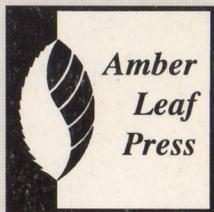


SECRETS AND BENEFITS  
♦ OF ♦  
INTERNAL QIGONG  
CULTIVATION



LECTURES BY QIGONG MASTER  
DR. YAN XIN

Here is the first book written in English to explore the Yan Xin Qigong phenomenon. Qigong has been practiced and treasured by the Chinese for over 7,000 years, although traditionally it has been closely guarded and exclusively handed down from master to highly select disciple. Dr. Yan Xin, a legend among Chinese qigong masters, has extraordinary qigong abilities, profound knowledge of Western and Traditional Chinese Medicine, and has pioneered qigong scientific experiments and healing. He has shared more insight and understanding of high-level internal qigong with the West than any other qigong master in history. This compilation of some of Dr. Yan Xin's most important speeches provides key secrets to understanding basic and advanced qigong techniques. This book also serves as a comprehensive examination of the physical, mental, spiritual, historical and scientific aspects of qigong and qigong healing. Yan Xin Qigong is not merely a series of physical exercises, or a meditation technique; it is a method that helps humans strengthen and increase awareness of the connection between mind and body, enabling them to further develop the correspondence between their inner world and the ever-changing universe. These teachings have fundamentally changed and benefited the health of tens of millions of people who have empowered themselves through Yan Xin Qigong.



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DR. YAN XIN

Hui Lin  
Ross Cohen  
Michael Cohen  
Bill Crampton

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# Foreword

In your hands, you are holding perhaps the most remarkable volume you will ever read. Five years ago, savvy Westerners could have only dreamed of a book like this in English. Ten years ago, only a small number of scholars had unearthed this information from original Chinese texts. Twenty years ago, only a select few were vaguely aware of the existence of Traditional Chinese Qigong. Some of the information contained in the manuscript will seem fantastic, and some will seem mundane. Rest assured that the fantastic and mundane can quickly become each other. I can guarantee that this book will fundamentally alter your current perception of the world.

Over sixty books have been written in Chinese about Dr. Yan Xin and his qigong healing. For the first time, Dr. Yan Xin, the foremost known master in Traditional Chinese Qigong, has graciously allowed us to present some of his lectures in English. These lectures were originally spoken extemporaneously in Mandarin, the primary spoken language of Mainland China. These lectures were taped, transcribed in Chinese, translated into English and finally edited into the chapters that follow. A team of translators and editors has spent hundreds of hours in an effort to retain every nuance of Dr. Yan Xin's original message. The result is a unique document which reveals previously hidden information. It has been our privilege to make this information available - your responsibility is to make use of it.

Dr. Yan's lectures are the stuff of legends. I have been fortunate to attend more than a dozen of them. Each has been a new revelation. He sometimes speaks for eight hours, or longer, without apparent fatigue. Every time I hear him, I am inspired by his subtle wisdom. Meditation techniques are demonstrated, ethical issues discussed, value systems are illuminated, and much, much more. In these lectures, everyone is an active participant in the transmission of high level information.

Dr. Yan Xin's lectures generate a very strong qi field in the lecture space. I have seen the air become so thick with qi that I was not able to see across a brightly lit room. Lecture attendees, and group practitioners commonly report the beneficial effects that are described in Chapter two. My expectation is that by reading this book you will be participating in that qi field, and will benefit greatly from doing so. This moment in time is unique, I encourage you to take advantage of this historical opportunity.

Ted Moorman  
President  
The International Yan Xin Qigong Association

Editors' note:

Dr. Yan Xin wears plain glass spectacles as shown in the front cover photograph for a special purpose. Dr. Yan Xin has powerful qi-emitting abilities. Since he emits qi through his eyes, people who are directly exposed to his eyesight experience very strong reactions. As a result, he wears plain glass spectacles so that he can regulate this effect. During a newspaper interview in the early 1990's, Dr. Yan Xin took off his glasses and looked directly at a woman who was in the room. The woman began crying uncontrollably, and when she finally stopped, she explained that she didn't feel sad, but couldn't help crying. It was later discovered that she had medical problems, and her crying was a qigong healing reaction. By taking off his glasses, Dr. Yan Xin emitted energy and treated her on the spot.

# Introduction

On April 27, 1984, in the Chinese province of Sichuan (Szechuan), a young man on a bicycle was hit by a truck. X-ray photos from the Southwest Hospital revealed comminuted fractures of both shoulder blades and a dislocation of the left shoulder. The man's name was Su Ping. Then twenty-two years old, he was a metal arrangement worker at the Chongqing Special Steel Plant. The doctor's prognosis stated: "Both arms will be permanently disabled." Learning this, a colleague from the steel works advised him to seek out Dr. Yan Xin (pronounced "yan shin") at the Chongqing Institute of Traditional Chinese Medicine.

Su Ping later recounted in interviews with Ao Dalun, a reporter from Chongqing Worker's Daily: "After examining my x-ray photos, Dr. Yan Xin untied the bandages on my arms and helped me crawl onto the examination table. He moved both of his hands and then pounded and stroked my back. At the time it felt as though he was only wiping my back. My whole body was very relaxed. After feeling hot, tingling, and bloated for a while, suddenly there was a changed feeling in my wounded areas. I now felt a coolness seeping in, as though an electric fan was blowing on my back. A few minutes later, Dr. Yan Xin left me for other patients."

Su Ping continued, "About half an hour later Dr. Yan Xin returned. He asked me to turn over. I thought I had misunderstood him, so I just turned my head and looked at him. Unexpectedly he said to me gently: 'Don't be afraid. Just turn over as if you were not hurt.' With all my might I turned, and I actually turned myself over! 'Do some push-ups,' said Dr. Yan Xin. I asked, 'Can I?' 'What are you afraid of, you're all right now.' Hearing these words I got very excited. I pushed my two hands down and got up! I did four or five push-ups in a row and perspired profusely. Dr. Yan Xin asked 'Feel any pain?' 'No, not at all,' I replied in a loud voice. 'Then you should get out of bed.'

Happily, I got out of bed and stood on the floor. Dr. Yan Xin took a look at me, then suddenly pointed his hand to a horizontal wooden bar above the door of the clinic and said to me: 'Hold on to it and pull your body up.' Thinking my hands would not be able to reach the wooden bar, I put a square stool under the door. However, Dr. Yan Xin walked over and kicked it away with his right foot. 'You still want to use this? Jump on and hold on to the bar.' I was still hesitating. He took one step and suddenly raised my right hand. 'Any pain?' 'No.' 'Then jump on.' I simply had to do it. I jumped up, and my hands grabbed the bar, leaving my entire body completely suspended in mid air. At that moment, all kinds of feelings welled up in my heart. I remained in that position for over twenty minutes...."

"Finally, Dr. Yan Xin let me come down. He then asked me to do some shadowboxing and arm twisting. He even asked me to join my two hands, one from over the shoulder and the other from the back, like cross drawing a sword from my back."

"After Dr. Yan Xin's treatment, my two arms were fully recovered. I got back my former job handling metals. I can now easily pry up steel ingots of seven to eight hundred pounds or carry three to four hundred pounds of steel, feeling no pain...."

The reporter, Ao Dalun, paid three follow-up visits to Su Ping to observe the long-term curative effects. During his final visit on February 2, 1985, Ao Dalun saw that Su Ping was in excellent condition. To be prudent, Ao Dalun also copied down the results of Su Ping's x-ray examination taken at the Southwest Hospital before he went back to work. The examination, reported by military medical officers Li Yanyu and Xu Weiman, read as follows: "The fracture of the right shoulder blade was treated, and the fracture line has disappeared. There is no sign of dislocation in the right shoulder blade and the bone density of joints in the left shoulder has no sign of obvious abnormal changes."

The above is one of the many documented healing cases Dr. Yan Xin affected through the use of his highly cultivated internal qigong (pronounced "chee gung") capabilities. This case vividly illustrates the efficacy of qigong healing, and the level of qigong accomplishment that humans are capable of reaching.

One may wonder, who is Dr. Yan Xin, how was this phenomenon possible, what are the secrets behind successful qigong healing, how does qigong relate to me, and how can it benefit my life?

Qigong is generally associated with a broad range of mental and physical training exercises that are widely regarded as beneficial for disease elimination and prevention, as well as health maintenance and enhancement. The word "qigong" is created by combining two characters in Chinese. The first character, "qi" (pronounced "chee"), literally air, represents a flowing energy material that exists in everything and permeates the universe. A related term in English that approximates the rich connotations of the Chinese character qi is "bio-energy." Through practice, people learn to interact with and utilize the universal energy that exists around and within them. This methodology is called "gong." The Chinese character "gong" represents the effort laced into qi practice, as well as the power gained through cultivating energy. In other words, qigong literally means: "the meditation practice of cultivating bio-energy."

Qigong originated in China, where it is now a household name. Qigong is also well appreciated in Japan and throughout Asia. It is estimated that over one hundred million people worldwide practice qigong in one form or another. Qigong has rapidly spread to the rest of the world, and an increasing number of people in North America now practice and benefit from qigong. As such, qigong and qi are becoming standard English words. Qigong was featured in Bill Moyers' 1994 TV series, "Healing and the Mind." In September 1996, "Life" magazine published an article on qigong, "The Healing Revolution." In March 1997, "Health" magazine published an article entitled "My Quest for Qi" which examined the health benefits of qigong.

The physical health benefits of qigong, achieved through self-practice as well as treatment from accomplished qigong masters, are an important and obvious aspect of qigong. The Chinese Ministry of Health recognizes qigong as medically effective. Qigong and human body science programs have now been inserted into the curriculum of major universities in China.

The Chinese government promotes qigong practice and therapy as an effective means of improving public health. Qigong healing is now an officially recognized medical treatment in China, covered by government insurance. However, there is more to qigong than merely the physical improvement of one's health.

Qigong is a training method which helps one strengthen and gain control over their own life-force, or qi. It is an ancient system of knowledge and processes that originated in China more than seven thousand years ago. Since antiquity, those who practiced qigong have sought to understand the laws that regulate life, nature and change. Humans are constituent parts of the ever-changing universe, and qigong practice helps individuals to develop and enhance this connection.

"Secrets and Benefits of Internal Qigong Cultivation," is the first comprehensive book in English on Traditional Chinese Qigong - the root of all forms of modern qigong. This book contains English translations of speeches given by Dr. Yan Xin on a wide range of topics related to qigong cultivation. In order to protect the integrity of the thoughts of Dr. Yan Xin, these speeches have been edited as conservatively as possible.

The speeches in this book were given to audiences whose level of qigong experience, scientific knowledge, and educational background differed greatly. Thus, the breadth and depth of the speeches vary considerably. Due to the complexity of the subject matter, Dr. Yan Xin discusses qigong from a variety of different angles which include philosophy, metaphor, stories, technical detail, factual information and scientific data. He also addresses the various aspects and levels that a qigong practitioner may encounter along their qigong journey. The full understanding of these teachings may not be completely evident at first glance; rather, these teachings should be digested, understood, and incorporated over time through study of the text, as well as individual and group practice, and through the application of qigong practice in daily life. As one's practice develops, awareness increases and the meaning and relevance of these teachings becomes more deeply understood.

This book begins by discussing the history, benefits and scientific nature of qigong, helping a beginner become familiar

with qigong. The simple, pure and genuine forms of qigong which developed in remote antiquity are called Traditional Chinese Qigong. These forms have proven benefits in various aspects of human activity. In recent years, modern science has verified the objective existence of qi and confirmed the beneficial physical effects of qigong.

Many people are currently searching for a fundamental and long-lasting guide to their personal journey in this world. This book provides actual insights and philosophy on the larger scope of qigong, and how it relates to one's life. Traditional Chinese Qigong offers a meaningful path for human beings to follow, and a practical way to achieve that path. Through practicing Traditional Chinese Qigong one develops a deeper understanding of virtue, wisdom and compassion. This makes it possible for individuals to become happier, promote healthy living, discover life's meaning, contribute to society and the planet, and accumulate even more virtue.

These speeches also contain advanced principles and methods of qigong cultivation. Advanced level internal qigong cultivates successively finer matters that carry higher and higher energies. They are similar to the elementary particles in high-energy physics in that matter is represented by energy, and energy and matter are interchangeable. It is these high energy matters that are responsible for incredible qigong phenomena, which include subtle wonders, mysterious wonders, and incredible wonders. The instantaneous healing of fractured bones by Dr. Yan Xin, described at the beginning of this book, is a good example of an incredible wonder produced by high-level internal qigong.

This book also presents a number of personal experiences from Western practitioners of Yan Xin Qigong. The benefits received by these practitioners were comprehensive, including improved health, increased vitality, enhanced mental capacity, and improved personal character.

Three Yan Xin Qigong practice methods are presented as well. These include the first step of the Child Longevity Nine Step Method, Wisdom Enhancement Method, and Eyesight Preservation and Improvement Method. Until recently, the methods of Traditional Chinese Qigong had been transmitted in

secrecy, passed down from master to highly select student. Dr. Yan Xin, a medical doctor and qigong master, has distilled the principles and methods from Traditional Chinese Qigong and adapted them for modern society. These methods have passed the test of effectiveness over many thousands of years. The most popular form of Yan Xin Qigong is the Child Longevity Nine Step Method. It is an advanced qigong method that also serves as a basis for further advanced internal qigong cultivation. The training methods of Yan Xin Qigong precede all religions, serve no ideology, are suitable for people of all backgrounds, and are completely safe.

Yan Xin Qigong is an advanced Chinese internal qigong technique that, through special means and training methods, helps practitioners learn to harness "qi." As it provides mental and physical training it helps one access latent potential, cultivate mental and physical energy, good character, and a healthy lifestyle. These techniques enhance wisdom, reduce stress, increase happiness and improve work efficiency. Yan Xin Qigong practice promotes a way of knowing that strengthens and increases awareness of the connection between mind and body, self and others, and self with the universe. This training helps people overcome challenges such as individual illness, individual and social stress, and social conflict.

Our society as a whole is searching for solutions to alleviate the tangled web of social problems we presently face. Enormous advances in science and technology have created a modern society that is rapidly evolving. Yet, we are encountering an increasing number of problems that cannot be effectively dealt with by science and technology alone. These problems include persistent terminal diseases such as cancer, AIDS, and chronic fatigue syndrome; as well as serious human conflicts within and among different societies, and the conflict between human beings and Nature. Perhaps reestablishing, strengthening, and increasing the awareness of the link between human beings and the natural world can offer new insights on the solutions to these problems. Because of its emphasis on virtue and harmony between human beings and the universe, Yan Xin Qigong seems to offer a realistic way to help us meet these challenges.

People from all walks of life can benefit from this book. It offers much to those searching for better health, individuals seeking to enhance life's meaning, scientists trying to uncover various mysteries of life and nature, thinkers attempting to discover our proper place in the universe, and leaders working to solve social problems.

# About Dr. Yan Xin

For his extraordinary qigong abilities, profound knowledge of Chinese medicine and pioneering scientific studies, Dr. Yan Xin has become a legend among Chinese qigong masters. He is a widely recognized qigong doctor in China and was the first to introduce this tremendous human capability to rigorous modern scientific research.

Dr. Yan Xin was born in 1950 in Fuyan village in the Chinese province of Sichuan. Fuyan is a small mountainous village of several hundred people in northwestern Sichuan, a region rich in Chinese culture. He was discovered at the age of four by a qigong master living nearby as a hermit. In this way his qigong training began. Subsequently, he received instruction in Traditional Chinese Qigong, Traditional Chinese Medicine, martial arts, and many other disciplines from nearly thirty of China's most talented qigong masters. Most of these masters are still unknown to the general public.

In 1961, at the age of eleven, he went to Jiangyou Middle and High School, graduating in 1969. Upon graduation, he worked and attended Mianyang and Jiangyou Medical Schools in order to study Western medicine. From 1974 to 1977, he attended the Chengdu Institute of Traditional Chinese Medicine and graduated first in his class. He returned to Mianyang Medical School to teach for the next five years. Using his qigong capabilities, still unknown to others at the time, he carried more than five times the normal teaching load and consistently produced the highest-ranked classes of Chinese medicine graduates in the school.

In 1982, he became a physician at the Chongqing Institute of Traditional Chinese Medicine in Chongqing, Sichuan where he treated dozens of patients daily using qigong methods. His treatments were so highly effective, with immediate results, that he became known as "The Miracle Doctor" for his cures. As his reputation grew, more and more people throughout

China sought Dr. Yan Xin's help for their serious, and often difficult to treat, health problems. As a result, in 1984, Dr. Yan Xin started a healing journey that led him from the country's south to north. He helped numerous people along the way and changed many lives from despair to happiness. The seemingly miraculous healing results deeply touched a broad section of the society and made qigong a household name in China.

In 1986, Dr. Yan Xin traveled to Beijing to facilitate the exploration of the fundamentals of qigong from a contemporary scientific perspective. There he collaborated with scientists from Beijing University, Tsinghua University, The Chinese Academy of Sciences (Academia Sinica) and other institutions of higher learning and research. The scope of these studies was broad, including many fields of science and technology such as medicine, physics, chemistry, biology, industrial production, agriculture, astronomy, and geology. More than sixty papers have been published in professional scientific journals and conference proceedings pertaining to some of the scientific research results which Dr. Yan Xin, along with his collaborators, has achieved.

Dr. Yan Xin's collaborative research studies transform the accepted view of the nature of the world. Their results have demonstrated that human potential is far greater than previously thought, and these results have drawn much attention from China's top scientists. Upon reviewing these results, the Chairman of the Chinese National Association of Scientists, Dr. Qian Xueshen, formerly Goddard Professor of Rocket Science at California Institute of Technology, proclaimed them to be "new scientific discoveries, the prelude to a scientific revolution, and worthy of Nobel prizes."

In order to better share the benefits of qigong with others, Dr. Yan Xin invented and gave qi-emitting lectures to very large audiences. During such lectures, while discussing qigong theory and practice, he emitted qi to audiences with profound effects. The emitted external qi induces and excites the latent functions and energies to affect unimaginable changes in human bodies. As a result of attending these lectures, thousands of people have been cured of disease including major illnesses such as cancer, AIDS, diabetes, heart disease and traumatic

paraplegia. In some instances these cures have taken place immediately. As a result, Dr. Yan Xin is widely known throughout Asia, North America, and Mexico.

In 1990, Dr. Yan Xin was invited to present his qigong research results to an international conference on qigong and Traditional Chinese Medicine at the University of California at Berkeley. Since then, he has lectured throughout North America and Mexico, where he has given qi-emitting lectures and conducted advanced qigong training workshops, as well as discussed and conducted qigong research. Initial results of his research indicate potential for AIDS and cancer treatment. In recognition of his contributions to the American people, he has received numerous awards. Growing numbers of people have been attracted to his lectures. He has been received by former President and Mrs. Bush at the White House and other locations several times. Dr. Yan Xin was described as "a contemporary sage" by President Bush during their meeting in San Francisco in September, 1990, as reported by the International Daily.

The lectures given by Dr. Yan Xin have exposed him to tens of millions of people. More than sixty books have been written about his qigong healing, the Traditional Chinese Qigong he represents, and his scientific research. Dozens of audio and video tapes have been made from his qigong lectures to help people understand and practice Yan Xin Qigong on their own.

Dr. Yan Xin remains a modest and gentle person. He encourages respect for the elderly and care for those in need. He never ceases to emphasize the importance of virtue, and the value of love for others. He is tireless in his efforts to bring an understanding of the benefits of practicing qigong to the world.

# Chapter One

## History of Qigong

*Wide spread among ancient people, qigong provided an important tool and resource for survival, reproduction, civilization, and progress.*

Chinese qigong is characterized by its long history, rich content, sophisticated techniques, complex methods, special effects, ideal values, and profound scientific significance. Chinese qigong has a pictorial history of over seven thousand years and a written history of thirty-five hundred to five thousand years.

### **Remote Antiquity**

Qigong in remote antiquity is generally regarded to have been simple, empirical, and philosophical. Ancient qigong masters naturally discovered and summarized a series of simple internal qigong practice methods. These methods helped them adapt to nature, understand nature, and eventually follow the laws of nature. Widespread among ancient people, qigong provided an important tool and resource for survival, reproduction, civilization, and progress.

Even without modern medical science, and the superior material facilities of modern times, qigong enabled the ancients to survive the difficulties of natural disasters, and overcome various pains and diseases. It also allowed them to stand fast in the world as a human race, equipped with advanced cognitive capacity, towering above other beings.

In remote antiquity, ancient human beings were not excessively influenced by desires for personal fame or gain, approval or disapproval, personal indulgence and gratification, or wealth and emotions. Qigong, in remote antiquity, was simple, genuine, and natural. Simple cultivation through relaxation and deep breathing led to a qigong state. In addition to internal qigong methods, other forms of qigong were also developed, such as martial arts qigong, hard (external) qigong, special function qigong, medical qigong, performance qigong, cultural qigong, astronomic qigong, geologic qigong, predictive qigong, retro-cognition qigong, and others.

## **Feudal Era**

During the feudal era, certain religious groups, secular groups and schools gradually absorbed qigong. Ancient people who demonstrated paranormal qigong abilities attracted numerous admirers and worshipers. However, at that time, these people were not equipped with scientific theories, methodologies or techniques or the scientific mind with which to direct, study, promote, and apply qigong. Instead of using scientific methods, early feudal qigong practitioners used analogies, metaphors, imagination and inference to deduce theories, sectarian principles and methods according to their personal understanding, or the limited understanding of their particular school. As a result, certain sectarian qigong principles and methods developed.

One example is Buddhist Earth Store qigong. This technique summarizes a series of qigong techniques which utilize making great vows as the principal method for entrance to, and cultivation of, qigong. Another example is Buddhist Guanyin (Kuan Yin) Qigong which emphasizes self-discipline with compassion, and universal salvation of all beings in all thoughts and behaviors. Buddhist Guanyin Qigong practitioners strive to be kind to everyone and everything, to help, care for and be considerate of others, and to share others' difficulties and suffering. Guanyin Qigong teaches that only by following these practices can one reach the spiritual realm of qigong. These methods of mind and character cultivation, of illuminating the

mind and seeing the true nature of our character, are considered by the Guanyin school to be the fundamental methods for entrance and further progress in qigong.

Another example is Taoist Qigong. Taoist Qigong recognizes that in the process of qigong cultivation, we should conduct and train ourselves through the cultivation of virtue, following nature's laws, truth, justice, and other commonly recognized civil principles.

Taoist qigong holds that virtue has different levels such as small virtue, intermediate virtue, great virtue, and grand virtue. Merely considering oneself, relatives and friends is small virtue. To only be concerned with the effects and interests at hand are also considered small virtues. The Taoist masters taught that in order to truly enter the qigong realm of omnipotence, one should constantly accumulate small virtues, intermediate virtues, great virtues and grand virtues. Furthermore, one should adapt one's own virtues to conform to natural, scientific, and universal laws. Virtue establishes a close connection between ourselves and the external world. Each of us should seek harmony with everyone and everything, at any time, anywhere. We should guide our thoughts, speech and behavior according to the rules and essence of all things and events in the universe. All things, including the sun, moon, stars, flowers, grass, trees, birds and beasts co-exist with human beings. In the universe, between heaven and earth, we actually have the capacity to act in resonance with nature as human beings. Prior to being able to act in resonance with nature, we first need to understand nature. Based on this understanding, we need to follow nature's rules, natural trends, and beneficial trends for the development of everything and every event. We should follow nature's course, and actively make positive contributions to truth, justice, and our environment. We should make positive contributions to our existence, our civilization and the progress of mankind as a whole.

Lao Tzu's "Tao Te Ching " (The Book of the Way and Its Virtue) consists of only five thousand Chinese characters, however it describes certain concise and principal cultivation methods in Taoist Qigong. The same is true of the "Can Tong Qi" (or Tshan Thung Chhi - The Union of Differences and

Sameness in the Universe - by Wei Po-Yang, in A.D. 140), a book written with clarity, yet deep mystery. From different angles, this book deeply probes the common nature, equality, shared origins and destinies, of the multitude of highly divergent beings in the universe. This book's in-depth investigation revealed that the real mystery about humans and the myriad beings cannot be described by words. "Can Tong Qi" holds that, to a great degree, the original fundamental mysteries about humans and the myriad things are well matched with each other, both macroscopically and microscopically, both phenomenally and essentially, both perceptually and rationally, in the spheres of the sensible and non-sensible, the known and unknown. These are like two pieces of a sophisticated and precise puzzle, well jointed, well matched and connected, resonant, and co-existent. The ancients insightfully and precisely called this qigong principle and method "the union of differences and sameness in the universe." Taoist Qigong heavily emphasizes that one's outlook on life, the world, and the universe should be highly merged. Without this merger we cannot be effective in our individual qigong practice.

A common thread throughout many schools of qigong is the understanding that qigong principles and methods, involving the true mystery of humans and the myriad beings cannot be described by words. This is stated in Buddhist qigong as "forbidden to speak about," or "no transmission outside individual teaching," as well as "not to be written down," and "golden speech."

The three words "Guan Shi Yin" is a Buddhist qigong method. "Guan Shi Yin" translates as "observing the sound of the world." This saying contains an apparent contradiction, yet at the same time it contains the real mystery that is "forbidden to speak about." It also contains objective and real qigong principles and methods, qigong phenomena and effects. It tells us that before we can enter the true realm of qigong we must emulate the ancient qigong master Guanyin who possessed a virtuous mind and personality, who conducted herself out of compassion, and aspired for the universal salvation of all beings. Only after achieving this virtuous state can we discuss how to relax, calm down, and observe the world from all

dimensions. While observing the world, we should use our mind, consciousness, and qigong abilities, such as the so-called "telepathic function," to listen to and hear deeply and clearly the endless, ever-changing, mysteriously wonderful notes of all beings. While observing the world with our eyes, we hear the sound of the heart of the world. This is a qigong method, principle, technique and effect. We deviate from true Guanyin Qigong if we fail to make efforts to cultivate virtue. We miss the point if we simply focus on blind worship, hand posture and mantras - paying attention only to visible and superficial external effects while ignoring the true essence of these qigong methods.

In fact, ancient qigong masters, in summarizing these qigong principles and methods, hid the real secrets and mysteries of qigong. True qigong principles and methods were not taught using books or elaborate theories in the feudal era. There was no modern scientific terminology, nomenclature, theory, technology or methodology to explain the true mysteries of humans and the universe. True qigong masters taught qigong through the use of wishes, enigmas, and so-called "hidden heavenly secrets." Their teachings usually consisted of a half word, one word, one sentence, or even no words or sentences at all (this is what is meant by the saying "the Tao that is spoken is not the true Tao.") Therefore, the great Tao is usually taught through speechless teaching, the so-called "wordless sutra of the truth." These ancients employed specific miraculous, mystical, mysterious, and thought-stimulating methods to promote and teach qigong, and to influence the various qigong factors within people.

A good example is the Shakyamuni method in Buddhist Qigong. On the eve before his passing, Shakyamuni Buddha picked up a flower and showed it to the assembly of his disciples in the Mount Grdhrakuta. The disciples were silent because they were confused. But they still desired to learn from him. Realizing their confusion, Shakyamuni Buddha explained that he had the "wonderful mind of nirvana" and the "true dharma eye" (see Five Openings in Chapter 11). He went on to say that these methods were "not to be taught outside individual teaching." Since the "true form of qigong methods is formless,

the qigong methods of subtle wonders should not be written down." After these words, the disciples were silent and speechless, still unable to understand. Only the honorable Kashyapa understood the meaning and broke into a smile. As a result, Shakyamuni Buddha told his disciple Kashyapa that he would give him a private transmission in another place. Later, the Buddha taught him the secret methods of internal cultivation. This tradition was continued for the next twenty-eight generations. This form of transmission of Buddhist Internal Qigong was used because the true teaching of qigong methods comes directly from master to disciple.

Chinese Qigong, in the feudal era, served as the foundation and origin for the creation and development of religions and their concepts, theories, and doctrines of divinity and religious culture. Qigong was very influential in various cultures and religions. In particular, qigong made substantial and concrete contributions towards the invention, creation, discovery, summarization and application of Chinese medicine. An example is the "Internal Scriptures of the Yellow Emperor," a classic of Traditional Chinese Medicine. This book devotes its first chapter, "On the Heavenly Saints from Antiquity," to descriptions of the principles, methods and effects of ancient internal qigong. Qigong has always influenced the development of Chinese medicine, including acupuncture, through the discovery, establishment, and summarization of its principles and meridian theory. In the feudal era, all disciplines, such as art, religion and Chinese medicine, closely examined the application and study of qigong theories and methods. Qigong laid a foundation for Chinese medicine, culture, and arts, and many disciplines including religions. It was, however, colored with the feudal thoughts of its affiliated schools, groups, disciplines, and teaching methods. Due to its inescapable feudal context, many works, theories and methods of qigong carry visible medical, religious, cultural, mystical, and even theological colorings. The Chinese people always maintained a strong thirst for knowledge, and have devoted substantial human, material, and financial resources to various fields such as culture, science, art, religion, martial arts, internal cultivation, and medicine. As a result, in certain historical

periods, internal qigong was very popular within religions and received close attention from Chinese culture, arts, and medicine. But, for many reasons, during the feudal era, high level qigong masters, the carriers of Traditional Chinese Qigong, often secluded themselves in mountains or skillfully concealed themselves in Chinese society.

## **Contemporary Era**

On October 31, 1979, Sichuan Daily published an article reporting that a boy named Tang Yu in Dazhu County of Sichuan province possessed a unique qigong function. This boy was capable of recognizing written words using his ears. People would write words on a piece of paper and seal it in an envelope. They would hold the envelope up to the boy's ears and he could tell them what was written on the paper. The publication of the article was publicly supported by the provincial secretary Yang Chao. From that momentous occasion arose an unprecedented upsurge of interest in human body and qigong science. In 1985, the Chinese State Council approved the establishment of the China Research Society on Qigong Science. Research societies on qigong science were also established at the provincial level. The Chinese National Commission on Science also approved the establishment of the Chinese Research Society on Human Body Science. Qigong gradually emerged from a practice that was secretly transmitted into a practice found in the public domain. It emerged from its superstitious or feudal covering and became accessible for scientific study. The popularization, application, scientific research, development, and official recognition of qigong have been gradually normalized. Millions of people have started practicing qigong and received a wide variety of benefits.

## Chapter Two

# Benefits of Practicing Qigong

*All kinds of people can gain beneficial effects through qigong practice. In the course of qigong development, anyone who does their part will get their share. Qigong can objectively exhibit extraordinary effects among people with different professions and people of different ages.*

Qigong is a scientific phenomenon, but many questions arise regarding the benefits of qigong. The following is a brief description of the kinds of benefits people of different ages and professions commonly obtain through practicing qigong.

### **Benefits by Age Group**

People of all ages can benefit from qigong practice. Benefits may vary by age group, but common benefits for all age groups include promoting health, preventing and curing diseases, and the enhancement of efficiency.

#### **1. Benefits for Children**

Through qigong practice, children's extraordinary abilities may be activated. Many children possess these abilities, and since they are so simple and pure, many aspects of these abilities are easily activated. Qigong practice is good for the development and healthy growth of children, and it prevents the suppression of deep nerve cells in the brain, which occurs

when the cerebral cortex is highly stressed. As a result, qigong practice can promote the emergence of highly intelligent children. Childhood is a period of physical development and knowledge accumulation. It is also the period during which the character of a child is formed. It is very important that good character traits are cultivated in children at a young age. Practicing qigong at a young age helps cultivate ideal character, good manners and respect for the elderly, thereby promoting social civility. It is most effective to start qigong practice at an early age.

## **2. Benefits for Young People**

Qigong effectively and ideally adjusts the physiological functions of adolescents and helps correct some abnormalities due to their immature physiology. Girls aged fourteen to eighteen often have irregular menstruation periods and other related symptoms, causing emotional stress and affecting their academic performance. As a result, stress caused by irregular periods often causes high school and college women to work extra hard to keep up academically. Practicing qigong can quickly adjust one's physiological rhythm, and balance the lives of less stable and mature young people. Qigong balances the psychology of young people. Due to factors relating to their physiological development, young people can easily become excited, lose their temper, get angry, and become impatient. Practicing qigong helps young adults calm down, because qigong requires calmness and tranquillity. Calming down makes it possible for one to be thoughtful, thereby avoiding rash actions. As well, adolescence is a period of further body development, and practicing qigong helps the body develop and mature. One can see that youth are in a golden period of learning. They are sensible, and have a good memory. Practicing qigong prepares them for success early in life. Young people who cultivate their minds through qigong are less likely to make mistakes. They are less apt to follow a wrong path in life due to external influences, and can thereby avoid burdening themselves, their families and society. By practicing qigong, one becomes less prone to rash action, one's chances for success early in life increase, they are able to concentrate on studies and work, and

less likely to break rules and laws. Through cultivating the mind, qigong practice helps one avoid big pitfalls in life. Qigong always emphasizes doing good deeds, cultivating mind and body, and obtaining a tranquil state. If one is calm, they will feel more confident, even during stressful times. If you are criticized by your teacher, you will understand the criticism is not meant maliciously, but for your own benefit. After objectively analyzing any situation, one often finds that even the worst appearing situation has its benefits. Qigong helps people to step back and look at the overall picture. From a qigong perspective, one should work for the benefit of all mankind. This view helps one to appreciate things that are sometimes difficult to appreciate. When someone criticizes you, you may realize that this person is giving you information which can help you to immediately correct mistakes. This is much better than letting problems accumulate until you are forced into a truly bad situation. After achieving a certain level of qigong, your character will be adjusted.

### **3. Benefits for Adults**

The qigong practice of married adults often has the following effects. Qigong is an excellent form for pre-natal education. Quite naturally, young couples are extremely concerned about the health of their unborn. If both the husband and wife practice qigong, the fetus (within the mother's body) will receive the influence of beneficial information, and the newborn child will be healthy, bright, intelligent, and good-natured.

Adults have many responsibilities. They may be taking care of their parents as well as their children. In addition, they may be pursuing a career, working hard for a promotion, et cetera. Parents are under tremendous pressure and can easily become worn out. For many adults, rest means sleep. But sound sleep does not necessarily eliminate fatigue. Sleeping is not the ideal method for eliminating fatigue - practicing qigong is. As was mentioned earlier, entering a qigong state can quickly eliminate fatigue. Thus, the second benefit of qigong practice by adults is to help them eliminate fatigue. In addition, qigong helps enhance one's work efficiency. When fatigue is eliminated,

work efficiency is naturally enhanced. Practicing qigong may mean that one no longer needs to sleep six to eight hours a night, and can reduce the amount of sleep they need to one to two hours per night.

