

THE COMPLETE GUIDE TO: The Internal Martial/Healing Arts

Combat & Healing

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QIGONG

Reptiles & Rejection of Rules

On Teaching

Taiji & Left Right
Hemispheres

Mind in the Martial Arts. 2

Seeing with your Mind

Conscious Evolution

PLUS

WTBA News, New Videos
etc.



COMBAT & HEALING

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FRONT COVER

A Couple of Ninjas disguised as Elephants. Good disguise isn't it!

CONTENTS

Page 1.....	QIGONG:
<i>By Wally Simpson (Australia)</i>	
Page 8.....	Of Reptiles and the Rejection of Rules
<i>By Brad Hoyhow (UK)</i>	
Page 11.....	On Teaching
<i>By Werner Horsmann (Germany)</i>	
Page 12.....	WTBA NEWS
Page 13.....	Taiji & the Left & Right Hemispheres
<i>By Jens Barteldt (Germany)</i>	
Page 14.....	The Mind in the Martial Arts: 2
<i>By Tony Court (Wales, UK)</i>	
Page 17	Seeing with Your mind
Page 18	Conscious Evolution
<i>by Mark Walford (England)</i>	

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QIGONG

By Wally Simpson

Qigong Practice can be traced back to at least 400 AD. Though there are hints of it dating back 3000 years.

What is Qigong?

The name Qigong can be broken into Qi meaning Energy and or energy on the verge of becoming matter. Gong means work. So Qigong's meaning roughly translates as 'energy work'. While there are many forms of Qigong, there are only 3 basic types.

- 1/ The 1st type the individual does for themselves.
- 2/ The 2nd type that a Qigong master does to you. These gifted people are quite rare though there are many who claim this ability.
- 3/ The 3rd type is a special Martial Qigong.

All Qigongs have health and well-being as part of the benefits of their practice regardless of what type they are. There are specific Qigongs from all 3 types that treat specific diseases or imbalances within the body (often called Medical Qigong in much of the literature available in English), examples of these are given later.

All Qigongs have health and well-being as part of the benefits of their practice regardless of what type they are. There are specific Qigongs from all 3 types that treat specific diseases or imbalances within the body (often called Medical Qigong in much of the literature available in English), examples of these are given later. The first type can also be seen as a standing or moving Meditation, where we learn to empty the mind / consciousness of the chatter of ever day life and place this void (our consciousness / Shen) in our Dantian. From here we learn how to harmonize and move Qi within our bodies with the intent of becoming / staying healthy, happy, secure, contented and balanced individuals. The secure aspect hints at the Yin and Yang of successful Qigong practice, it is of both a healing and martial type. Like Yin and Yang neither can exist without the other. One of the aspects of healing is building the Wei Q, a very

Yang and aggressive Qi, which protects us from invasion by external pathogenic entities. Another is Ying Qi, a more Yin and nourishing energy which not only nourishes our body and spirit but also grants us the stillness we need to for healing. There is of course a Yin aspect to Wei Qi and a Yang aspect to Ying Qi. The Yin aspect of Wei Qi moistens and nourishes the exterior (Skin, body hair etc) while the Yang aspect of Ying Qi protects the interior and provides function.

The first type can also be seen as a standing or moving Meditation, where we learn to empty the mind / consciousness of the chatter of ever day life and place this void (our consciousness / Shen) in our Dantian. From here we learn how to harmonize and move Qi within our bodies with the intent of becoming / staying healthy, happy, secure, contented and balanced individuals. The secure aspect hints at the Yin and Yang of successful Qigong practice, it is of both a healing and martial type. Like Yin and Yang neither can exist without the other. One of the aspects of healing is building the Wei Q, a very Yang and aggressive Qi, which protects us from invasion by external pathogenic entities. Another is Ying Qi, a more Yin and nourishing energy which not only nourishes our body and spirit but also grants us the stillness we need to for healing. There is of course a Yin aspect to Wei Qi and a Yang aspect to Ying Qi. The Yin aspect of Wei Qi moistens and nourishes the exterior (Skin, body hair etc) while the Yang aspect of Ying Qi protects the interior and provides function.

