



Qigong
for
Health

David S. Murphy, Ph.D., N.D.

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To nurture one's life and health is mainly accomplished by cultivating one's mind. If the mind is calm and clear, the spirit is in a pure and healthy world. If the spirit is in a healthy world, how can illness enter you?

Liang Wen Ke (Qing Dynasty)

QIGONG FOR HEALTH

What is Qigong?

To understand what Qigong is it is necessary to understand the meanings of both Qi and Gong. In Qi society Qi is believed to be the energy or life force that permeates the universe. The Chinese were not alone in their belief in a natural force that fills the universe. Many ancient traditions are based on life-force energy. The same energy is called *prana* in India and *Ki* in Japan.

There are three types of Qi, *Tian Qi*, *Di Qi*, and *Ren Qi*. Tian Qi, or heavenly qi is the energy that heavenly bodies exert on the earth. This energy includes sunlight, moonlight and the gravitational pull of the moon on the earth that causes the tides. Di Qi or earth Qi is the energy forces that run through the earth. The earth absorbs Tian Qi and is affected by it. Di Qi includes lines and patterns of energy that run through the earth, the earth's magnetic field, and the heat generated in the core of the earth.

Ancient Chinese believed that wind, rain, and even earth quakes were caused by Tian Qi and Di Qi energy imbalances. These natural phenomena are caused by the movement of energy as it seeks to reach equilibrium. You may have noticed how wind flows from a high pressure area of lower pressure. This is the movement of weather Qi. The patterns and cycles of nature were recorded in the *Yi Jing (The Book of Changes)*, the first text on Qi, written about 2,400 BCE. The Yi Jing identifies Tian Qi, Di Qi and Ren Qi as the three components of the *San Cai* (the three natural powers).

Human Qi or Ren Qi is affected by Tian Qi and Di Qi. Since you are part of heaven and earth (*Dao*) you are affected by heaven and earth Qi. The Ren Qi that flows through your body determines your level of health and wellness. Traditional Chinese Medicine (TCM) believes that optimal health can only be achieved when the flow of Ren Qi is balanced and the Qi flows freely. Qigong exercises to control the flow of Qi were perfected over thousands of years of practice and study in China.

Gong, a short form of *Gongfu*, literally means time and energy. Thus any activity that requires a lot of time and energy to perfect is a gongfu. Qigong is any training or practice dealing with Qi that takes time and energy to master.

Discovering you Qi

There are two ways of cultivating Qi, through meditation and through movement. The following simple exercises introduce you to both methods. Meditation is the best way to become aware of the movement of Qi in your body. Find a quiet place where you will not be interrupted for ten to fifteen minutes.

Discovering Qi through Meditation

Sit in an upright position or stand in a comfortable position with your knees slightly bent. Relax your entire body as if you were going to sleep. Find any tension that remains in your body and let it go. Continue to relax. Calm your mind and focus your attention on your breathing or your heart beat. If extraneous thoughts enter your mind (and they probably will) then acknowledge them and then let them go. Become aware of your body's natural rhythm. Imagine that the crown of your head is suspended by a string. Lift your spirit up to the point of connection with the string that suspends your head. Slowly breathe more and more deeply. Imagine that you are inhaling and exhaling in your lower Dan Tian. Imagine the Dan Tian as a ball of energy located about two to three inches below your navel and two inches inside your body. As you practice this you will start to feel a flow of energy that is synchronized with your breathing. This is Qi. Don't worry if you don't feel it the first time that you meditate. Remember that Qigong is a gongfu . . . it requires consistent time and practice.