One of my first martial arts masters, Master Haiden, had not slept for over sixty years, yet still maintained excellent health, as well as a highly intelligent mind. He wrote very beautiful poems, had extensive knowledge about Buddhism, and possessed such excellent martial arts skills that no known master in martial arts could match, let alone overcome him. He had four unique skills: standing on two fingers for two hours and standing on one finger for thirty minutes; using one finger to instantly poke through a sand bag covered by a leather bag; easily jumping onto a six foot high stump; and his martial art internal qigong abilities. These feats have never been surpassed by any known martial artist. The fact that he did not sleep for over sixty years demonstrates that one does not need much, if any, sleep. Practicing internal qigong is superior to sleeping. Practicing qigong is an excellent form of rest, and goes beyond mere rest, enabling one to access their untapped substances, energies and capacities.

Adulthood is a critical period of one's life, and changes made during this time are the key to one's life span. Some people are very healthy during their youth, but lose this good health upon becoming an adult. The age of thirty-five seems to be a critical turning point. Many people ignore their health up to this age, and as a result their life span is shortened. During most of the human life, one's life-axis period has a wave-like style, sometimes going up, sometimes going down. During the twenty-five to thirty-five age period, one's health does not go uphill or downhill, but changes like a water wave. Therefore, these years are called the life-axis period, and staying in a relatively stable and balanced state during this period is crucial to extending one's life. If one practices qigong during this period, they will effectively and ideally prolong their life.

#### **4. Benefits for Adults during Menopause**

Women aged forty-five to fifty-five and men aged fifty-five to sixty-five are in a stage called menopause. During the

menopausal period, various factors such as endocrine secretion dysfunction and hormonal imbalance can lead to menopausal syndrome. Many people develop menopausal syndrome and experience changes in diet, physical state, mood and personality, as well as headaches, memory loss, and even mental problems such as schizophrenia and mental breakdowns. Qigong practice by a menopausal person can ideally balance and adjust their mental state. Furthermore, qigong can adjust the level of endocrine secretion, improve the function of the endocrine system, and improve menopausal syndrome, automatically healing or preventing menopausal syndrome. This is a critical period for the human body to control its rate of aging. Practicing qigong during the menopausal period is the most effective method of controlling aging.

Many people in the menopausal period are very talkative, irritable, and offensive. Often they are offensive to their family members as well as to all the people around them. Frequently one sees the breakdown of relationships during the menopausal period. Practicing qigong can quickly bring about a peaceful mood, harmonizing both your family atmosphere and your relationships with others.

## **5. Benefits for the Elderly**

For the elderly, the greatest benefit available through qigong practice is the effective and direct extension of life. Practicing qigong accesses stored nutrition which has been accumulating for decades, and enables one to tap into this powerful energy. This is critical, because many, if not most, elderly never make full use of this highly effective energy. Elderly people are actually able to reverse the aging process through the practice of internal qigong.

The number of qigong practitioners in the world is growing every year. Recent estimates put the number of practitioners over one hundred million. In the past, the majority of the practitioners were elderly, yet in recent years, more and more qigong practitioners are middle-aged and young. In the past, young people vaguely knew of qigong as a form of martial art, yet were not aware that qigong is far more intriguing than any martial art. Many young people have changed their views

toward qigong, and many students have become qigong practitioners.

Qigong practice is an excellent form of education for grandchildren. A common desire of grandparents is to pass their work experience, talents, wisdom and dreams to their own children - many of whom want to learn, but don't have the time. Many elderly want their grandchildren to become educated, place all of their hopes on them, and want them to attain great achievements. Specialists and the well educated are extremely eager to have their grandchildren achieve, and diligently educate them everyday. They spend countless hours tutoring them, but teaching that comes from a professional level is very difficult for young children to comprehend. An appropriate method is through the use of qigong. One can practice qigong and enter the qigong state while teaching the young person. Since a young person's subconsciousness is sensitive to qigong, when you give them knowledge in a qigong state the resulting level of comprehension increases tremendously. Many grandparents are interested in teaching their grandchildren, so the question arises as how to achieve the best educational results. Teaching under a qigong state results in the greatest learning. Many elderly experience that, as they practice qigong, their school age grandchildren gradually improve their grades and behavior. These are powerful effects of qigong.

Qigong experiments have documented the alteration of human DNA through the influence of qigong. DNA contains the genetic code which influences children. Through a hereditary genetic relationship with their sons or daughters, elderly people may indirectly influence their grandchildren's DNA, thereby making them smarter.

Qigong is also an excellent remedy for the pessimism of elderly people. Through qigong practice, one is able to change pessimism to optimism. Through optimism, qigong practice helps one become younger, changing the thoughts of old age to the thoughts of youth. When this thought process reverses, one is able to recover one's youthful vigor. This physical change begins with a change in one's mental state, progresses to the thought process, and finally alters the physical body. Through

qigong practice it is possible for the elderly to become much younger, or at least increase their vigor. Qigong practice helps seniors keep fit, feel younger, and be involved with interesting activities. As a result, they contribute more to society, and decrease the burden on their family by being sick less frequently. Many seniors are able to maintain a more positive frame of mind, increasing harmony within the family. Through qigong practice, seniors can become healthier and more energetic, with a greater ability to contribute to their life and family. Qigong gives seniors an opportunity to contribute with housework and increase workplace productivity. It enables a senior to take better care of themselves, and even become involved with a university. In general, qigong can help a senior be more independent and reduce the burden on their family, harmonizing both the family atmosphere and relationships with others.

People of all ages can benefit from qigong practice. One may ask: What is the best age for practice? The answer is that people of all ages will benefit from qigong practice. Any age group is good for practice, yet the earlier in life one begins, the better it will be in the long run. Benefits may vary by age group, but common benefits for all age groups include promoting health, preventing and curing diseases, and the enhancement of efficiency.

### **Benefits for People with Different Professions**

Qigong practice is suitable for men and women, young and old, sick or healthy, and people in all professions. The benefits for people in a number of professions are discussed below.

If you are a painter who practices qigong, your paintings will sell more easily. Paintings from non-qigong practitioners are usually rigid, while those from qigong practitioners are alive. This is because there are qigong signals on the paintings. When a painter reaches a certain level of qigong practice, the paintings bear qigong signals which make them uncommon.

A writer who enters a qigong state will write excellent poems and create wonderful works. When one's qigong practice reaches a certain level, one can easily obtain inspiration, and

even develop extraordinary functions such as seeing objects at a long distance. Naturally, one will be capable of writing excellent articles. A journalist who practices qigong will have their sharpness and perception enhanced. A policeman who practices qigong will find that their detective ability and judgment has improved.

A school teacher who wishes their students to improve their grades should practice qigong diligently. Teaching in a qigong state can help a teacher explain complicated material in easily understood terms. It can help a teacher stress the points that are critical for overall comprehension. In this way, the students may quickly become able to take principles learned in one area and apply them to other areas. This is an example of learning one example and understanding three others, comprehending by analogy, and mastering one subject thereby mastering one hundred subjects.

Leaders can also benefit from qigong practice. Qigong practitioners are not classified as high or low. The qigong mind set holds that "it is hard to say which is high and which is low in all things." Buddhist Qigong teaches that "all Buddhas are the same, none is superior to another." When you attain the qigong mind set, you will automatically understand that "all Buddhas are the same." You will realize that being a leader is the same as being an ordinary person. Thus, you will be considerate of the people you lead in your words and action. Your leadership art and skill will naturally be enhanced. Nowadays, some leaders have problems in their attitude towards people because they subconsciously look down on people. Of course not all leaders are this way. If a leader is unpopular with people it is most likely due to their mind set. By practicing qigong, you will understand that the relationship between any two persons is equal in origin, and that everybody is entitled to the same dignity. Qigong strongly emphasizes equality and justice. If you carry things out fairly and based on the equal treatment to everyone, it is easy to accomplish many things. If someone criticizes you, you will not take it too personally or make their life difficult. If you do give someone a hard time, in the beginning, they may fear you, later on they will complain about you, further on they will hate you, and finally they will take

revenge on you. This is an explosive situation, and in this way, conflict is intensified. As a leader, when you practice qigong, you can balance your psychology and purify your mind. Qigong virtue is a special technique for achieving high-level qigong, raising qigong levels, and achieving extraordinary functions. If you are a long term qigong practitioner, you will develop high level management skills and achieve success in your areas of responsibility. In the short run you will become healthier. If you seriously practice qigong, you will understand how to adjust relationships in your family and workplace. When you achieve the qigong function of thought sensing, you will know what others are thinking. Then you will not have to worry whether you are an effective manager.

Qigong practice may enable a geologist to see through the earth. Presently there are people who can see oil and coal underground. A young man in Beijing can very accurately point out the location of a mine on a map. He pointed out four gold mines on a map and three of them have been verified. According to China Research Society on Qigong Science, the accuracy of drilling sites chosen by those with extraordinary functions can reach seventy percent. Moreover, people with extraordinary functions are willing to conduct collaborative research with geologists who practice qigong.

Singers who practice qigong can increase their musical level. When qigong masters give lectures, they can talk for more than ten hours without drinking water. Their voice is normal and does not become hoarse afterwards. One qigong master gave a young singer an "eight trigram box" which the master treated with his qi. The singer then had an excellent performance. If performers and entertainers practice qigong, they may be able to achieve remarkable success. When a dancer performs well, it is very likely that they practice qigong or have unconsciously entered a qigong state. The very beautiful dancing movements in the famous Dunhuang frescoes painted many hundreds of years ago in Northwestern China are qigong movements.

If technical workers practice qigong, they may make contributions to technical improvements, enhance intelligence and wisdom, and avoid accidents. Since one who is experienced in qigong can predict an accident, they can avoid the accident

or turn a potentially large accident into a small one. In qigong this is seen as similar to the adjustment of focus. Accomplished qigong practitioners can find the focal point and adjust it. Because everything has a pattern, there are always foretelling signals prior to an occurrence. Nothing happens accidentally. In fact, a seemingly accidental phenomenon usually contains an inevitable law. Because you have not recognized or understood the law, you regard the phenomenon as accidental. Scientific achievements, inventions and creations are usually started by accidental phenomena. Research based on a hint from an accidental phenomenon often yields tremendous results. For example, the law of universal gravitation was discovered based on the inspiration of a falling apple. Before an accident, there is a tendency, similar to a focus. Accomplished qigong practitioners can predict, forebode and pre-discover where the focus is. In this manner they can tell when and where problems will occur, and can avoid the accident.

Farmers who practice qigong can master the ideal growth period for grains and vegetables, and are able to cultivate excellent seeds. Professor Xie Huanzhang in Beijing Industrial Institute mutated a two-leafed plant to a three-leafed plant through a method of emitting qi to the seeds. It is known that qi-emitting can produce more wheat heads and bigger mushrooms. Farmers who apply qigong in agriculture and other cultivation industries are very successful. Qigong practice also enables people to extract signals from animals, thus herdsmen will obtain special benefits through qigong practice.

All kinds of people can gain beneficial effects through qigong practice. In the course of qigong development, anyone who does their part will get their share. Qigong can objectively exhibit extraordinary effects among people with different professions and people of different ages.

## Chapter Three

# Scientific Nature of Qigong

*Due to the successful scientific qigong experiments in China, more and more educated individuals, professionals, intellectuals, professors from various fields, and people from different religious communities have become interested in qigong.*

### **How Does Qi Relate to Science, and What Do Leading Scientists Think about Qi?**

Several universities in China have been conducting research on the application of scientific methods in studying qigong. A considerable number of scientists, including some famous ones, are exploring this subject.

A number of experts and highly accomplished professors have recognized some of these scientific qigong experiments. Preliminary observations and reports on scientific qigong experiments suggest the following conclusions about qi, and are supported by many professors: qi can be observed, measured and quantified by precise instruments; qi has the properties of matter; qi has the properties of energy; qi conveys comprehensive information content, or has the characteristics of information; preliminary results reveal that qi, emitted by the human body to achieve certain effects, is subject to the regulation and influence of human thoughts and is influenced or disturbed by the emotions of the participants of an experiment, as well as the experimental design and environment.

The above five points are summarized from the perspective of scientific research by a number of scientists based on newly discovered phenomena. Further experiments demonstrated that the qi of somatic qigong possesses multiple attributes. For example, I collaborated with professors at Tsinghua University on chemistry experiments. We studied the bromination reaction of n-hexane as affected by long-distance qi emissions using a "double blind method." Typically the bromination reaction only happens the instant a strong ultraviolet light is introduced. This changes the normally dark reddish-brown mixed solution of n-hexane and bromine into a clear solution. However, under conditions of darkness, long distance, and the "double blind method," external qi turned the reddish-brown solution of n-hexane and bromine colorless within fifteen minutes. By measuring the molecular characteristics of the solution, we found that the molecular structure and density of the solution were changed. Moreover, qi could change the color of the upper two-thirds of the solution in a test tube, while leaving the color of the lower one-third unchanged. These results indicate that qi possesses special attributes.

In addition to the attributes mentioned above, qi is also bi-directional and self-controllable. These attributes were confirmed by a number of scientists, based on the results of limited experiments. For example, following an instance of successfully altering the molecular characteristics of water using qi, certain professors wondered if the results were erroneous. To determine whether the results were false and whether or not the molecular characteristics of water actually were modified, they wanted to see the altered water be reverted to the pre-qi emission state, that is, to see the original molecular characteristics of water restored through the use of qi. Tracking observations and measurements were carried out on qi-treated water every half hour. Within several hours, the laser Raman spectrum of qi-treated water with altered molecular characteristics gradually reverted to a spectrum of the original molecular characteristics of water.

After this experiment, the professors realized that qi possesses the characteristic of reversibility. This reversibility differs from the ordinary decay of energy, and from the half-

life of medicines or radioactive nuclei. Specifically, the effects of qi can be reverted according to the qi-emitter's wish. However, subsequent experiments also found that the spectrum changes induced by qi can be permanent. Incredibly, in other experiments, the effects of qi were reduced, reverted (no effect), then reversed (opposite effect). This is quite incredible. Experiments like these have enabled many professors to realize that qi has amazing characteristics and possesses multiple attributes.

To summarize, based on a series of qigong experiments I have conducted over the last ten years in collaboration with many leading universities and scientific institutions in China (including, but not limited to, Tsinghua University, Beijing University, Zhongshan University, and within the Academia Sinica, the Institute of High Energy Physics, the Institute of Biology, the Institute of Electrical Engineering, and the Institute of Microbiology), we have preliminarily discovered that the qi of qigong has properties of matter, energy, and information. Moreover, qi can be influenced, disturbed, or controlled by the thoughts of a qi-emitter or people nearby. At the same time, according to different purposes of the experiments, qi can also display different attributes, such as being bi-directional, distance-transcending, self-controllable, reversible, and targeting. Some experiments involving chain reactions have also been successfully completed.

The scientific papers on these qigong experiments have been rigorously reviewed by highly accomplished academics, including Professor Qian Xuesen, former Chairman and current Honorary Chairman of Chinese National Association of Scientists, Ph.D., California Institute of Technology, formerly Goddard Professor, Jet Propulsion Laboratory, California Institute of Technology; Professor Zhao Zhongyao, an eminent expert on nuclear physics in China, member, Academia Sinica, an early academic advisor to Dr. C.N. Yang who later won a Nobel Prize in physics (being a member of Academia Sinica is roughly equivalent to being a fellow of the U.S. National Academy of Sciences); Professor Bei Sizhang, biophysics expert, world renowned biophysics teacher, member, Academia Sinica; Professor Feng Xinfang, microbiologist,

member, Academia Sinica; and Professor Hu Haichang, thermophysicist, member, Academia Sinica. After they became aware of, participated in, or reviewed the scientific papers on the qigong experiments I conducted in collaboration with a number of experts and professors from prestigious Chinese universities, such as Tsinghua University and Beijing University, they all acknowledged that qigong is highly scientific in nature.

Professor Qian Xueshen has unequivocally advocated the creation of human body science. At the same time, he predicted that the integration of Traditional Chinese Medicine, qigong, special human body functions, and a unified theoretical and scientific work will result in a great leap forward in modern medicine. Furthermore, he suggested that this event will revolutionize modern science as a whole, and that a second cultural renaissance will arise and come to fruition in China. A number of scientists, represented by Professor Qian Xueshen, including the top leader of Chinese qigong affairs for past ten years, the late General Zhang Zhenghuan (a retired general formerly in charge of military sciences and the first Chairman of Chinese Research Association for Qigong Science), have continuously supported scientific research on qigong and consistently acknowledged the results set forth in various scientific qigong papers.

The reason for the enthusiastic upsurge in the popularity of Chinese qigong since 1985, is in part due to the successful scientific qigong experiments in China. As a result, more and more educated individuals, professionals, intellectuals, professors from various fields, and people from different religious communities have become interested in qigong. Since I arrived in the United States, I have met many people, including Professor Hsian-Min Wu, a fellow of the US National Academy of Engineering and Professor Carl Woese, a fellow of the US National Academy of Sciences. After becoming aware of Chinese scientific qigong experiments and a number of preliminary research papers, they have concluded that the qi of qigong is scientific in nature, has the properties of matter, and that Traditional Chinese Qigong is an ancient and modern scientific discipline waiting to be explored.

## **Measurement of Qi through Scientific Methods**

As mentioned earlier, preliminary understanding of qi by many scientists is based on current scientific experiments. However, the current scientific qigong experiments are very limited in scope - many areas have not been studied. And the areas studied have only focused on ordinarily measurable phenomena. In fact, there are possibly many more, deeper and even more perplexing phenomena yet to be investigated. As for monitoring and measuring qi, I think that modern scientific methods do have limitations. In other words, the whole modern scientific paradigm, including its theories, technologies and precision instruments, is very restricting.

Certain qigong phenomena and functional potentials, as recorded in historical qigong records and displayed by modern qigong practitioners, dwarf the results of current qigong experiments, demonstrating that completed qigong experiments are very narrow in scope. There is much qigong content currently beyond scientific measurement. The already-performed experiments cannot monitor or measure many of the intermediate processes. Presently, we can only partially explain some aspects of qi through experimental results. For instance, there is still a lack of scientific means to investigate and determine how qi changes the molecular structures of substances and to determine the intermediate processes for the changes in the decay rate of a radioactive nucleus. Strictly speaking, qigong research should involve a much greater effort from the entire society. Currently, the essential qualities of qigong and qi are difficult to study in a detailed, qualitative, and quantitative manner.

The focus of our discussion on measurable qigong phenomena is those that have been measured from already-conducted experiments. However, as far as the microscopic phenomena within the whole qigong-related macroscopic phenomena are concerned, the unobserved is much greater than the observed. Many characteristics of qi and qigong cannot be comprehensively expressed in terms of current experimental

phenomena. There is a need to further adapt contemporary sciences to this effect.

Just as some scientists believe modern-day qigong needs science to unearth, excavate, and renew itself, or to make a great, self-resurrecting leap forward; science also needs qigong's techniques, achievements, and elements to advance itself. In other words, qigong needs science to resurrect itself, and through the process of resurrection and renewal, qigong will enable science to make a great leap forward.

Perhaps at some point in the future, qigong will actually promote the advancement of science through joint efforts by numerous qigong enthusiasts in the scientific community. At that time, we will be able to discern ways to detect qi and clarify the essential qualities of qi in qigong - its mechanisms, principles, and systematic paradigm. Currently, due to the difficulty in monitoring and investigating qi phenomena, qi-related research is still superficial and limited in scope. At the most, we can measure only a tiny fraction, or an extremely small portion of the qi phenomena. The major portion of the qi phenomena remains to be investigated.

### **Qi and Four Fundamental Forces - Gravitational, Electromagnetic, Strong and Weak Interaction Forces**

From a qigong perspective, all things in the universe, whether living or non-living, possess qi. Many things are formed under the influence or the transmuting processes of qi. Thus, qi is interrelated with various sciences, technologies, and highly technical knowledge. Presently, science is familiar with three or four traditional forces; the energy of qi and qigong are related to these types of energy.

From another point of view, the energy of qi likely encompasses the four natural forces, which are defined by the concepts of modern physics. However, the energy of qi probably extends beyond our current understanding of natural forces. Thoughts and imagery created during qigong practice should also be considered as essentially energetic in nature. This concept is not merely my personal analysis, it is also the analytical conclusion of some other professors and experts.

The energetic aspects of qi not only deal with or encompass the three or four natural forces recognized by modern science; they are also associated with a different and more special energy, or even multiple energies within the various phenomena (including unrecognized and unexplained phenomena) in the whole universe.

Consider a simple experiment on qigong potential. In this experiment, medicine pills were shaken out of a sealed bottle by people using their qi, but the intermediate process cannot be detected by any means. The pills go through the bottle (analogous to conducted experiments in which a person passes through a solid wall), even though the bottle is completely sealed, intact, without any possibility of tampering. There was no way to detect any trace of the phenomenon of energy change. How did the pills go through the bottle? Since these kind of phenomena exist, the result and conclusion of the experiment is evidenced, but we cannot determine the intermediate processes. This demonstrates the probable existence of another form of energy associated with qi that transcends the three or four fundamental forces.

As another example, people have observed that all things on earth are influenced by gravitational force; however, "qingong" or the qigong potential of being weightless does exist. Has the gravitational force been suspended?

The energetic nature of qi probably covers much more than the meaning of these three or four natural forces, more than our current understanding about "energy" or "power." This subject demands further investigation.

Physics teaches us that the speed of light is the fastest velocity at which one may transmit material, energy, and information. Are there any material phenomena that can travel faster than the speed of light? From a qigong perspective, it is very possible. But what kind of energy can make such a speed possible? This is difficult to assess. At the moment, modern scientific means still cannot discover or practically measure such an energy form. It is likely that the speed of thought is faster than the speed of light, but how can this be measured? How can this phenomenon be captured?

In conclusion, many phenomena concerning qigong experiments still cannot be measured or monitored. And many of the measurable phenomena cannot be explained. Questions on the nature of qigong energy demand further investigation.

## **Scientific Qigong Experiments to Benefit Humankind**

Scientific qigong research may require a combined effort from all of society. Many scientists may have recommendations for further study.

My personal opinion is as follows: Qigong science should take into account the entire systematic theories and scientific characteristics of modern science, including the whole methodology and model theories of modern science and the rigorous and precise design considerations such as "double blind methods" for scientific experiments. However, qigong science also should strictly observe and take into account the qigong tradition, qigong characteristics and the three wonders of qigong; namely, subtle wonder, mysterious wonder, and incredible wonder. In other words, those who are engaging in scientific qigong research (including people with qigong training and those who engage in monitoring and measuring qigong effects from a purely scientific angle - scientists, commentators, promoters, and others) should consider both the characteristics of modern science and qigong. Neither can be neglected nor ignored. Without a combined approach, the scientific research on qigong experiments probably will not occur at a deep level, and the scientific phenomena will not be recognized.

For modern scientific qigong research to better serve the entire human society, it needs to stress the study of basic theories, as well as the study of applications and development. Qigong, under the correct guidance of modern scientific theories, with sound experimental designs, and through the combined effort of scientific researchers, will probably achieve a breakthrough on fundamental qigong theories, thereby bringing about an advancement in science.

Consider some of my qigong experiments. Qigong experiments influencing the molecular properties of DNA and

RNA, and changing molecular structures have been successfully conducted in China. Although there are partial explanations, these have not been integrated with systematic theories of modern science in designing new experiments. No basic theories have been systematically formed. However, these preliminary experimental results can be utilized to expand scientific research projects, to open up our minds as much as possible, and to make a great leap forward in the field of applied qigong science.

Some scientists consider that if DNA and RNA molecular properties can be influenced, then it is possible to optimize the quality of certain species in the biological sphere. Even though the basic and systematic theories have not been established, scientific applications have moved one step forward. After the DNA and RNA experiments, I collaborated with the Tsinghua University Qigong Science Research Group, as well as some pharmaceutical companies in Beijing, northeastern, and northern China (these companies being among the largest in Asia and in China) in conducting practical application research which has led to improved production of antibiotics. This industrial production experiment was entitled "The Application of Qigong Treatment for Industrial Production." This research applied the same methods and techniques of my experiments in collaboration with Tsinghua University and other institutions on influencing DNA and RNA molecular properties. They used these methods to process and treat various strands of antibiotic bacteria, and successfully optimized many aspects of the properties of the bacteria.

On April 21, 1990, during my first visit to the United States, Tsinghua University, the Institute of Microbiology of Academia Sinica, and the Northern China Pharmaceutical Factory hosted a state-level certification conference in the Conference Hall of the Summer Palace in Beijing with over forty participating institutions. The conference formally certified the results of the above-mentioned application experiment. Research papers on this experiment have been reported on various occasions. The final formal certification concluded it has been proven, discovered, and demonstrated that the application of qigong treatment for industrial

production is a biological technology breakthrough. This conclusion was unanimously recognized in five ways: qigong methods can improve the properties of certain antibiotic bacteria, optimizing the selection process; through the processes of mass production, qigong can save large amounts of raw materials; the production period is shortened by using qigong; the efficacy of the medicines are improved when qigong is practiced; and qigong can increase production yields.

Some pharmaceutical factories had been applying this method of production for over three years, others for only one or two years up to the certification conference. During those few years, from the beginning of the mass production until the period of the certification conference, there had been no harmful effects of any kind to humans or the environment attributed to the large-scale mass production by those pharmaceutical companies. Originally, one of the reports was to read "completely harmless to humans and the environment." I later suggested that such a conclusion was inappropriate because production using qi had only been analyzed over a period of at most three years, and therefore was not sufficient to conclude that it was "completely harmless." This statement was eventually dropped. Although we had not found any harmful effects on humans or the environment, there is no way to guarantee a lack of harmful phenomena in the future.

Due to objective and subjective reasons, experimental research on scientific qigong has not been able to formulate generally acceptable systematic theories. There still is the possibility of a breakthrough in fundamental theories. After progress in this area, there may also be a breakthrough in applied experiments. In applied sciences, people have been utilizing biotechnology to make biotic simulation instruments. These activities are also a part of scientific research. From a number of perspectives, it is apparent that scientific qigong experiments should emphasize research on basic theories and applications, thereby serving society and the entire human race better and faster.

The preliminary qigong experiments conducted so far can, on the level of fundamental theories, make many scientists in the contemporary scientific community shocked, excited,

confident, and hopeful. At the same time, qigong can also bring hope to people with medical problems, those who wish to use qigong techniques to adjust their physical condition, as well as those who wish to use the qigong method to develop and promote disciplines such as culture, medicine, and the arts. By emphasizing research on both basic theories and applications, we may be able to bring good fortune and happiness to many people.

Qigong research should rely on scientists, particularly those with broad interests. However, there should be a prerequisite condition: these scientists should have a certain level of understanding of qigong and cooperate with qigong practitioners. Both scientists and qigong practitioners should, based on an equal status and a foundation of equality, collectively design, explore, and closely integrate basic theories, application science, and application experiments. Only under these circumstances can we quickly bring about fruitful results.

The current research on qigong phenomena is still difficult. For the International Yan Xin Qigong Association, I have given over twenty workshops. The Third Workshop had two classes with over three hundred persons combined, about ninety percent of them were in a bigu state. (Bigu is a state in which a person maintains a normal life without taking any food. Standard bigu means no or very little intake of water. Basic bigu means only taking water and juice. Non-standard bigu means taking water, juice and occasionally juicy fruits and vegetable soups). The Eighth Workshop had more than four hundred students, among which only a dozen or so people had eaten food (according to a survey). This was ninety to ninety-five percent short-term bigu, or bigu within a given period of time. In Beijing, China, a seventeen year-old high school female student has been in bigu for over six years, only drinking water.

I use bigu as an example. Perhaps scientific research should explore the basic theories of the bigu state and further investigate its applications. If we have a scientific breakthrough, perhaps then it is possible that human beings will make tremendous improvements in quality of life.

Take for example the cellular experiment I have collaborated on with people at the University of California, San

Diego. Supposedly, cellular tissues can only survive among blood serum. Without blood serum, there is no environmental condition to provide the cells with oxygen and other nutrients. But, in this experiment, there was no blood serum, only ordinary liquid. The cells still survived for more than three months during which time the cellular experiment was being conducted. According to some scientists' analytical opinions, this survival phenomenon was impossible. But the cells lived. That cells can live in an ordinary liquid, such as water, is somewhat similar to our friends in a bigu state who, for a long time, even years, have been drinking only water or occasionally a little juice - the amount of which is supposedly not sufficient to provide energy needed for the maintenance of life.

Dr. Raymond Lee of San Diego State University has collaborated with this Association on two very strict bigu experiments, with twenty-four hour a day supervision. Each of the two experiments lasted one month and were very successful. The preliminary experimental conclusions showed that during the supervised period, the average person in bigu drank merely a half quart of plain water each day. Although people in this bigu experiment needed to drink a little juice due to blood testing and other interfering factors, the amount of juice converted to energy was far below the energy standard level predicted by the present medical establishment for maintaining a normal life.

Judging from these phenomena and preliminary research data, further scientific qigong research may help us discover the energy of qigong, the energy of the qi of qigong, and the characteristics of this energy. Even if no basic theories are developed, we will still make some progress on the applications of qigong.

## Chapter Four

# Content of Qigong Cultivation

*Qigong is a comprehensive scholarship with which human beings can ideally understand themselves and the universe.*

### **Meaning of Qigong**

In a narrow sense, qigong translates into "qi at work." Qi is the most basic component of all things in the universe - commonly translated as bio-energy in English. Qigong is the process by which qi functions. Qigong also encompasses certain phenomena, effects, principles and methods associated with this process.

However, qigong has a much broader and more complete definition. Generally speaking, qigong has the characteristic of simultaneous training of mind and body, a main content of parallel cultivation of character and life, a general state of concurrent motion and stillness, and practice methods that coordinate consciousness, qi, form and spirit. Qigong is an ideal technique for health maintenance, physical wellness and fitness, disease prevention as well as diagnosis of disease, self-healing, therapeutic treatment, cultivating longevity, prenatal education, enhancing skills and performance, developing martial arts, activating latent energies, developing wisdom, cultivating special functions, and improving work efficiency. Qigong is a multi-subject discipline closely related to contemporary social sciences and natural science. It is a polytechnic discipline, and a high technology among modern

high technologies. At the same time, qigong is a comprehensive scholarship with which human beings can ideally understand themselves and the universe. It is a scholarship in which epistemology and methodology, as well as outlook on life, world and universe are highly merged. This is a more complete meaning of qigong.

The above meaning implies that Traditional Chinese Qigong, or internal qigong, is not a simple performance style qigong such as hard qigong or weightless qigong. Traditional Chinese Qigong goes well beyond health maintenance and healing, and well beyond merely cultivating special functions.

### **Simultaneous Training of Mind and Body**

"Simultaneous training of mind and body" refers to the characteristics of qigong methods. These methods differ from ordinary physical training, martial arts, gymnastics, ball games and track and field. They also differ from psychotherapy and simple, practical health care methods which non-qigong practitioners use to maintain health and vitality, such as eating well, sleeping well, and maintaining a proper balance between work and leisure.

Qigong differs from the above mentioned methods by simultaneously training both the mind and body. This is not pure self-cultivation, but requires training as well - although in a very different manner than ordinary exercises. Qigong does not require great strength, a special environment or special instruments. It is a very subtle training method, consisting of "training of the mind and consciousness."

The "mind" mentioned here has a broad meaning. It includes cerebral consciousness, and even all the bodily functional units related to the mental activities of thoughts and consciousness. It also includes the subconsciousness or cerebral cortex deep layer subconsciousness - something which is not clearly understood by modern medical science or other modern sciences. This "subconsciousness" is not the same as that in psychology. It is the subconscious in a qigong state. This knowledge is not yet fully acknowledged by many scientific disciplines because, at the present time, studies by modern

science on human beings, and especially the human subconscious, in a qigong state are not yet adequate.

The subconsciousness in a qigong state, the so called "sixth consciousness" in qigong, partially includes, but does not solely belong to, the physiological subconsciousness. The seventh consciousness in qigong is regarded by some as an "energy carrying consciousness," and may be induced or trained through qigong methods. The seventh consciousness seems to be related to high energy mental activity or consciousness of special functions. When utilizing the seventh consciousness, if we think about a certain thing, that particular thing may be automatically accomplished.

According to some qigong practitioners, everyone has genetic codes which carry ancestral genetic elements or information from many generations. The eighth consciousness in qigong seems to be related to this perspective. Qigong training can greatly enhance one's wisdom, raise student's grades and make one's intelligence much higher than ordinary people. Some qigong practitioners demonstrate a level of wisdom far beyond their acquired field of knowledge. Some practitioners suddenly exhibit special functions such as "wisdom eyes" (see Five Openings in Chapter 11) in which they can interpret the meaning of an entire text by merely glancing at it, even if they had no previous knowledge of the subject. Many speculate that these extraordinary functions result from qigong training which mobilizes and exploits a practitioner's genetic information, factors and elements from generation after generation of ancestors, or the whole developmental process of the kinship clan.

I heard from officials at the China Research Society on Qigong Science that after training with a certain qigong method, a number of people now have brains that are superior to a computer in terms of mathematics. These people can instantly tell you the results of complicated mathematical problems that usually need to be calculated through involution, evolution or require the application of theorems and formulas of Higher Mathematics. Sometimes these people are even faster than computers. How can this happen? It's hard to say.

Some qigong practitioners speculate that qigong training may incite genetic factors accumulated through the entire developmental process of the kinship clan through the genetic codes. An ancestor could have branched off into dozens of offspring, and there are countless people in the present generation. People who have the same last name usually share a common ancestor from generations back. It's very likely that a lot of people in many different fields come from the same kinship clan, among them are those who are working on computers, software design and electronic computer operation, et cetera. Through certain special inducing and stimulating methods, including qigong training methods, the genetic codes, elements or factors become sensitive and can transfer information from those who are working in computer science.

Some people show extraordinary wisdom after training with certain excitation methods. If these facts are real and possible, then qigong training is likely an effective method of achieving this. After training one's mind up to and including the eighth consciousness through certain methods, all of the experience and lessons, intelligence and wisdom, accumulated knowledge and information from one's kinship clan may be incited to produce certain effects and benefits.

The training of the sixth, seventh and eighth consciousness (these are qigong terms and must be understood from the perspective of qigong rather than physiology) are very important in qigong. This is the crucial difference between qigong and other forms of exercises. These labels of consciousness are about the "training of mind."

In addition to the "training of mind," there is also the "training of body." Training of the body by qigong is different from ordinary physical exercise, resting, sleeping or walking. It is an ingenious training which mainly takes place through the training of mind (during the training of the sixth, seventh and eighth consciousness), yet during this process the human body is trained spontaneously. Non-qigong training is mentally passive, through making movements which are under the control of the cerebral cortex. Examples are walking, swimming, ball games or resting. In martial arts training, the "iron sand palm" skill (in which the skin and flesh can tolerate beatings) begins by

sticking the hands into soy beans and corn beads, then moves on to green and red beans, then vegetable seeds - very fine and tiny, or husked rice, then river sands, and finally iron sand. This is a method of mastering "iron sand palm" capability through repeatedly inserting the hand into materials. The acquisition of other types of martial art skills goes through a similar route. This is a passive, dumb and tedious method. In comparison, qigong training is very special. While in a deeply relaxed and quiescent state, the vital qi in the human body spontaneously runs at a very high speed. During the movement of qi, many bodily functions are adjusted and improved. In the very beginning, this technique requires some suggestion and induction - one should practice consciously. But success may come unconsciously. So qigong is described by the phrase "practice consciously and succeed unconsciously." This is different from physical exercises. Qigong is different from non-qigong exercises in that all other methods require you to be fully conscious, while qigong emphasizes "unconsciousness." One should not be fully unconscious, but should enter the state Lao Tzu, an early representative of Taoist Qigong, described as "fuzzy and distant or distant and fuzzy." In such a state, the genuine qi runs inside the body, self adjusts and improves the physiological functions of the body, thereby spontaneously correcting certain causes of a disease state. Using this technique, a human being can stay in very good or ideal physical state.