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The second type is where a Qigong master transmits Qi from the Dao (void from which all creation springs) to an unbalanced or diseased individual with the intent of balancing and or harmonizing this individuals Qi and so alleviating any existing diseased condition. To some degree this is a two way street and unless you are in some way receptive, then you may effectively block most of the Qi that is being transmitted to you. If the Qigong master is not in balance and harmony with

the Dao then they may lack the ability to protect them self. This might then result in their either draining much of their own Qi or absorbing adverse Pathogenic Qi from the individual they are seeking to help.

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In both of these methods we are soothing and moving the individuals Qi and blood as well as nourishing / building Qi and Blood in the organs and channels. This results in an increased feeling of well-being and resistance to and eradication of pathogenic entities from the body.

The third method as mentioned above is a special martial Qigong where very strong Qi is built often via one-legged Qigong where you remain posted on one leg for the duration of the practice. We are only going to deal with the first method as in order to attain the second method, the first method needs to be mastered and practiced for a long time. The 3rd method should only be taught face to face by an accomplished teacher or master.

For healing the first method is the strongest method as it empowers the individual to help them selves without having to rely on another's intervention. If we all nourish our individual Qi then we also nourish each others Qi as there is a constant intermingling of our Qi with the Earth and Heavenly Qi. Healthy Qi creates healthy blood and healthy Qi and Blood creates a healthy Shen. A positive



Wally Simpson

or negative input from one individual may do little to influence the existence of life as we know it, but a positive or negative input from many may influence the outcomes of a whole generation and those that follow.

The best time to practice Qigong is early morning or late afternoon and it is best to practice on an empty stomach.

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BASIC STANDING QI GONG

Also called 3 CIRCLE QI GONG

First be sure you are wearing loose comfortable clothes and will be free from interruptions for the duration of the practice. It is also a good idea to remove all tight articles such as belts, watches, bangles etc. Ideally it is a good idea to do this practice in a shaded quite open space where you are protected from the wind. Later you should be able to perform your Qi Gong or a short modified versions of your Qi Gong almost anywhere e.g. waiting for a bus or standing in line at the Bank etc though it is always best out of the strong wind.

Stand with your feet together and parallel. Take your toes out sideways as far as you comfortable can while keeping the heels together (no more than 45 degrees).

Next while keeping the toes where they are, bring the heels out so the feet are parallel and

roughly at shoulder width. The insides of the feet are what should be parallel and straight.

You now bend your knees so they are in line with the toes. To do this you may need to stick your head out so you are looking straight down at your toes, otherwise you may think the Knees and Toes are in line but in fact the Knees will not be far enough forward.

You then elongate the spine; a good way to do this is to imagine you are suspended by the point in the center of the head (Baihui Du 20). This stretching of the spine will gap the vertebra (Each vertebrae has a disk made of a soft inner core and a more solid outer casing, they act as cushions between the vertebra. Over time through bad posture, incorrect or heavy lifting and from the action of gravity, these disks may deteriorate and shrink in size. This can leave the vertebra with no shock absorber between them and as a result put pressure on exiting spinal nerves. Stretching can help rehydrate the disks and begin to open up the channels associated with the spine; this will flood the area with Qi and Blood. If Qi and blood are sufficient and flowing through a region then there is no discomfort or disease in the region. A bit of tension initially will also make for greater relaxation in the next step.

Now tuck in your chin and allow your spine to relax. I like to imagine my spine like an iron chain enclosed inside a stiff plastic tube that is slightly bigger than the chain. When I elongate my spine the links of the chain become taut and don't touch the sides of the plastic tube. When I relax my spine the links of the chain flop down on top of each other and they are only held erect by the stiffness of the plastic tube against the sides of the chain. If the chin is gently tucked in, then the spine is more likely to be straight. The head should be erect and the eyes looking straight ahead.

