chin and stretch arms as high as possible. Separate palms while rotating them to face the front. Lower arms and hands sideways to form a straight line with shoulders. On reaching shoulder level rotate palms to face upward and move both arms to the front of the chest.

Flex the middle fingers to focus at *yintang*.

Lower the elbows and retract the arms and bring in the middle fingers to press onto *dabao*. Draw a small circle on the *dabao* before pressing onto it. Think of the qi flowing into and meet at the middle of your body.

Extend arms to the rear with palms facing up holding qi until arms are fully stretched. Then move your arms to the front with your palms at the navel level. On passing the sides leading with the small fingers, rotate your palms to

face the front and close the stretched arms, bring in the qi and rest both palms on the navel. Relax and stay quietly for a moment to allow the qi to harmonise in your body.

What we have discussed earlier were on the practice of Peng Qi Guan Ding Fa (Peng Qi). The second part here would be on the use of Peng Qi.

Usefulness of Peng Qi lies in the fact that it collects and converts the primeval/universal qi into our bodily qi. It improves the quality and quantity of our bodily qi. Those suffering from diseases would improve rapidly and those who are healthy would be energised. It would also improve the mental capability of a person. Practice according to the written method would bring about overall improvement of the body. Practitioner who wants to ward off the disease of a particular area or to strengthen the condition of a particular area of the body rapidly could deliver the qi directly onto the particular area.

For instance those who want to improve the mental capabilities could deliver qi onto the head. While thinking of qi from the sky pouring into the head, lower the hands to cover the crown (For male, right hand on top of the left, female the other way round) but do not touch the scalp or hair. Subsequently draw 3 circles anti-clockwise. Draw the circle slowly and evenly. Focus on the movement and visualise that the hands are connected to a large column of qi stirring inside your brain. Stop hands at the middle and press down three times. Think of pressing qi into head and clear up the brain. Then pull up three times. On pulling up visualise that your head are being gently vibrated. This will improve the flow of qi in the brain. Repeat drawing circles clockwise and then repeat the push-pull actions. Then separate the hands sideways, let the tip of middle fingers touching each other and pull up three times. Lower and separate the hands three times. Lower the hands till the tip of the ears and raise the hands until the tip of middle

fingers meet on top of the head. On doing this think of the head being pry open. Subsequently restore the hands together on top of head and lower them till the front of forehead. With the palms facing the forehead and staying 1-2cm away, draw three circles anti-clockwise. Then carry out the press down-pull up actions three times. Repeat the actions by starting with clockwise circles. Then lower the hands to *yintang* and carry out the actions. This method (circulate, press down and pull up) could be used on any parts of the body. It is particularly effective to reduce pain.

The training on see-through and qi-watching (seeing qi) belong to the external *hunyuan* level. Beginners who wish to learn qi-watching could start off by pouring qi into the head, eyes and *yintang* after practicing Peng Qi. You could also start looking at your own qi. First look at some bright light (early morning sun) for a while and visualise that you are pulling in the light into your *yuzhen*. Then close palms together (do not touch), conduct a few open-close, close your eyes to leave a thin line of vision, and pay attention to the qi surrounding your hands. Eventually you could look at the qi directly without the help of first looking at bright light.

Peng Qi is a very effective form to improve the health and also a very good method to develop the capabilities of a person. However in Peng Qi the training focus mostly on the surface, the mucous membranous tissue. Therefore to attain a higher level of health and to develop better capabilities we should move onto the higher level of training.

be away from the forehead. Turn the upper body 90 degrees to the right as in left turn and continue. Eventually the waist and shoulder blades would also be loosen up and move together. Always remember to keep the body upright. Keep the hands at eye-level and stay in the middle. The oval shape formed by the arms would change in form from the beginning of the turn to the end.

Common mistakes: a.) Hands are not opposite *yintang* at all times. Body is not kept upright and head is swinging. b.) Costal area does not lead the jerking and swinging back actions. c.) Body bent forward and the arms are leading the movement. d.) Instead of the costal area body is guiding the movements. Attention should be given to the thrust of qi from the *dantian* on jerking the costal area. Costal areas are relatively weak. The exercise would first accumulate qi onto these areas subsequently to the arms. Thereby strengthening the costal areas and the arms.

The training is good for patients suffering from diseases of the liver, gall bladder, diaphragm, plural membrane and also mucous linings of the intestines.

5. *Fu Shen Gong Yao Song Du Mai-Backbone*

This is a very important exercise. Training of the thoracic-abdomen region. Straighten the arms on top of the head with the fingers crossed and palms facing upward. Remember to pull in the chin. Relax the arms and shoulders and push the wrist alternately forward, upward and backward to elicit a circular motion. This will exercise the whole backbone, the chest, sides of ribcages and even the lower limbs down to the last and fourth toes. Then bend down slowly. Flexing of the backbone should be carried out as if rolling up a piece of belt. Relax the neck and bend it down as much as possible before relaxing and bending the thoracic region. Like wise only bend the waist when the thorax was completely flexed. The chin should be as close

to the body as possible. The exercise would stretch the joints of the backbone and the ligaments at the back. It would also stretch the *dumai* and the whole nervous system. Beginners who have difficulty in bending down should try to move the hand in downward grasping action to facilitate the bending. On reaching the limit try to pull in the abdomen and raise the waist. It would help you to bend down further. However do not over-stretch. Massaging the tendon behind the ankle should be carried out slowly. For those who could not bend down sufficiently clap your palms on the back of the thighs. This is where the bladder channel runs through. Relax and bring the hands to the front. Clapping here would harmonise the circulation of qi in the leg, back and head. Therefore this action should be carried out attentively. When massaging the backs of the ankles pull in the forehead to stick it onto the knees. Then pull up the head along the thighs as high as possible.

Straightening up of the backbone should be done section by section. First push up and straighten the waist then the thoracic region and lastly the neck. This will close up the *dumai* and bladder channels. To increase the difficulty try to get up fast. This will facilitate the entrapment of qi into the backbone.

This exercise strengthen the backbone as well as the muscles and ligaments of the back. It is beneficial to those suffering from back problem. However elderly should remember not to over-stretch. This exercise is also very good for those suffering from high blood pressure.

6. *Zhuan Yao Shuan Kua Qi Gui Tian-Waist and Lower Abdomen*

The first part of the training draw circles with the coccyx. Pay attention to the coccyx and draw circle with it. Move the coccyx first to front-left, left, back-left, back, back-right, right and front-right. Right rotation: front-right, right,