How ideal is this physical state? It is ideal because it can lower energy consumption and the entire basic metabolic level, including oxygen consumption, blood consumption and calorie burning, et cetera. Thus, the human being is in a state which is highly energy conserving, one in which many physical functions can be adjusted. If a person is always in a state of tiredness, like a machine constantly running without maintenance, they will break down quickly. If a car continuously runs for four months, it is hard to know how long it will last. If a driver knows how to properly maintain the car, it will last longer. The human body is just like a running car. Even during sleep it dreams. Thus the cerebral cortex is always in a stressful state, and the entire body is in a high energy consumption state. Training the body through qigong can lower

the basic metabolism and energy consumption. Bodily functions seem to be economized with resting periods. As a result the body can be used for a longer period of time. This effect is beyond the reach of other non-qigong training methods.

Other exercise methods seem to suggest that the body is like a machine and will rust if not in use. The conclusion is that we should keep the body running without stopping. This is a theory of "evolve by using, degenerate by not using," a theory which sounds right and has its superficial macroscopic effects. It is partly true that your strength increases with training, but it is not completely true. You can do long-distance running with all your might, but when you reach a certain speed limit, it is almost impossible to increase your speed. However a person trained in internal qigong functions differently. Although a qigong practitioner might not train by long distance running at top speed, they can still run very fast, even much faster than top athletes who have been vigorously training in long distance running. Sometimes qigong practitioners run as fast as one hears described in a fairy tale. (People in the qigong community never doubt this effect).

The training of the body through qigong has the effect of lowering energy consumption, thereby allowing the internal organs to be adjusted, rehabilitated and improved. If the body consumes less energy, energy storage will automatically increase. This is like our salaries. A monthly salary of three thousand dollars is less than thirty-five hundred dollars. But if you reduce your expenses, do not smoke, drink or eat lavish meals, you may save more than a person who makes thirty-five hundred dollars a month, but smokes, drinks and eats lavish meals. The energy stored after qigong practice can be used to produce work. Much of the energy inside a human body is hard to quickly access, thus people call it potential energy. By decreasing energy consumption, energy storage is increased. When energy is accumulated up to a certain point, quantitative changes turn into qualitative changes. This is similar to heating water - when the temperature rises from eighty to ninety, and then up to one hundred degrees Celsius, water starts to boil and turn into vapor. When human energy accumulates to a certain level, the body undergoes qualitative changes and certain

elevation of body functions. This kind of elevation may appropriately be called the process of excitation of human body potential energy. Some people think one of the mysteries of qigong is its ability to excite the potential energy of the human body. How does qigong accomplish this? By lowering energy consumption and increasing energy storage, qigong can incite unaccessed potential energy that has been stored inside the body to produce work. In this process one develops human body functions.

According to some qigong literature, ordinary people use very little of their body potential. For example, only a small portion of the brain is utilized. But the training of the body through qigong is ideal. By training the entire body, a qigong practitioner enters a state of "fuzzy and distant or distant and fuzzy," the body undergoes self-training, and the vital qi adjusts and improves bodily functions. Practice, practice and practice, until you can lower energy consumption, increase energy storage, incite potential energy and enhance functions (including wisdom). At the end of this practice, the body may possess extraordinary functions, including being resistant to cold in the winter, and not feeling hunger even when not eating. Certainly people exhibit other, even more wonderful bodily functions. All this is work done by the body. When you reach a certain point, you may even be better at martial arts than a martial artist. At this point, one understands that qigong is the simultaneous training of mind and body, not merely the training of body.

An internal qigong master (a person experienced in internal qigong training) is beyond comparison to an athlete or a top notch martial artist. One person is up in heaven, the other is down on earth. According to Master Haiden, my martial arts teacher, if a person well trained in internal qigong wants to take part in an ordinary martial arts match, it is similar to a professor playing marbles with a child to see who will win. The professor, of course, might not win the game. But he or she does not really have to play marbles because they do not care about the marble game. That is, for a person who trains in martial arts, if they solely rely on martial art training and do not combine that with internal qigong training, they are just

like the child playing marbles, their practice level always stays the same, and thus is not significant.

In summary, qigong is the simultaneous training of mind and body. Training of the mind is a very special aspect, one that is usually ignored by non-qigong practitioners.

## **Parallel Cultivation of Character and Life**

The concept of "cultivation of character and life" relates to the general content of qigong and emphasizes that during the entire process of qigong cultivation and practice one must continuously change, improve, and adjust their previously formed (pre- and post-birth) mind set, nature and temper. At the same time, one strives through training to continuously improve and adjust their state, pattern, nature, and entire basis of life. In addition, one should strive to improve and adjust their "destiny." This is the term used by the ancients - it has been called future potential or luck in modern time. We should continuously cultivate ourselves in these eight aspects.

Qigong particularly emphasizes the changing of one's character. This includes altering one's mind set, nature, and temper. We need to change the impatient disposition, quick temper and pessimistic mind set formed during unhealthy states. We need to adjust our mind set, nature, and other factors that are formed both before and after birth. These patterns are often unusually difficult to change - yet we must strive to develop a brand new character, mind set, nature, and temper that are compatible with the wishes and needs of the whole society. An example is doing good deeds. Doing a few good deeds is not that difficult, but doing good deeds all the time is very difficult. We should try our best to form the habit of doing good deeds as part of our character. Just like someone who smokes cigarettes, drinks alcohol or has certain hobbies, if they are deprived of the opportunity to do these activities, they become upset. If you feel upset and uncomfortable because you were not able to do good deeds on a particular day, then you have trained yourself to a state of real qigong practice. At this point incredible changes will occur.

Many of us are not consciously aware of this, but we live in this world because our parents created us. People sometimes break the law and go to jail, experience criticism, have car accidents or are involved in great disasters. Often, after such incidents, their selfish nature changes. However, if we can change our nature sooner, we can realize the true meaning of qigong. The ancients called qigong an "immortal's wish fulfilling skill," a skill of "turning bad luck into good," and a skill of "realizing a perfect life." We ought to change the less desirable aspects of our character which we inherited from our parents. Through changing our character, we further change the state, pattern, nature, and basis of our entire life, until we can change our fate. The term "changing fate," coined by the ancients, may be understood in the following way. Through practicing qigong, our wisdom is enhanced, potential energies get excited, our mind and body are healthy, and work efficiency is improved. When these changes occur we are able to make more contributions, inventions and creations, our future will be bright, and we have changed our fate. This is cultivation of character and life.

As we train and change our character, we should simultaneously focus on our life. First we must train our state of life. We should not behave as we did in the past: dispirited when sick, hesitant when facing difficulties, arrogant when making money. What is the state of life in qigong? It includes always being persistent, always like a young person, the early morning sun, vigorous and full of life-force. Do not feel old just because you have attained an old age, do not feel inadequate just because you are a student. Try to have big goals as early as possible, from kindergarten or elementary school. Early in life we need to set goals and direction. Only by doing this, are we able to grasp certain aspects of the cultivation of character and life in qigong practice, and thereby truly engage in qigong practice. That is what we need to do to change some of the contents of the state of life. The qigong method I am talking about is not limited to certain movements of limbs, it involves the contents mentioned above. It requires that you change your current state, beginning with your inner world. Why do you see your life as being so grave, brief, localized and narrow? You should

connect your whole life with the sun, moon, pine trees, cypress, and stones. Even if you have diseases, when you have changed your state of mind, you are no longer a patient. This is because when a person is truly determined, they can accomplish seemingly impossible tasks. As the old qigong saying goes, "one can even turn a rush lamp wick (straw) into a bridge." Along the same lines, when faced with fatigue, anxiety, hardship, illness or pain, every qigong practitioner should exert themselves. Do not treat your past and present diseases as diseases, do not treat any failure as a failure. Only then you are able to truly practice qigong. I have taught certain qigong methods in the U.S., and some of the methods are really about attaining a state of mind. High-level qigong cultivation always manifests at the parallel cultivation of character and life. The highest level of qigong accomplishment is the complete cultivation of character and life.

By changing ourselves and training our state of life, we advance to changing and adjusting the patterns of life. What does this mean? We should consciously and actively change the pattern of our life and daily life, including the pattern of eating and sleeping, and the pattern of life span. A typical pattern of eating is usually three meals a day. However, from the perspective of cultivation of character and life, practicing Taoist Qigong can make a person immortal. What is an immortal? From a qigong perspective a person who does not eat food is an immortal. This is the primary meaning of immortal. Is it possible to achieve a state of not eating? In qigong terms this is possible and is called bigu. I use the example of bigu to illustrate that the pattern of eating can be adjusted. The pattern of sleeping can also be adjusted. A qigong practitioner can gradually reduce sleep time. Of course, a person in a bigu state may also increase sleep time, but at certain times, the amount of sleep needed will decrease. Additionally, the pattern of life span can be adjusted. The life span of a person is regarded by the ancients as having its own pattern. But from a qigong perspective practicing qigong can increase one's life span. How? You need to start persistent qigong practice as early as possible. Try to select qigong methods that are beneficial to extending your life span. This makes it easier to adjust the

pattern of life. The pattern of life also includes the patterns of all your activities during your life span. You need to change your habits and many patterns of your entire life. This is how you can train yourself.

Based on changing the pattern of life, cultivation of character and life requires changing the basis of life. After you have come into contact with qigong, it is not enough to just practice qigong by yourself. Ancient qigong, as discussed in the "Fu Ming Jing" (Book of Reviving Life) indicates that we need to popularize qigong throughout the world. A master who teaches you true qigong will not tell you to practice qigong alone. Qigong in ancient times was viewed as having the function of "reviving life." As a technique of protecting and extending life, qigong requires one to accumulate greater and greater virtues. You should be continually laying and creating the foundation for the qigong practice of your whole family. You should change the entire basis of your individual life, changing your pre-birth and post-birth basis, altering your intellectual and physical make-up. This is what everyone should work on.

What is the whole basis of life? Many people are not clear on this point. I want to tell you the story of Dr. Xu Shunquan from Nantong, Jiangsu province. In 1987, we met and shook hands in Chengdu, Sichuan province. At that time I did not know him. I later learned that after our meeting, all his diseases (including terminal diseases) were completely cured. When he went home, he tore down his house, raised money from his relatives, friends and banks, and built a beautiful house as a qigong center. He did it using borrowed money, loans, and investment from others. He came across many qigong wonders in the process, and became very devoted. He discovered a deep understanding of the fourth aspect of cultivation of life - changing the basis of life. His personal understanding was that even his place of living is a part of the basis of life and thus needs to be changed. He activated his whole family including his father-in-law, mother-in-law, wife, children, relatives and friends. He takes time to promote and popularize qigong among people he knows including managers and colleagues at his workplace. In this way, he changed the people and environment

around him into a qigong environment, purified and adjusted his whole basis of life. He recognized that, based on this change of life basis, the benefits of his cultivation of character and life would be increased. Indeed, the level of his physical health and wellness has tremendously improved. Through Dr. Xu Shunquan action, a number of general managers of various companies obtained special functions, and even became highly effective healers. One general manager told me that he once went to a cancer patient's home to talk to him. The cancer patient was miraculously cured after the visit. Situations like this are related to the important issue of changing the basis of life.

The basis of life is not only a physical basis. It is primarily a mental basis, daily living basis, family basis, and social environment basis. You ought to help your friends and family understand and support qigong cultivation and training, help them change their selfish and narrow perspective. Only then can your basis be changed. In ancient time, qigong was called a longevity, life extension, life mending, and life replacement skill. One can see that qigong requires the change of one's life basis.

Ancients recognized that there is a process of automatic cultivation. Through this process, changes, adjustments, and improvements to the state, pattern, nature, and basis of life, and the cultivation of character and life will help to change, improve, and adjust one's destiny. Some people are superstitious about this issue, but that is an incorrect attitude. The destiny I am talking about is a person's developmental potential, not a predetermined fate. I am discussing the ancient saying "my fate is not determined by heaven but myself." I am talking about fate, that, according to Taoist Qigong (the pure quintessential Traditional Chinese Qigong), can be realized through our personal effort. A fate that can be controlled through one's self creation and self contribution - including one's actions, luck, life span, family, and career. As a qigong lover, if you want to practice authentic Traditional Chinese Qigong, you should change your fate. You should have the courage to control your fate, and not believe in superstition. As this applies to contemporary qigong, we are inheriting the essential content of ancient qigong. Ancient Taoist Qigong always stressed that fate

is controlled, created, and changed by ourselves. Diseases can be cured through qigong cultivation and training, including cultivation of character and life in conjunction with medicine and surgery.

Ancients paid much attention to qigong. They held it to be true that curing disease depends on both qigong and medicine - not merely qigong or medicine, but a comprehensive means is needed to cure disease. One should use a comprehensive means to treat a disease. Furthermore, one should actively control and change one's fate of having the disease. When facing a multitude of disasters, difficulties, injustices, grievances or persecution, one must learn to be good at turning a present failure into future success. One should be good at turning present success into the most fundamental basis. One should not sit on past glories and become arrogant. One should be good at sharing present accomplishments with the people around them.

In summary, if you are successful, you should become more successful. If you are not yet successful, you should have the courage and wisdom to succeed. Do not become static or timid about your current state and fate. Never be complacent with the status quo.

## **Concurrent Motion and Stillness**

The general state of qigong practice is concurrent motion and stillness - either external stillness combined with internal mental activities or external motion combined with internal calm. The peaceful sitting posture we maintain during a qi-emitting lecture is external stillness. But what is our internal state? Under the influence of qigong, the body can enhance the movement of vital qi. As well, in a qigong state, one strives to adjust thoughts and consciousness, encouraging a simultaneous cultivation of mind and body. We can improve our view toward life, the world, and the universe by constantly adjusting our mind. The primary mind adjustment relates to virtue. We need to try our best to forgive everybody and every negative incident, undertake a rigorous self review to see if we have been living up to our highest ideal, then clear our inner mind. One must wash and clarify their mind in order for it to become fully

illuminated and allow one to clearly see their true self. Over time, this process evolves beyond mere meditation to a process of house cleaning and reorganizing our mind based on an overview of our life experiences. We must try our best to adjust and change our psychology in order to change our view of life and quickly and completely regenerate our whole body. Given this context, the meaning of concurrent motion and stillness becomes very clear.

External stillness is one form. Internal elevation and changing of our spirit, the dynamic and continuous internal adjustment and improvement of our logic, thinking and all other internal aspects is another form. Qigong is not sitting with one's eyes closed, merely resting. Many people complain that they have meditated for several decades without receiving much benefit. This is because they merely practice ordinary meditation consisting of closing one's eyes and resting. This method only utilizes the most superficial cultivation of mind and character and does not fit with the forms and methods of internal qigong cultivation.

In appearance, one's outside is very still. But one's inside must be dynamic. The inner mind and wisdom must be activated. Our inner world, including psychology and virtue, needs to be continuously elevated, otherwise we are wasting our time. Certain types of qigong, such as Buddhist Qigong, utilize specific methods. Many people read Buddhist books, such as "Di Zang Pu Sa Ben Yuan Jing," (Sutra of Bodhisattva Earth Store Original Vows). Why is this book entitled original vows? This means one must make extremely large, kind vows, and continuously make these vows. This is a process of practicing qigong. However, vows alone are not enough, one must fulfill them. One should continuously make great vows during meditation. Afterwards, one should act upon them. This is a method and process of high level qigong cultivation. If you merely sit and meditate, "forgetting self," "taking no action," entering into a state of "joyful simplicity where nothing exists," only paying attention to the superficial meaning of "forgetting self" and "taking no action," you ignore the fact that after "taking no action" the appropriate step is "taking action in everything." How can one achieve "taking action in

everything?" Please note that stillness is merely the external form. One's inside must be active. Our state of mind should constantly evolve, and we must try our best to access our wisdom.

The concepts of concurrent motion and stillness also include spontaneous movements, as well as certain qigong methods with specifically designed movements. In these cases the external form is dynamic while the internal is still, meaning we try to bring a volatile psychological state to a quiet and peaceful state. In this specific case, we try our best to quickly adjust any vanity, greed, self-righteousness, indulgence, lust, possessiveness, anger, and impatience. The roots of emotional turmoil include unforgiveness, jealousy, desire to attack and hurt others, pessimism, hopelessness, desperation, arrogance, et cetera. We need to change these mental states as quickly as possible by acknowledging them and changing our previous view toward life, the world, and the universe, as well as by modifying our epistemology and methodology. See the magnificent wonders in our world. See the best part of everyone. Treat everyone, every process and everything as your teacher. Treat everyone as if they were your own family. Strive to deal with all people and experiences encountered in this manner. If we accomplish this mind adjustment, we can calm down our conflicting mind. Even those suffering from mental disorders can adjust their mental state back to normal very quickly by implementing and practicing this conceptual technique.

## Chapter Five

# Coordinating Consciousness, Qi, Form and Spirit

*There are certain unimaginable effects of qi which take effect gradually in qigong practitioners only if they consciously practice qigong while not consciously seeking success.*

### **Consciousness**

In this discussion, the term consciousness relates to the saying "practicing qigong consciously and succeeding unconsciously." Being conscious means that during qigong practice, we utilize good information accumulated in the past - including all the information recorded in our memory. As an example, we may have saved someone's life, or helped many people. When we help someone, our memory records the event. At the same time, the person we helped also records the experience of being helped. Even if this person does not consciously know who helped them, they are aware of this at deeper levels of their mind. In a qigong state, this information may elevate our mental state and enable us to use our thoughts to direct the qi of qigong. The key to elevating energy levels is relaxing and entering a quiescent mode at which time the good information accumulated during our daily living, working, and learning, as well as accumulated from our past words and actions will help us receive positive effects from the qi of qigong. We

need to accumulate good thoughts and deeds in our daily living, working, and learning.

"Practicing qigong consciously" means we practice qigong out of our own will and desire. If we want to be healthy, live longer and enhance wisdom, we will want to practice and experiment with qigong. "Succeeding unconsciously" does not mean we do not have any intentions. It means that after coming into contact with qigong, all this information is automatically stored in our brain. This includes all the information accumulated during the twenty-four hours of living, including work, study, leisure activities, and anything you think or do. Even if you think you've forgotten this information, it has not been forgotten by your brain. Human brain cells are extremely complex and numerous (there are estimated to be about fourteen to fifteen billion brain cells in a human brain). According to scientific literature, average brain cell usage ranges from one hundredth of one percent to three or four percent. Even in the case of Einstein, who had an extremely developed scientific mind (his brain has been kept for research), it is estimated that less than twenty percent of his brain was utilized. Certainly the average person uses much less. Of all those brain cells, only the ones at the surface layer of the cerebrum - a tiny fraction of the total, are used. Normally we react and judge immediately upon sensing something. This rapid response is the reaction by the cerebrum surface. If during group qigong practice we sense someone making sounds, we may want to open our eyes to see the cause of the sound. While this is understandable under normal circumstances, in qigong, we should neither be seduced nor interfered with by outside stimuli. We should maintain a state of "listening, but not really listening."

Non-qigong practitioners react quickly because only the surface layer of their cerebrum is being utilized. Numerous brain cells in the deeper layers of the cerebrum are asleep and suppressed. If we are too active, the brain cells in the deep layers are not easily accessed. Qigong emphasizes relaxation, quiescence, and naturalness. In particular, qigong emphasizes quietness and entering a state of quiescence. Quiescence does not mean being afraid of other people's voices. Rather, it means

we stabilize our internal emotions and do not become easily excited or overly happy, angry, anxious, worried, sad, fearful, or alarmed. If we are able to maintain this state, information and memories accumulated over our lifetime will function automatically during our practice, or as we come in contact with qigong.

The above describes the concept of consciousness in "consciousness, qi, form, and spirit." The way consciousness functions suggests that we should only do good deeds. One is aware of the bad deeds one perpetrates, even if others are unaware that we caused them. After coming in contact with qigong, bad deeds from our past will interfere with and diminish the benefits of our practice. This "interference" will make it difficult to achieve positive results. If we want to use qigong methods to improve our health or to extend our life span, then we must pay attention to the role of the subconscious. The subconscious is not controllable - we are not aware of the subconscious while we are highly conscious. The subconscious works in a hazy state, it is fuzzy and distant and leaves one quite unaware. When we have spontaneous movements, we are unaware of what we are doing. Although we may have some awareness in our mind, we do not know the specifics. At this time, the accumulated memories of our past history will have an effect on our qigong practice. This is why good deeds are important, because they will produce positive effects in a qigong state.

## "Qi"

Qi is a vital part of qigong. We can better understand the concept of qi if we have a clear idea about qigong. Qigong recognizes that a living person must have qi, and everyone has substantial qi and functional qi. Substantial qi at work is a partial, but not the complete, content of qigong. Qigong can be more broadly interpreted as a discipline relating to the correspondence between human beings and nature - quite a broad content. Another description of qigong is that it is a discipline which specifically studies high-energy substantial qi inside and outside the human body; the functional use of organs

hosting the qi; the functional effects or capabilities of organs hosting the qi; as well as the generation, development, transformation, and utilization of the above three aspects. Any so-called "qigong science" must contain the above three concepts. Since each of the three segments contains four facets, the content of qigong science consists of twelve facets.

Qigong utilizes high-energy substantial qi both inside and outside of the human body. The qi of qigong is related to the concept of substances - not merely ordinary substances such as oxygen, carbon dioxide, or other gases. The original Chinese character for qi is "nothingness above 4 dots." This substantial qi can be viewed as the qi of human potential energy or high-energy substantial qi related to a human body. This is the first aspect of qigong science. Qigong science specifically studies the interior of the body and the external world, both "inside" and "outside." Qigong science goes beyond mere practicing within the body - it is also related to qi outside of the body. Therefore, the first aspect of qigong science deals with the interior and exterior (of the body). One may ask, is the qi of high energy substances distributed all over the body, or localized at a certain place, acupuncture point, or organ? The answer is that it involves all the organs of the body.

The second aspect of qigong science concerns the study of pathways along which this qi of high-energy substance travels, the locations where qi condenses, the places where qi is emitted to the outside, and the locations where it transforms to special energies to do work. A holding place or an organ is required for qi to stay in the body. This organ also relates to an interior and exterior aspect.

The third aspect of qigong science is its functional capability. The substantial qi of qigong has energies that can do work, similar to a nuclear warhead in a nuclear weapon. An organ which hosts qi is similar to a missile that carries a nuclear warhead. A missile has its own functions, as does the body organ which is hosting the high energy substantial qi. The combination of the body organ and qi will generate combined functional capacities.

These three aspects of qigong science have four levels of content. The first is generation or production, the second is

development, the third is transformation, the fourth is application. Three aspects multiplied by four levels of content become a total of twelve facets of content. At the same time, each of the twelve main facets has an interior and exterior aspect. This creates twenty-four basic components of qigong science content. We say that qigong science is a discipline studying the generation, development, transformation, and application of the high-energy substantial qi inside and outside a human body, the related organs and their functional capabilities. Following this presumption, qigong must have its own special scientific characteristics or fundamental principles.

Next comes the concept of qi. Qigong's qi goes beyond fog, steam or air. Not only is qi related to the qi concept used in Traditional Chinese Medicine, meridians, and acupuncture; qi also has the content of information, energy, and substances that exist in the universe and Nature - a composite of objectively existing substance, energy, and information. Qi has a very broad meaning. It exists in the real world, and is difficult to verify or measure using today's scientific means - yet it may cause common qigong effects on all human beings. As discussed earlier, consciously practicing qigong brings us into a subconsciously positive state. Then the composite of qi of information, qi of energy, and qi of substances will help us cultivate energy potentials and stimulate functional abilities. This enables us to develop special abilities, to further collect and better utilize qi from the myriad beings in the universe which constantly affect us. There are certain unimaginable effects of qi which take effect gradually in qigong practitioners only if they consciously practice qigong while not consciously seeking success.

According to the views of contemporary science, everything in the universe can be transformed back and forth from liquid, solid, and gaseous states. Once a substance has been transformed into gas, can it be further transformed into another state? This is a difficult question to answer. Since very early times, qigong has recognized that qi is the most fundamental substance constituting all things in the universe. Therefore, the qi in the coordinated consciousness, qi, form and spirit should be viewed as a substantial foundation of our life including daily

living, working, studying, and resting. We should not oversimplify or vulgarize qi, yet we should not mystify it either.

From a qigong perspective, qi contains the information, energy, and substance of all things, as well as human thoughts and action, the impressions you make on others, and the impression others recreate. Everything you do leaves signals in both the temporal and spatial aspects of the entire process. These signals, from a qigong point of view, have unimaginable effects on health, life span, wisdom, and special function generation of every human being. How unimaginable is "unimaginable?" It is very difficult to describe.

I have conducted experiments with the Chinese Academy of Sciences which demonstrated that qi emitted from a distance of six kilometers to two thousand kilometers, and even three or four thousand kilometers, altered the decay rate of radioactive nuclei. Ordinary physical and chemical means including high or low temperature, high pressure, high magnetic field or chemical reactions cannot influence the decay rate of nuclei. But after I emitted qi for twenty minutes, the decay rate was significantly altered. This is why I say that "qi is unimaginable." Even the normally unalterable nuclei were affected.

I have also emitted qi from Guangzhou and Shenzhen to Tsinghua University in Beijing while conducting a chemical experiment in a sealed, stainless steel, heat, and pressure resistant container. This kind of experiment usually requires temperatures above two hundred and eighty to three hundred degrees Celsius and ten to thirty atmospheric pressure for the desired chemical reaction to happen. This kind of difficult experiment was repeatedly carried out successfully at room temperature without prior pressure. How can external qi have such a capability? Presently, this question is difficult to answer.

The above results demonstrate that qi has unimaginable functional capabilities and effects. Qi can possess the characteristics of matter, energy, and information. External qi emitted by a person even carries human characteristics. Therefore, the qi of qigong means the good informational qigong relationship one establishes during the qigong training process, or after coming into contact with qigong. This occurs

during the entire life cycle: work, study, and rest, during all twenty-four hours of each day. The qi collecting process is activated during qigong practice or after coming into contact with qigong. We need to establish harmonious relationships with our surroundings. Make sure that in our interpersonal, human, social, and working relationships we feel no shame or regret, are free of debt to anyone, and make no negative actions towards anyone. If we can achieve this harmonious state, during the qi collecting process, we will be able to understand the qi of qigong. These principles are constantly at work throughout one's entire life. Qigong requires genuine qi - it is the most truthful reality. As long as we make a genuine effort, qi will store a portion of information, and we will have a portion of genuine qi producing positive effects.

## **"Form"**

"Consciousness, qi, form." "Form" refers to simple adjustments of posture during the process of qigong training. We can better understand the adjustment of qigong form during qigong practice through the use of the modern law of biological holography. Since qigong phenomena and the law of biological holography both exist in the universe, we need to be aware of them while adjusting the form of qigong. In every process, there may be a point that represents the whole event, a local area that reflects the entire body. When we collect a portion of qi during a certain event, we may learn the overall picture of the entire thing. In fact, the entire process and overall picture of a given event may be contained in the process of our contact with this event and various other existence's, as well as in the informational system established during that process.

Form adjustments may be accomplished unconsciously and automatically to produce effects for a practitioner during qigong practice. In a fuzzy and distant qigong state, some people may see the image of a person teaching them qigong methods. Some patients in a qigong state even see a doctor operating on them to take out gall or kidney stones. When questioned afterwards, these people can objectively verify the

phenomena of their diseases being cured and their qigong level elevated.

These phenomena are regarded by the qigong community as manifestations of qigong "form" related to the law of biological holography, as well as the complete, energetic and functional nature of qi. After coming into contact with qigong we should realize that our brains have stored the complete images of many people and events. Are these images capable of carrying energy? Can these images produce functional abilities? From a qigong point of view it seems likely - yet these questions need further exploration.

Paying attention to virtue in qigong is a discipline and a technique. Anyone who wants to be healthy, enhance wisdom and improve work efficiency should pay attention to the concept of virtue. As well, one should pay attention to the cultivation of beneficence, moral character, and conduct. This will continuously help more and more good information and images accumulate in our memory cells. After practicing qigong or receiving the external qi of qigong, things and events with good, complete informational forms may open the locks of certain storage rooms in our body. In other words, things and events may help to open up our special abilities. Some of us may utilize the image of our own informational system to adjust our physical health, and to affect other substances and processes. This is a deeper qigong academic meaning of "form" in the phrase "consciousness, qi, form, and spirit." However, this meaning should be treated as conjecture, since there is currently no instrument with which to observe these images. Although certain phenomena may be observed in a qigong state, we should not treat them as absolute reality, but at the same time we should not deny them. Since the laws of life and biological holography function in many areas, the value of "form" in the qigong domain is really worth further consideration.

"Form" specifically refers to the fact that during the qigong process, everyone has a complete image in their own brain from their entire life's experiences, and they have created an image of themselves in the minds of others. The law of life holography has been confirmed in many aspects. In light of this

law, form adjustments in qigong and the form of qigong should not be viewed simply as movements or postures. This concept of form and form adjustments needs to be further emphasized. The form is similar to an image we see on a TV screen. In the air, the electromagnetic wave is invisible, but after conversion onto the screen it becomes visible with a clearly displayed picture. The law of life holography tells us that everyone leaves a holographic image at every place they've been. Everything has a point through which its entirety can be seen, the so-called "from one point to see all." A little blood can be enough to uncover the composition of the entire body.

Along the same lines, we should not steal from others. Any possession carries the owner's image. The knowledge of your theft will be transferred back to the owner through that image, and there is no way to erase it. The only way to eliminate bad deeds is through personal beneficence. Your beneficence compensates for wrongdoings. You can quietly acknowledge the wrong, and immediately contribute something good as compensation. In the future, people will study this concept in relation to life span, and will gradually understand that "Goodness is paid back by goodness." And the converse is true, badness will be repaid with badness. There is an old saying that "if a debt is not paid back immediately one's time is not yet up. When one's time is up, everything is paid back." This bit of folklore carries some qigong principles. But it is very hard to say whether this folklore becomes effective immediately. Qigong considers that the image a person makes on the external world during their lifetime is very difficult to fix in a simple, quick manner. There are numerous images in the air. Are these images the result of one image? Do they carry energy? These are hard questions to answer.

An example is light. We can see light, but how about invisible light? Light carries energy and contains substance called photons. This is common knowledge. But invisible light is not so clearly understood. Scientists say that invisible light carries higher energy, such as x-rays, which are capable of damaging the human body. There are also other types of invisible lights. Light certainly brings images. When light shines on us, a shadow is cast on the ground. The world is full of light

which enables human beings to see objects. When objects reflect light we are able to see them. While utilizing the concept of light to understand qigong's "form," we should be careful not to view the form of qigong as merely making postures or movements. The visible form, due to invisible light, should have invisible images. Invisible light carries higher energy, so a question for further study by the qigong community is whether invisible images carry energy. If these concepts are confirmed, the progress of humanity will take a leap forward.

A definition of "form" includes simple external body adjustments as well as adjustments of the entire unrecognized form of qigong. Everything we come into contact with has an overall manifestation that needs to be coordinated during qigong activities. From a qigong perspective, many coincidences in this world are not necessarily coincidences. Hidden among these coincidences may very well be a new scientific discovery. We need to understand, observe, and experience the comprehensive meaning of qigong form in the life process of doing good deeds. Form adjustments in qigong are not merely movements, but have deeper significance which may be related to energy carrying images and consciousness-energy carrying images and forms. These are things we should pay attention to during qigong training but not something we can promote as a well established theory.

## **"Spirit"**

So-called "spirit" in the phrase "coordination of consciousness, qi, form, and spirit" does not mean "spirit" in a superstitious sense. It means a functional capability, an effect, a deepened materiality during a qigong state with the characteristics of matter, energy, and information. Spirit means a psychological state, physical state, functional ability state, and a functional effect of qigong practitioners. As recorded in ancient legends, this kind of "spirit" has special functions and certain unimaginable phenomena. We need to research and materialize these functions and phenomena in order to relate them to the combined concepts of matter, energy, and information which currently exist objectively. "Spirit" needs to

be understood at this conceptual level - it is a holistic description that more completely describes a qigong process.

## Chapter Six

# Cultivation of Virtue

*The cultivation of mind and body in qigong practice requires mind adjustments which deal with understanding, paying attention to, establishing, preserving and accumulating virtue.*

### **Cultivation of Virtue is an Advanced Technique of Fundamental Importance**

In Chinese qigong, Te (roughly translated as virtue, as in the "Tao Te Ching," or The Book of the Way and Its Virtue) is not merely public ethics in society, or "morality" discussed in intellectual thoughts, ideology, or politics. In our discussion, virtue is based on its generally understood meaning of goodness, righteousness, integrity, honesty, decency, and so on. The importance of virtue is to treat it as an advanced technique in qigong cultivation. In the cultivation and application of qigong, virtue always plays a technical role that is uniquely central, pivotal, and sustaining. The source of the qi of qigong contains substances and energies based on highly unified matter and spirit. Virtue determines our ability to access this source.

The way to cultivate mind and body is to understand the importance and technical nature of virtue. While treating virtue as an advanced qigong technique in self cultivation and in the application of qigong, one should not merely pay lip-service to the cultivation of virtue, or ask others to do good deeds and pay attention to virtue. It is critical that we behave as if we are

engaged in technical work, such as learning to drive a car. We should pay attention to every detail and treat the work seriously. In every aspect of our life, from our thoughts and consciousness, to words, actions and effects, we must persistently guard against thinking and talking about virtue, but not personally taking action on virtue. We should also guard against the cultivation and application of virtue merely for selfish means.

As an advanced technique in qigong cultivation, virtue has multiple levels and facets. We must realize the technical importance of virtue in personal cultivation, and also consider the practical application of the contents of the multiple levels, facets, and aspects of virtue. This is similar to a driver, who, having learned how to drive, now has to obey the traffic laws, be considerate of pedestrians and other cars, and most importantly, must stay on the road. From ancient to present times, the meaning of virtue has exceeded the confines of the individual human body, desire, vision, thought, words and action. Virtue touches the people around you, the region and country, the entire society and universe.