Holding your head so you are looking down causes the Qi to sink excessively and places pressure in the neck as the cervical vertebra are hyper-extended thus blocking Qi flow through this area. Holding the head so you are looking upward causes the Qi to rise and you lose your center and cause your spine to become bent with compression in the neck.

To complete this part of the stance we need to make sure the curve in the lower back is as much as possible straightened out. We can do this by gentle tucking in the lower part of the pelvis, as if we are just sitting on the very edge

of a stool or bench top. Another way is to back up against a wall so our heels are touching the wall, our knees are bent in the correct manner (as described above), the back is also touching the wall as does the back of the head. Remember to tuck in the chin gentle! If you now place your hand behind the small of your back you will find there is a natural curvature which will allow you to slip your hand in behind this region. You need to take out this curvature! To do this you gently tuck in the lower part of the pelvis in a slight pelvic thrust. Some people have what is called A sway back@ and this curvature is quite pronounced. To take out the curvature in these circumstances is impossible and you should not use excessive tension to try to force it straight as this tension is what we are trying to avoid. This is also the case for the head and neck in some individuals. Their head is thrust forward and try as they might they can not have their backs flat against a wall and tuck in their chins making the back of their heads touch the wall at the same time. Be gentle with your self and if these are your circumstances and you have to use excessive tension of to tuck in the buttocks just do the best you can without making too much tension. Using force to pull in the bum is as bad if not worse as having it stuck out.

The shoulders should be relaxed, not raised and tense.

Once you have achieved the best stance you can manage with the spine you have been blessed with, take the whole stance out away from the wall and reproduce it as best you can without the support of a flat surface at your back.

What we are standing in now is called Horse stance and it is used in many Qigong and martial arts forms.

The main thing is to be as relaxed as possible while standing upright and to have your feet shoulder width apart and parallel with your back as straight as possible. Not leaning forward or backwards. Even the face should be relaxed with the lips just gentle touching and the teeth not clenched but also gentle touching together.

The tongue is placed lightly on the roof of the mouth on the hard pallet just be-

hind the teeth. This last factor allows for communication between the Ren and Du Mai's. These are most often called the Conception and Governor vessels or channels in English. They run up the center of the front and back of the body respectively. They are seen in Traditional Chinese Medicine (TCM) as being 2 of the 8 Extraordinary Vessels and so act as reservoirs of Qi and Blood.

The Ren / Conception Vessel is called the 'Sea of the Yin Mai' and has links to all of the Yin Mai / channels. It helps regulate the Qi in the Yin channels.

The Du / Governor Vessel is called the 'Sea of the Yang Mai' and has links to all of the Yang Mai / channels, it helps regulate the Qi in the Yang Channels.

Yin channels include the Kidney, Liver, Spleen, Heart, Pericardium and Lung.

Yang channels include the Bladder, Gall Bladder, Stomach, Small Intestine, San Jiao (Triple Energizer) and Large Intestine (Colon).

Thus communication between these two channels is of the utmost importance if we are to maintain a healthy body.

Ok so you have the basic stance or as close as you can manage. You are standing with your feet shoulder width apart and parallel;

Knees bent so they are in line with the toes;
The spine is as straight as possible;
The shoulders are relaxed;
The chin and buttocks are gentle tucked in;
The tongue is on the roof of the mouth just behind the teeth.

Your breath comes and goes through the nose in accordance to your natural rhythm and where you feel the breath is in the Lower Abdomen or lower Dantian as it is known in TCM. This is a region within the lower abdomen roughly 3 cun below the belly button. A cun is a proportional measurement in TCM. The lower abdomen from the top of the pubic bone to the center of the belly button is seen as 5 cun. The width of your hand is seen as 3 cun when the 4 fingers are held together and it is measured at the knuckles. So to find Dan Tian, first stick a finger from one hand in the belly button and place the other hand so that it rests on the lower abdomen palm down with the knuckles of the first finger is touching the finger you have in your belly button.