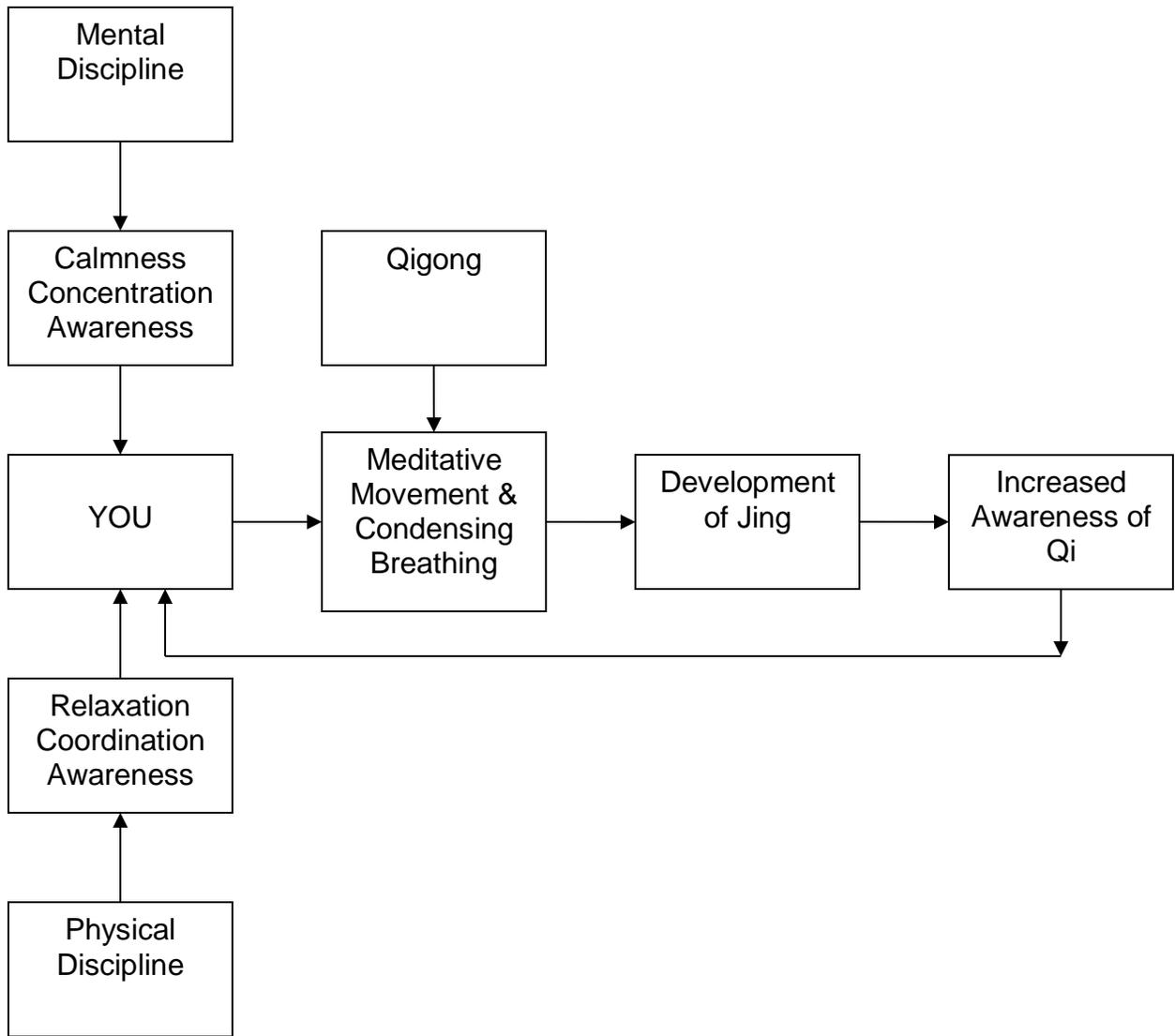
Discovering Qi through Movement

Sit in an upright position or stand in a comfortable position with your knees slightly bent. Relax your entire body as if you were going to sleep. Find any tension that remains in your body and let it go. Continue to relax. Calm your mind and focus your attention on your breathing or your heart beat. If extraneous thoughts enter your mind (and they probably will) then acknowledge them and then let them go.