Unlike business, virtue cannot be considered merely according to our greed and desires. The traditional cultures of all human beings contain essential spiritual treasures, they also contain unified spiritual and material treasures. These treasures are based on human progress, civilization, and development and provide the meaning of virtue. Realizing that virtue must be treated as a technique, every qigong practitioner should also realize the height, difficulty, depth, and completeness of this technique. In the application of this technique, we should, at every moment throughout our life, and at the moment one comes into contact with qigong, make great effort to emulate virtuous people. Who are virtuous people? They are the qigong masters, men of letters, various statesmen, and thinkers of ancient times, as well as various successful people, benefactors and philanthropists throughout history. We should emulate the virtue within their most essential character, noble spirit, and effective body of experience.

## **Virtue is Emphasized by Traditional Chinese Qigong**

Ancient qigong masters say that the teaching of real qigong is very special. What is so special? There is no method, "false teaching needs ten thousand volumes, real teaching is just one sentence," and "to get inside qigong's door, you need the guidance from the master personally, you need the master's teaching through words and through mind." What does this mean? It means the teaching of real qigong does not resemble the replication of one form or one style like in the teaching of gymnastics or martial arts. Rather, it entails high-level Qigong masters imparting the external qi (energy, information, et cetera) of qigong, to disciples or to people willing to learn qigong. By imparting external qi, a master enables a special and fundamental change in the body of a qi-receiver - historically, this process was called "point and transform."

I have heard some of my qigong masters say that "a thousand pieces of gold cannot buy the Tao," and "gold has a price but Tao is priceless, gold has a price but qigong methods are priceless," and "gold has a price but yao is priceless." Although commonly translated as medicine, yao here takes the meaning from the qigong practice process of "collecting yao to make dan," and "collecting yao to make sharila" (relics left after the cremation of accomplished qigong masters) in qigong practice. According to ancient masters, the method of qigong cannot be represented by a single motion, cannot be described in a clearly defined way. The method of qigong is that "true teaching is one sentence." One may ask, "how can it be so simple." In fact, it is not simple. A master may test you for ten years before he will "point and transform" you. Even that does not mean you are "truly enlightened or transformed." He may test you for thirty years before telling you the key points, or may test you for forty, sixty even one hundred years before telling you how to use the method - this is not simple, but difficult.

This kind of testing is not simple, but in a way it is very simple - as simple as one word: virtue, or "goodness." The master will tell you to make good wishes, to maintain good thoughts, to do good deeds, always give in charity, to try your best to have great mercy, try your best to pay attention to

conduct, beneficence, and Taoist virtue (virtue in accordance with the way of Nature). As a traditional qigong, Confucian Qigong always stresses conduct. As a combined qigong, Buddhist Qigong always stresses beneficence. As a representative of quintessential Chinese Qigong, Taoist Qigong especially stresses Taoist virtue. Lao Tzu wrote five thousand words on qigong, he named it "Tao Te Ching" (The Book of the Way and Its Virtue). He summarized qigong into two words, "Tao Te," (The Way and Its Virtue) and regarded one who ignored virtue as not worthy of being taught qigong. Can we represent virtue, beneficence, moral character and conduct using a set of body movements or gestures? Of course not.

### **Levels of Virtue**

Beyond the individual person, family, institution, country and society, virtue encompasses concepts of past, present, future, or total time. Virtue deals with above and below, left and right and the entire space. Ancients realized that virtue has small, intermediate and great virtue, as well as ordinary conduct and beneficence, Taoist virtue, grand virtue, mystery virtue, and virtue that we are not yet able to comprehend. Ancient qigong masters recognize that "a lot of small virtues are not real virtues, great virtues are real virtues." Virtue has many forms and content, local or global, short term or long term, with multiple levels and meanings. Once a person realizes the technical nature of virtue, it is not enough to pay attention merely to small virtue. Paying attention to the small things at hand, but forgetting about the long term progress of a country and society is not enough. Paying attention to proper adjustment of individual attitudes towards fame, fortune, right and wrong, but ignoring the proper adjustment of attitudes toward different people in a larger circle is also not enough.

In fact, discussing virtue from a narrow personal angle, such as piety towards our own parents, is good, but not enough. Qigong emphasizes piety based on the concept, viewpoint and technique of viewing everyone as our relative - this is a very high standard. Having piety and respect for our parents is necessary, but does not constitute a great virtue.

While doing and considering each and every action and thought, we must emphasize and produce virtue. Better yet, we must continuously preserve virtue. Past virtue represents past achievement and credit, but it does not guarantee the continuing establishment of present and future virtue. At a minimum we should preserve virtue based on understanding virtue, paying attention to virtue, and establishing virtue. Yet, preserving virtue is not enough, we must accumulate more beneficence, achieve new contributions, establish more virtue. Beyond that, we should accumulate great virtue and grand virtue. Even with grand virtue (great virtue of huge beneficence), we should accumulate more virtue. What kind of virtue exists beyond grand virtue? Mystery virtue. We should not claim credit for ourselves and become arrogant. Instead, we should distribute the effects of virtue, including glory and honor, to others. We should try our best to convert the virtue of accumulating more virtues, after our establishment of grand virtue, to the fortune of people all over the world. Convert it to a concrete fortune by assisting others in establishing beneficence that they can enjoy. At this point our virtue has become the virtue of the world. We must attempt to accumulate virtue that is beyond the personal and belongs to the entire society. This is mystery virtue.

### **Perfect Path of Life**

The cultivation of mind and body in qigong practice requires mind adjustments which deal with understanding, paying attention to, establishing, preserving and accumulating virtue. This elevates the character of an ordinary person, leader, expert, scholar, manager et cetera, into that of a noble-minded person, great person, and a person who is not limited in doing good deeds. Confucius said "the eternal glory of a gentleman rests on three things: performing meritorious service, establishing virtue, and expounding ideas in writing." But from a qigong perspective we should go even further.

We should elevate our character to a level such that our self is inseparable from other people and subjects - like a fish in the ocean. In terms of qigong technique, this virtue allows us to

further connect with the universe, to merge our own virtues with the outside world and its demands. This merger is accomplished through our body's skin pores, consciousness and thought processes, and the mental processes of being happy, angry, anxious, thoughtful, sad, fearful and frightened.

Everybody hopes that all people and things they encounter in life will be kindhearted and open. Even in contemporary society, where murder is common, everyone hopes that other people won't carry a gun when they go out. This is why cultivating virtue is such a great technique. Only when we possess virtue, great virtue, grand virtue, and mystery virtue, will we be able to resonate with the universe, connect with the wishes of everyone, and connect with the holy spirit in the minds of all people. This spirit is the wishes of everyone, the mind that guides the spirits. This is what Lao Tzu meant when he said "there is essence within," "there is substance within," and "there is a message within." Lao Tzu meant that there are substances, energies, and information in the spirits. We should actively apply the virtue technique in the process of mind adjustment to elevate our character, strengthen our mind, improve our consciousness, perfect our life, and perfect the so-called "soul" in the general sense - not the superstitious sense, but in the sense of consciousness. Not only should we accumulate virtue in our present time, but also the virtue of the past, present and future. We should accumulate virtue for ourselves as well as for the next generation.

Not only should we bring honor to our ancestors, we should also let the next generation and future generations bring honor to the entire society and all human beings. If the concepts of great virtue, grand virtue and mystery virtue seem religious to some people, they ought to master and apply these concepts as a technique during their qigong cultivation and practice. By doing this, one's psychological state is no longer the same. One's outlook on life has changed, one's outlook on the world has changed, and one's outlook on the universe has been adjusted. The psychological state is adjusted to a level based on high standards - a correct, complete, and scientific outlook on life. At this point, we no longer view life simply as personal indulgence, advancement or enjoyment. We should extend our

view of life as ordinary work and contribution to include great contributions. Body and soul should be directed towards making great contributions to the entire human race, society and universe. We should always view our individual life as a part of the whole - part of the life of the entire universe.

In terms of mind adjustment in qigong, and the psychological state after we elevate our character, we will no longer see our ideals as unrealistic. We will no longer worry about individual fame and benefits, quarrels and disputes, indulgences and personal gratification, fortunes and misfortunes - our psychological state will always be adjusted so that the self is connected to the universe.

The heart of the universe does not cry, the mind of the universe is not filled with worry. Although the moon is sometimes full and sometimes not, it still behaves consistently throughout the four seasons. Despite the occurrence of spring, summer, autumn, and winter, the moon still continues its cycle of the seasons. All things in nature and celestial bodies in the universe are constantly in a special, dynamically balanced, incredibly wonderful state. We should adjust our psychological state to that of heaven and earth. There is a saying that "the mind of a gentleman is always magnanimous and highly tolerant, seeing and thinking clearly." We should try to adjust our psychological state so that it is fully illuminated. Our psychological state should be like still water and clear like a clean mirror.

If we utilize these technical characteristics of qigong, our body will naturally rejuvenate itself. Whether young or old, people suffering from disease usually find it difficult to adjust their psychological state and become fully illuminated. Between heaven and earth, all people and things get diseases. But diseases should not cause us to be distressed or pessimistic, or to only pay attention to a single type of treatment. We should continue to work, contribute, and most importantly, have actions based on well-intended great wishes. Upon achieving this state, one's healing will be quite effective.

## **A Child's Mind is the Basic State of Virtue**

We all have virtue when we are born, but it is important that we accumulate more virtue. A child knows better than anyone what virtue is. While inside the mother's womb a child will not kick if the mother is too tired. But the child also knows that virtue does not belong to an individual. Virtue is related and belongs to the whole family and society. If the mother is upset, if the mother has a fight with the father, the little child may give a few hard kicks inside the womb, causing pain for the pregnant mother. From a qigong perspective, a child inside the mother's womb understands virtue. After birth, an infant and young child are also very clear about virtue. According to my masters and certain qigong literature, a child's mind is in the basic state of virtue. Consequently, if we want to adjust our mind and cultivate our mind and body, we should first pay close attention to how children cultivate their minds.

My masters' qigong method, the Child Longevity Nine Step Method, is the most fundamental qigong method. It requires the recollection of a child's image - particularly the recollection of the mental state of a child. It is generally true that a child is fundamentally good at birth. Although a child sometimes fights with another child, or gets mad at his parent, once they realize that something important has happened to someone or to their environment, they will immediately change their attitude. When you tell a child that something important has happened, the child will listen. This is quite unlike some adults who will not listen even when the sky is falling. A child's mind is an important reflection of a virtuous mind.

## Chapter Seven

# Ten Mechanisms of Qigong Healing

*Qigong practice activates the unused eighty to ninety percent of our brain cells by strengthening the brain's bio-electric currents. After this activation, various functional abilities are realized.*

The effects of qigong have been well documented in scientific qigong research, both inside and outside of China. It has been definitively established that qigong can cure diseases and induce certain extraordinary functions in human beings.

What is the reason for these qigong effects and what are the mechanisms through which qigong achieves these effects? Scientists inside and outside of China are currently exploring these questions, and it is proving difficult to obtain a complete answer. Based on my experience, I will discuss the ten mechanisms through which qigong achieves its healing effects.

### **1. Ideally Improving and Regulating the Functions of the Nervous System**

The average person has about fourteen to fifteen billion brain cells, but usually uses only four to five percent, and never more than thirty percent of these cells. With aging, people can have memory failure, yet eighty to ninety percent of their brain cells remain unused at their time of death. How can we

develop and utilize these usually idle brain cells? It has been observed that after a person enters into a qigong state, the neurons in the deep layers of the cerebrum also enter into an excited state. As shown by electroencephalographic observations, in a qigong state, the excited brain cells in the deep layers of the cerebrum generate relatively strong bio-electric currents. These currents, in turn, affect the regions of the brain where consciousness is focused. As a result, the bio-electric currents in these regions are likely to be further enhanced. This creates, within the whole body, a special state in which the protein collagen in body fluids forms a collective entity or a collective entity of micro-particles. The collagen micro-particles in the regions of mental concentration become charged collagen due to the strong currents in the brain.

In this way, the bio-electric activity in the brain, as well as the activity of the brain cells, is enhanced. This allows the nerve cells of the deep layers of the brain to release more energy through the influence of qigong practice. In other words, qigong practice activates the unused eighty to ninety percent of our brain cells by strengthening the brain's bio-electric currents. After this activation, various functional abilities are realized. Some call this "Wisdom Qigong," "Wisdom Enhancement Qigong," or the "Intelligence Cultivation Technique." Qigong practice often helps students improve their grades and researchers achieve success.

One experiment used an encephalogram to measure whether adults and senior citizens regain the frequency response of their youth after practicing qigong. When adults and senior citizens enter the qigong state, the encephalogram's peak value rises, while its frequency is slowed. These are characteristics of children's encephalograms. This a very important discovery. Although one's encephalogram may change with rest or physical activity, it can never be improved to the level of a child except through qigong practice.

Qigong is an ideal practice for cultivating mental potential. Qigong can also slow down and regulate the activity of the sympathetic nervous system. This regulates and improves the functions of the cerebral and spinal column nerves. Patients with neurasthenia and mental disease, including psychosis and

schizophrenia, may greatly improve their condition by practicing qigong. Experiments indicate that, in the qigong state, the range of brain waves is lessened and micro-circulation in the forehead is enhanced.

Through qigong, functions of the frontal lobe of the cerebrum are improved. Some think that the biological support for extrasensory perception (ESP) lies in the frontal lobe, but very few of us know for sure about the function of the frontal lobe in the forehead area. Experiments on children who have ESP indicate that characters or images, hidden on a piece of folded paper, are usually seen on a small square screen-like space inside their foreheads. Powers of fluoroscopy (x-ray vision), clairvoyance, and psychokinesis (transporting objects with the mind) are thought to be based on the special functions of the frontal lobe.

Studies of people in the qigong state show that their cerebral cortex calms to a condition of very protective suppression. In a normal condition, the cerebral cortex remains in this suppression for a maximum of fourteen to sixteen seconds in a twenty-four hour time period. Although one sleeps every day, the cerebral cortex rests only fourteen to sixteen seconds, and most sleeping time is spent in a dream state. Only through qigong practice can one prolong cerebral cortex resting time. This is how Master Haiden, my martial arts teacher, did not sleep for over sixty years, yet remained physically strong.

Practicing qigong seems to improve micro-circulation of the cerebrum. This cannot be obtained through any other kind of practice. The brain's deeply layered cerebral cells are enriched with sufficient blood by practicing qigong.

As mentioned above, bio-electric currents are strengthened, and relevant functions of the cerebral nervous system are activated, regulated, and improved. Qigong is an ideal practice for activating bio-energy in the cerebrum and stimulating relevant functions to cultivate mental potential.

## **2. Ideally Improving and Regulating the Functions of the Circulatory System**

It has been observed that a person in a qigong state automatically regulates his blood supply. During a qigong state, one needs less blood, so their blood supply is reduced and their heart gets a rest. When certain parts of the body need more blood, one's blood supply is increased. This is impossible for a non-qigong practitioner to achieve. Qigong can also change the responsive functions of blood vessels, making them very sensitive. When the heart contracts, the vessels immediately dilate, and when the heart dilates blood vessels immediately contract. This response enables vessel elasticity to not weaken with age. In this manner, one can avoid coronary disease, arterial sclerosis, or stroke at a young age. It has also been discovered that qigong practice improves the blood micro-circulation of the whole body. This is effective in maintaining good body shape and tone.

Being in a qigong state or coming into contact with a qigong master can significantly elevate red blood cell count. *Guang Ming Daily*, a major Chinese newspaper that focuses on science and culture, published a report titled "Qigong is Scientific." It described an experiment conducted by a research institute in Zhejiang province, China. The experiment tested changes in red blood cell counts of patients who had come into contact with a qigong master. After the qigong master emitted qi, a patient's red blood cell count immediately rose and kept on rising afterwards, while the master's red blood cell count decreased. What caused this phenomenon? It has been suggested that the energy level of the external qi emitted by the master was sufficiently high enough to enhance the functions of the blood-generating system, such as the bone marrow. This caused an increase in the patient's red blood cell count. The qigong master's blood count decreased since he was using energy and qi, causing his red blood cell count to decrease. He was only able to recover afterwards through constant qigong practice.

Shanghai Research Institute for Hypertension reported a study on one hundred cases of patients with hypertension. After five minutes of qigong practice, their blood pressure began to

drop. After twenty minutes of qigong practice, their blood pressure dropped to the level it would normally be three hours after taking blood pressure reducing medication. Ninety seven patients were completely cured and three had relapses.

There are many examples of hypertension patients being cured by qigong. A female army physician suffered from high blood pressure of one hundred and seventy eight over ninety eight, and her daughter asked me to treat her mother's hypertension. I took her watch, went to the sink to get a glass of tap water, and asked her, "do you dare to drink this glass of water?" In China unboiled water is considered unsanitary, especially by people in the medical profession. But she said "I do," took the glass from me and drank it. As soon as she finished drinking, I told her to run home and take her mother's blood pressure. Soon she called and told me that her mother's pressure had dropped to a normal one hundred and twenty over eighty, and her headache was gone as well! Their home was about two hundred yards from mine and the treatment time was about fifteen minutes, indicating that qigong cures hypertension and does it fast.

Qigong can also drop one's blood pressure as low as if one were in a state of shock. A party secretary of Chongqing city sent a group to investigate my typical qigong patient treatment at the Chongqing Institute of Chinese Traditional Medicine. They had been writing about my seemingly miraculous treatments and called me an elf-like physician. This group was specifically sent to investigate my distant diagnosis and fluoroscopy. They asked me to illustrate distant control, and Mr. Chen Yunjong who worked in the City Health Bureau, offered to receive remote treatment from me for the experiment. I told him I might hurt him, but he said he was not afraid. "We have already investigated you, and all the things we heard about you are true. However, people say you can exercise physical control over patients from a distance, and, since I don't believe it, please let me try," he said earnestly. I had him stay in the inside room of the suite while I stayed in the outside room. I told him to stand by the window watching the Yangtze river with an empty mind. After a while, I asked him from my room, "any reaction?" He was ready to pass out, but still

pretended that he was all right and said, "Nothing!" Then I said, "good!" As soon as I finished speaking, he shouted, "I feel awful, wait a moment!" He collapsed on the floor. He was soaked with sweat; his face was pale; his pulse was too weak to be felt; and his breath was almost undetectable. These reactions occurred because stimulants in the blood were decreased, causing .1 sharp drop in blood pressure.

Investigators have observed that after practicing qigong, one's blood corticosteroid level rises while beta-estradiol drops. This condition prevents aging, and also causes a drop in blood sugar. That is why diabetic patients who attend a qigong lecture, or come in contact with a qigong master, achieve normal or significantly reduced sugar levels in their blood and urine.

It has also been found that those who attend qigong lectures and meet the master have the trace elements in their body regulated and improved. Some experiments on aging have found that longevity has little to do with one's nutrition or many of the components of blood. The proportion of red blood cells, white blood cells, and hemoglobin are practically the same in young and old. However, old people do have less trace elements than young people. This indicates that trace elements are closely related to the length of life. Among the fourteen trace elements in the human body, zinc is the most essential. According to some experiments, attending a qigong lecture, or meeting a qigong master, can significantly increase one's zinc level. Zinc is somehow related to the activity of the eighty enzymes in the body. Enzymes play an important role in the body's biochemical and physiological processes. Increased zinc levels do more than just prolong life, since the eighty enzymes have many functions. So we say that qigong practice promotes health, nutrition, and effective treatment for illness through the improvement of those eighty enzymes.

Experiments also show decreased dopamine and beta-hydroxyl levels in blood after qigong practice. Other components can also be modified. Therefore, some say qigong can be effective in treating certain blood or other circulatory system illnesses.

### **3. Ideally Improving the Functions of the Respiratory System**

After a person enters a qigong state, the consumption of oxygen decreases, while at the same time the lung's effective absorption of oxygen increases. As well, the capacity of tissues in the whole body to store oxygen and the capacity of the lungs is enhanced. Consequently, qigong practice is much better than athletic training. A long distance runner has lungs with large capacities, but he also consumes large amounts of oxygen so he cannot stay underwater for very long. If a person has advanced training in internal qigong and practices breathing methods, they can stay underwater for an extended period of time. Some people are able to stay alive while being buried underground in a coffin for six to seven days. It is difficult to explain this phenomenon according to the lung capacity and oxygen needs of an ordinary person. However it is explainable from a qigong perspective.

In a qigong state, a qigong practitioner does not need much oxygen. Qigong increases inhaling efficiency and expands the storage capacity of the entire lung tissues. Qigong also decreases the consumption of oxygen. Anyone who practices qigong knows that fresh air is not needed to practice qigong. Some masters practice in small smoke filled caves which lack oxygen. The point is, they don't need much oxygen while in a qigong state.

I treated a patient who was dependent on an oxygen bottle. Our meeting started with a chat. A while into our chat, he pulled the oxygen tube out of his nostrils and has never used it again. Later, I explained to him, "as soon as I saw you, I emitted qi to you in order to enable you to consume less and breathe in more oxygen. In fact, there are large amounts of oxygen in the air, much more than what is in your oxygen bottle. Force feeding oxygen to you from the oxygen bottle does not help solve the problem when you cannot inhale efficiently." Improving and regulating the respiratory system through qigong practice is ideal.

#### **4. Ideally Improving and Regulating the Function of the Digestive System**

Qigong regulates the functions of the digestive system in two ways. The effects of qigong on the human body result in an increase in the secretion of saliva, intestinal fluids and stomach fluids. Also, qigong causes an increase in stomach and intestine peristalsis, thereby augmenting chemical and mechanical digestion. Qigong practitioners have a greater percentage of lysozyme in their saliva, which can inhibit and destroy bacteria. This is like self-serving antibiotics which have certain effects in curing oral infection, laryngitis, gastro-enteritis, et cetera. However, it does not have the side-effects of antibiotics.

A qigong practitioner's saliva also has many substances like amylase, protein, and trace elements. Saliva produced during a qigong state is called "golden essence and jade fluid." Do not spit saliva out after qigong practice, swish the saliva in the mouth, then swallow it. Some methods call for swishing thirty-six times, biting the upper and lower teeth thirty-six times, and rotating the tongue in the mouth thirty-six times.

When in a qigong state, stomach and intestine secretions increase, yet pH value is automatically regulated. One may question whether the stomach's gastric mucous membrane is eroded by the increased amount and concentration of gastric acid, and whether it induces gastritis. In fact, those with gastritis and duodenal ulcers don't have to worry, for the increased gastric juice has the right pH value. The stomach and intestinal secretions induced by qigong practice have nutritious substances not found in a non-qigong practitioner. At certain stages of practice, some qigong practitioners eat very little or do not eat at all. This is because they are capable of transforming energy and making full use of stored energy to keep themselves alive. A few even do not drink water, for water can be absorbed through the skin pores.

One may question how a person lives without food. First, the gastric and intestinal fluid of qigong practitioners contain many nutrients. Second, everyone has nutrients stored in the body; yet most people do not know how to transform and utilize them. Three, five, twenty, or more days may pass

without eating food, yet one can still be energized by absorbing self-transformed high energy substances. It is not a question of eating, but rather of absorbing nutrients in a different manner. One can utilize the body's accumulated nutrition and transfer it to gastric and intestinal fluids for high quality nourishment. This also improves the digestive system.

In addition, the qigong state strengthens intestinal peristalsis and improves micro-circulation, especially of the small intestine. In this way both digestion and absorption are greatly improved. Due to poor absorption, much of the nutrition from the food that a non-qigong practitioner eats is evacuated in the stools. The wonder of a qigong practitioner is that they can efficiently absorb the nutrition in the food they eat, so they do not have to eat much to maintain high energy levels.

Qigong practitioners do not merely absorb nutrients through their mouth and nose. They can use many other ways to absorb high energy substances for nourishment. Water, for instance, does not have to enter only through the mouth. Light does not have to enter only through our eyes. (Like a plant that needs photosynthesis, light also has a function in our body.) A qigong practitioner absorbs high energy substances from the universe that are unavailable to others. In this manner one can eat less or even not eat for a length of time, and still maintain high energy levels. One may go without food for a long period of time when the absorption of high energy substances is enhanced. That is why qigong is an ideal way of improving the digestive system of the body.

## **5. Ideally Improving the Function of the Endocrine System**

Investigation has shown that entering a qigong state can significantly improve endocrine function. This regulates the levels of certain hormones in the human body, lengthening the period of hormone secretions. A qigong practitioner's metabolism of adrenaline or demethylated adrenaline decreases, the secretion of corticosteroid and growth hormone drops, but the period of secretion is lengthened. When I say drop or

decrease, I do not imply insufficiency, but that less is needed and the secretion period is extended. Some women, upon attaining the age of forty-nine or so, experience that their internal secretions become dysfunctional, their ovarian secretions decrease and they stop having their period. However, some women over the age of sixty can still bear child because their period of ovarian hormone secretion has been prolonged. Endocrine dysfunction, which causes menopausal syndrome, can be regulated and corrected through qigong practice. In addition, young girls aged fourteen to eighteen who do not have regular periods can help regulate their endocrine system if they or their parents practice qigong.

Diseases such as myocarditis and arthritis are not easily cured, and steroids are often used in treatment. Steroids are also used for advanced stage cancer patients. Yet, steroids are present in the human body, and are secreted by the endocrine system. The overall health of a person, male or female, is closely related to their hormonal level. This level can be ideally regulated through qigong practice. Some arthritis sufferers find their joint pain alleviated or improved after attending a qigong lecture. I think this may be due to the effect of hormones. Steroid medication commonly relieves arthritis pain immediately and modifies the symptoms. But too much steroid medication will affect hormonal levels and bring on side effects such as a swollen face ("full moon face"), and the massive growth of muscles on the back ("water buffalo back"). Qigong practice does not bring on these side effects, for it automatically regulates the hormonal level. Elevated need of hormones leads to more secretion, and decreased need leads to less secretion accompanied by an extended period of secretion.

## **6. The Capacity to Affect Changes in Muscular and Skeletal Systems**

Practicing qigong can help prevent early aging of the skeleton. As one ages, the amount of collagen in the skeleton decreases, while the amount of calcium increases. This causes bones to become more brittle and less flexible, and is why older people often break their bones when they fall. However, at the

age of eighty-seven, my martial arts teacher Master Haiden still practiced "Tongzi Gong" (Young Child Skill), which was one of his four ingenious abilities. With this ability, he could jump up and down from a six foot tall stump with no difficulty. His whole body was as flexible and soft as a child's, and his skeleton and tendons did not age, get stiff or rigid. This was quite a remarkable achievement.

Qigong practice pays special emphasis to the exercise of bones. After birth, bones grow in four places in the human body: teeth, the frontal cranial bone, and the two patellae in the knees. Some qigong practitioners practice biting their teeth and "kowitz" (dropping on both knees and hitting the frontal cranial bone on the floor) to strengthen these post-natal bones. Ancient qigong masters teach qigong using the method of punishment - if a student forgets a movement or makes a mistake, their punishment is to kowitz. The more one kowitzes, the more they realize it is a form of qigong practice. For a qigong practitioner, the amount of collagen in the bones does not decrease with age. Growing older will not result in premature aging or degenerative changes in the bones. In this manner, osteoporosis can also be corrected through qigong practice.

Mrs. Yang, a forty or fifty year old woman from Liaoning province, China, had osteoporosis at the patellae of her knees. Her husband brought her to me, and I recognized that she had two very visible osteophytes measuring six to seven mm. I told her right away, "My treatment is very different. You are expected to be very adventurous!" "Certainly!" she replied. Then I told her, "You must comply with my orders!" "Of course, I will!" she continued. Then I said, "First let me test you. Go out for a walk and run and then come back for my treatment. Are you willing to do this?" "I am," she answered as she left. This was during the evening, and she was wearing high-heeled shoes. Her husband was afraid she would fall. I told him: "Leave her alone." After thirty minutes she ran back in high spirits. She remarked that the more she ran, the better she felt. Her husband saw her and shouted "Sit down quickly! Sit down quickly! Move around and see if you are completely recovered." His outburst spoiled the entire healing by asking the wrong

question. As a result, the qigong signals I transmitted to her were diminished. In order to compensate, I told her to go out a second time, not as a punishment, but so I could transmit more signals to her. This time her husband knew better than to interfere. When she returned her legs were normal.

Another case involved a girl with an S-shaped spinal column who was almost refused admission to graduate school because of her condition. Her father invited me to their home. They knew that I treat patients by chatting with them. When I entered the house, her father said to me, "You can see my daughter's lumbar vertebrae." He did not dare mention the word "sick" - I do not want patients telling me about their illness. This can reinforce (lie signal of being sick and make the problem more difficult to cure. When I heard the father's comment, I answered immediately "Nothing is the matter, the vertebrae are normal!" Her mother interrupted and tried to explain her daughter's illness, but the father interrupted by saying, "Quickly look at our daughter's spinal column! Dr. Yan Xin said that nothing is the matter, it must be fine!" The mother quickly pulled up the back of the daughter's blouse. To her surprise, she found the spinal column looking normal and very straight. This shows that qigong can affect the bones of the body. Osteoporosis can be improved through qigong practice as well. Of course, not all osteoporosis can or should be eliminated, for there are some that serve a protective purpose.

Qigong can exert a tremendous influence over the muscular motion system. Practicing internal qigong is better than practicing martial arts since qigong can produce, in the brain and intestinal walls, large amounts of enkephalin, and excite the body's morphine receptors to accept the enkephalin easily. Enkephalin is a naturally occurring substance of the endorphin family in the human body. Everyone has this substance, but ordinarily don't produce much of it. Under the influence of qigong, one can produce large amounts of enkephalin. Its analgesic or pain relieving effect is many times more effective than that of morphine. A good qigong practitioner is not afraid of being hit or beaten, because under the influence of enkephalin, muscle reflex is decreased. Furthermore, through qigong, one can produce strong magnetic signals which have

anesthetic and analgesic effects. This might explain certain qigong abilities such as Golden Bell Shield and Iron Cotton Clothes that protect one from being hurt during car accidents or physical confrontations.

The limbs, and especially the arms of qigong practitioners are particularly strong. Influenced by qigong, the muscular tension of extensors and flexors are strengthened while the period of constant exercise is extended. An internal qigong practitioner may have ten times the muscular strength of a martial artist. Generally speaking, a punch by a martial arts expert is about several hundred pounds of force. However a good internal qigong practitioner with focused consciousness, qi and force, can easily throw a punch of over a thousand pounds of force, or even several thousand pounds of force. Using his index and middle fingers, in one stroke, Master Haiden could poke into a big bundle of sand wrapped in cow hide and hemp sacking. There is a saying by some ancient masters: "To learn martial arts without internal qigong, one will regret this for life. To learn internal qigong without martial arts, one will enjoy countless wonderful benefits."

In Chengdu City I met two men, Zhou and Chen, who practiced martial arts. When they discovered that I practice internal qigong, they wanted to learn from me. They followed me for more than ten years but never got a chance to learn from me. Finally in 1984, I went back home and found them very sincere. They had done many good deeds, so I asked, "Xiao Zhou, you have studied martial arts for about ten years. How many times can you lift your sixty pound dumbbells? Two hands at the same time and strictly following the form?" He replied, "I can do fifty times at a stretch when I do it properly. If I do it intermittently and slowly I can do four to five hundred times," he answered. I interrupted, "You should do at least two thousand in a stretch!" I said just this one sentence while emitting quite strong qi to him. He was not paying attention, but smiled at me and said, "It would be great if I could do two thousand times." A few days later Chen reported to me that Zhou became incredible - after he went home he was able to do two thousand times in a stretch. What is more, once he started punching with the dumbbell, he could not stop, as if he was

having spontaneous movements. I then told Chen to give Zhou a message that he should be able to add another fifteen hundred. Before long I was told that he could do about thirty-five hundred punches in a stretch. Where did he get this strength? From excited qi energy.

In terms of high level qigong, the changes in the muscular and skeletal systems are quite special and very mysterious because the strength of certain parts of the body can be increased many times immediately. This is the sixth mechanism.

## **7. Adjusting Skin Temperature and Controlling the Body Temperature Center**

After practicing qigong, some people can lick a red hot steel plate or hold red hot charcoals. Some can even walk on fire or dip their hands in boiling oil. The explanation behind these feats is that skin temperature can be adjusted. Quite a number of people use qigong practice to bring down fever. I experimented with teaching a patient how to reduce fever. He practiced the qigong method I taught him, and the more he practiced, the better he felt. He said he felt a current of qi flowing in his body, starting in his thumb, until the sickness qi was expelled out of his body.

When he used to get a common cold he would treat it by taking medicine. The method I taught him was to sit still and practice qigong, thinking, "Bring down my fever, I am having a fever." Subsequently, his fever was gone. This is because he entered into a qigong state and received signals from me.

Another example happened when I was conducting qigong experiments in Shenzhen, Guangdong province. A patient in Beijing suddenly became very sick with an unbearable stomach ache. His wife phoned me in Shenzhen from Beijing to ask my help. I told her to immediately ask her husband how he felt. I he husband answered that he was feeling much better. I asked her three times, after the third time her husband said his symptoms were almost gone. The following morning, they called to tell me that the symptoms disappeared and the body temperature was completely normal. Using qigong methods to

adjust skin temperature and the body temperature center is very rapid.

## **8. Adjusting the Electric Potential of the Skin and Changing the Electrical Resistance of the Body**

After entering a qigong state, a qigong master can use his consciousness to adjust the electric potential and electrical resistance between the two sides of a human body. This includes wave form, wave amplitude, phase, and period, et cetera. I have conducted experiments in which I hold a two hundred and thirty volt live electric wire in my right hand and the ground wire in the other hand. Anyone who understands electricity is aware that when a two hundred and thirty volt alternating current live wire is connected to the ground wire through a human body, it will cause the heart to stop beating in one thousandth of a second. I have conducted experiments in which I adjusted the electric resistance and potential between the two hands so the body is not harmed by the current. I have used this method to practice qigong, which can also offer benefits.

The human heart can benefit from an electric current, especially if someone has cerebral hypoxia (insufficient supply of oxygen to the brain). Once the current passes through their body, their brain starts to have sufficient blood flow. In Jilin province, I treated an elderly patient from the Ministry of Petroleum who suffered from atria. Within one minute of the current passing through him, the atria tremor symptoms suddenly disappeared.

In another qigong electricity experiment, I let live electricity (two hundred and thirty volts of alternating current) pass from me to another person. I held the live wire, and he held the ground wire. When I touched him with my hand, his hand was tingling. If this were a rigged experiment, he would not feel the tingling. The electric stylus lit up when touching my body, showing a voltage. But the electric stylus did not light up when touching his body, showing no voltage. These phenomena demonstrated that the electricity followed my direction. After going through my body, the voltage of the electricity dropped below thirty-six volts. This is why he was

not harmed even though he felt the voltage. Then I asked a third person to hold the live wire and let him touch the person holding the ground wire. Both felt the tingling, but when we tested both of them with an electric stylus, the stylus did not light up. There was no voltage reading for either of them. Although I was not touching the wire, I was able to lower the voltage. Furthermore, I can regulate the voltage by will, from two hundred and twenty volts to one volt. When electric current passes through their bodies, some people can close their eyes and see lights flashing in their heads. This is equivalent to the qigong practice of opening one's heavenly eye (see Chapter I 1). The opening of the heavenly eye can be achieved through qigong practice. This experiment is very simple, intuitive, and convincing. It documents extrasensory function, using qigong ability to regulate electric voltage. This is the eighth functional mechanism of qigong: regulating the skin's electric potential and changing the body's resistance.