Dantian is directly below the point immediately below the knuckle of the 4th finger of the hand resting against your lower abdomen. Dan Tian is a very important region and is a major focus for the mind in Basic Standing Qi Gong.

One way to feel your breath in this region is to place your hands palm down over this region so that when you breathe in, the abdomen goes out causing the hands to rise. When you breathe out, the abdomen sinks in causing the hands to fall. This is normal breathing if we are using the diaphragm to breath and not just the intercostal muscles. The right hand is placed on the abdomen first with the left hand on top of it. There are some teachings that claim this is a male positioning and that female positioning is the left hand on the abdomen and the right hand on top. If you feel strongly about this then try both ways and discover for your self, which way feels better for you.

It would be a good idea here to read the paper on Why do we Breath into the Dan Tian to gain a better understanding of the dynamics of this center and its importance in the body's energy system.

After you feel you are capable of holding your mind on the breath in Dan Tian for 10 to 20 mns, release your hands from the lower abdomen so they hang loosely by your side.

The hands need mention here as there is both Yin and Yang in each hand. The hands are held in what is called a Tile Palm or Beautiful Palm. This means the hands are spread so the fingers are open (not touching each other) and relaxed. The fingers are bent at the knuckles and layered over the top of each other like tiles. There is a gentle curve to the back of the hand and the hand is concave in its palm. The thumb also is bent at the knuckles and has enough tension in it so as to make for a single line of skin between the thumb and first finger.

Hold your focus on the breath at Dan Tian and on an in breath allow your arms to rise upward as if they are being lifted by the wrists with the palms facing each other. The tension should be similar to lifting your arms in this fashion while you are submerged to the chin in water. When the arms are at the level of the upper chest the hands are flexed at the wrist. This should form a circle with the hands just below the level of the chin, palms towards you. This means the elbows need to

be bent so the arms are not quite fully extended. The elbows should be just below the level of the wrists. Make sure your shoulders are relaxed and rounded, not pulled back and squared Army style. There needs to be a gap under your arms big enough to fit a loose fist (called a Kwa).

The arms are held in P'eng, this is best taught in person by a teacher who has grasped this concept. Suffice it to say that the elbows are bent at an angle greater than 90 degrees and the muscles of the arms are as relaxed as possible. There should be a space under your arm-pits big enough to fit a loose fist; this space needs to be maintained throughout the whole practice.

It is like you are hugging a big tree where your arms can't quite reach each other. The hands are roughly 3 to 4ins apart and are not forming a closed circle but are angled slightly as if receiving something (the palms are not vertical but rather held on an angle slightly greater than 45 degrees). This is called the Mother Palm, when the hands are held in this position.

There are 2 things left to do and both are quite important if a state of Sung is to be obtained. (This is a relaxed and balanced meditative state where the Shen / consciousness is in the Dantian and all sensory input can and is registered by that Shen /consciousness.)

First the toes are gentle flexed so as to form a gap between Yongquan Kid 1 (the first Pt on the Kidney channel, located on the sole of the foot in the valley formed by the pads at the front of the sole) and the Earth. This gap also puts a little pressure on the outside of the Foot creating Yin emptiness at the first point of the Kidney (Yin channel / organ of the Water element) and Yang fullness on the Bladder channel (Yang channel / organ of the Water element). The effects are an enhanced Qi / energy exchange between the Qi of Earth and the Qi of the individual via the Kidney channel as well as balancing Yin and Yang in the body. The weight is changed by this move so that most of the weight is distributed just in front of the heel. The longer you stay like this the more it should feel like you are sinking into the Earth. This part of a

Qigong is enhanced if you are doing it in bare feet on an Earthen floor. If the ground is for some reason very cold, it is better to wear some comfortable shoes with a sole that is conductive to energy exchange but not the coldness. Not a rubber sole. This gentle clawing of the ground is the precursor of becoming rooted / grounded and can prove extremely useful in many aspects of life including both healing and self defense.