Lift your hands so that they are in front of your body at about waist level, palms facing, about six to eight inches apart. As you inhale visualize Qi entering your body with your breath. The Qi flows up the front of your face, across the top of your head, down the back of your head, down your neck and spine, circulates around the Dan Tian, flows up the front of your body, up to your shoulders, and down your arms. As you

exhale, visualize the Qi shooting out of the palms of your hands. As you inhale slow move your hands apart two to three inches from their starting position. As you exhale brings your hands closer together, two to three inches closer than at the starting position. As you continue to perform this simple exercise you will begin to feel pressure develop as you bring your hands together. The pressure will eventually build and build until it feels like you can't bring your hands together. You have formed a Qi ball, a ball of energy. Direct the Qi ball to your lower Dan Tian when you finish by placing your palms over your lower Dan Tian (male left hand first, female right hand first, to balance Yin and Yang). Again, don't worry if you don't build a Qi ball the first time that you try this moving meditation. This is *Qigongfu*.

The following diagram illustrates what you have just started to practice:



A Short History of Qigong

The history of Qigong is usually divided into four periods:

1. From the publication of the Yi Jing (about 2,400 BCE) to the end of the Han Dynasty (220 CE),
2. From the end of the Han dynasty to the Liang Dynasty (502 CE),
3. From the Liang Dynasty to the end of the Qing Dynasty (1911 CE), and the
4. Modern Period (post 1911).

First Period

The first period was the medical/scholar period where Confucian and Daoist scholars used Qigong for health maintenance. Most of the Qi training appears to have been passive rather than active and worked to gently maintain and improve health. In addition medical scholars began to use needles (acupuncture) and exercise to treat illness by manipulating the flow of Qi.

The text, *The Theory of Qi's Variation (Qi Hua Lun)* was written during this period. *Classic on the Virtue of the Dao (Dao De Jing)* was written during the Shang Dynasty (1766-1154 BCE) in which breathing techniques for the manipulation of Qi were discussed. These exercises are similar to the pranayama exercise from India. In fact, it appears that a great deal of medical and religious philosophy moved from India to China during the first three periods.

Several important books on Qi were written during the Qin and Han Dynasties (221 BCE – 220 CE). These include the *Nan Jing (Classic on Disorders)*, the *Jin Gui Yao Lue (Prescriptions from the Golden Chamber)* and the *Zaou Yi Can Tong Qi (a Comparative Study of the Jou Book of Changes)*.

Second Period

Buddhism was imported from India to China during the Eastern Han Dynasty (about 58 CE). Many Buddhist meditation and pranayama exercises were imported along with the religion. Tibetan Buddhism used different practices and these too were incorporate into the Chinese Qi society. Not long after Buddhism arrived in China Zhang, Dao-Ling combined traditional, ethical, Daoist principles with Buddhism and created a religion called *Dao Jing*. While scholars and physicians continued to study

and use Qi, Qi meditation moved into monasteries and the second period became marked by the religious use of Qi.

The goal of the religious use of Qi practice was to escape the cycle of reincarnation. Religious Qi theory is harder to understand, the practice is more difficult, and most importantly, until recently, was secret knowledge maintained in monasteries by the religious adepts.

The flow of Qi became better understood during this period and more efficient Qigong exercises were developed. The physician, Ge Hong, wrote the text, *Bao Pu Zi* that discusses the use of the mind to lead Qi (an internal Qi practice).

Third Period

The Buddhist monk, Da Mo, was invited from India by the emperor of the Liang Dynasty. Da Mo retreated to a Shaolin monastery when his teachings were rejected by the emperor. It was there that he wrote the most famous texts of the third period, the *Muscle/Tendon Changing Classic* and the *Marrow/Brain Washing Classic*. His methods lead to the development of five animal fighting styles (tiger, leopard, dragon, snake, and crane) of Shaolin Gongfu. Taijiquan was developed by Zhang, San-Feng (Song Dynasty, 960-1279 CE) not long after the development of Shaolin Gongfu.