## **9. Ideally Improving and Regulating the Immune function of the Body**

Qigong can improve and regulate the immune function of the body. This includes blood immunity, cellular immunity and non-specific immunity. Research found that qigong practice or contact with a qigong master significantly increased the count, phagocytic capacity (ability to destroy harmful substances), and the phagocytic index of white blood cells, as well as the count of eosinophils (therapeutic bacteria). The body's resistance to disease as well as immune functions are naturally strengthened through qigong practice.

In experiments on white mice, researchers discovered that qigong's external qi, including "message water" (plain tap water treated by a qigong master), can raise the phagocytic rate of spleen lymphocytes. Another research group observed that external qi increases the rate of DNA formation from lymphocytes in the peripheral blood. This enhances the power of lymphocyte SCE (sisterly chromosomes single body exchange rate) in humans. The same experiment with white mice increased their specific coagulant count in blood serum.

I once treated a patient from Shenyang City, Liaoning Province, who suffered from Behcet's syndrome. His immune functions were severely degraded, and the mucosa of his body were completely eroded. In December of 1987 he came to Beijing to see me. After meeting him for a few minutes, I suggested that he sleep in a single room, temporarily separated from his wife. After seven days, he reported to me that by the second day, he felt his condition was visibly improved. His symptoms of mucosal erosion completely disappeared on the third day. During the treatment he also acquired many extrasensory functions. He could hear subsonic waves and developed fluoroscopic ability. He now works in Shenyang City as a teacher. A Chinese TV station actually interviewed him. On October 4, 1988 he took part in his school's Track and Field events. He won first place in a long distance run, and third place in the long jump. Prior to qigong treatment, he was suffering with abnormal blood, very low immunity and an extremely weakened body. He could not even walk. After my qigong treatment in December 1987, he transformed into an entirely new person.

To summarize, qigong affects a human body and adjusts and improves the immune system. The effects of qigong are also automatically adjusted. When the body needs increased immunity, it increases, and when the body needs decreased immunity, it diminishes. Qigong's effect on immunity is bi-directional. It can both destroy and make bacteria grow. This is an element of qigong that often cannot be achieved through medicine.

## **10. Causing Human Beings to Emit External Qi and Transfer Energy**

After a person practices qigong, their bodily functions are enhanced, and they may be able to release high energy substances, transfer energy or emit external qi. If one can emit external qi, they will be able to change the state and characteristics of living organisms. For instance, one can make seeds sprout and flowers blossom ahead of time, and mushrooms grow unusually large. It has been reported that after emitting his

external qi, a qigong master in Yunnan Province grew a mushroom that weighed over two pounds.

Experiments on the effects of qigong on plant chromosomes have found positive and negative effects, both protective and destructive. In Beijing, Bao Guiwen, a qigong master, collaborated with Dr. Feng Lida, deputy superintendent of the General Hospital of the Chinese Navy, on a qigong experiment on bacteria. They found that external qi can either destroy or make the bacteria grow. One can also transfer illness from humans to animals. Some people emitted their qi to a tree, causing the tree to become sick. Its leaves and skin exhibited strange phenomena.

In Tsinghua University, I was successful with similar experiments on people. Associate Professor Zhu suffered with edema. Her legs were swollen and spongy, and could be indented if one pressed their fingers on them. Six people were present at the time. One of them was her teenage son Lu Qiang. During the treatment, I chatted with Prof. Zhu. Her boy went to the toilet about six times while we were talking. Finally Lu Qiang asked me, "Uncle Yan, what's wrong with me? Today I ate dry rice and drank nothing. Why did I have to go to the toilet six times, and every time passing such a large amount of water? Do you think I suffer from nephritis? You had better treat me for it." I said, "Don't worry about it." Then I suggested that Prof. Zhu roll up her pants and let me examine her legs. Her legs were no longer swollen and could not be indented. The water in Prof. Zhu's legs was expelled through the boy.

In Liaoning province I had a similar experience. I warned the Chairman of the Liaoning Qigong Association not to personally introduce patients to me. Signals would pass through and affect him. This is especially true for an elderly person, but he would not listen. One day, he insisted on introducing a patient with gallstones to me. As soon as he mentioned the patient's name, his gall bladder became painful. Finally, he told me, "Dr. Yan, don't punish me. My gall bladder is really painful and that is no exaggeration. You must treat it for me!"

Using qigong, electricity can be transmitted without electrical wires. In 1987 in Beijing, I was in a car which could not start. The battery was dead, even the horn wouldn't work.

The driver called for a new battery, but could not get one quickly. I said, "Maybe I can think of a solution. Let me try." I looked up and saw a high voltage line nearby. I thought, "Can we transmit a little electricity down here?" Suddenly the front of the car began to smoke. It was so hot that one's hand could be scorched by touching the car. My driver was very scared and we rushed out of the car. There was too much electricity sent to the car! We feared that if the gas in the car ignited, there would be a terrible explosion. I was only trying to get a little electricity from the high voltage line, but did not control the experiment very well. Due to the bi-directional effect of qigong, in a few minutes the smoke disappeared and the car cooled. I said to the driver, "Try to start the car, I am sure that it will run now." He turned the key and the car started - the car had been charged.

These examples demonstrate that the functional mechanisms of qigong are varied. The bi-directionality of qigong effects is the key to qigong healing. The above are the ten mechanisms through which qigong achieves its effects.

## Chapter Eight

# Qigong Principles and Qigong Methods

*A mind endowed with intuition sees the light at the first hint.*

What is the best way to practice and learn qigong? Are there any secrets? I will briefly elaborate on this and analyze the relationship between qigong methods and qigong principles.

Qigong practitioners pay close attention to qigong methods, and are interested in learning qigong principles. The relationship between the two must be clearly understood: Qigong principles govern and control qigong methods, and qigong methods embody qigong principles. There are many qigong methods and thousands of schools. Some people estimate there are thirty-six hundred schools of qigong. Many look at it this way: Ten thousand qigong methods go back to one root, that root is a qigong principle. There is a saying that "three religions have one common root," or "nine religions have a common root." This means that some religions, such as Buddhism, Taoism, Confucism, et cetera, have much qigong content. This qigong content, according to ancient masters, should be learned comprehensively. We ought to merge three religions into one, ten thousand methods into one root or one qigong principle. A qigong principle that can be traced back from ten thousand qigong methods is a fundamental of qigong. It will enable us to learn one principle, helping us to understand three. Mastering one helps us to master a hundred, this turns

quantitative changes into qualitative changes. This qigong principle can then be applied and promoted. To borrow a qigong saying from the past, we are now able to "advocate qigong methods and advocate qigong principles."

There is a saying, "a mind endowed with intuition sees the light at the first hint." After we understand the general principles of qigong, we can then concentrate on qigong methods. At this point we will be able "see the light at the first hint," we will be able to learn one and be able to understand three, master one and master a hundred, acquiring understanding by analogy. People who want to learn qigong or receive qigong treatment must have some understanding of qigong principles.

What are qigong principles and what is their content? The principles of qigong can be divided into four aspects: basic qigong theories, the principles of qigong practice, the principles of qigong methods, and the mechanisms of qigong power. The first two aspects relate to a broad concept of qigong and its practice. The second two aspects relate to qigong methods and power (applications). However, the mechanisms of qigong power will not be discussed here.

## **Basic Theories**

According to available reference materials, there are numerous basic theories of qigong. These include the theories of He Tu (Pictures of Rivers), Luo Su (Book of Luo), Yin and Yang, Five Elements, Eight Trigrams, Nine Palaces, Five Movements and Six Qi's, Meridian Channels, Internal Organs, and Generation and Transmutation of Three Treasures (Essence, Energy, and Spirit). These Traditional Chinese Medicine theories and systematic qigong theories have very broad content. We shall briefly describe them. Among these theories, the theories of Pictures of Rivers, Book of Luo, Yin and Yang, Five Elements, Eight Trigrams, Nine Palaces, Five Movements and Six Qi's deal with an integrated theoretical system of mathematics, physics, chemistry, medicine, and philosophy. This theoretical system serves to elaborate the theories of correspondence between human beings and the universe. They see the basic qigong mechanism as one of

correspondence between human beings and the universe - as a comprehensive theoretical system that combines information of the universe, the universe, the earth and human beings. The theories of Meridian Channels, Internal Organs, and Generation and Transmutation of Three Treasures (Essence, Energy, and Spirit) are an academic discipline addressing the relations between pre- and post-birth. In other words, they are human body sciences familiar to contemporary human beings. The first set of theories are from the past. The second set are more commonly accepted nowadays - the theory of pre- and post-birth are much more understood, and receive much attention in our modern times.

These two theories, when combined, create a theory of the union between the universe and human beings, as well as the interrelation of all information. Using modern language, we may say that a connection exists between human beings and all things in nature, among all human beings, and between human beings and air, water, sunlight, houses, the earth, magnetic fields, et cetera. We are not only connected with the present, but also with the past, our parents and ancestors, as well as the future through one's children, grandchildren and the many generations to follow. These connections are the content of the basic qigong theoretical system.

## **Principles of Qigong Practice**

The principles of qigong practice contain the following aspects. Cultivating essence into qi, cultivating qi into spirit, and cultivating spirit to generate wonders. These are the three types of cultivation. Ordinary qigong practice consists of these three types of cultivation with an emphasis on "cultivation."

First, the essence of human beings should be continuously cultivated through specific methods. Through continuous cultivation, we transform tangible substances in the body, such as internal fluids and blood, into vaporized or fog-like subtle substances, but not pure fog. This is just a description, a substitute word for the cultivation of essence into qi. Cultivating essence into qi is the process that most contemporary qigong methods focus on.

Second, qi is further cultivated into spirit. In this process we let the already refined subtle substances in the body circulate and turn into spirit. While this is called spirit, such as in "spirit and ghost," it has a very different meaning. At this stage, matter has very high energy. When this high energy substance is transformed into energy, it manifests as certain marvelous effects, miraculous phenomena. This is called spirit because incredible phenomena can occur. Spirit is a substance and a phenomenon of the special functions the substance possesses. The process of cultivating qi into spirit is conducted through subconsciousness.

Further cultivation of the substance called "spirit" generates wonders - this is what is meant by the saying, "cultivating spirit to generate wonders." Lao Tzu's "Tao Te Ching" describes qigong as three wonders: "wonder, wonder, wonder, the gate of all mysteries is called wonder." The first wonder is called "subtle wonder." At the beginning of practice, it is very subtle, changes inside and outside the body are very subtle. The second wonder is called "mysterious wonder." Starting from subtle wonder, it gradually becomes mysterious. How is it mysterious? It comes and goes without any trace, elusive and dynamic, seemingly existing and not existing, sometimes present and sometimes not present. It seems to have a form yet be formless, apparently real, yet not real, difficult to grasp, mysterious and very mysterious, but possessing a certain wonder. Mysterious wonder is something that can be grasped, but at this point is difficult to understand unless your special abilities have fully manifested. It gradually emerges, flashes and shows once in a while, like a flashing strobe light. One may ask, "What is this phenomenon?" It is very hard to fully grasp, it may appear as a flashing in the eyes. After practicing qigong incredible phenomenon frequently occur. If we cannot recognize patterns it likely is mysterious wonder. We may feel it is very mysterious, and others may agree. It is something that cannot be totally explained, and often when we talk about this phenomenon it disappears. But then, once we acknowledge that it has disappeared, it may suddenly reappear.

Through practicing qigong, a student named Du, in Changchun City of Jilin province, became able to transport

things with his mind. He is only able to move things away, make them disappear. All he does is think about the object, and it disappears - and he doesn't know where it has gone! If you ask him to demonstrate this skill, he cannot do it. But when he is not consciously doing it, just a thought makes things disappear. With the thought "are my keys in my pocket," the keys disappear. With the thought "has my bag been stolen," his bag disappears. The bag has not been taken away, his thoughts have moved it away. But if you ask him to demonstrate this phenomenon, he cannot do it. This is an example of mysterious wonder. There is great wonder, yet this skill is very mysterious, so mysterious that one who possesses it cannot understand or grasp it fully. Others also feel it is mysterious, cannot explain it, cannot grasp it, so, at this stage it is considered mysterious wonder.

One step further is "incredible wonder." At this stage a qigong practitioner understands and has control over the qigong ability. The advancement of qigong abilities means the appearance of incredible qigong functions. These functions are demonstrable and controllable. They can be controlled by consciousness, or even automatically controlled. When qigong abilities reach a certain level, a qigong practitioner can automatically control them. Therefore, the third cultivation is "cultivating spirit to generate wonders."

In high-level qigong, this wonder includes the concepts of "virtuality" and "Tao." There is a saying, "cultivating spirit to generate wonder." Subtle wonder, mysterious wonder and incredible wonder are the three wonders of Taoist Qigong. According to integrated qigong methods, these three types of cultivation are not enough, more cultivation is needed. The next step is cultivating the spirit to return to virtuality, then cultivating the virtuality to merge with Tao. This is the principle of qigong practice which includes four types of cultivation.

Cultivating the spirit to return to virtuality means further cultivation of the substance called "spirit." Further cultivation of the functions of the spirit generates "virtuality" (as in virtual reality). "Virtuality" does not mean "nothingness." "Virtual" is the opposite of "substantial." When people eat a lot of food,

the stomach and intestines contain something that can be called "substantial." But when the food is digested, the stomach and intestines become "empty" or "virtual." This "virtuality" can still support us when there is no food. Thus, "virtual" is a very vivid and appropriate term. We want to cultivate "spirit," enabling it to transform instantaneously, to exist without any substantial form. We want to cultivate it to be accurate, to be able to go to many places, return, and transform. At this point, special functions become very profound and changeable. This is called "virtuality." There are "virtual" substances, "virtual" substantial energies, and "virtual" states in which energies do work.

"Virtual" substances, just like imaginary numbers in mathematics, have an existential and positional meaning. They cannot be regarded as purely "nothingness." In ancient times, "virtuality" was a description, equivalent to matter, for things that existed but could not be seen by humans. We all recognize that just because we cannot see or touch things, does not mean they do not exist. In high energy physics, basic matter is classified into more than 200 species of particles, neutrinos, mesons, et cetera. These things cannot be characterized by weight or size. Experts now say that the nature of matter can no longer be described by the concepts of general physics. Matter is now described and represented by its energy, and energy is used to represent matter. Qigong has a similar meaning. This "virtuality" is "virtual qi." "Virtuality" means that no place, however "substantial," can prevent "virtual qi" from arriving. "Virtual qi" comes instantly and is not controlled by this "substance." It is similar to the often-discussed meaning of four dimensions. We will not discuss the theory of four dimensionality since it is still theoretically controversial. Yet, the meaning of "virtuality" in the qigong community is as follows. Virtuality is not something substantial that our eyes can see, and it does not occupy the spatial structure we just mentioned, but it does have a certain structure in which space and time are merged together and cannot easily be separated. This substance has a higher energy, and can do work which results in very rare and odd phenomena. There are people who have demonstrated an ability to pass through solid walls. A child

from Sichuan demonstrated this ability. While doing the experiment, he was videotaped walking right through the wall. The slow motion of the videotape showed that although he was walking through the wall, the wall was not damaged at all. Even the wallpaper was not damaged. This is equivalent to "virtual qi" in qigong, it is changeable, and our usual "substance" cannot block it.

Further cultivation becomes "cultivating virtuality to merge into Tao." This is a step forward, and is even more advanced. The meaning of "Tao" is not the same as used in Taoism. In this case it means the laws or power in Taoist Qigong, a term to describe a substance. It means that "the Tao follows Nature." At this stage, a human being can truly correspond to, communicate with, adapt to, grasp, and modify Nature. At this "Tao" stage, when one's qigong power reaches the level of "merging with Tao," in many respects one has merged with Nature. At this point humans have some degree of influence over Nature, and can modify things and events. If the structure of matter can be changed, the next step is that it is possible to modify nature. This explains the incredible qigong functions demonstrated by qigong practitioners who have come out of anonymity. Presently there are no other theories, besides existing qigong theories, that can fully explain these incredible qigong phenomenon.

These are the four types of cultivation: cultivating essence into qi, cultivating qi into spirit, cultivating spirit to return to virtuality, and cultivating virtuality to merge with Tao. In addition, there are five processes - essence, qi, spirit, virtuality, and Tao. There are four steps of cultivation and five processes. Why five processes? Because these five terms represent five stages, five substances, and they should not be regarded as mere functions. In fact they contain substances, energy for the substance to do work, phenomena associated with energy being transformed into functions, and also a state at which the substance is working (a functional state). These are the four aspects of the content. Each substance, essence, qi, spirit, virtuality, and Tao, contains these four aspects of content. Therefore, each step of our qigong practice must cultivate these four aspects. When cultivating the substance, we must cultivate

until the substance is generated and refined. After the substance has emerged, we need to release the energy of this substance. Having this substance does not mean we can release it. We need to cultivate and elevate its energy before releasing it. Releasing energy is a process called qigong function. There are issues relating to the organs, locations, and methods by which the energy is released. This is the third aspect associated with qigong functions that manifest during the process of releasing energy. The fourth aspect is a functional state. These four aspects are the comprehensive contents of qigong practice in each process of cultivating essence, qi, spirit, virtuality, and Tao.

## **Principles of Qigong Methods**

Principles of qigong methods can be summarized by the following two phrases: "eliminate interference" and "continuous self-supplementation and self-practice." Principles of qigong methods are actually detailed practice methods. Among the detailed methods in the practice process, eliminating interference is the first step.

To eliminate interference, we must reduce, expel, avoid, and properly handle interference. What is the meaning of handling interference? Well, interference exists at all times and in all places. Even after we have expelled interference through our practice, more will come. We need to be able to properly handle interference. In terms of detailed methods, there is one principle and three preparations. Cultivating virtue is the one principle. Being relaxed, tranquil, and natural are the three preparations. Additionally, there are three adjustments, mind, breathing, and body adjustments.

### **One Principle: Virtue Cultivation**

One principle is cultivating virtue. Virtue here is a very broad concept, which requires that we not only are completely honest and sincere towards our master and family members, but we also exhibit exemplary conduct towards the people around us and all our masters. Confucianism cares about moral conduct; Taoism is concerned with virtue in accordance with Nature; and

Buddhism advocates beneficence. These qualities should be established step by step. It is not enough to just talk about common goodness.

According to ancient qigong masters, virtue in qigong covers a broad range, including at least ten aspects. The first aspect is moral conduct as emphasized by Confucianism. Moral conduct refers to having no desires, or reducing selfish desires, selfish ideas and distracting thoughts. The second aspect is virtue in accordance with Nature, as emphasized by Taoism. This Taoist virtue stresses being selfless and taking no action before one is ready, as well as possessing no desires. At the beginning of practice, try not to have distracting thoughts such as "I want to achieve a very high level all at once, then I will be able to accomplish this and do that." The third aspect is beneficence as emphasized by Buddhism. This stresses forgetting ourselves, and at the same time performing meritorious deeds, accumulating virtue, and accomplishing extremely large good deeds. The first three aspects are the mind of moral conduct, the mind of Taoist virtue, and the mind of beneficence. The other aspects are the mind of justice, the mind of equality, the mind of mercy, the mind of respect, the mind of truthfulness, the mind of cultivation, and the mind of illumination. Each of the ten aspects also has three facets of its own: mind, character and action. After mind, there is character. We should move from our mind's conscious thoughts to our character which is dictated by the twenty-four hour continuous subconsciousness. Our character should emphasize moral conduct, emphasize Taoist virtue, emphasize beneficence, emphasize justice, et cetera. After character, we move to our actions and then to life. We should also take concrete action and accomplish things in our life.

These are the messages from my qigong masters. The essential meaning of this message is that if we pay attention to virtue and achieve the ten aspects of virtues, we will greatly reduce interference. Different schools of qigong, such as Buddhist Qigong and Taoist Qigong generally agree on this point. Though they differ in minor details, the big picture is the same. If we can achieve these ten aspects of virtue, when we start practicing qigong, or merely prepare to practice qigong,

we have already absorbed information from many people, particularly from high-level qigong masters. Often, the original meanings of these masters is merely the information itself but not its content. Whether or not we are able to absorb this information depends on whether our thoughts are in accord with them. In modern terminology, this is called synchronized resonance. It is critical that we be able to synchronize our thoughts with the master's, otherwise we cannot resonate with them. If this happens, then the "yao" (the important substance produced after successful qigong practice) will not be there. Many people are now interested in learning qigong, but are merely satisfied with general health and fitness. They treat qigong as something fun to do when they are not busy doing other activities. Their thoughts are not up to standard. Qigong emphasizes great virtue. Qigong is not only for our physical health, but also for our whole family and the people around us. Its aspiration is far-reaching and great.

This is the one principle in qigong method. This principle includes the above ten aspects.

### **Three Preparations: Relaxation, Tranquillity and Naturalness**

The three preparations or conditions are being relaxed, tranquil, and natural. No matter what you do, no matter what method we are practicing, we cannot get away from these three preparations or conditions. They are also relative. We should be relatively relaxed, relatively tranquil and relatively natural.

Among these conditions, being relaxed includes relaxed mind, body and breathing. From consciousness to the whole body, the physiological and biochemical processes of the entire body should be relaxed. Even bones and joints should be relaxed. Any part of the body, interior or exterior, should be in a relatively relaxed state. This does not mean that we do not use our strength. This is up to us, sometimes we use our strength, but at the same time we are relaxed. The key here is to have a relaxed consciousness. Being relaxed means being in a state with a relaxed mind and consciousness. It does not mean we have so little physical strength in our body that we cannot walk or sit still. A relaxed consciousness governs the relaxation of the

whole body whether the body is relaxed in form or not. We should be relaxed but not be slack, this is the true meaning of being relaxed.

Tranquillity should be understood in a similar way. We should be tranquil but not static. Here tranquillity includes the meaning of stillness as well as motion - stillness contains motion. Second, there is tranquillity within tranquillity - the tranquillity of our consciousness. For example, we can be in a tranquil state while speaking, follow the topic and participate in the conversation. Then we are able to get into a tranquil state while keeping our mind from being hurried or having many wandering thoughts. If we listen without excessive random thoughts we fall into a tranquil state. Therefore, we can seek a tranquil state from loudness, from quietness, from motion, and from stillness. The concept of tranquillity should not be understood too narrowly.

Tranquillity in qigong is a critical step in clearing the obstacles to activating the latent abilities in your body. If your consciousness is not relatively tranquil, then your genuine consciousness, original consciousness, or subconsciousness will not appear. This genuine consciousness does not require quietness, it can exist in noisiness. In both a noisy and quiet environment one can instantly enter into a tranquil state.

Upon reaching a deep tranquil state, the subconsciousness will emerge. Then the tranquil state is no longer tranquil. In this way, entering a tranquil state is just a precondition, a preparation. Whether we have prepared well or not is judged by whether our subconsciousness appears or not. After it appears, we do not have to concern ourselves with tranquillity any more for the "gates have been opened." When we meet this condition, the switch has been turned on. We only need to follow it, and we can carry out our own routine. Therefore, twenty-four hour practice is based on this principle of turning on the switch. When the switch is on, we are in a different state. If we insist on staying in that tranquil state, it will be a mistake which prevents our qigong practice from being elevated to higher levels. Only when our latent energy is being activated is our qigong level elevated. If we blindly focus on general tranquillity, when latent energy or the subconsciousness

appears, we will send it away. This is a mistake, and is not capitalizing on our opportunities. Sometimes, the opportunity only comes once!

One should be natural, but not too natural. Naturalness is relative. It does not mean that everything is natural, or that we let everything happen arbitrarily. This type of unending naturalness is not effective. We should not mechanically follow the surface meaning of certain words in the qigong method because there are certain conditions associated with them. Conditions are everywhere, and are necessary for our development. Only later can we "take action everywhere." In the beginning we should "take no action unless we are ready." Eventually, when we achieve a high level, we can then "take actions everywhere." Only when we are able to understand and modify nature, can we sit, stand, or do anything at will. In this manner, relaxation, tranquillity and naturalness are conditional. They themselves are conditions, however, they require conditions as well. We do not seek a state of unconditional relaxation, tranquillity or naturalness.

At the same time, there is a relative "naturalness." Try to find a position that is relatively natural, not too awkward. Sometimes there are exceptions, our subconsciousness tells us to adopt a certain position, but possibly this position does not seem natural! If we think carefully, we may become aware. We may come to a sudden realization that this position is indeed the most natural one. This fact is easily overlooked by many people. Take full lotus leg crossing as an example. The effects of full lotus leg crossing are very different from a loose leg position, it is also different from a half lotus leg crossing. It is unnatural for people who cannot get into this position. But, when our subconsciousness tells us to get in the full lotus we should do it immediately. If we have even one negative thought, such as "Oh, I am not able to cross my legs" we will miss the opportunity. Hence, "naturalness" is also letting things run their own course.

No matter which qigong method we discuss, "naturalness" is always conditional. Letting things take their own course means letting things take their own course in a subconscious state. If we can do this, it means that our internal signals are coming

out. It could also be the messages from our master coming out. However, sometimes we need to be careful, there could be some interference. How can we check for interference? We must check if the thought coming out involves life and death. Does it encourage us to do good deeds? Sometimes wrong messages come out. It may even be that messages from other people suddenly enter our mind asking us to kill someone. Do not follow these messages.

Parallel cultivation of character and life is constant and ever present. Add this concept of cultivation to our mind and use it as a check against any incoming signals. Quickly check these signals, and realize that they are false if they do not conform with parallel cultivation of character and life or the virtue principle. We cannot kill someone because we receive this message from someone else - we absolutely must not! This is breaking the law, and is not a virtue in qigong. It is just an evil thought. If this thought comes from our own mind, then we have a problem. We should use parallel cultivation of character and life as a check, cultivate our mind and nurture our character, cultivate and train our character, cultivate our character to the level that is consistent with the high virtue standards of ancient qigong. If we do this, the signals we generate will be beneficial to our body and mind, to our character and life, and consistent with our qigong practice. We need to examine random thoughts which occasionally appear in our subconsciousness, but should not mistake random thoughts as subconsciousness.

### **Three Adjustments: Mind, Breathing and Body**

The three adjustments are: mind adjustment, breathing adjustment, and body adjustment (also called form adjustment). Mind adjustment is also called consciousness adjustment; breathing adjustment is for adjusting the breathing; body adjustment is for adjusting form and posture. Based on our understanding of the one principle and three preparations mentioned above, apply these to the three adjustments. None of the three adjustments can be independently accomplished without them. We should pay attention to virtue, relaxation, tranquillity, and naturalness. Then apply them to mind

adjustment, breathing adjustment, and body adjustment. Among the three adjustments, mind adjustment is primary. The word adjustment refers to adjusting, regulating, rectifying, et cetera. Our consciousness should be adjusted based on the previous three conditions. Do not arbitrarily change the focal point of your consciousness. However, if we really cannot adjust our mind according to a given qigong method, there can be a transition period, similar to building a bridge. Building a bridge during the transition period involves adjustment methods other than those specified in a qigong method. There are many methods for adjusting the mind, consciously or unconsciously, internally or externally.

Consciously adjusting the mind means that before beginning to adjust the mind, we clearly understand where to focus our consciousness and what to think about. We may concentrate on internal body parts, internal organs, internal scenes or internal sounds. These may include the movement of the stomach and intestines, the breath, heartbeat or pulse - all these are internal and controlled by the individual. We can concentrate on these phenomena, but don't concentrate on too many of them at the same time. The object of one's focus may also be external - something outside the body, either near or far away. A place, thing, scene, person, picture, sound, music, anything that is external to the body. Anything is valid if we can use it as a focal point with which to get rid of our restless emotions. We should take our own initiative, actively build a bridge, actively make the transition, consciously purge ten thousand thoughts with one thought, and replace ten thousand thoughts with one thought. This is not the standard method, but can be utilized if necessary.

Methods include recollecting the past, recollecting pleasant or very unpleasant memories, or anything that enables us to concentrate and focus our thought, spirit, and mind on our practice mode. For example, parallel cultivation of character and life is the priority practice mode for some people. As suggested by my qigong masters and written in qigong literature, character is the highest priority aspect, and should be cultivated first. That is our mode, it is up to an individual to focus their thoughts in this respect. Some people just cannot focus their

thoughts towards this, indicating they have too many wandering thoughts. If this is the case, there needs to be a transitional or cleansing period. During this cleansing period, we may arbitrarily use any thought, depending on the master's instructions and the requirements of the given qigong method. Cleansing means healing illnesses. This includes cleansing pathological states of the mind and body. Cleansing comes first, and when it is complete, we must consciously make a transition using the method of "one thought purging ten thousand thoughts." Use the transition to focus your thoughts in one place. This is one type of mind adjustment.

Another type is adjusting the mind unconsciously, randomly or arbitrarily. This is not adjustment based on subconsciousness. Adjusting arbitrarily means that we suddenly have a sense of what the action should be. This method contains a hint of subconsciousness, but is not pure subconsciousness. Adjusting arbitrarily means we have sensed what we should be or would like to be thinking now. This does not necessarily have to be fixed on one object, thought or sensation. Sometimes we feel depressed and suddenly want to listen to loud music. If we are agitated, and listening to loud music does not help, we may spontaneously decide to watch the distant lights and concentrate on focusing our consciousness on the distant lights. We may suddenly want to feel our heartbeat, then listen carefully to our heartbeat. Listening to the heartbeat is another type of concentration. This is focusing the consciousness randomly and arbitrarily.

Adjusting mind consciously and unconsciously are two major kinds of mind adjustments. Another kind of mind adjustment is based on our practice mode. Some ancient masters developed special practice modes and methods for mind adjustment. The key to these modes is creating a particular environment. For example, there are certain modes in temples. An ancient master would let his disciples enter a certain hall, then, all of the sudden: wong, wong, wong, wong, wong, wong, wong, wong, he would beat on a gong. Suddenly we feel that the statues of Buddha and gods are staring at us with wide open eyes. We suddenly become scared, and enter into a different

environment. In this manner, the temple becomes a special laboratory. This is a mind adjustment based on mode.

It could be that the master asks us to do something on the fifteenth day of the eighth month in the lunar calendar, or on Chinese New Year's Eve, or the fifth day of the fifth month. Usually, high-level masters choose special seasonal periods to transmit qigong methods. During these seasonal periods, many people are in the same frame of mind, there is a specific traditional habit which allows signals to be very concentrated. The master puts us in a very special environment, then combines these signals, as if we are inside a special laboratory. The master instructs us to carry out a specific procedure, and once we have completed this procedure, our mind instantaneously adjusts. In this way, mind adjustment based on mode is similar to being in a laboratory, it is similar to people practicing Taoist Qigong methods in caves.

Some people choose seemingly bizarre places to practice. They may decorate their rooms very colorfully and with superstitious looking objects. If you ask them about it, they say, "Well, it is actually meaningless." In fact they are creating a special psychologically inductive environment which alters their thoughts. There is a substantial basis for this behavior. Photons in a light ray can affect people's minds, and the light can be of different colors. Taoist temples are always black inside. This is their method for creating a special laboratory. This transforms the temple into a special environment. Buddhism often uses red and yellow colors. In qigong practice this is a mind adjustment based on mode. If we cannot do the mind adjustment ourselves, we can create our own mode. To choose and test our mode, we need to determine which environment helps us to focus our thoughts. This environment can then become our mode. We may need someone to make the beating sounds often found in a temple: tang, tang, tang, tang. Merely playing a tape of the sound will not create the same effect, we need all aspects of that environment. We need the influence of the environment plus lights, colors, sounds, and electric signals to direct our thoughts to a specific place. After our thoughts are directed to that place, we may suddenly feel great respect in our heart. Our thoughts and emotions have

undergone a special transformation. This method is a backward process, moving from psychological and emotional changes to physiological changes, moving from physiological changes to the process of character adjustment. When we begin practicing, we use a reverse process. When we have attained a certain level, we can then move forward.

We can design and produce our own mode. Some people place a portrait or certain artwork in their homes, this is a mind adjustment based on mode. Many people follow the methods used by high-level masters and those found in temples. These all belong to the method of mind adjustment based on mode. These practices create a kind of laboratory which provide certain modes and conditions to let you enter the realm of qigong. This is the third kind of mind adjustment, mind adjustment based on mode.

The fourth kind of mind adjustment is to apply the three principles - relaxation, tranquillity, and naturalness. Our minds can be adjusted purely through relaxation, tranquillity, or naturalness. If the entire body is relaxed, the mind becomes the most conspicuous, making one more aware of their state of mind. When the mind is in its most conspicuous mode, it is easily adjusted. If the entire body is tranquil, the mind becomes the most conspicuous, and the mind is adjusted. If the entire body is natural, the mind becomes the most conspicuous, and the mind is adjusted. This is the fourth kind of mind adjustment - adjusting the mind through relaxation, tranquillity and naturalness. All these conditions can adjust the mind. This is a well known fact to many experienced qigong practitioners.

These are four aspects of mind adjustment. All four lead to the same state. It is a state of "not taking premature action," and "forgetting ourselves." It is a state of adjusting the mind without being mindful, adjusting consciousness without being conscious. We consciously adjust the mind and consciousness, and unconsciously achieve the true mind and consciousness adjustment. Eventually we attain a state of no consciousness and no adjustment. That is to say we have reached a level of returning to nature, and any action we take is appropriate. Once this state appears, it can be stabilized. This is a

transformation which enables us to "practice consciously and succeed unconsciously."

Since we consciously adjust our minds, the adjustment process itself is conscious, but success comes unconsciously later. In this unconsciousness we truly experience "forgetting ourselves," and "taking no premature action," we experience "virtuality, emptiness or wonders." These can be instantaneously experienced and do not need to be consciously adjusted. In other words, if we can adjust the mind without being mindful, the mind and the consciousness are within unconsciousness. When this happens, the true mind emerges and the false mind withdraws. The true mind emerges as the subconsciousness or deep consciousness. When high energy substances of the subconscious mind emerges, they should be one's guiding force.

Next is breathing adjustment. Breathing adjustment needs to be aligned with the three principles mentioned above, as well as mind adjustment. Adjust the breathing with relaxation, tranquillity, naturalness, mind and consciousness.

There are many different methods for breathing adjustment. Breathing forms include: normal breathing, lung breathing, abdominal breathing, normal abdominal breathing, reverse abdominal breathing, combined mouth and nose breathing, mouth exhalation only, mouth inhalation only, nose exhalation only and nose inhalation only. Others include: breathing with sound, breathing without sound, deep inner lung breathing, inner dantian breathing, fetus breathing, outer lung breathing (which uses the entire body as a lung and helps the entire body to breathe), and outer dantian breathing (which brings the several dantians in the body to the surface of the body to breathe). There are many methods, but the method is secondary, the form of breathing is not that critical, the key point is relaxation, tranquillity and naturalness. We should breathe consciously, unconsciously use consciousness to breathe, using the mind and consciousness everywhere to adjust the breathing. This involves more than a change in method such as to a deep, long, fine, and smooth breath. The breath does need to be deep, long, fine, and smooth, since we cannot progress without this type of breath. Starting with a deep, long,

fine, and **smooth** breath, we gradually progress step by step, until we reach "true breathing." True breathing is done without using the mouth or nose. This process is very hard to complete, it is very difficult to reach this level in our lifetime. True breathing requires hard work by our mind and consciousness.