The eyes are next and are best not closed or wide open. They should be Half open and looking at the ground at a point about 20 feet away. They will in this position help create the meditative state of Sung. Opening up the pathway from the Earth via Yongquan

Kid 1 to the Dantian and from Heaven via Baihui Du 20 to the Dantian. The Qi flows in both directions at the same time entering at Baihui and exiting at Yongquan and entering at Yongquan and exiting at Baihui.

The Shen is reflected in the eyes and the eyes are under the control of the Liver. Look at the eyes of some one who has just done a 20 mins or longer Qigong and you will see a very contented balanced Shen in most cases.

Checklist

- 1/ You are standing in Horse stance, with your feet at shoulder width and parallel;
- 2/ Your knees are bent so the kneecap is in line vertically with the tips of the toes;
- 3/ Your spine is as straight as you can manage and as relaxed as possible;
- 4/ The chin and sacrum are gently tucked in
- 5/ The tongue is pressing gently on hard palate (the ridge) behind the top teeth
- 6/ The Breath in and out is through the nose
- 7/ The breath is felt in Dantian
- 8/ The mind is empty of chatter and in the Dantian
- 9/ The arms are raised and held in P'eng so the fingers of opposing hands are 3 to 4 ins apart just below the level of the chin,

- 10/ The hands are Mother palms, towards you but at an angle greater than 45 degree as if receiving something
- 11/ There should be a gap under the armpits big enough to fit a loose fist
- 12/ The shoulders are relaxed
- 13/ The toes of each foot are gently curled creating a synapse with the Earth
- 14/ The eyes are half open slits looking at a spot 20 ft in front of you. Not staring.
- 15/ The Stomach should be held totally relaxed and the anal sphincter is held lightly closed.

Now you stand there for 15 to 20 mins feeling the breath in Dantian, relaxed and like an empty vessel. When we are learning to breathe into the Dantian, after a while you may find that your breath is being felt in the chest or even the shoulders. As soon as you realize the breath is no longer in the Dantian, gently bring it back there. This at first will happen over and over again. This is the point when the mind kicks in and says things like "What are you doing standing here looking into space? You've got a dozen things to do; you don't have time for this! I wonder what the surf / beach / pool / golf course / gym etc is like? What am I going to cook / buy for breakfast / lunch / dinner?"

The mind wants to be the center of our focus and will struggle to prevent you obtaining a no mind state. This is a major reason to focus the mind on the breath. It will escape to other things again and again and when you become aware of this then gently bring it back to the breath.

A Yoga trick to hold the mind is at first to make the mind listen to as many sounds as possible, moving from one sound to another until your mind calls it quits and shuts down into a no mind state. This can take a short time or a long time depending on how Yang your mind is and how much you return it to the breath in Dantian.

A visualization you can do to stop the mind from wandering and that encourages Qi flow and helps with your awareness of this Qi flow within the channels is: -

As you stand in your basic Qigong stance as covered above with your mind empty and in

Dantian. Feel your Breath causing the abdomen to rise and fall. On an in breath as the abdomen rises, feel your Qi traveling from the Dantian down to Huiyin Ren 1 in the perineum then up the back via the Du mai, through Mingmen Du 4 over the head to Baihui Du 20 and down to Yinjiao Pt Du 28. Located between the inside of the upper lip and the upper labial gingiva, in the frenulum of the upper lip.

On your out breath as the abdomen sinks feel your Qi traveling down the front of the body via the Ren mai through Shanzhong Ren 17, through Jueque Ren 14 (Middle Dantian) through Zhongwan Ren 12 to the lower Dantian.