Marshal Yue Fei (Southern Song Dynasty, 1127-1279 CE) is credited with developing *Ba Duan Jin* (the Eight Pieces of Brocade) Qigong sequence as a method for improving the health of his soldiers. This sequence is still one of the most popular Qigong exercise sequences.

During this third period of Qi development Qigong was adapted into the Chinese martial arts and martial Qigong styles were created. In addition, Qi circulation theories and the use of Acupuncture reached their height (the famous Brass Man of Acupuncture was build by Dr. Wang, Wei-Yi in 1026 CE). Religious Qi practices remained secret and confined to monasteries while Qigong exercises became a popular part of Chinese society.

Fourth Period

The overthrow of the Qing Dynasty in 1911 marked the beginning of the fourth period in the development of Qigong. Two of the most important developments in the

fourth period have been the rapid and global dissemination of Qigong practices, and the translation of previously hidden religious Qigong texts.

Qigong was suppressed during the Cultural Revolution in China in the 1960s, but since then its use and acceptance has grown. In fact, Qigong has become accepted to the point that centers and hospitals like the Huaxia Zhineng Qigong Clinic and Training Center (The Center) located in Qinhangdao have opened. The Center, located five hours by train from Beijing, typically has more than four thousand residents, most of who are there to receive Qigong treatments.

Another important development in the last decade is the acceptance of Qigong by alternative medical practitioners and some allopathic doctors in the United States and Western Europe, and the corresponding increase in Qigong-related research. For example, a study conducted in Germany by four medical doctors and a psychologist indicates that Qigong practice improved social behavior and grade stability while decreasing inappropriate behavior among school childrenⁱ. Another study indicated a positive effect of Qigong training and therapy on immune cell growth countsⁱⁱ. A study of hypertensive patients indicated that Qigong exercise significantly reduced systolic and diastolic blood pressure while improving measures of self-efficacy and cognitive perceptual efficacyⁱⁱⁱ.

In case you are still wondering if Qi exists and can be measured, a study reported in 2003^{iv} that Qigong practice improved the balance of Qi energy in the bodies of Qigong workshop participants. This effect was measured by significant changes in electro dermal measurements (measurements of electrical conductivity measured at 24 energy points along the 12 principal meridians). The results indicate an improved balance of the energies among the meridians.

Qigong and Medical Anatomy

The three treasures of life, the *San Bao*, in TCM are *Jing* (essence), *Qi* (internal energy) and *Shen* (spirit). *Shen* is the force that keeps you alive, it has no substance but gives expression and appearance to your *Jing*. The goals of Qigong practice are to retain your *Jing*, smooth the flow of your *Qi* and enlighten your *Shen*. In Qi society it is believed that our bodies contain two different kinds of *Qi*, *Yuan Qi* or Original *Qi*, and *Hou tian Qi* or Post-birth *Qi*. Original *Qi* is converted from Original *Jing*. Original *Jing* is created at our conception, from the *Jing* of our parents, and from the emotional and physical nourishment we received before birth. Post-birth *Qi* is converted from the *Jing* in the food that we eat, the water that we drink and the air that we breathe. When *Qi* flows smoothly it is able to rise to the brain and energize the *Shen* (much like Kundalini rising in yoga). The energized *Shen* is then able to direct the *Qi* to the entire body.

Pre-birth *Qi* is often called Water *Qi* (*Shui Qi*) because it can be used to cool down the post-birth *Qi* that is often referred to as Fire *Qi* (*Huo Qi*). Fire *Qi* causes the body to enter a positive or energetic *Yang* state. Water *Qi* helps the body enter a *Yin* state. *Qi* is neither yin nor yang.

When *Qi* is said to be too yin or yang it means that the *Qi* is too strong or weak for the particular circumstance or body system. *Qi* from the sun is Yang (strong) while *Qi* from the moon is yin (weak). We will usually discuss the yin and yang of *Qi* from the perspective of a human body. Recall that a living person's *Qi* is called Ren *Qi*. When a person dies they have *Gui Qi* or Ghost *Qi*. Obviously Ren *Qi* is yang when compared to Gui *Qi*.