If we are unable to follow the breathing adjustment described above, there is an alternative - mode breathing, creating a special environment conducive to breathing adjustment. There is much incense burned in temples, so much that some temples seem full of smoke. Is this air healthy or not? I would say definitely not. Aside from being a superstitious act, burning incense is a method for mode breathing adjustment passed down from ancient masters. With lots of incense burning continuously inside a cave, we cannot use our lungs to breathe normally. So how do we breathe? If we can practice comfortably and effectively inside a smoke-filled cave, we have adjusted our form of breathing. Practicing inside a cave can produce certain special functions much easier than practicing outdoors, or in a room. This is related to the breathing adjustment which changes the function of the lungs. Modern medical science has discovered that lung function is not simply limited to breathing, but also is involved with the hormonal system, and has other functions as well.

Thus, we have to apply the previous conditions to breathing adjustment, and if that does not work, we need to use mode breathing adjustment. At certain times mode breathing is required to practice high-level qigong and cultivate and nurture special abilities. The final adjustment is body adjustment. Body adjustment adjusts one's posture and form. We must apply the previous relaxation, tranquillity, naturalness, mind, and breathing principles. Apply breathing adjustment to body adjustment everywhere. When breathing adjustment is applied we will easily recognize the best and most natural posture for each kind of breathing. We either follow the posture specified by our master, or determine which posture produces the strongest qi sensation based on our mode of breathing adjustment. However, there is a randomness in body adjustment since it serves mind and breathing adjustment. Body, mind, and

breathing adjustment are further dependent on relaxation, tranquillity, naturalness, and virtue cultivation.

Virtue cultivation is the most difficult hurdle in mind adjustment. Without virtue cultivation, one cannot adjust the mind. Without mind adjustment one cannot achieve true breathing and body adjustments. Paying attention to virtue has not only an overall social and moral aspect, but is also a specific technical aspect for qigong cultivation. It is a technical requirement and the most critical requirement of any given qigong method.

Body adjustment itself is not that difficult. However, we adjust our posture according to the focus of consciousness and the state of breathing. It is crucial that our body immediately follow the instructions of the consciousness. When consciousness instructs, the body should follow. If our mind says "jump," but we ignore it, then we are not complying with the principle that the key for body adjustment is mind adjustment. The effect will naturally be unsatisfactory.

In summary, the relationship between qigong practice methods and principles can be summed up as three adjustments, four cultivation's, and five stages, with an emphasis on one principle and three conditions.

## Chapter Nine

# Three Practice Methods

*The key for adults to achieve longevity is to imitate children or to visualize children during qigong practice. Visualizing children practicing qigong is essential for adults and is especially important for the elderly who want to extend their life span.*

### **Ending Procedure**

It is important to learn the ending procedure before starting any Traditional Chinese Qigong method. You should always end your qigong practice session by properly following the ending procedure.

When you are ready to end your practice, don't hurry. Remind yourself to open your eyes and think that you are going to end your practice. If you are standing, and have had spontaneous movements, please sit down and imagine that your movements are getting smaller and softer. Use your mind to make your movements smaller and softer. Then stop the movements with your thoughts. If you have had vigorous movements during your practice you may change your standing position to a sitting position, or change from a sitting position to a reclining position. Begin the ending procedure after the movements have stopped. You should remind yourself to first stop the movements. Prolong your exhalation and gradually open your eyes. Suggest to yourself that you let the movements gradually decrease from large to small, hard to soft, vigorous to

gentle. Everyone will naturally stop. As long as you strictly follow the method I am teaching here, even if spontaneous movements occur, they will not last very long.

### **Preparation For the Ending Procedure**

Raise your hands in front of your chest as if you were holding a ball in front of you. Your palms should face each other, fingers pointing forward, thumb side up. Your fingers should bend slightly, as if you were holding a favorite fruit of yours. Imagine that you are holding a big fruit, your favorite fruit. Imagine the fruit has colors and lights. Breathe deeply six or seven times. Gentlemen should breathe seven times. Ladies should breathe six times. Count one inhalation and one exhalation as one breath. When you are exhaling, both hands slowly pull apart. When you are inhaling, both hands slowly push towards the middle. If you had vigorous spontaneous movements during your practice, you must open your eyes. If you did not have spontaneous movements, you should close your eyes.

Pay attention to the sensations of your palms and fingers. Feel if your fingers or palms are sore, numb, swollen, heavy, painful, cold or cool, warm or hot. See if you feel wind, resistance, et cetera. Try to remember the sensations you are having now. If you wish to acquire the benefits of special abilities in your future qigong practice, you should remember these sensations and add positive thoughts. This will help you to achieve benefits and train for special abilities. Breathe deeply six to seven times while your hands are opening and closing. Do this slowly. When you are inhaling, both hands are closing slowly towards the middle, but your hands should not touch each other. When you are exhaling, slowly pull both hands apart. Try to feel the sensations. Remember the sensations. You should remember the sensations of your hands and body. It is important to recall the sensations and feelings you have today when you practice qigong in the future. You may make your most important wish now. Think for a short moment of the important wishes you want to make.

After counting six or seven breaths, open your eyes. Put your palms together, wrists touching the chest, fingers pointing

forward. Everybody must open their eyes. The formal ending procedure starts from here. The above is done in preparation for the ending. The preparation for ending is also a method of maintaining the effects of the training and raising special abilities. We will now begin the general ending procedure.

### **General Ending Procedure**

Please imagine that you are pushing your feet deeply into the ground. You have the sensation that your feet are inserted three feet deep into the ground. Apply force to both feet. Push your feet into the ground and grip the ground with all ten toes. Visualize your big toes, little toes, and heels gripping the ground. Three points are gripping the ground. Tense up your thighs, tense up all the muscles in your legs, and contract the buttocks and pelvis. Forcefully tense and expand the abdomen and the waist. Gradually bite your teeth together. Relax the tongue and let the tongue circle around inside your mouth. Gentlemen should make their tongues circle sixty-four times counter-clockwise, ladies circle forty-nine times clockwise. The clock is facing forward. Usually, you don't need to count the number of circles, just keep the number in your mind. If you have saliva, swish it around in your mouth then swallow it. Imagine that the saliva goes down to the lower abdomen, the place called the lower dantian. Next, push your hands against each other, tense the whole body, push both hands together hard, like your whole body is trembling. Imagine that the pores of your whole body are closed, exhale deeply three times. Concentrate only on three exhalations, at the same time, imagine that bad gasses with disease are further squeezed out of the body in this process. Next, inhale deeply three times, imagine that the pores of the skin are closed, and that bad gasses cannot enter the body, and that the internal energy will not leave the body.

Next, rapidly rub your hands together. If you wear glasses, you should take them off. Rapidly rub your hands together until your palms are hot. After your hands are hot, gently cover your open eyes with both palms. Imagine that a red light, golden light, and purple light are entering your eyes to improve or maintain your vision. Breathe calmly for a short time. Then,

slowly massage the face up to the top of the head while inhaling deeply. Cover your head with both hands, palms on top of each other. Gentlemen should put their left hands on top, ladies put their right hands on top. Then, imagine that during the day the sunlight, or at night the moonlight, starlight, and electric lights enter your body from the top of your head. The lights penetrate the body from the top of the head down to the lower abdomen. Imagine that the lights are sealed inside the body. Then, exhale deeply as both hands massage down your face. Try to imitate a yawn. It is better if you make some sounds while exhaling and yawning. As your palms slowly massage down to the lower jaw, put your palms together with middle fingers touching underneath the chin, fingers pointing upward. Then, inhale deeply as your palms massage up along the face again, until they cover the top of your head. Your palms should be on top of each other. Repeat this process, breathing deeply three to seven times. Try to stimulate real yawns. Massage your face up and down. Breathe deeply and yawn. The yawning should be deep, loud, and complete. Repeat three to seven times. You should feel refreshed after the deep breathing and yawning.

Then, cross your hands at the part between thumb and index finger, one palm over the back of the other hand. Cover the navel with both hands. Gentlemen should put their left hands over their right hands, ladies should put their right hands over their left hands, palms facing the navel. Cover your navel with both hands. Imagine that some lights enter your navel or that the full contents of the imagination process of your practice enter your navel with the lights. Then visualize a light beam circling around the navel. The light beam should circle counter-clockwise sixty-four times for gentlemen, and clockwise forty-nine times for ladies. The clock faces outward. If you have any digestive problems, you may massage around the navel with a circular motion sixty-four or forty-nine times. If you don't have enough time, just think of the number of circles. You don't need to count.

Finally, think "I'm done," then pull your hands apart and return to a natural position. Move the major joints of your body, the waist, shoulders, legs and arms. If you don't feel

refreshed, please repeat the ending procedure starting from rubbing your hands together. You may repeat this three to seven times. You should be able to end your practice completely after repeating the ending procedure three to seven times.

If you had vigorous spontaneous movements during your practice and cannot end your practice in a short time, you should repeat the general ending procedure, or use the enhanced ending procedure.

### **Enhanced Ending Procedure**

If you cannot end your practice completely with the general ending procedure, you should use the enhanced ending procedure.

Please make circles with your thumbs and index fingers, touching the thumbnail to the side of the index fingernail. Then, form two fists with the rest of your fingers. The thumbnails should press against the sides of the index fingernails. Then, place the knuckles of the index fingers on the Mihu acupuncture points on both sides of the back just below the last rib, and next to the spinal column. Press firmly, and inhale deeply while bending the upper body forward. Keep your eyes open; you must not close your eyes. Inhale deeply while bending forward, then, exhale deeply and return your back to the upright position. Press your knuckles firmly against the Mihu acupuncture points. Extend your back, and expand your chest while exhaling deeply. Repeat this three to seven times. Bend forward while inhaling, come back upward while exhaling. Repeat three to seven times.

Next, bend your body forward. Form loose fists, and use the fists to hit both sides of the back from bottom to top, and then hit the back from top to bottom. Hit your back twelve to twenty-four times. Then, raise your back up, and use the palm sides of your loose fists to pat the middle of the chest and down the two sides of the chest. Pat up and down twelve to twenty-four times. Pat from the chest down to the lower abdomen.

Then, please use both of your hands to press the acupuncture points by the side of each fingernail. There are ten acupuncture points. Use the middle fingernail of one hand to

press the acupuncture point by the side of each fingernail of the other hand. Then, use the middle fingernail of the other hand to press the acupuncture points of the opposite hand.

Then, use the middle finger (gentlemen should use the middle finger of their left hands, ladies should use the middle finger of their right hands) to gently press and massage the Renzhong acupuncture point located between the nose and mouth. It is on the center line, one-third of the way down from the nose. Use the soft part of the tip of your middle finger to gently massage the Renzhong point. Use both the thumb and index finger (gentlemen should use the fingers of their left hands, ladies should use the fingers of their right hands) to massage the Yingxiang acupuncture points, which are located on both sides of the nose. Use the middle fingers of both hands to massage the temples. Use the middle fingers to massage the Fengchi acupuncture points which are at the base of the skull, in the hollow spots below the occipital bones. Then, use all ten fingers to tap the back of the head, forehead, and the top of the head. Rapidly rub your hands together. Repeat the general ending procedure from here. Rapidly rub your hands together until your palms are hot. Then, slowly massage the face up to the top of the head while inhaling deeply. Cover your head with both hands, palms on top of each other. Then, exhale deeply while both hands massage down the face. Try to imitate a yawn, make some sounds while exhaling and yawning. Try to stimulate real yawns. Massage your face up and down, breathe deeply and yawn. The yawning should be deep, loud, and complete. Repeat three to seven times. Then, cross your hands and cover the navel with both hands. Finally, think "I'm done," move your limbs, and walk around.

This is the enhanced ending procedure. You should be able to end your practice after repeating this three to seven times. If you still don't feel refreshed, you may need to repeat it even more times. Keep repeating the enhanced ending procedure, and you will certainly be able to end your practice.

The Qigong method introduced here is associated with modern science. You should not associate this Qigong training with any superstition or religion. If you see or sense any

phenomena or images, just regard them as residual information. This is important.

## The Child Longevity Nine Step Method (Step One)

### Beginning

The opening posture should be standardized.

1. If you are sitting on a chair, sit on the front one-third or one-fourth of the chair. Your legs should be perpendicular to the ground. If you have illness or low blood pressure, put your knees together. If you are standing, your feet should be a little wider than the width of your shoulders and your knees should be bent slightly. If you are sitting on the floor, you should sit with your legs crossed.

*Lying position* - people who are ill or cannot sit for long can use one of the following positions.

a. Lie down naturally with your head straight and feet up. Eyes and mouth are naturally closed; arms and legs are straight but natural. The two feet are shoulder width apart. Hands are on top of each other on top of the lower abdomen, or just place hands by the body naturally. Note: Pillow height should be moderate, and the position of the body should be natural and comfortable. This position is comfortable and preserves energy. It is good for sick and weak people and can be used as a "before sleeping" practice position.

b. Lie on your side (either left or right, most people choose the right side). Chin tilts slightly toward the chest, head rests on a pillow firmly and naturally, eyes and mouth are naturally closed. Slightly arch the back, bend the underside arm naturally and put the hand on the pillow with palms up and about two inches away from the head. Put the other hand on the hip, straighten the underside leg naturally, put the other leg over the lower leg, with the leg slightly bent at about a one hundred and twenty degree angle. Note: Pillow height should be moderate, body should be soft and relaxed like a bow, and the body position should be natural and comfortable. This position facilitates abdominal breathing.

2. Straighten your back and contract your abdomen slightly.

3. Straighten your neck and draw in your chin slightly towards the neck.

4. Put both hands in front of your abdomen, palms facing up, aligned on top of each other. Ladies should put their right hands on top, gentlemen put their left hands on top. The lower hand should be at navel height, the upper hand should be one to four inches above the lower hand. The five fingers should be somewhat straightened and about one-sixth of an inch apart. It is important that the little fingers stretch downward slightly. Your shoulders and elbows should be fully relaxed, but the armpits should remain hollow. The upper arms and hands should be one to four inches away from the body, and should not touch the body.

5. At the same time, the lips touch lightly, and the teeth are slightly apart. Do not bite them together. Your tongue should be positioned in one of the following four ways:

a. If you have heart disease or high blood pressure, you should let the tip of the tongue touch the back of the lower front teeth.

b. touch the ligament underneath the tongue.

c. If you are overweight and want to lose weight, you should put your tongue in the middle of the mouth without touching anything (do not use this tongue position if you have low blood pressure).

d. If you are healthy, or if any of the above three situations is not appropriate for you, your tongue should be curled up to touch the gums just behind the upper front teeth.

You should choose only one of the above four tongue positions. Do not change tongue position in the middle of your practice.

6. Then, please partially close your eyes and look at your nose. While looking at your nose, gradually close your eyes completely. Visualize that you are looking at your nose with the middle point between your eyebrows.

Please maintain the same body position. Imagine there is a light beam coming out from the middle point between your eyebrows, the Tianmu acupuncture point. The source of the light is the top of the head, the baihui acupuncture point. During the day, imagine the sunlight, or at night imagine the

moonlight, starlight and electric lights entering the baihui point on the top of your head. The light emanates from the middle point between the eyebrows, passes through your nose and goes down to your palms. From your palms, the light enters your navel. You should begin to enter a state in which you seem to be aware, but are not too aware, in which you are listening, but not really listening. Try to feel and sense the following images. Follow the directions to practice.

Breathe deeply, softly, and regularly. Imagine that the pores of your whole body are opening and closing following the rhythm of your breathing. When you inhale, your pores are open. Imagine and feel that the pores of your whole body open up. When you are exhaling, if you are not ill, imagine that the pores of your whole body are closed. If you are ill, the pores should remain open, but close them for a moment towards the end of each exhalation. Then go on to the next inhalation. Use your pores to help your breathing. Use your imagination to regulate the breathing. Breathe long and deep. Try to prolong the inhalation and exhalation.

Next, please see the image of yourself when you were a naive and happy six or seven year old. Ladies, see the image of yourselves when you were six, gentlemen, see the image of yourselves when you were seven. Whether it is six or seven does not matter. Just recall or imagine that you feel the same as when you were six or seven years old. Recall the thoughts, feelings, and attitudes you had when you were a child. Keep the naive, pure, and merciful smile you had when you were a child.

Gradually advance deeper into the process. Please enter a state in which you are listening but not really listening, imagining but not really imagining.

### **Step One**

Please imagine that there is a fire or red light in your lower abdomen, and that there is some water on top of the fire. A lotus flower is blossoming above the water. Please use your Tianmu point to imagine that there is a fresh lotus flower, or a water lily, or a big red flower. The flower is opening and closing above the water. When you inhale, the lotus flower opens. When you exhale, the lotus flower closes. Use your forehead to

imagine that the pores open when you inhale. Imagine that there are many kinds of lights, colors, sounds, and fragrances entering your body. All forms of energy-material and information are entering your body through the pores while you are inhaling. This energy-information enters your body through your open pores. This energy-information is then gathered into the blossoming lotus flower via your blood, lymph, bone marrow, et cetera. Keep on imagining in this way. Gradually use your forehead to observe while you are imagining. When you are exhaling, imagine that the lotus flower is closing and all things entered the body are kept inside the flower. When you imagine the process of the opening and closing of the lotus flower, imagine that the intensity of the lights is continuously increasing. The red light, golden light, or many colored lights are forcing gasses with diseases out of the body. Use the lights in the lotus flower to forcefully push bad gasses through the pores of the whole body, especially through the bottom of the feet, out of the body.

Based on the above process, further imagine that your heart is contracting while your are inhaling. Your heart is relaxing and dilating while you are exhaling. Imagine that the heart in your chest, or left chest, is brightly illuminated by the red and golden lights. The lights from the lotus flower are continuously increasing their intensity, and the lights light up all of your internal organs, especially your heart. During the practice, using the middle point of your forehead, gradually imagine and observe the changes on your skin and inside the body. It does not matter if you cannot create the image or if you do not see or feel anything. Be aware that you are imagining but not really imagining, you are thinking but not really thinking.

Once you can coordinate the imagination process, start to count your breathing. Count your breaths to the number of your age. Count each inhalation and each exhalation. Count your breaths to the number of your age. Then start counting from one again. While you are counting your breath, you should coordinate the imagination process mentioned above. Each time you count an inhalation, you ought to imagine your pores opening, something entering your body and reaching the opening lotus flower. Imagine that your heart is contracting.

During the exhalation process, the bad gasses are forced out of the body, the lotus flower closes, and the heart relaxes and dilates. Coordinate the imagination and observation. Gradually sense and feel the changes. Breathe deeply, softly, and regularly. After you have counted to the number of your age, start from one again. Repeat the cycle once or many times. You may count up to seven times your age, or repeat even more times. This is step one.

Note: Due to the increased qi field generated by information transmitted through Dr. Yan Xin's voice, it is best to practice with an audio tape of Dr. Yan Xin teaching The Child Longevity Nine Step Method. Consistent individual practice offers incredible results; however, group practice (people of different levels of qigong accomplishment practicing together with an audio tape) seems to dramatically increase the health enhancing effects of Yan Xin Qigong.

Please see the resource section in the back of this book for information on obtaining an official IYXQA audio tape or to locate a local chapter in your community.

## **Wisdom Enhancement Method**

This is a simple and easy method for learning qigong practice and enhancing wisdom. The best times to practice are on the twenty-four holidays which mark the twenty-four divisions of the lunar year in the traditional Chinese calendar, and on all major holidays celebrated by ancient or present societies (for example - Christmas, Thanksgiving, Ramadan, Hanukkah, et cetera).

The best time for practice is between 11:00 pm and 1:00 am. The best results are obtained if one practices in a group with family or friends.

The optimal posture for practice is sitting on the front one-third of a chair that is at a comfortable height (do not lean on the back of the chair, this blocks key acupuncture points located in the back). Put both feet in front of you, knees about nine to twelve inches apart, with your legs forming a ninety degree angle at the knee joint. The bottom of both feet should be flat on the floor. Contract your anus, hold your body

upright, with your chest slightly concave, and your back straight. Make sure your head is upright, and slightly draw in your chin. Keep your eyes open or closed, whichever feels most comfortable for you.

Place your left hand two inches in front of your abdomen, palm facing the Zhongji acupuncture point - located about four inches below the navel.

Put your right hand two inches in front of the left side of your chest, palm facing the Ruzhong acupuncture point - located at the nipple.

Be sure to keep your shoulders, elbows and fingers fully relaxed. Make sure that your head, neck, and spinal cord are also fully relaxed. Breathe naturally.

Next, silently count your breath. Start with counting the inhalation only. Do not count the exhalation. Count the inhalation one hundred and twenty times, then switch to counting the exhalation only (ignore the inhalation), one hundred and twenty times.

While counting the exhalation, visualize a hot beam of light entering the perineum (located between the thighs) and being pulled up to the top of your head, the baihui acupuncture point. Then, while counting the exhalation, visualize qi being exhaled from the Yuzhen acupuncture point - located below the occipital protuberance at the back of your neck. Breathe slowly and smoothly, gently and long.

Visualize a beam of light coming out from the laogong acupuncture point (located at the center of the palm) of your right hand (which is being held in front of your chest). Visualize the light illuminating your heart. After silently counting your inhalation and exhalation one hundred and twenty times each, slowly raise your left hand from your abdomen to about two inches above your head, with your palm facing your head. Then, slowly rotate your hand, starting from back, then right, then to the front, then left, making a counterclockwise circle around your head. Visualize qi collecting in your palm, coming from the baihui acupuncture point (located at the top of your head). The number of circles you make depends on your health. Do seven circles if you are sick, forty-nine circles if you are healthy.

After making the circles, slowly move your left hand downward in front of your body, palm facing the body. Visualize yourself pulling qi from the baihui acupuncture point (located at the top of your head) to your abdomen. Slowly move your left and right hands downward simultaneously until they reach the front of your abdomen (the left hand is closer to the body, the right hand is on the outside). Then, cross your hands at the part between thumb and index finger, right palm over the back of the left hand, approximately two inches in front of your abdomen. Visualize qi gathering at the dantian acupuncture point at the abdomen.

At this point, the entire practice has ended. Now you may proceed to the ending procedure listed in the beginning of this chapter.

## **Vision Preservation and Improvement Method**

This is a method of improving eyesight and preventing nearsightedness. It is most effective on young people and children, but adults will benefit as well.

### **Preparation**

Please move and stretch your joints and neck before practicing. This will help you experience diminished spontaneous movement. It also helps to achieve tranquillity through improved circulation. Please do this before other qigong exercises, these simple movements help to achieve better circulation and relaxation, leading to more positive results.

### **Posture**

Sit on the floor and cross your legs; or stand with your knees bent slightly as if you were riding a horse; or choose any other posture that feels comfortable.

Choice of time, direction and location are very important in qigong practice. The best time to practice is when you are really tired or overly excited. Children usually get too excited during play time and cannot calm down to practice. If this is the case, let them do something they enjoy for a while, then let

them choose their own place to practice. Whatever location they like the best is probably the place most compatible with the movement of their vital qi. The same is true in choosing a posture. This rule applies to this and other qigong methods that are specially designed for life preservation, health maintenance and longevity. You can practice this type of qigong in your everyday life - sitting or lying down, at home or on the road. You don't have to be too particular about posture. It is more important that your internal state is a qigong state.

Since children love physical activity, we should let them choose their own practice location, then encourage them to practice specific routines. Qigong is different than ordinary physical exercise. Usually people prefer to practice on level ground. However some may prefer the top of a hill. In this location, it may be easier to improve their vision, rectify or enhance their ability to memorize.

This qigong method contains some content of a child qigong that can be imitated by adults. In fact, the key for adults to achieve longevity is to imitate children or to visualize children during qigong practice. Visualizing children practicing qigong is essential for adults. It is especially important for the elderly who want to extend their life span.

Please choose your posture. We will begin practicing the Vision Preservation and Improvement Method. Follow your heart, and start practicing when you feel calm and peaceful.

## **Place**

You may choose a seemingly dangerous practice location. This is fine. At certain stages of qigong practice you will experience spontaneous movements. During this time you will automatically protect yourself. In qigong practice, the energy of the Earth is very important. This is why many people like to practice qigong bare-footed or wearing shoes made from cotton cloth or palm fiber. According to ancient qigong literature some people are very sensitive to shoes made of leather or rubber. But this does not apply to everyone. Many children do just fine with rubber shoes.

Qigong is different from other physical exercise. The most important principle is always to respect the elderly, our

teachers, and to take good care of public property. This is what we call virtue.

Now that you have chosen a posture, don't be nervous. Please calm down and relax. Please enter into a stage of virtual quiescence, as if you are sitting on level ground. However, do not think of it as the ground. You might jump up and down as a result of spontaneous movements. When you do, please pay attention to your safety and protect yourself. Please imagine that you are not really sitting in a dangerous location. Children are different from adults in qigong practice. They are innocent, lively and free from fear. Adults sometimes are overly cautious and afraid of reactions. Sometimes someone may seem to have chosen a dangerous place. But that place may turn out to be just right for their mind state. They will calm down more easily, from virtual quiescence into deeper stages of tranquillity. Once you have settled down, go with the flow. In qigong training, the three conditions are relaxation, tranquillity and naturalness. It is also essential to adjust your mind, breathing and posture. Different qigong methods have different ways of adjusting mind, breathing and posture.

### **Hand Posture**

The first step in the opening is to straighten your back, suck in your abdomen, straighten your head and neck, and draw in your chin slightly. Choose any hand posture you want. However, since this is for vision improvement, please put your middle finger and thumb together with finger tips toward your eyes. Relax your shoulders. The distance between your hands is the same as the distance between your eyes. Point your index fingers upward. Point your little fingers toward each other. Your lips should touch slightly and teeth should be slightly apart. Your tongue should be curled up to touch the gums just behind the upper front teeth. Your eyes should be half closed. It is acceptable to let in a little light.

### **Visualization**

Focus your attention on the area between your thumbs and middle fingers and keep a slight distance between your thumb and middle finger, about one to five millimeters. Now visualize

light shining from the middle of your palm. Where does the light come from? It comes from the tips of the index fingers. During the day, the light comes from the sunlight. At night, it comes from the moonlight or starlight. Next visualize light coming from your index finger and into your palms; from your palms it enters into your thumbs and middle fingers and beams right into your eyes. At the same time, breathe deeply. Please breathe slowly, deeply, long, and smoothly. Please breathe as smoothly as you can through your nose.

During this process, if you experience spontaneous movements, just go with the flow. You can estimate your practice time by counting your breaths - seven to forty-nine times your age is the minimum. You can practice longer if time permits. Keep visualizing this way. Even if you have spontaneous movements, continue to visualize light entering your index finger, then entering the laogong acupuncture point in the middle of your palm, then into your thumbs and middle fingers. Even if your finger position changes as a result of spontaneous movements, you should keep visualizing this way.

Please enter a state where you are visualizing, but not really visualizing; you are listening but not really listening. This method is very simple. A principle of Qigong states: "False teaching requires volumes, real teaching requires but one sentence." Real teaching is personal teaching through words and mind. These are very simple postures. During practice, you will probably experience spontaneous movements and change your positions or postures as a result. This is fine. As long as you are not angry and do not intend to harm others, you will enjoy many benefits from practicing. This method is for the protection and improvement of your vision. Once you have started practicing, just go with the flow. It is a very simple method. Some people are sensitive to certain places. Others are sensitive to certain directions. The important thing is that you acquire proficiency by focusing on one method. Once you are proficient, you will realize there is no permanent method and that one should go with the flow.

When you are finished, follow the ending procedure listed in the beginning of this chapter.

# Chapter Ten

## Qigong Reactions

*Crying, laughing or screaming in a qigong state are helpful with eliminating sickness qi in your body, and helping yourself heal. If any of these phenomena happen while practicing qigong, just relax and let them occur naturally.*

During qigong practice, practitioners may experience physical reactions and observe unusual phenomena. Reactions often include: Parts of the body or the entire body may feel sore, tingling, bloated, itchy, smooth, painful, hot, cold, floating, and heavy. The body may feel as if it were expanding or shrinking. People may feel dizzy, become sleepy, feel nauseous, vomit, burp, cough, pass gas, perspire, notice a rapid heartbeat, cry, laugh, or scream. Individuals may luminesce from certain body parts, see images, hear voices or sounds, and have spontaneous movements. Beginners are often confused about these reactions. The following is a brief explanation on dealing with these reactions.

### **1. Soreness**

During qigong practice, it is a normal reaction to feel sore. The sensation of soreness, felt while practicing internal qigong, is usually the precursor of spontaneous movements of your body. This soreness is not caused by prolonged sitting. If your lower back feels sore, you may consciously imagine that your upper body is moving back and forth, left and right, bending

forward or backwards. Spontaneous movements of your body may gradually be encouraged, they will relieve the soreness. The soreness may also be relieved by expanding your chest or contracting your abdomen.

## **2. Tingling**

The tingling sensation in parts of the body or the entire body is a normal reaction in the process of adjusting the nervous system. You should consciously imagine that the tingling sensation is intensified and spreads throughout the entire body - this is a positive qigong effect.

## **3. Bloating**

During qigong practice your head, hands or other parts of the body may feel bloated. These are the normal reactions due to the receiving, collecting and supplementing of qi during a qigong state. Do not confuse this with physical swelling. Do not pay much attention to this sensation - simply continue your practice and be sure to breathe deeply.

## **4. Itchiness**

If you have heart disease, or have been diagnosed by Traditional Chinese Medicine as having a blood deficiency or exposure to wind, you may frequently experience itchiness in parts of your body during qigong practice. You may feel as if bugs are crawling on your skin, or your internal organs are itchy. Itching usually indicates a process of adjusting heart disease, detoxification, and supplementing the blood. When itchiness appears, do not scratch. Try to endure it or use your mind to mentally scratch the itching part of the body. This is a process of adjusting diseases.

## **5. Smoothness**

During qigong practice, if you feel that your skin has become very smooth, this is an indication that you are collecting qi. This sensation creates special benefits, for beauty care. Please do not mistake smoothness for swelling.

## **6. Pain and Pulsation**

During qigong practice, you may experience slight pulsation or pain in certain parts of the body. These are normal qigong reactions and usually occur in places undergoing pathological changes. Due to blocked meridian channels, when qi attacks the root of disease, these reactions will occur. One can handle the reactions in the following ways: 1) Understand that the location of the pain and suffering is the same place where the healing is taking place via internal qi - the pain is a reaction to the healing; 2) Breathe deeply; 3) Try to use your thoughts to induce spontaneous movements such as turning around, bending forward, expanding your chest, swinging your head, et cetera; 4) Hit the painful or uncomfortable parts with your hand; 5) Burp, pass gas, cough, howl, cry, laugh, et cetera; One should follow this course naturally while adjusting through the use of their thoughts. When the qi begins to flow well inside the body you will once again feel comfortable. The pain will diminish and eventually stop, and the illness will be adjusted and cured.

## **7. Hotness**

During qigong practice, it is a good sign if the body becomes hot or even feverish. This strengthens your kidneys, enhances yang qi and improves immunity in your body. It also enhances your qigong functions and stimulates human (body special functions). Generally speaking, the hotter you feel, the better the qigong function you will attain. For those who have problems, such as deficient kidney function, sterility, impotence and menoxenia, this hot sensation will help adjust these diseases. Hotness also helps enhance the immunity of healthy people.

## **8. Coldness**

During qigong practice people may feel chilly or cold. They may shiver on the hottest days of the summer, as if they had been exposed to a chilling wind. This is a normal reaction of expelling disease toxins through qigong practice. One feels chilly when their body is in the process of cleansing, relieving internal heat or fever, detoxifying, and eliminating internal "chill" and "wetness" (diagnostic terms from Traditional

Chinese Medicine) from inside the body. When this happens, do not panic. Just imagine the sensation of chilliness is increasing and diseases are being expelled from your body.

### **9. Lightness and Floating**

Some people feel their bodies becoming lighter and lighter, as if they were floating. They may even feel they are floating far away. These are normal qigong reactions. The lightness and floating you feel during qigong practice are indications that you are collecting qi from nature and the universe. When you start to feel light and floaty, do the following: do not be afraid or anxious, and do not try to stop this feeling. After having floated far away, if you feel that you are going to fly out of your body, try to use your thoughts to bring yourself back into your body. It is especially important for the elderly to use their thoughts to pull themselves back in, if they feel themselves floating too far away. If you feel that the sensation of floating up is too strong, and want to come back down, try exhaling deeply and imagining that you enter a rock that is located deep down in the center of the Earth. This will adjust the light and floating sensation.

### **10. Heaviness**

During qigong practice, people may sometimes feel the body suddenly becoming very heavy. You may feel that your weight has multiplied many times, and that your feet are so heavy that it seems as if they are buried three feet down in the Earth. It is a good effect to feel heaviness during qigong practice. For those who have high blood pressure, this heaviness indicates that qigong is bringing down the blood pressure. For healthy people, this feeling indicates that they are in the process of collecting genuine qi from deep down in the earth. There are several ways to handle the heaviness. If you have high blood pressure, you should imagine that you are exhaling from the top of your head to the bottom of your feet. Ignore the inhalation. While exhaling, imagine a stream of cold water running slowly from your head to your feet along the center line of your spine. At the same time, imagine your body is sinking into the Earth, but does not go too deep into the Earth.

Bring your body up soon after your body has sunk into the Earth. Healthy people should not panic, no matter how deep down you go, you actually remain at the same place. Second, you should imagine that you are sinking into a gold mine to collect energy from deep inside the Earth. Then imagine that you are slowly coming back to the surface. In this way you can collect the so-called "earth qi" in qigong.

### **11. Expanding and Shrinking**

During practice, you may have the sensation that your body is expanding or shrinking. This is also a normal qigong reaction. Usually, when inhaling, the pores of the whole body open up, and you feel your body slowly becoming larger and larger. When exhaling, the pores close, and you feel your body becoming smaller and smaller. This is a method of collecting qi from the external world. Some people may experience the sensation of shrinking, but not expanding. This is a good phenomenon. Pay attention to deep-breathing, bring your imagined shrunken body into your abdomen, and put it inside the imaginary pink or red lotus. After the body image shrinks into the lotus, imagine that your body is shrinking, and slowly becomes a dot inside the lotus. Then ignore it. When experiencing the sensation of the body expanding and shrinking, do not panic. Instead, use your thoughts and deep-breathing to make an adjustment. This will help you collect genuine qi.