The breath should be deep but not forced. Don't become too attached to this pattern of breathing, just be aware of it as a consequence of the breath. Be sure not to allow your center to rise as you witness the Qi rising up the spine. Keep your knees bent and your main focus should remain in Dantian. After some time breathing in this state you may notice that the breath and Heart rate will slow down. The breath will become rhythmic and flow like a tide within the body and the abdomen will rise and fall like gentle waves washing up on a shoreline and then receding. This type of Qi flow is called Grand Circulation as it stimulates your awareness in 2 of the most important channels of the body, the Ren and Du Mai's.

As you stand in this posture, think of beautiful things, let them create a slight smile on your lips. Not an all out grin! Just a gentle softening of the features.

Imagine a string holding you in a relaxed state from Baihui Du 20 on the crown of the head so your head feels like it is floating just above the spine. You can feel your arms, legs and buttock becoming heavy and your feet feeling as if they are sinking into the ground. You should be very stable in this position. If you are leaning forward or backwards that stability may be lost. Just try to sit into the posture and feel the perfect balance that it brings. Occasionally doing your Qigong in front of a mirror is a good idea so you can check on your posture eg. See if you are leaning forward or backwards. If you have no mirror get someone to check it

for you. This form of Basic Standing Qigong is sometimes called the Universal posture because Yin and Yang should be in perfect balance in your Hands, your Feet, your internal organs and in your whole body in relation to the universe.

After a while you may notice that one of your palms has moved slightly up, down or away from the other palm. This is a reflection of some internal imbalance and by gentle bringing your hand back to the correct position you tend to bring the whole body back into alignment. You might find that your body feels like the spine is slowly twisting or turning, as if unraveling this is exactly what it is doing. Providing the movements are not violent or too jerky, just concentrate on your breath and the body will find its correct alignment. The muscles of the arms, legs or back may ache, try breathing into the sore area and this should in time relax the ache, be sure this doesn't cause your center to rise. This position makes your body want to find its correct alignment and every bone in the body may be moved to achieve this end.

A short time in this stance may bring on shakes in the legs. This is not because your legs are not strong (Ok for some of you it may well be that your legs are not strong). What is generally occurring is that the Qi is flowing down the legs to Yongquan Kid 1 in an unimpeded manner because there is no tension. When it tries to flow back up it finds tension and acts like a wave hitting a wall and slowly eroding it, it can make the ground / legs shake. As the obstruction clears and the Qi flows freely, it tends to relax the muscles more and more until the shakes disappear and Qi flows in a completely unimpeded manner. This may happen in the first session or in any session thereafter. Depending on how long and how often you practice. The more often you practice, the less it will occur until it stops all together.

You may feel a warm sensation in the Dantian or a warm buzzing sensation in the palms of the hand at Laogong Pc 8. This can indicate that Qi is filling these regions. Accumulating Qi in Dantian is desirable if a long and healthy life is what we are hoping to gain from our Qigong practice. The accumulation of Qi in Laogong can indicate the point is open, Qi is flowing freely through the body and Tai Qi (Qi of the Dao or creative Qi) is flowing through this point. We can use this Qi for healing ourselves and perhaps others. This doesn't mean that you should be standing

there during your Qigong practice thinking, "I am using my Qi to heal my wife, family, self etc". Better to feel the breath in the Dantian and just be open to what you are experience. Remember, "This is just an experience" as one of my old yoga teachers would say. The mind is an incredible potent entity and it is very easy to convince yourself that something is happening physically when it is just the imaginings of a mind primed with the thought that it should or could be happening.

It is best to develop and use your Qi for healing your self for a long time before you try to use it to heal others. It is easy to drain your own Qi and if your Qi is not in balance (nourished and flowing freely), you risk inflicting this imbalance on the individual you are hoping to heal. Also you must be sure that if you have intent you have no attachment to this intent and that you feel your self only as a channel (an integrated part of the Dao) in order to protect yourself from the Xie (pathogenic / adverse) Qi of the individual you are hoping to help. As a general rule I would say do 3 to 4 years of regular extended Qigong practice (at least 20 to 30mts at a time 1 or 2 times daily) before you go messing with someone else's Qi in this way. Qigong practiced correctly will bathe every cell of your body with Tai Qi, the precursor to and the bases of Life force.