There are twelve "organs" in TCM. The six Yin organs are:

- Heart
- Lungs
- Kidneys
- Liver
- Spleen
- Pericardium

The six Yang organs are:

- Large Intestine

- Small Intestine
- Stomach
- Gall Bladder
- Urinary Bladder
- Triple Burner¹

The Qi level in the Yin organs is lower than that in the Yang organs. Yin organs store original, pre-birth Jing and process the Jing obtained from food and water. The Yang organs control the digestion and elimination functions of the body.

A Qi imbalance in any organ will leave you feeling uncomfortable. If the Qi imbalance is substantial then the organ may start to malfunction resulting in illness. If an organ has too much Qi, it is in an excessive Yang state, then your whole body may begin to feel to Yang and you may feel a fever. On the other hand, if your body is in an excessive Yin state then you may feel weakness.

Your breath also has Yang and Yin states. When you exhale air from your lungs your mind moves outwards, and because Qi follows the mind, Qi around the body expands. This expansion of Qi energizes the muscles, the reason why exhalation is used in Chinese martial arts to increase strength during an attack. Exhalation, then is Yang, it is expansive and strong. Inhalation, using the same logic, is Yin.

Qi Creation and Storage

In TCM Qi is created or stored in *Dan Tian* (Elixir Field). The body has three Dan Tian spots, the Lower Dan Tian, Middle Dan Tian and Upper Dan Tian. The Lower Dan Tian (*Xia Dan Tian*) is located about one and one half inches below the navel and one to two inches deep. It is considered the source of the Original Qi which was created from the Original Essence (Yuan Qi and Yuan Jing).

The Middle Dan Tian (*Zhong Dan Tian*) is located at the solar plexus. Post-birth Qi is produced and gathered at the Middle Dan Tian. Recall that Post-birth Qi is produced from the Jing of food and water that we ingest and the air that we breathe. The conversion of air Jing into Post-birth Qi takes place in the lungs and heart (the

¹ The Triple Burner, or *San Jiao*, is a special Organ in TCM that the Chinese admit has no form, only function. (Collections of functions in TCM are more important than form.) There are different aspects to the Triple Burner. One of these is that the Upper Burner refers to the Lungs and Heart, the Middle Burner refers to the Stomach, Spleen, and Liver, and the Lower Burner refers the Kidneys and Bladder.

Upper Burner). The production of Post-birth Qi from food and water takes place in the stomach (the Middle Burner) and lower abdomen (Lower Burner). The conversion of nourishment into Qi is considered in TCM to be analogous to burning wood to produce heat (energy), hence the term “Burner”. In addition to the quality of the nourishment that we ingest, emotional states like nervousness, sadness, irritability and physical states like energy levels and sufficiency of sleep can affect the level of Post-birth Qi.

The Lower Burner interacts with the Lower Burner to moderate the fire level. Recall that Pre-Birth Qi is Water Qi and Post-birth Qi is fire Qi. When you consume too much of a Yang food like peanuts the excess fire is quenched with Original Qi from the Lower Dan Tian. When Post-birth Qi, which is lead to the organs, is too Yang it causes them to become too positive and to degenerate quickly. Qigong exercises are used to mix Original Qi with Post-birth Qi to lower the intensity of the fire and cool the Fire Qi.

The Upper Dan Tian (*Shang Dan Tian*) is located on the forehead. In TCM the spirit is believed to reside in the Upper Dan Tian. It is energized or raised when it is sufficiently nourished. When it doesn't receive sufficient Qi then the mind is clouded, judgment is poor and depression or mental imbalance may result.

Vessels and Channels

Qi is distributed through the body through vessels (also called reservoirs) to channels (also called rivers) and to the organs. The vessels regulated the flow of Qi to the channels. There are eight vessels and twelve Qi channels. In addition there are a number of cavities (acupuncture points) where the flow of Qi can be manipulated.