### **12. Dizziness**

Dizziness during qigong practice indicates that you or your relative's head or neck problems are being addressed. This dizziness is a precursor for spontaneous movement of the head or neck. When this happens, it is important not to willfully suppress this feeling. It is important to naturally follow this movement by rotating your head, or to eliminate disease qi by hitting and patting your head with your hand.

### **13. Drowsiness**

Some people, after entering a qigong state, experience extreme drowsiness. This is also a normal qigong reaction.

Those who experience drowsiness often suffer from neurasthenia or insomnia. Through the "sleeping yet not sleeping" effect in a qigong state, you can adjust the nervous system. You are able to benefit from high quality sleep, so that neurasthenia, insomnia and other diseases can be cured. When experiencing drowsiness during the qigong state, you should relax and do what comes naturally, but do not intentionally fall asleep. You should stay in a calm qigong state - half listening and half sleeping, half alert and half distant, and continue qigong practice.

#### **14. Vomiting, Burping, Coughing and Passing Gas**

Those with serious cardiac or stomach problems may experience nausea and throwing up during qigong practice. People with stomach and intestinal problems, and a lot of liver qi, will burp and pass gas in a qigong state. People with throat or lung diseases will cough a lot in a qigong state. Handle the above reactions in the following way. Treat all these phenomena as normal qigong reactions during the process of qigong healing. If you feel extremely nauseous and want to throw up, stimulate your throat by putting your finger in it to induce vomiting. Do not hold back. If your stomach or intestines are uncomfortable, breathe deeply and contract your abdomen to eliminate the sickness qi. If you have heartburn, or if your throat is uncomfortable, you may also eliminate the sickness qi by contracting your abdomen, breathing deeply, and coughing. When you experience vomiting, burping, coughing, or passing gas, do not control them. One should purposely make them happen. After this cleansing process, your stomach, intestine, cardia, and chest, will feel much better due to the adjustment by internal qi. Having a runny nose, watery eyes, or yawning are also phenomena of expelling sickness qi.

#### **15. Perspiration**

Perspiration during qigong practice is an effect of the internal qi of qigong. This is a normal phenomenon of expelling sickness qi, and one should not remove their clothes if this happens.

## **16. Rapid Heartbeat**

Rapid heartbeat in a qigong state generally means enhanced bodily metabolism, demand for blood somewhere in the body, or healing and adjustment of certain heart problems. These are all normal qigong reactions during qigong healing. Treat it in the following ways: 1) Do not become nervous or scared; 2) If you do become nervous, breathe deeply while pressing your feet very hard against the floor, and gripping the ground with all your toes. In this manner, the rapid heartbeat can be gradually lessened.

## **17. Crying, Laughing, and Screaming**

During qigong practice, crying, laughing, and screaming are normal reactions to the process of expelling the sickness qi from yourself or people around you. If accumulated negative feelings such as anger and sadness are not relieved, you might cry, laugh or scream during a qigong state. After calming down, you will suddenly feel very happy and entirely free of worries. Certain diseases may be adjusted in this way. Those with heart disease may smile or burst into laughter because of itchiness they feel on their internal organs during the qigong state. Some people, even if they don't have heart disease, may also laugh if they are expelling sickness qi for people around them or relatives with heart disease. In a qigong state, when you feel stuffed, bloated or discomfort in certain parts of your body, you may want to scream or sing. After these reactions, the discomfort will gradually disappear. This is a method for eliminating sickness qi.

Crying, laughing or screaming in a qigong state are helpful with eliminating sickness qi in your body, and helping yourself heal. If any of these phenomena happen while practicing qigong, just relax and let them occur naturally. Do not suppress or control any of these feelings. If you are afraid of disturbing others, just imagine that you are sitting by the sea, under a huge pine or cypress tree. This will help you calm down quickly.

## **18. Spontaneous Movements**

During qigong practice, some people cannot help making unaccountable movements. These are called spontaneous

movements. Once you have entered into a tranquil state during qigong practice, the extreme quietness will bring out motion. Those with diseases or blocked meridian channels will experience spontaneous movement caused by internal qi during the process of adjusting and healing. Spontaneous movement is a normal qigong reaction. If this happens during qigong practice, do not be nervous or scared. Do not try to control it. If you try to suppress spontaneous movements, discomfort will occur. Be sure to treat these effects naturally.

If large physical movements appear, do not panic. You can open your eyes wide, look at the ground and breathe deeply. You may bend your body toward your knees and press your fists very hard on your knees, while contracting your anus. In this way, the physical movements can be reduced. At the same time you may also imagine yourself as a big pine tree, standing firmly on the ground. This will help you to calm down.

### **19. Luminescence, Seeing Images, and Hearing Sounds**

During qigong practice, some people sense that luminescence, written words, or strange pictures emerge in a certain part of the body, such as the forehead, hindbrain, middle of chest, lower abdomen, fingers or other body parts. They may also hear various sounds. These phenomena indicate the appearance of special functions. If these effects appear: 1) Do not panic; 2) Do not regard these phenomena as hallucinations and reject them; 3) Do not seek or be infatuated with your favorite images and sounds; 4) Do not be anxious or afraid if you see images or hear sounds that are unpleasant. Treat all these phenomena as manifestations of qigong functions.

When lights, written words or images appear in a certain part of the body, you can start to cultivate special functions including clairvoyance and penetrating vision. When this happens, ignore your breathing, do not get overjoyed, and do not intentionally enhance the phenomena. Observe patiently and stay calm and cool. In the beginning, the light, written words or images will appear then disappear unpredictably. But as you persist in qigong practice, pay attention to virtue and perform good deeds, these phenomena will gradually become stable.

During qigong practice, you may hear the ringing of bells, thunder or people's voices in your ears, belly, chest, or palms. These are the manifestations of the appearance of special functions. You may start cultivating the function of hearing subsonic sound or the ability to read written words using your ears instead of your eyes. As a matter of fact, the sounds you hear are often thoughts coming from others' mind or subconscious. This is actually a manifestation of telepathic or mind-reading function. If these kinds of sounds appear, do not excessively pursue or resist the sounds. Do not rashly tell others about them. Try to slow your breathing down, breathing slowly and gently, almost as if you have stopped breathing. At the same time try to enhance and clarify the signals of the sounds, as well as analyze and verify their accuracy.

## **20. Schizophrenia-like phenomenon**

In the qigong state, a very small number of people may experience schizophrenia-like phenomena such as abnormal facial expressions, talking to themselves, unpredictable crying or laughing, strange gestures and talk, et cetera. People often regard this kind of phenomena as deviant.

However, this kind of phenomena is quite a normal reaction in a qigong state. A qigong practitioner practices qigong consciously but succeeds unconsciously. When someone consciously practices qigong, their mind is clear (and can be automatically adjusted and controlled using thoughts. This is different from a patient with schizophrenia. Practicing qigong, and following qigong's general principles will not result in schizophrenia, and this kind of phenomenon should not be regarded as deviation in qigong practice.

The two types of people who often experience these phenomena are:

- 1) People who have a history of mental disorders or who carry elements that may produce mental disorders in the future, as well as people whose family members have a history of mental disorders. In a qigong state, the symptoms of a potential mental problem may appear. This is part of the process of healing the problem through qigong.

2) People who are extremely sensitive to qigong. They may experience these phenomena while their qigong functions are being excited in a qigong state.

These two kinds of people usually can see pictures and images, (including internal and external images) that ordinary people cannot see. They can often hear subsonic sound-like signals or thoughts in other peoples minds that ordinary people cannot hear. Therefore, they temporarily express themselves and act differently than ordinary people. This is a manifestation of qigong functions being activated but not yet stabilized. They obviously should not be treated as mental patients.

Handling methods and important points:

1) Family members or close friends should not treat these people as schizophrenia patients, nor interfere with their qigong practice. They and their family members should not become anxious, but should try to calm down and create a good environment for qigong practice.

2) Practitioners should practice in a quiet place with few people around. They should pay attention to the following principles:

First, pay attention to beneficence, use good will to do good deeds for others, and never do bad things. If you used to have a hot temper, you should try to improve your temperament during qigong practice. The images you see, sounds you hear, and signals you receive should be viewed as a manifestation of the activation of qigong functions and be affirmed. You should not negate them as hallucinations or superstition.

Second, train yourself to differentiate between the true and false signals. Good signals can be used for reference purposes only, but you have to use your judgment to analyze and verify them. Bad signals should be discarded and not followed. This is because a qigong practitioner can pick up signals from others' thought processes. For example, you may suddenly think about doing something that will hurt yourself or others. If you follow through with that thought, you have violated a big principle of virtue cultivation. This signal is not yours, nor that of your master, nor that of your family members. You should not treat them as real or follow them.

The line between good and bad signals is this: if it is beneficial to you or other people's life, property, and safety, it is a good signal and can be used for reference. If it is detrimental to you or other people's life, property, and safety, it is a bad signal. If a signal asks you to jump off a bridge or cause damage to others' property, it must be a bad signal. You absolutely should disregard and not follow the signal.

Those who have a history of mental disorders or elements of mental disorders or whose family members have a history of mental disorders, should strictly follow the key points of qigong practice. When you practice sitting meditation methods, your tongue should curl downwards to touch the ligament. If your tongue posture is incorrect, it will not be easy to completely cure any diseases.

In conclusion, paying attention to virtue is the foundation. Differentiate between real and false signals. Good signals can be used for reference, bad signals should be discarded. Strive to keep your thoughts pure, maintain a good practice environment, and strictly follow the key points for qigong practice. These are the basic methods for avoiding problems.

# Chapter Eleven

## Seven Qigong Concepts

*All things in the universe continually carry on the mutual exchange of energy and information. If you do not practice qigong, you will not be sensitive enough to receive a lot of the information and energy in the universe.*

### **The Six Key Points of Qigong Practice**

#### **1. Concentrating on One Real Qigong Method**

When you begin to learn qigong, or enter qigong's door, it is essential to concentrate on one method. Your practice does not have to be limited by any particular method. However, you must choose one of the real qigong methods to start and not change the method until you have attained proficiency in it or entered qigong's door.

#### **2. Paying Attention to Subtle Wonders**

Observe the subtle changes in your body and surroundings. Here are typical examples of these types of changes. You may become more energetic after a qi-emitting lecture. You may have frequently suffered from insomnia before practicing qigong, and after practicing qigong you are able to sleep well. As well, you may notice yourself eating more or less. All of these phenomena are subtle changes, yet it is very important to be aware of them. Without subtle wonders, there can be no incredible wonders. Qigong emphasizes three kinds of wonders. There is a saying that "wonders, wonders, and wonders, these

are the gate to all mysteries." The first kind are subtle wonders, the second kind are mysterious wonders, and the third kind are incredible wonders. Mysterious wonders means sometimes they are there, sometimes they are not there. You may feel that there seem to be some changes, but there seem to be no changes; the changes seem true but not true. At this time, you should not ignore it. It is better to accept it rather than to ignore or deny it. For example, if something disappears or appears suddenly, that may indicate you are developing the special function of transporting objects. If you can see a person's internal organs, you may be developing the special function of clairvoyance. At this time, do not get anxious, excited or make a fuss. If you do so, you will waste the qigong signals received during the period of mysterious wonders. The signals are sometimes present and sometimes not.

The next step is incredible wonders. After mysterious wonders are stabilized, incredible functions will appear. However, use the special abilities at this level cautiously, sparingly or not at all. This will be beneficial to elevate your level of qigong practice. Among the three wonders, the subtle wonders are the basis. Without subtle wonders there will be no incredible wonders. If you cannot grasp the subtle wonders, then when you are in the stage of mysterious wonders, you will not pass the test. Therefore, you will not be able to reach the stage of incredible wonders, and even the signals of subtle wonders will disappear. It is very important to pay attention to subtle wonders.

### **3. Persisting in Qigong Practice**

In qigong practice, it is very important to be persistent. Never practice three days and take a break for two or more days. Try to practice qigong twenty-four hours a day. This does not mean to sit there and meditate twenty-four hours a day, but to let yourself enter a state which does not require a certain kind of posture. The key point of the twenty-four hour practice is that before beginning a project, add the thought to your consciousness that you are now starting to practice qigong. When you finish the project, add another thought that are you now ending the practice. Add a thought of starting to practice

qigong before you start another project, and so on. Start practicing before you go to sleep, then do the ending after you get up the next day. Start practicing before leaving your home, et cetera. In such a way, you keep yourself in a qigong state all the time.

#### **4. The Ultimate Method Has No Fixed Forms**

This is one of the secrets of qigong practice. When you have attained proficiency in qigong practice, do not use only one method to practice all the time, all your life. You should adopt multiple methods and conduct comprehensive training. Based on your emotional state, location, orientation, age, physical condition, psychological condition, environment et cetera, you should constantly change methods and adjust postures. You can adopt a posture which makes you feel most or least comfortable - the ultimate method has no fixed form. But this is possible only after you have attained proficiency in qigong practice and entered qigong's door.

#### **5. All Methods Have a Common Root**

There are many methods of Traditional Chinese Qigong. Taoist Qigong has over thirty-six hundred different schools, and each school has over ten thousand methods. Buddhist Qigong has over eighty-four thousand schools, and each school has over ten thousand methods, and I have not yet even mentioned folk qigong. Traditional Chinese Qigong contains very rich contents. Because there are so many methods, we shall not over-emphasize which is authentic and which is not. Do not become sectarian - develop a comprehensive training. All methods have a common root, meaning they have common principles, key points and objectives.

In a nutshell, the common root means that through special training, a human body can maximally absorb and use high energy substances inside and outside the body to produce work, to attain extraordinary functions, and to prolong life. The major objective is to prolong life, do many good deeds and bring good fortune to all human beings. We often say that all changes do not depart from their origin, and different paths lead to the same destination. So, the general principles of qigong are all

the same. For instance, Confucian Qigong emphasizes ethical conduct, Taoist Qigong emphasizes virtue, and Buddhist Qigong emphasizes beneficence. These are the general principles of three Traditional Chinese Qigong methods. No matter how many methods they have, all emphasize paying attention to virtue. Therefore, the fact that all methods have a common root is an important secret of qigong practice.

## **6. Paying Attention to Virtue, Having Virtue, and Preserving Virtue**

Paying attention to virtue is the foundation of qigong practice. Only when you pay attention to virtue, will you possess virtue. Only when you possess virtue can you preserve virtue. Paying attention to virtue is the golden key to opening the door of qigong practice. Whether a master will impart qi to you, whether you will be able to learn qigong, and the effects of all qigong healings depend on one's level of virtue. When you have reached a certain qigong level, you should preserve your virtue, otherwise you cannot further elevate your qigong level. Paying attention to virtue, having virtue, and preserving virtue are some of the secrets of qigong practice.

In summary, when you are entering qigong's door, you should concentrate on a single method; after you have entered qigong's door, you should pay attention to subtle wonders; and the important point is persistence. The three biggest secrets of qigong practice are that 1) the ultimate method has no fixed form; 2) all methods have a common root; 3) one must pay attention to virtue, have virtue, and preserve virtue.

## **Correct Attitude Toward Qigong Masters**

Who are the masters? All things on earth can be one's masters. This is a complete concept of a master.

Qigong is always related to qigong information, especially signals of the masters. In particular, to reach high levels of qigong, one must receive the "point and transform" from a real master, and one needs the charge of energy from the signals of the masters. The signals, external qi, and energy of the masters act in a way similar to a catalyst. Only in this way can one

attain a tremendous elevation in qigong skill. Thus, one should deliberately synchronize qigong practice with the master. Therefore, we need to have a correct attitude toward the master.

During qigong practice, all substances that cause you to react must be considered your "masters." The reason for your reaction is because while you are in a qigong state you have received energy and information from them. Therefore you should never deny the role played by a "master." As soon as you deny their effect, you expel the energy and information given by the "masters" from the body. All things in the universe continually carry on the mutual exchange of energy and information. If you do not practice qigong, you will not be sensitive enough to receive a lot of information and energy in the universe. Having received this information and energy, you should immediately affirm them in your brain.

Effects of the masters, whether near or far, can always be observed. The teachings of the highly skilled masters are not necessarily done in person. When a qigong practitioner is fully prepared and ready to receive instruction, a highly skilled master will teach you how to use qigong signals. At some point in time, the master may want to teach you face to face. If you do not understand that everything and everybody can be your master, you will probably miss an extraordinary opportunity by not recognizing the master. For example, a highly skilled master may appear and make a request which you refuse. What a loss! It may happen that this highly skilled master intentionally steps on your foot, steps on an acupuncture point to transmit qi to you. If you are offended and curse the master, then you miss a great opportunity and expel the signal which the master has given you. These examples illustrate the point of observing virtue. Only by observing virtue, can you correctly treat "masters" who are visible and invisible, near or far.

Under the principle of observing virtue, the correct attitude toward masters have the following aspects:

- (1) First and foremost, anyone who wants to practice qigong needs a master.

(2) Anyone who uses qigong signals to teach you qigong is your master, even if the teaching is carried out while you are half-conscious.

(3) When an acquaintance or stranger passes by and causes you to feel warm, cool, tingling, et cetera, and sometimes causes certain odd phenomena afterward, this person is your master. That is, those who incite reactions are your masters.

(4) When you see a flower, tree or an animal and feel chilled, uncomfortable, especially excited and happy, or when your brain sees pictures, drawings, or the approach of animals, plants or minerals, et cetera, these will supply the energy to incite certain high energy substances of yours. Thus, these are also your masters.

A qigong practitioner must pay close attention to people and things in their surroundings, what kind of stimulation they provide, and what kind of functional powers they incite. You must always be conscious of and rigorously attentive to subtle changes. Mysterious wonders and incredible wonders may then happen. In this way, during qigong practice, many practitioners will receive support from many signals and substances which may produce special effects for you in the future.

## **The Appropriate Attitude Toward Qigong Reactions**

Qigong reactions include reactions during qigong practice and reactions during the process of qigong healing. One must realize qigong has no side effects. One may avoid unusual reactions by: paying attention to virtue; extricating oneself from interference and restrictions; joyously practicing qigong in a relaxed, peaceful and natural manner; properly adjusting mind, breathing, and posture; paying attention to the process and different levels of qigong practice; and progressing step by step, not seeking instantaneous success.

If you have special reactions, it is due to the presence of diseases in your body that qi is expelling. If you were wounded in the waist or have gallstones, then there will be reactions or even sharp pains in these regions during qigong practice. People suffering from hepatic cirrhosis may feel uncomfortable in their

liver. At this moment, do not panic, continue practicing and you may be cured.

During qigong practice, some people may feel sour, tingling, bloated, pain, cold, cool, warm, hot, light, heavy, floating, sinking, big, small, slow, and fast. Others may have spontaneous movements or even want to yell or cough loudly to release their discomfort. All these reactions are normal. Drastic reactions occur when pathogens are being adjusted, and spontaneous movements are working to cure diseases. Generally speaking, people with diseases have large reactions, healthy people have slight reactions; people whose meridians are blocked have large reactions, people whose meridians are unobstructed have slight reactions. An absence of reaction does not mean that there is no effect of qigong practice. There are many reasons for a lack of reactions, such as the non-obstruction of the meridians, the absence of serious diseases, as well as one's degree of sensitivity.

If reactions occur during qigong practice, one should not panic, otherwise the qigong information will leave. It is normal to have reactions. Qigong itself is a training method, and does not cause deviations. It is a misunderstanding to say that qigong causes deviations. Since ancient times, so-called qigong "deviations" were of two forms - "ru mo" (in a trance) and "zou huo" (on fire)

What is meant by "in a trance?" This refers to the reactions of some practitioners who, while practicing qigong, suddenly lose consciousness. Their bodies stiffen and their weight seems to have increased by several times. Half-consciously they may say that they can heal, solve criminal cases, and see events of the past. Some of them can accurately predict things, but when they come to, they cannot remember anything about what they were talking about. According to my observation, people who enter into a trance have paranormal abilities. These phenomena take place because these people fall into a certain state in which the body's magnetic field has been suddenly strengthened. This causes a special interference to the cerebral cortex and the subconscious mind takes over. As a result, the body stiffens and becomes heavy. Some people in this state cannot speak, and others say things that need

interpretation. These people have received residual information which is incomplete due to the multitude of factors which are involved. As a result, the speech of those in trance is fragmented, incomprehensible, and even inconceivable. This is why some people take it as being possessed by demons. Actually, this is a manifestation of paranormal abilities, a good phenomenon, and is nothing to be afraid of. These people can quickly return to a normal state through the guidance of accomplished masters.

What is meant by the phrase "on fire?" "On fire" is a highly developed qigong skill by which one can blow flames from one's mouth and fling fire from one's hands. Some skilled masters can burn clothes by touching a person or light fires by blowing flames. In Tibet, highly skilled masters, called "Living Buddha," live a very long life. Before phasing away, one gathers the apprentices to watch his body "transforming into a rainbow" without being cremated. "Transforming into a rainbow" means that the powerful energy in the master's body transforms his corpse, bit by bit, into a colorful rainbow and finally cremates the corpse in a ball of red light. This phenomenon is called "on fire." This is nothing to be afraid of. It is only a phenomenon in which a very old man with high energy and power is transformed into light after his death. This phenomenon should not be confused with the symptoms of a qigong practitioner whose nose and gums bleed. When one's nose and gums bleed, they are releasing sickness qi and they should not stop practicing qigong. This is not the phenomenon of "on fire."

To my knowledge, these are the only two kinds of deviations that have been recorded in the history of qigong. In recent years, some normal qigong phenomena such as pain, giddiness, tears or laughter have been labeled deviations. This scares some people away from learning qigong. In fact, qigong has no deviations, because "entering a demonic state" and "on fire" are extrasensory perception functions of a qigong practitioner, and are normal phenomena. If one practices qigong when depressed, the depression will be immediately relieved after one cries out or laughs. One should not see these

phenomena as symptoms of schizophrenia. One should not take tranquilizers for them, they will quickly pass.

During practice, one may suddenly gain clairaudience and clairvoyance powers. One may see photographs and pictures with the mind, and hear sounds that others cannot hear, such as voices through subsonic waves. When this happens, one should not believe any evil signals and must only use good signals as references, because one's skill is not yet mature and the things one hears and sees will not be entirely accurate. However, there is nothing to fear.

Reactions are mostly associated with treatment of disease. If one who is not sick suddenly cries out and floats in the air, their extrasensory perception powers are being incited by qigong. This may greatly enhance this person's skills. Qigong is an ideal regimen for strengthening health because it has no side effects, as opposed to modern medical treatments which often do have side effects.

Those who are aged must not merely practice quiescent qigong, but must let qi run through the body constantly. They must strive for movement in quiescence and not keep themselves quiet and static, or they may easily go into shock, or raise or lower the blood pressure so much that they have a seizure or brain hemorrhage. When elderly practitioners strive for nothing but quiescence in qigong, they may pass away doing qigong practice. This is rather dangerous, so one must pay full attention to all the reactions that occur.

The correct attitude for understanding qigong reactions requires virtue. After a period of qigong training, one's moral character improves, and one will cease to feel uncomfortable practicing qigong. If reactions do occur, they will be the enhancement of one's skills. Only when one keeps high moral character and moral conduct can one enhance skills, so one must practice qigong persistently.

## **A Principle of Applying Qigong Power**

Many people want to access their qigong power for solving problems. However they must pay attention to a key principle of qigong, which is that you have to consciously protect

yourself in order to elevate your level of qigong power. When you acquire some qigong power, do not try to use it, or use it rarely and cautiously. In this way, your qigong power will increase incrementally, and then, when the level of your qigong power is sufficiently elevated you will be able to accomplish great deeds.

The external qi of a qigong master is a form of substance. Utilizing external qi is possible when a qigong master's control of qi has reached a certain level. Then the master is able to induce and direct internal qi inside a human body, and release this internal qi to affect the form, state, and dynamic energy of external objects, such as preventing and curing diseases. Since external qi can be detected and measured by many scientific instruments, it is easier to observe than internal qi.

The application of qigong power consumes substance and energy. Since the amount of substance inside a human body is limited, one must first elevate their level of qigong power. Only when one's qigong power reaches a certain level can one utilize external substances (substances outside your body) through specific methods to cure diseases and do other good deeds. External substances are what the ancient Chinese called "earth, fire, water, wind, and emptiness," and are possibly related to what modern science identifies as the substances of cosmic rays.

Whether you use internal qi (from inside your body) or external substances (from outside your body) to cure diseases or perform other tasks, internal substances and energy are always used up. Anyone who has acquired a level of qigong power should use this power sparingly, or not at all, in order to conserve their own energy. By doing this, one may continuously elevate their level of qigong power. One can progress from doing small deeds to doing great deeds, from transporting small objects to transporting large objects, and from opening heaven's eye to opening Buddha's eye.

### **Small Celestial Circulation and Great Celestial Circulation**

According to some qigong literature, small celestial circulation and great celestial circulation differ in their

circulation pathways. There is a common misconception about the circulation from the baihui acupuncture point (the top of the head) to the Huiying acupuncture point (midpoint between anus and genitals), which joins the "ren mai" (conceptual meridian) and "du mai" (governing meridian). Many believe this is the small celestial circulation. Actually, this is a very narrow understanding of "celestial circulation."

"Celestial" means broad and universal, and "circulation" indicates that a new cycle is started when the end is reached. The body's interior is viewed as the small celestial circulation. The combination of the interior of the body and the external world is viewed as the great celestial circulation. This view is more in line with the true meaning of celestial circulation. Although the body's interior is viewed as small celestial circulation, it cannot be separated from the external universe. Therefore, the body's interior is always adjusted during the process of correspondence between a human being and the universe. The sensation of qi movement and adjustments within the body fall within the realm of the small celestial circulation. The continual adjustments inside and outside of the body, and the continual exchange between the interior of the body and the external world (especially long range exchanges) are the great celestial circulation. One can see that celestial circulation does not follow specific pathways.

"Celestial circulation" is related to the word "celestial" in every way. "Celestial" means the universe or the celestial bodies. The human body can be viewed as a small universe that circulates within a great universe. Circulation can be as small as the human body, or as great as the universe, and should not be limited to specific small pathways. My personal experience has shown that without the limitation of specific paths for visualization and imagination, upon attaining a certain level, your entire body will have reactions, and all the meridians and channels of the body will become unobstructed. This is small celestial circulation. Great celestial circulation is not merely unobstructed internal flow. Upon attaining a certain level, you will become aware of times when your body grows larger and taller or smaller and shorter. It feels as though one moment you are diving down to the ground, and at another moment you

come up again. After some time, when you begin practicing qigong you feel the body is constantly centered in the universe. You feel things circulating within, and exchanging between the interior of the body and external world. This is great celestial circulation.

Small celestial circulation (as manifested in a human body) should have visible changes each month while great celestial circulation should have visible changes each year. Earth's revolution around its own axis takes one day, the Moon orbits the Earth in one month; and the Earth revolves around the Sun in one year. Great and small celestial circulations are associated with the relationships between the universe, Sun, Moon and Earth. Small celestial circulation changes at least once a day, and undergoes a large change once a month. Great celestial circulation has a large, visible change once a year. There is a saying that "one day is one year." This implies that an entire year's time is spent like one day. If this is the case, then your great celestial circulation has opened up. Those with open great celestial circulation experience time at a different rate. Often, a day's time goes by very fast, a month's time goes by before their realizing. For people with open great celestial circulation, their life span can be easily prolonged. However, according to some old masters, as well as my own personal experience, authentic great celestial circulation is not easy to achieve.

## **Six Fundamental Procedures of Taoist Qigong**

### **1. Fire Burning in Dantian**

As one reaches a certain level of practice, they will feel a fire-like burning sensation in the lower abdomen (Dantian). Do not fear this phenomenon, and do not think that you are sick. This is the meaning of the saying "three true fires." If one is afraid of this phenomenon, one cannot progress further in their qigong practice.

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### **2. Heat Roasting Two Kidneys**

After having experienced "Fire Burning in Dantian," keep practicing, and the feeling of heat will then go down to the back of the body. One's perineum and waist will feel hot as if one's

kidneys were boiling or roasting in a pot. The progression from "Fire Burning in Dantian" to "Heat Roasting Two Kidneys" is very difficult.

### **3. Eyes Shining with Golden Light**

After experiencing "Heat Roasting Two Kidneys," with continued practice, one will attain the level of "Eyes Shining with Golden Light." At this level, one's eyes and brain will radiate golden light. At this point, one can even burn clothes merely by giving a look. This is due to the substances of high energy radiated from the eyes when applying one's skill (gong).

### **4. Wind Blowing Behind the Ears**

After reaching "Eyes Shine With Golden Light," keep practicing. You may experience a phenomenon behind the ears which resembles the sound of wind blowing.

### **5. Dove Sings Behind the Head**

After reaching "Wind Blowing Behind the Ears," keep practicing to the point of hearing sounds like the calls of animals, for example a dove singing "gu, gu, gu" or "jiu, jiu, jiu." Sometimes one's whole body will feel the sound of thunder. Because one's nerve center is located in cerebellum, any change there will lead to changes in the whole body.

### **6. Body Gushing and Nose Breathing**

At this level, one's entire body feels like a strong tide gushing or boiling water steaming. One's nose will twitch and inhale spontaneously. When one has reached the level of "Body Gushing and Nose Breathing," one has completed the "Great Dan" of Taoist qigong.

## **"Five Opening Functions" from Buddhist Qigong**

The latent potential of the human body is incredible, and the most effective method for developing and exploring this potential is qigong. Advanced qigong practitioners progress through the levels of the Five Eye Openings.

The "Five Opening Functions" are skills cultivated through high-level internal qigong, which originated in Chinese Buddhist Qigong. These skills refer to the development of non-visual "sight" functions through qigong practice. The higher the level, the more automatic the function.

### **1. The Opening of the Naked Eye**

After developing this function, one will have improved vision, far better than that of normal people. Usually, people can see near but not far, in the light but not in the dark, the front but not the back of things. Those who open the Naked Eye can clearly see both near and far. The opening of the Naked Eye eliminates any problem with far or nearsightedness and increases visual sensitivity. The ability to see far depends on one's level of achievement or ability. Those at a higher level are able to see much further than normal people. Even diseases such as nearsightedness and astigmatism can be corrected by the opening of the Naked Eye.

### **2. The Opening of the Heavenly Eye**

After reaching the Opening of the Naked Eye, further training will lead to the development of a "non-visual vision" called the Opening of the Heavenly Eye. At this point, one obtains the ability to see the interior of things, as well as perform remote visualization. These special functions indicate the opening of the Tianmu point inside the brain, or the opening of the luminance or luminescence devices in other locations on the body. The opening of the Heavenly Eye is associated with the ability to visualize a screen in the forehead on which one can see images of things far away, as well as the ability to see through objects and into the human body.

The human body has over three hundred acupuncture points. Any acupuncture point can luminesce, and any luminescing point can develop a non-visual function. Though many people who have attained this level only see with their forehead or "Wisdom Eye" area, some may have visual functions located in their Yuzheng (Jade Pillow, back of the brain), Tanzhong (mid-chest), or Laogong (the middle of the

palm) acupuncture points. Some people can also see with their ears, back, feet or acupuncture points on their ten fingers.

Many people have been to Buddhist temples and seen a statue of Bodhisattva Guanyin who possesses a thousand eyes and hands. Her body has over forty points luminescing, and the light coming out of each luminescing place is splits into twenty-five directions. From a qigong perspective, we can see the meaning behind Bodhisattva Guanyin's thousand eyes and hands.

The Opening of the Heavenly Eye is only the second level of basic Buddhist Qigong training. By merely seeing things, one still may not understand them. When one sees an object, one can only describe how it looks, such as square, sharp, dark, et cetera, yet one may still not be able to define the meaning of this object.

### **3. The Opening of the Wisdom Eye**

After obtaining an opening of the Heavenly Eye, the next level is the opening of the Wisdom Eye. Some qigong masters feel that if one can accurately visualize other places and is able to see through things, one should avoid doing so in order to conserve energy. By possessing, but not utilizing Heavenly Eye skills, the energy associated with them will build up and help one to reach the next level, that of the Wisdom Eye.

The Opening of the Wisdom Eye requires that four skills be real and complete. They are: the Multiple Eye, Analytical Eye, Historical Eye, and Predictive Eye.

(1) Multiple Eye: Multiple eye is the ability to see in various angles simultaneously and stereoscopically. Normally, people see one surface at a time, for example, a cup with a handle. Ordinarily, people can see the handle from the side, but not from the front. One who possesses Multiple Eye function can see the cup from many angles simultaneously. The Multiple Eye is not the highest level. Although one can see the complete shape of an object, they are still unable to draw a conclusion from it.

(2) Analytical Eye: This involves the ability to analyze. With this eye, one knows immediately what an object is, as well as what it means. For example, one may have never learned the word "tea cup," but upon observing a tea cup, they know the word instantly because there are many people in the universe with this knowledge. One may also carry this knowledge from their parents. They may use their inherited information to access the experience and wisdom of their ancestors in judging and determining the complete meaning of a piece of information. In this manner, one may know what something is simply by looking at it.

Many people have questioned this phenomenon. People ask, "how can one understand without learning? Isn't this superstition?" Because of this attitude, many people misunderstand qigong and extraordinary functions. From a qigong perspective, it is not that one understands without learning, but that one obtains this knowledge through the genetic material passed down by their ancestors. In addition,

other people's signals and information act like computer data that may be saved and retrieved.

(3) **Recalling Eye:** The Recalling Eye involves being able to trace back and visualize the past. Using this skill, one may visualize current and residual information, as well as figures and sounds from the past. Seeing a ceramic cup, one possessing the Recalling Eye can see that ten years ago it was in the form of Kaolin clay in a hill. There are reports of qigong masters who can diagnose the symptoms of a disease as well as its history and cause. This is the Opening of the Recalling Eye.

(4) **Predicting Eye:** The Predicting Eye allows one to foresee and predict the future. All developments have a certain direction and tendency. Change starts with the quantitative and moves to the qualitative. Once one has opened the Predicting Eye, one may witness the progress of quantitative change.

There is a story dating back to 500 B.C., where Bian Que, a famous doctor with extraordinary qigong functions, meets Duke Huan of Qi. Bian Que foresaw the development of illness within Duke Huan and predicted that if he did not seek treatment within five days the illness would enter his marrow. Predicting with the Predicting Eye is similar to our modern predictions or assessments of the safety of a house. The only difference is that people with qigong functions make predictions using their qigong ability. The higher the ability or energy level, the more stable and accurate the result. This is not merely fortune telling based on one's imagination, this is applying one's ability to analyze an event and its surroundings in order to make a judgment.

One has mastered the Wisdom Eye function if they are able to accurately see the past, present, and future of an object.

#### **4. The Opening of the Dharma Eye**

The Dharma Eye has two properties: Energy Eye and Movement Eye. The Energy Eye means the possession of high energy. The Movement Eye means the ability to move objects and correct problems.

The Wisdom Eye merely belongs to the ' level of perception. The Dharma Eye not only sees clearly, but can also make corrections through the application of qigong. For those

possessing the Dharma Eye, it is possible to break a piece of iron wire by staring at it with high concentration. Other corrections include restoring torn leaves and postcards, et cetera. This is not magic, this is qigong. There is an old Chinese saying that "the secrets of heaven cannot be leaked." This skill is hard to comprehend, and only those at a high level of qigong will understand its meaning.