The warmth you feel in Dantian is a byproduct of the chemical reaction involved in the changing of Qi from 1 form to another. It is the breath that lights the fire. If any pain occurs then check your posture, if this is all right then the pain and discomfort is probable part of your body trying to pull its self back into correct alignment. As the pain begins to subside and your muscles and tendons become more relaxed, your partially blocked meridians will begin to flow freely again and every cell, tissue and organ will be bathed in life giving Qi

When we stand in Qigong stance we tend to use only the outer cells of our muscles to hold us in place and these start to become quite painful. If we push on through the pain the muscles will become even tenser and Qi will begin to stagnate. The Liver is in charge of free flowing Qi within our bodies and so it searches out a path of least resistance. Qi penetrates deeper into the tissue of the body to locate a path of less impedance and in the process brings life force to dormant cells in our depths right down to our bones. This pro-

cess can not help but enliven and clear the Jing Luo (channels and collateral's).

So after 20 to 30 mts of Qigong what happens now?

There is a settling Qigong that you should do now to consolidate and finish the "Three Circle Qigong". In Western terms it could be thought of as a warm down exercise.

Don't just stand up and walk away. Slowly drop your hands and bring them up and out to your sides as you breath in. Bring them across in front of your chest palms down and as you breath out push down to the sides as you straighten your legs.

Place your hands behind your back so they are crossed at the wrists, right over left. For females this is left over right. Now you have to pedal backwards. First as you breath in lift your left leg until the thigh is parallel to the ground allowing the foot to hang loosely and then as you breath out place it back on the ground next to the right foot. Now do the same with the right side. Repeat each leg 5 times, breathing deeply and slowly throughout the movements. After you have finished, just move around slowly for about 5 minutes, don't sit down, continue standing and relax out of it.

For the above Qigong we have used a Yin or Mother Palm, it brings Yin Qi into your palms and nourishes the Yin within.

If you turn your palms out / away from you have a Yang or Father palm, this brings more Yang Qi into your palms and nourishes your Yang.

If you turn your palms down you have Daughter palm, this is Yin becoming Yang.

If you turn your palms so they face each other with the fingers pointing away from you, this is a Son palm and is Yang becoming Yin.

The last 2 palms encourage the changing of Yin to Yang and Yang to Yin within the Channels and organs and so can be used to move Qi in situations where stagnation or imbalance has begun to occur.

Remember Earth is your center so all your Qigong should in some way nourish and regulate the Earth (Spleen / Stomach).

Absolute Yin is Water (Kidney / Bladder). Kidney is seen as being the basis of Yin and Yang within the body and is part of the complex called lower Dantian. Our Mother palm nourishes and regulates Yin so works on the Kidney and because of their special relationship with the other organs this has a nourishing and regulating effect on the whole body. The Mother palm also has an effect on our ability to regulate Yin in general and all of its implied ramifications (stillness, coolness, introversion, structure, etc) within the body. Absolute Yang is Fire (Heart / Small Intestine-Pericardium / San Jiao). Yang Qi is functional, warming, aggressive, protective energy. Our Father palm nourishes and regulates the yang and so targets the Fire phase and all of the implied ramifications of Yang within our body.

Yin becoming Yang is Wood (Liver / Gallbladder). Wood energy is in charge of free flowing movement (of Qi & Blood) and all cyclic phenomena (menstruation, anabolism and catabolism, etc) as well as with utilization of pure substance and detoxification of impure substance. It is about the marshaling and ordering of life force. It is Spring, Morning and the beginnings of things. Liver Yang gives us the ability to move forward and act in a positive way. Liver Yin allows us to retreat and wait or be still. This is about the balance of stillness and movement, Yin and Yang in our lives. These qualities and all the other ramifications of this transformation are regulated and nurtured by the Daughter palm.

Yang becoming Yin is Metal (Lungs / Large Intestine). Metal energy gives us the ability to transform and expand existing bonds by letting go of attachments and being open to new possibilities. This is the Metal Yin which allows us to bond (like breathing new air into your Lungs), while Metal Yang allows us to release our attachment. It is acceptance of the breath (in breath is governed by the Kidneys) that provides the fuel for transformation in Dantian while release of waste (the out breath is governed by the Lungs; release of waste of course includes the action of the Colon Metal Yang). It is Autumn, Afternoon and the winding down or finishing touches of activities. These qualities and all the other ramifications of this transformation are nurtured and regulated by the Son palm.

Record in your journal the possible benefits to your body and life in general from the use of these 4 palm changes.

You can do the "Three Circle Qigong" using any of the above palms though it is better to use your Mother palm for quite a while until you feel completely at ease with your Qigong (no more muscular discomfort or shakes).

Another Visualization that may enhance your awareness of Qi flow within the body is; -

As you stand in your basic Qi gong stance

- Feet apart and parallel:
Knees bent so they are in line with the toes
- Back straight and chin and buttock gentle tucked in:
- Arms raised to the chest in p'eng
- Gap under the armpit and in the perineum big enough to fit a loose fist
- Using a Mother palm
- Toes gentle tucked under to form a synapse with the Earth
- Tongue on the hard palate behind the top teeth
- Breathing through the nose into the Dantian in a relaxed rhythm way :

From the points Laogong Pc 8, Neiguan Pc6 and Shaohai Ht 3 feel a warmth and a flow of Qi reflecting and emanating from these points to Shanzhong Ren 17 and to the Dantian region. Feel your arms as relaxed and resting on this triangle of Qi flow. This is just an experience. You should be sure that in doing this visualization that you don't raise your center. The mind should be empty and focused in Dantian, it is the Shen / Spirit that witnesses, with out attachment, the flow of Qi through these points. The moment you become attached and try to hold this feeling it will dissipate.

Spend 15 to 20 minutes in your basic Qigong stance doing this visualization. It should make your arms feel supported and strong. This Qigong can nourish and regulate Zhong Qi (Qi of the chest: Heart and Lungs) and the Lower Dantian.

Do this for 15 to 20 minutes daily and record any sensations felt in your Journal.

After standing in the above stance for a period of time you can drop your arms to a 45degree angle so your palms are at the level of Dantian while maintaining your Mother palms and p'eng. Make sure your arms are hanging loosely and that you continue to maintain your Kwa's. This increases the concentration of Qi in the Dantian and nourishes the Kidneys.

Record any sensations you feel in your Journal.

Generally if you do a 20 to 30minute Qigong you should do two thirds of the time with your arms in the chest position and one third in the lower position. Then finish with the settling Qigong.

Moving Qigong

SAN JIAO QIGONG (Triple Burner or Three Heater Qi Gong) also called The Charging of the Sinews Qigong

This latter name is interesting as it hints at a concept expounded by Matsumoto & Birch in their book AHara Diagnosis: Reflections on the Sea@ In it they suggest a connection between the San Jiao and the fascia / connective tissue of the body. In this book it is pointed out that the fascia that surrounds the muscles, tendons, ligaments, bone and organs in continuous throughout the whole body. The San Jiao is said to communicate, carry Qi and control fluids in all regions of the body. (See chapters 6-7-8 of the above mentioned book for further reading) This Qigong can nourish and regulate Qi in the San Jiao and balance the Yin and Yang of the organ complexes.

Write the pathway of the San Jiao in your Journal including the Internal Pathway. Stand in horse stance as described in the 3 Circle Qigong.

Your arms are in the lower position and have Sister palms.

Make sure to maintain your Kwa's throughout the whole of this Qigong.

Your breath is through the nose and it rises and falls in Dantian.

Your mind is witnessing this breath and is empty of the chatter of daily existence. Your head is to the front squared