## **5. The Opening of Buddha Eye**

Once one's Buddha Eye has opened, Buddha light will radiate from one's body and they will exhibit proper courtesy, sincerity, strict principles and deep understanding. In addition, one may enlighten sentient beings.

The Dharma Eye stage is already at a very high level - it can correct things during observation. But it is still not the highest level of qigong skill because it is limited to correcting things only when observing them with qigong. Without applying qigong, the effect is reduced.

Once one reaches the level of the Buddha Eye, their aura becomes very strong. Upon meeting someone who has attained this level you will be surrounded by and benefit from their aural light. Problems can be solved by this person automatically, without the deliberate application of energy. Buddha light shines, but of course it cannot shine like the Sun. The energy of the Sun is tremendous and the energy of a human being is limited. The illumination of the Buddha light is simply a metaphor. Some statues in temples are decorated with golden shining colors. This is probably based on descriptions of auras from a qigong perspective. Having reached this level, one is able to correct problems automatically and do good things for many people.

## Chapter Twelve

# Personal Experiences

*Qigong is a high energy substance with infinite information from the universe that is in continuous communication with one's subconscious. There is no limit to how far qigong can penetrate into a person's heart and mind, freeing one's personality from their most deep-rooted vices and misconceptions.*

### **The Benefits I Have Received through Yan Xin Qigong Practice**

AaLu Dvorson

#### **Introduction**

Before attending my first Yan Xin Qigong workshop, I lacked the discipline for any consistent practice routine. Now I devote one to two hours daily to qigong practice. During that workshop my interest in qigong was peaked by the unusual sensations I perceived during practice. Dr. Yan Xin's workshop created a momentum that carried me through the first week of regular practice without any effort on my part. By the end of that period I discovered that I could perceive unusual sensations even when practicing on my own. This helped me become even more interested in qigong. After a period of time the benefits of qigong began to manifest themselves in different aspects of my life.

## **Qigong Improved My Health and Physical Abilities**

After one or two months of practicing qigong I noticed that my joints, in particular my shoulder and wrist joints, loosened up considerably. Moreover, the motion of my whole body began to feel lighter and more natural. I particularly appreciated the difference this change made in my kung fu technique which became much smoother.

I am very busy in school and don't have much time to spend in the gym. Through regular qigong practice, and two to three hours of swimming a week, I have acquired almost the same overall muscular development as when I was doing gymnastics and kung fu daily.

The practice of Yan Xin Qigong has considerably changed my eating habits. After having practiced Yan Xin Qigong for about a month I noticed that my appetite decreased and I did not become hungry nearly as quickly as before. I have also largely switched to a vegetarian diet.

Qigong is an ideal therapy for curing illness, and I feel fortunate to have personally experienced the truth of this statement. Once, shortly before my regular qigong practice time, I got a stomach ache. I considered skipping practice that day, but decided to practice. After practice the pain decreased considerably, and I felt incredible, as if I had just won a great victory. The pain disappeared completely the following day.

## **Purification of Character through Qigong Practice.**

Dr. Yan Xin urges one to "develop the habit of helping and giving to others, so that one can have a genuine spirit of generosity and loving-kindness toward others, which in turn will bring back joyfulness." I attempted to follow this advice, but only saw it as a prerequisite for proper qigong practice, without recognizing that, in itself, it is an extremely effective method of freeing myself from greed. All I had to do was give someone a small present, pay a little more than my share of the common grocery bill, or merely give change to a poor man on the street - all the while trying not to give consciously think about my actions. After doing this, I noticed my whole mental attitude changed - greed had vanished. I recognized that, at the

same time, a friend who is usually very tight with money began to act more generously and even gave me a nice present. These things make me very happy. They happened because qigong pointed out the proper path to me.

### **Improvement of Academic Abilities through Qigong Practice**

Before my recent exam period I decided to turn my exam week into one continuous qigong practice. The effect was remarkable. It was as if I were experiencing "runner's high" - I was as fresh and alert at nine p.m. as when I woke up in the morning. Although previous finals weeks had left me mentally exhausted, when I turned in my last exam, I felt as fresh as I did on the first day.

### **About the Author:**

Aalu Dvorson was born September 21, 1974 in the city of Leningrad (now St. Petersburg), Russia. He grew up and completed elementary and middle school in Leningrad. Between the ages of ten and fourteen he dedicated much time to playing chess. At the age of 14 (in 1989), he emigrated to the United States with his mother and settled in Boston. In 1990 he was chosen, along with forty-five other teenagers to be a member of the All-America Chess Team. At the age of fifteen he began learning Chinese Kung Fu from Grand Master Kwong Tit Fu at the Academy of Chinese Martial Arts in Cambridge, MA. After graduating from high school, he moved to Los Angeles to attend the California Institute of Technology (in Pasadena, CA), where he recently graduated with a physics major. He stayed in touch with Sifu Kwong Tit Fu and visited the kung fu school whenever in Boston. In September, 1994, Sifu Kwong Tit Fu, advised Aalu to attend Dr. Yan Xin's lecture on qigong at Harvard University, and on September 25-26, 1994, the Yan Xin Qigong workshop in Los Angeles. Aalu is very happy to have followed his Sifu's advice, and has been practicing Yan Xin Qigong ever since.

## **Qigong, "Bigu" and My New Life**

My name is Elvira Gellis and I am a Caucasian American. Although I do not understand the Chinese language, I was invited to and attended many qigong sessions with Dr. Yan Xin. Why? I discovered there is no language barrier with a master such as Dr. Yan Xin since the extension of his energy incorporates his "qi" into my body through a process of osmosis. This is very energizing...very comforting...very healing...very loving! Energies from Dr. Yan Xin's qigong remain with our bodies and mind, nurturing us mentally, physically and emotionally, as well as within our very soul. Why? Yan Xin Qigong has an "ending procedure" that is taught ONLY in this particular meditation, not in any others. This "ending procedure" is a method of completion that helps us retain and store energies within our body. In this manner, energies received through qigong are not expelled at the completion of the meditation, but are retained as they constantly circle our body and remain with us. In qigong, the cycle is unbroken. Other meditations, without this "ending," are not "sealed," allowing energies that were absorbed during meditation to disperse.

On January 15, 1992, I was fortunate to have been invited to attend a Traditional Chinese Qigong Training Workshop with Dr. Yan Xin in San Diego, California. The workshop lasted thirteen days and was attended by almost one hundred people. On January 17th I lost my appetite and stopped eating. I lost all desire for food. This shocked me, because I had never fasted in my entire life except for Yom Kippur (the day of atonement when Jews fast for twenty-four hours). I was informed that this loss of appetite was called bigu, a state of consuming only liquids. This bigu was a subtle process directed at certain people through the extension of energy from Dr. Yan Xin, and I was one of those fortunate people. I couldn't believe it, but there it was - me with bigu. And it worked! I didn't feel any need to eat. I drank only green tea and soy milk, but was not hungry. I repeat NOT HUNGRY. I was happy and enjoyed my qigong with the group and Dr. Yan Xin. I had great energy and felt

relaxed even though I did not understand one word of Chinese. There was a small amount of translation happening in the workshop, but the energy received was sufficient without translation.

I was surprised to feel so good, because I had suffered a heart attack six months before coming to San Diego. I received and used a six-month supply of nitroglycerin patches which were applied daily to my chest. I neglected to renew my prescription, and came to San Diego without any heart medication. Dr. Yan Xin and I did not understand each other verbally, but we truly understood each other when we looked at each other and touched hands. I understood enough to trust him with my life; for me this was a very big decision, but I felt that much trust in Dr. Yan Xin.

When I returned home, I added carrot juice, liquefied, very thin vegetable soup, and liquefied cereal cooked with soy milk to my bigu. But I was not hungry, and I looked and felt younger.

I stayed in a state of bigu until April 11, 1992, a total of three months. April 11th is my birthday and my daughter Denise invited me to dinner where I ate my first solid food in three months. I now have great energy, feel healthy and have retained the energy received from Dr. Yan Xin.

Qigong and bigu were well received by me, and I must thank Dr. Yan Xin for giving me LIFE. I can go no further with my explanation of how important this man, this angel, is to our world!

Thank you, Dr. Yan Xin. I wish you and your family only the best of health, and the happiness you rightly deserve. I need you. We need you.. The country needs you. The world needs you.

### **About the Author:**

Elvira Gellis is a resident of Long Island, New York. She first attended Dr. Yan Xin's Qigong lectures in 1990, and began practicing Yan Xin Qigong at the end of 1991. She was a participant of the Second International Yan Xin Qigong Training Workshop.

## **Seven Reasons Why I Practice Qigong**

Viktoria Dalko

1. Opening the Cage of Loneliness
2. Beautification
3. Improved Family Relationships
4. Improved Work Habits
5. Improved Self-confidence
6. Understanding Art from the Inside
7. Vision of the Future

### **1. Opening the Cage of Loneliness**

In my childhood, I always felt lucky and happy. I achieved good grades, attended good schools, and felt loved by friends and family. However, in my teen years I became depressed and felt very lonely.

I tried to deal with it by depression by always having a large group of friends around me, participating in many activities, and being a student leader. As a sophomore in high school, when I was one of the most popular students, I was criticized for my arrogant attitude. This criticism affected me so deeply that I stopped my involvement with everything. My loneliness was now apparent from the outside, as well as the inside.

In my close relationships I was demanding, expecting others to break through my emotional barriers and rescue me. This never happened, even when I met the most caring and capable people. I was disappointed and turned off my good friends.

Since I began practicing Yan Xin Qigong in October 1992, the cage around my heart has gradually opened. At the opening ceremony of the Yan Xin Qigong Health and Fitness Center in Champaign, IL, a young woman sat next to me. At first, I mentally criticized her because of the color of the clothes she wore. I felt disturbed by her presence. We hardly talked to each other, but by the end of the day we said good-bye as friends. She gave me her personal copy of a precious book in order to help my father's health, and we exchanged sincere invitations,

hoping to meet in the future. We have been close friends ever since.

I now have the attitude that I can become friends with anyone. I find myself talking to shopkeepers, students, and many people I do not even know. I now find people to be very unique and interesting. I do not look for someone who can help me out, I strive to be of service to others.

## **2. Beautification**

The skin on my face used to be very dry. I bought the most expensive facial moisturizers and went to beauty salons for treatments, yet I continuously had problems. Washing my face with water, let alone soap, would leave my skin a harsh red color for twenty minutes. Now I use regular soap, sponge my face, do whatever I like. I use very basic hand lotion - maybe once every two weeks, and my skin looks radiant.

Aspects of my body shape that I did not like have changed. I have constantly exercised since I started ballet at the age of five. Later, I played basketball, fenced, swam, studied tae-kwondo, and yoga. I also learned jazz ballet and aerobics. Yet, I was never satisfied with my body. Qigong practice does not involve physical exercise, but it made the proportions of my figure more ideal.

## **3. Improved Family Relationships**

My sister-in-law and I often had misunderstandings. Our conflict affected my brother's marriage, since he is both a good brother and a good husband. It appeared as though she and I had nothing in common, and if something worked for one of us, it would never work for the other. I could never understand her reactions, and never accepted her. All that has changed, and we now enjoy long conversations with each other and feel that there is no longer any misunderstanding or competition. We both honestly act as if the other is a sister we grew up with.

In the past, I experienced many difficulties with my father. I felt he was demanding, and bossy, and I never thought that he loved me. Over the last year our relationship changed drastically. Now that he practices Yan Xin Qigong, he can easily express his emotions and feelings. I used to take him for

granted, but now I realize how much support he gave me all my life and am thankful for his care and love. We are very close, and I am proud of him. He has become a model husband, participating in his share of household chores, and being much more patient with others.

Through Yan Xin Qigong I have developed numerous friends who seem just like family members. These are friends who are supportive and share their lives with me. I feel that my family of friends is always growing.

#### **4. Improved Work Habits**

In the classroom, I am continuously learning from my students, especially from their questions and approaches. I seriously listen to what they want and don't want, and try to make adjustments. I used to be always late for my classes. Now I usually arrive a few minutes early. I make class preparations in advance, and right after class I summarize the questions and comments raised by my students.

I have discovered how interesting and important the field of economics is, as well as other sciences. Now I can focus and concentrate much more while reading or writing. If I have to work in the evening, I do not get resentful or feel that this time should be for leisure.

#### **5. Improved Self-confidence**

Before I began practicing Yan Xin Qigong, most students had problems hearing me speak. My voice would fade easily, and my throat would quickly dry out.

In social occasions, I almost never approached or initiated conversations with new people. I usually stayed in the safe circle of my old friends. Now I go around and introduce people to each other, creating new friendships, and I am much better at remembering names.

I feel that I can accomplish anything I put my mind to. It is my experience that, within a very short period of time, I can become very proficient and achieve good results with all types of projects.

#### **6. Understanding Art from the Inside**

I studied piano for twelve years, guitar for two years, and choral singing for many years. I enjoy folk, jazz ballet, and social dancing. Since I began practicing Yan Xin Qigong, my relationship to the arts has become very intimate. This includes a deep appreciation of paintings, music, singing and dancing. Dance has become internal, deeply linked to my personality and surroundings. I feel art is a language, potentially a very precise language. To deeply connect with an art performance brings the world closer to me. It is an uplifting and unifying experience.

## **7. Vision of the Future**

Before practicing Yan Xin Qigong, I often wondered why I had to do what I was doing. I asked myself, why not go to do something entirely different, move to another country, find another job or other friends. I frequently complained about my family, job, location, and many other things. I was not very attentive, did not feel stable, and often was not in the present moment. I always dreamed about the future, hoping that maybe things would improve. However, I had no vision of the direction I wanted my life to move in. I felt my life to be a little boat on the ocean, drifting to the flow of unpredictable waves.

Since discovering Yan Xin Qigong, my world view has changed dramatically. I am happy with what I am doing, and where I'm at in life. I pay attention to the people and events around me. At the same time I feel comfortable that my life has a direction, it is progressing, and I can influence it.

Since I began practicing Yan Xin Qigong, I am continuously learning about my own abilities - new potentials are constantly being explored and developed. This process is bringing out the best in me. Things I never even suspected would be possible are happening. Life has become complete and fulfilling. My experience is just one out of millions in the world. If more people understood how much more harmonious and successful my life has become, I believe they would practice Yan Xin Qigong as well.

**About the Author:**

Viktoria Dalko was born in Budapest, Hungary in 1963. She received her Ph.D. in Economics from the University of Pennsylvania in Philadelphia, PA, and worked as head of staff of the Committee of Budget, Tax and Finances of the Hungarian Parliament in 1989, and as assistant to the advisor of the Hungarian Central Bank's Governor. Since 1992 she has been a visiting assistant professor at the Department of Economics, University of Illinois at Urbana-Champaign, and, in addition, has been the Assistant Director of the Master's Program. Viktoria was first introduced to Yan Xin Qigong in October 1992 in Champaign, Illinois and has attended 12 IYXQA Training Workshops and a number of qigong lectures by Dr. Yan Xin. Viktoria has been the Director of the Yan Xin Qigong Health and Fitness Center in Champaign, IL since 1993.

# Chapter Thirteen

## Future Direction

*The basic ideals of human beings, the changes and evolution of a society, the generation of science, and many natural patterns all originate from the whole process of change and motion of qi. Qi will not disappear due to man-made obstacles, but will be affected and disturbed by these obstacles.*

Timely review, and collective cultivation and training are two important activities for the enhancement of our qigong cultivation and practice in the future. The following is an elaboration on these two topics.

### **Timely Review**

In order to smoothly develop throughout our qigong practice, and learn basic qigong concepts, principles and methods, we must review the lessons of modern qigong development. It may be desirable to review the experience and understanding gained during our individual qigong cultivation and practice, as well as the phenomena and benefits related to qigong. In particular, we may want to review basic qigong-related questions encountered during our qigong cultivation and practice.

Some examples are: What is the basic meaning of qigong? What is qigong? What are the benefits of learning and practicing qigong? What are the possible reactions? How can we

learn and practice qigong? How can we enter the door of qigong? How can we advance in qigong practice? What are the problems demanding our attention while learning and practicing qigong? Does learning and practicing qigong conflict with our individual interests, beliefs, and specialties? Besides benefits relating to the improvement of our individual lives, what does learning and practicing qigong bring to our individual life and the lives of our family members and society, to help us become full of beneficence and fully illuminated? In what respect is qigong beneficial to the genuine manifestation of the value of life? In what respect is qigong beneficial to the genuine application, and the genuine and correct development of science? In what respect does qigong contribute to the ultimate and true realization of the common ideals of the entire human race?

We may discover through this review why different views, opinions and controversies exist in qigong development, and why it has developed to the point that as many as one hundred million people practice qigong.

Modern qigong development has experienced an incredible upsurge. But today, tomorrow or somewhere in the future, we may still encounter controversial issues or different opinions related to qigong academic studies or qigong itself. Through review we may realize that over the long progression of history, qigong has weathered many storms, criticisms and judgments. Qigong can withstand attacks and weather big storms without being twisted or changed.

Qigong is an all-encompassing scholarship, an all-encompassing technique, and a grand discipline. It will not disappear through criticism, or simply because people's desires are not satisfied. Qigong is a natural, objective reality that humans have naturally discovered and utilized. It is a naturally practiced and practically tested comprehensive discipline - a genuine social science that is empirical, philosophical, cultural, comprehensive, and scientific in nature. It is a discipline related to natural science and various aspects of natural science.

After our individual review in terms of psychology, physical condition, academic advancement, career, business, work, study, rest, life, and the micro- and macroscopic aspects of our life, we

may realize that all people, whether practicing qigong or not, (the entire human race, and all beings beyond human beings) contain the qi of qigong. All beings contain the work conducted by the qi of qigong. This point was recognized long ago by Chinese and world qigong practitioners.

Ancients long ago recognized that qi gives birth to the myriad beings, and that the universe originated from qi. The birth, development, evolution, transformation, death, rebirth, redevelopment, et cetera, of the myriad beings all originate from the transmutation of qi, and closely relate to the factors, mechanisms, and principles of the transmutation of qi. For example, in 1899, Liang Qichao, a historic figure in Chinese history wrote the following in his book "Ten Original Qi's of People:" "Qi is an inaudible and invisible substance that cannot be falsely advertised or forcibly defined. If the environment is conducive to qi, qi will treasure all beings on the surface of the earth and promote the prosperity of human affairs. If the environment is suppressive to qi, then qi will disappear without a trace. Although the physical manifestation of qi has had various forms, sometimes full, sometimes empty, always changing over time, the existence of qi is not determined by temporary affairs. Qi belongs not only to the human race, but to nature as well. Qi is not only related to, but also determines the existence or decline of the human race. A person becomes alive through possessing qi and dies without qi. A country will exist with qi, but will disintegrate without qi."

Liang Qichao further elaborated on qi: "What is spirit? It is the original qi of people. The existence and development of human beings and their countries is fundamentally determined by original qi, the spirit of people and of the human race. This spirit is not easily removed or changed by external guidance or force from specific individuals, state, government or religion. A country should be based on all its people. Such a country can then push and excite the human qi or national spirit of its people. The excited qi of people's spirit is the original qi of a country, the spirit of its people, the spirit of the society, and the spirit of all human beings. Original qi is the root of the entire world."

The basic ideals of human beings, the changes and evolution of a society, the generation of science, and many natural patterns all originate from the whole process of change and motion of qi. Qi will not disappear due to man-made obstacles, but will be affected and disturbed by these obstacles.

We must seriously review the question of "qi." During the development of qigong, some individuals had serious doubts about the qi of qigong. Due to attacks by people and self doubts towards the qi of qigong, difficult to explain questions about qi have arisen. Due to outside influences, people generate numerous self-doubts about qigong contents, as well as many of the effects and phenomena they have personally experienced. These doubts may even affect their opinions and stop them from obtaining benefits or developing.

In light of these potential pitfalls, we should review the qi of qigong from multiple directions and perspectives. Through serious review, we should realize that ancients have provided us, to some extent, with many tools we can use to examine qigong. In ancient qigong literature there are many dissertations and summaries on qi under the names of "qi and original qi."

By putting forward our best effort in individual qigong cultivation and training, collective qigong cultivation and training, and developing and promoting qigong, we will gradually face views, opinions, accusations, judgment, praise, encouragement, or criticism from ourselves, family members, and others. We should review this feedback to see if they affect the development of qigong and the extent of its effects and benefits. We must ask ourselves, after being affected by this feedback, does qigong still exist, and can it be further developed? These are things we need to seriously consider.

Our review will let us, our family members, and other people, more fully understand that Traditional Chinese Qigong and world qigong has always accompanied the birth, existence, development, and evolution of human beings and other beings. Qigong exists during the entire life cycle, the entire evolution process, and certain transient movements and changes. Qigong is a natural phenomenon that objectively exists. This phenomenon contains patterns, experiences, lessons, specific

techniques, and many elements of future science that wait to be experienced, discovered, invented, and mastered by scientists.

We should exchange our views on qigong. We should tell others why we are so enthusiastic about learning qigong, about qigong cultivation and training. Encourage others to become deeply interested in qigong. Set big goals, make big wishes, and personally engage in the development, promotion and popularization of qigong. Help more people to experience the interesting parts of qigong as a tool, a discipline, a system of knowledge, a scholarship, and a grand science. Help people experience the many benefits of qigong. Help people envision the benefits of qigong, the social and scientific nature of qigong, the many practical uses of qigong for our society, and the bright future of qigong development. Help people understand that human beings originally needed and owned qigong, but have vandalized, wasted, and imperceptibly distorted qigong. Qigong practitioners, after reviewing and elevating their experience through qigong cultivation and practice, should appropriately introduce qigong to their friends in a balanced, factual, and appropriate manner. This introduction should be based on our personal experiences, views and understanding of qigong, using our own words, enthusiasm, and sincerity.

## **Collective Cultivation and Training**

Any qigong activity, besides personal qigong activity, is considered collective cultivation and training. The contents of collective cultivation and training are broad. Collective cultivation is seventy to ninety percent of true qigong practice. Collective cultivation and training is more than merely practicing qigong methods together (such as group practice). It also includes merging qigong into your life, work, study and rest. More importantly, collective cultivation includes mutual exchange and help. Not only should we learn qigong principles and methods together, we should also try our best to share with and learn from others. Each qigong practitioner should strive within any group activity (not merely "qigong" group activities) to become a multi-talented and knowledgeable person. Each practitioner should strive to become an ordinary,

modest person who treats everyone as their teacher, but who at the same time is talented and capable. One should strive to become not only a good student, but also a person who is competent, has a can-do attitude, possesses the capacity to succeed, and already has succeeded. We should strive to attain this attitude, ability, and effect, as well as possessing the special abilities and effects of a qigong practitioner. In this manner, we will be able to hold effective group activities using appropriate forms and contents.

The methods of collective cultivation and training are not static. They are dynamic, relative to the people, time, location and content of an activity. At times we may want to use qigong terminology, and specific contents and forms of qigong principles and methods. Other times we should use our actions as personal examples, not necessarily using qigong practice or the external form of qigong in conducting collective cultivation and training. We should work with others in the same way that non-qigong practitioners do, and not show-off that we are qigong practitioners. As long as we are in a place with non-practitioners, we should change our mind set from a qigong practitioner to an ordinary person. From form to content, from content to effects, we should try to unite our internal world with work and effects that are acceptable to non-qigong practitioners.

There is no fixed method for collective cultivation and training - no method is fixed. All methods go back to one root. This root is "virtue" or "wisdom." This root is "great virtue and great wisdom produce great successes."

When one or more qigong practitioners are involved in a group activity, whether or not it is qigong related, we should view this activity as a part of our collective cultivation and training. As such, we strive to make the activity as successful as possible. The importance of collective cultivation and training is not to gain recognition for yourself or for qigong directly. Rather, it is manifested in the success of the activities we engage in, and the resulting genuine popularization and development of qigong in multiple forms, with multiple contents, visible and invisible. Effects and benefits cannot be separated from significance. Significance is the continual

generation of practical effects and benefits. Successful group activities bring qigong benefits to the participating qigong practitioners. Furthermore, the involvement of qigong practitioners can genuinely push forward, develop, solidify, and redevelop these group activities. The accumulation of our efforts can genuinely push forward the progress of human civilization, genuinely enrich the quality of life and perfect the lives of our qigong practitioners.

We should use the total content of qigong to support ourselves. Based on the special qi-field effects of a group activity, we not only improve our individual cultivation and practice, but also complement the effects of the group activity. Group activities depend on each qigong practitioner, and each qigong practitioner contributes to the effect, just like the saying "one stone can create a thousand waves."

With an understanding of the meaning, contents, methods and significance of collective cultivation and training, we can imagine, see, and experience the original content of genuine qigong. The genuine Traditional Chinese Qigong I have introduced to you has been passed down from my qigong masters. It is traditional, comprehensive and non-sectarian. The original content of genuine qigong is merely the qigong foundation that everyone possesses. Whether this foundation can be effectively developed and utilized depends on the level of awareness of this fact possessed by an individual qigong practitioner.

# Appendices

# Yan Xin Qigong Resources

## Ordering Information

**For additional copies of this book or official IXYQA**

*Child Longevity Nine Step Qigong Method* practice audio-cassettes,  
please contact **Holistic Health Solutions**

**Tel.: 1-800-401-0694, Fax: (970)-225-1984**

**E-mail: mholhealth@aol.com.**

**2706 Worthington Avenue**

**Ft. Collins, CO 80526**

## Yan Xin Qigong Practice Centers

**Yan Xin Qigong**

**Cultural Center, N.E.**

**1890 Dixwell Avenue**

**Hamden, CT 06514-3118**

**Tel.: (203) 288-5919**

**Greater Philadelphia**

**Yan Xin Qigong Culture Center**

**198 Allendale Road, Suite 402**

**King of Prussia, PA 19406**

**Tel.: (610) 265-3370**

**Yan Xin Qigong Center**

**883 Somerset St., W. Ottawa**

**Ontario K1R 6R6**

**Tel.: (613) 233-1098**

**Int'l Yan Xin Qigong Institute**

**44407 Harmony Ln**

**Belleville, MI**

**Tel.: (313)-697-0737**

**Seattle Yan Xin Qigong**

**Health and Fitness Center**

**Tel.: (206) 745-3968**

**Yan Xin Qigong**

**Health and Fitness Center**

**901 N. Prospect Ave.**

**Champaign, IL 61821**

**Tel.: (217) 359-6767**

**Vancouver Yan Xin Qigong**

**P.O. Box 3840**

**Vancouver, B.C.**

**Canada V6B 3Z1**

**Tel.: (604) 266-2662**

**Fax: (604) 266-6767**

**Toronto Yan Xin Qigong**

**Cultural Centre**

**188 Main Street, Toronto**

**Ontario M4E 2W1, Canada**

**Tel.: (416) 699-9216**

**Fax: (416) 699-9137**

**Tucson Yan Xin Qigong Culture**

**Center (TYXQCC)**

**2709 E. Manchester Street**

**Tucson, AZ 85716**

**Tel.: (520) 321-4102**

**Partial list of local IYXQA chapters:**

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**Paris, France**  
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**San Francisco Bay Area**  
**Yan Xin Qigong Society**  
Tel.: (408) 229-0607  
Tel.: (408) 741-5348  
Tel.: (408) 926-5519

**Oregon Yan Xin Qigong**  
**Health Club**  
Tel.: (503) 685-9461  
Tel.: (503) 629-6502

**Los Angeles Chapter**  
Tel.: (213) 913-2749

**Yan Xin Qigong First Chapter in**  
**Minneapolis**  
Tel./Fax: 612-401-9398

**Houston (Texas) Chapter**  
Tel.: (713) 796-8243  
Tel.: (281) 597-9544

**University of Iowa Chapter**  
Tel.: (515) 233-1842

**IYXQA-Columbus OH Chapter**  
Tel.: (614) 261-0524  
Tel.: (614) 263-0653

**U. Wisconsin-Madison Chapter**  
9 Naylor Cir.,  
Madison, WI 53719  
Tel: (608)833-8886

**New Port Richey, FL-YXQ Club**  
Tel.: (813) 842-8109

**University of Connecticut**  
(860)-487-8336

**Tucson Yan Xin Qigong**  
**Association**  
Tel.: (520) 690-1390

**Yan Xin Qigong Club at**  
**University of Pennsylvania**  
Tel.: 215-898-2045

**Atlanta Yan Xin Qigong**  
**Association**  
(404) 262-0918 (Suzanne Getty)

**San Diego, CA**  
Tel.: (619) 558-9030  
Tel.: (619) 549-6849  
Tel.: (619) 452-2736

**Yan Xin Qigong Club at**  
**University of Minnesota**  
Tel.: (612) 623-4227  
Tel.: (612) 649-0397

**NIH/Washington D.C. Chapter**  
Tel.: (301) 340-2185  
Tel.: (301) 897-3856

**Ft. Collins/Colorado State**  
**University Yan Xin Qigong**  
**Chapter**  
(970) 484-5243 (Ross Cohen)

**IYXQA-Boulder, CO**  
Tel.: (303) 786-1320 (Yue Bu)

## **Yan Xin Qigong Webpages**

**Toronto Yan Xin Qigong Cultural Center**  
<http://www.interlog.com/~pparsons/toronto/home.html>

**Yan Xin Qigong Club at University of Pennsylvania**  
<http://dolphin.upenn.edu/~yxqal>

**Yan Xin Qigong Culture Club at UCLA**  
<http://www.math.ucla.edu/~liuli/qigong.html>

**University of Arizona Qigong Association**  
<http://aruba.ccit.arizona.edu/~fengbin/uaqa/index.html>

**University of California at San Diego (UCSD) Qigong Club**  
<http://www-ac.scsd.edu/~dhu/yxq/>

**International Yan Xin Qigong Institute (Belleville, MI)**  
<http://www.umich.edu/~spwei/qigong.html>

**Purdue Qigong Club**  
<http://palette.ecn.purdue.edu/~qiangyu/Qigong.html>

**Minnesota Yan Xin Qigong Club**  
<http://www.tc.umn.edu/nlhome/g090/yxqc/>

**Buffalo Yan Xin Qigong**  
<http://wings.buffalo.edu/qigong/>

**Houston Chapter**  
<http://www.owl.net.rice.edu/~tanzil/YXQH.html>

**Vancouver Yan Xin Qigong**  
<http://www.robelle.com/~dlo/qigong/vancouver.html>

**Yan Xin Qigong at Quebec**  
[http://www.gel.ulaval.ca/~ymtao/Yan\\_xin/](http://www.gel.ulaval.ca/~ymtao/Yan_xin/)

**Diti's Qigong Page**  
<http://www.owl.net.rice.edu:80/~tanzil/Qigong.html>

**Dave Lo's Qigong Page**  
<http://www.robelle.com/~dlo/qigong/>

**Science, Skeptics and Yan Xin Qigong**  
<http://www.interlog.com/~yuan/yansci.html>

## **Yan Xin Qigong On-line Magazines**

**Yan Xin Qigong West Weekly**  
<http://www.math.ucla.edu/~liuli/west-weekly/OOwest.html>

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## **The 1997 International Yan Xin Qigong Practice and Research Conference**

**August 30 - September 1, New York City**

### I. THE CONFERENCE

**The Conference** will attract thousands of qigong practitioners from around the world. The participation of many advanced qigong practitioners taught by Dr. Yan Xin will make the meeting an energetic and informative environment for practice and learning. There will be discussions on the benefits of qigong practice as well as sharing of experiences for efficiently achieving good results. The IYXQA cordially invites everyone to join us and to learn how to use qigong as a method for improving physical health, increasing inner strength, reducing daily stress, and developing higher wisdom. No prior knowledge of qigong is required.

**The Conference** will also emphasize a variety of research, especially scientific study of the effects and mechanisms of qigong on the health of individuals and society. Scholars, doctors and scientists will discuss philosophical, cultural, medical and scientific aspects of qigong cultivation and practice. We will examine the practical impact of qigong on

such topics as subtle energy systems, mind-body interactions, the nature of consciousness, and their impact on human health. The IYXQA invites scientists and scholars of all disciplines, and medical and health professionals of all specialties to join us for an open, rigorous and creative study of these issues relevant to our common future.

## II. BACKGROUND

**Traditional Chinese Qigong** is an ancient system of knowledge and practice that has a history of more than seven thousand years. The Traditional Chinese Qigong is the foundation of eastern philosophy, culture, healing and training methods such as Chinese medicine and martial arts. People who practice the Traditional Chinese Qigong seek to reach a high level of physical health and mental harmony and to fulfill their lives by contributing to the well-being of the society and that of the natural environment. The Traditional Chinese Qigong is an ideal system which is unattached to any specific ideology or religion. It is suitable for people of all backgrounds. Yan Xin Qigong is a modern form of the Traditional Chinese Qigong, encompassing a combination of virtue cultivation and meditative practice.

**Dr. Yan Xin** is a popular Chinese qigong master. He was trained by nearly thirty high-level qigong masters and has received high education in both western and traditional Chinese medicine. Tens of millions of qigong practitioners in China and hundreds of thousands of practitioners outside China have heard Dr. Yan Xin's qigong lectures. Large numbers of people attending these lectures have experienced remarkable healing effects. Dr. Yan Xin is also widely recognized for his pursuit of modern scientific research in studying the effects of qi, the fundamental concept of the Traditional Chinese Qigong. The IYXQA has invited Dr. Yan Xin to be the Conference's special guest lecturer.

**Yan Xin Qigong** is safe for everyone to practice under the guidance of the principle of virtue. Its methods have been passed along through many thousands of years, and Dr. Yan Xin has adapted them for modern society. Statistical studies show that Yan Xin Qigong helps people increase physical energy, improve work efficiency, achieve sustained happiness and enhance wisdom. Yan Xin Qigong practice promotes contributions to social well being and the training aids individuals to understand the connections between the body and the mind, the self and others, and the mankind and the nature. This knowledge helps one meet such challenges as illnesses, individual and social stresses, and social conflict.

**The IYXQA** sponsors a wide range of qigong activities based on Dr. Yan Xin's teaching. The IYXQA is a registered, non-profit, volunteer international organization with headquarters in the U.S. Its mission is to promote health, well-being, peace and harmony by encouraging the spread of qigong. The IYXQA facilitates qigong learning and study, and is committed to working with people from all walks of life.

**The Conference** is being organized for people interested in learning, studying and practicing qigong. Harmonious qigong practice and information exchange at the conference will generate a strong "qi-field," one whose healing content will be beneficial for all who attend. This will be one of the largest events devoted to the study of qigong in north America in recent years. The IYXQA welcomes everyone to this historic gathering.

### III. FOR MORE INFORMATION

**Program details** will be announced once they become available. For further information, or to receive the later press releases, please visit our Web site:

[WWW.qigong.net](http://WWW.qigong.net)

or send e-mail to:

[97conf@prager.ucsd.edu](mailto:97conf@prager.ucsd.edu)

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