The three most important vessels are the Conception Vessel (*Ren Mai*), the Governing Vessel (*Du Mai*) and the Thrusting Vessel (*Chong Mai*). The Conception Vessel (Yin) is located under the center line of the body running from the top of the head, down the front of the face and chest and back under the torso. The Governing Vessel runs down the center line of the body from the top of the head, down the back of the head, neck and back and under the torso. The Governing Vessel does not run through the spine but between the spine and the skin and muscles of the back. The two vessels connect at the top of the head and the Huiyin Cavity under the torso. The Thrusting Vessel runs up the center of the spinal cord.

Three fundamental Qigong practices are to mentally circulate Qi through these vessels. The circulation of Qi down the Conception Vessel and up the Governing Vessel is called the Fire Path. The circulation of Qi in the opposite direction, down the Governing Vessel and up the Conception Vessel is called the wind path. The most difficult form of internal Qigong practice is following the Water Path down the Conception Vessel and up the Thrusting Vessel. In all cases the practitioner builds up Qi in the Lower Dan Tian and then mentally circulates or leads the Qi appropriate path.

One other cavity should be noted at this point. The Bubbling Well cavity (*Yongquan*) is found on the center line of the bottom of the foot just below the ball of the foot and before the arch (acupuncture point K-1). When you relax your body sufficiently this point makes contact with the earth and roots the body to the ground. When you are rooted to the ground your Qi will be able to move down below your feet and enter the ground to form a Qi root. I discovered why *Yongquan* is called the Bubbling Well. I was standing barefoot in a mountain stream in the Blue Mountains of Virginia doing Qigong when I started to feel bubbles under my right foot and was so sure that water was bubbling up under my foot that I stopped my practice, lifted my foot up, and looking into the stream. Of course nothing was there and then I remembered that *Yongquan* is the Bubbling Well. By then I was so excited that I jumped out of the stream to share my excitement with my very patient wife.

Types of Qigong

There are four common reasons for engaging in the practice of Qigong. These are to enhance health, increase longevity, for spiritual enlightenment, and as a martial art. Different forms of training have evolved to help practitioners meet their goals. This section provides an introduction into these different practices.

External Qigong

External Qigong or *Wai Dan* (*Wai* means external or outside, and *Dan* means elixir) refers to Qigong practices where Qi is built up in the limbs; the outside parts of the body, and it is then directed inwards to the twelve major Qi channels. By exercising the limbs the store of Qi is increased. Once it is strong enough it begins to flow through the twelve major meridians or channels. The flow clears out any obstructions in the channels and nourishes the organs. Da Mo's *Muscle/Tendon Changing Classic* is an example of external Qigong. The Lift Qi Up Pull Qi Down method, introduced below, uses several of the movements on the *Muscle/Tendon Changing Classic*.

The primary reasons for performing external Qigong exercises are to improve health and for martial arts. External Qigong has little effect on longevity. According to TCM our bodies begin to age and deteriorate when the quality of the blood produced in the bone marrow declines. The bone marrow, as we age, becomes weaker and dirty, and is thus not capable of producing high-quality and quantity red and white blood cells. Bone marrow must be fresh, clean and alive to produce healthy blood and to maintain a healthy body. By washing bone marrow the body will begin to produce more and strong blood cells and the body will begin to rejuvenate. This improves health and can lead to increased longevity.

Internal Qigong

Internal Qigong, or *Nei Dan* (*Nai* means internal) works opposite external Qigong. The objective of internal Qigong is to increase longevity. Qi is first built up in the core of the body and is then circulated to the extremities. Internal Qigong is both harder to learn and harder to practice than external Qigong. Traditionally it was only taught to selected disciples; those who were both dedicated and smart enough to be able to learn it. Recall that the mind follows the breath and Qi follows the mind. The key to internal Qigong is to use intention to circulate Qi through the twelve major

channels and eventually the eight vessels or Qi reservoirs. Da Mo's *Marrow/Brain Washing Classis* is probably the best traditional text on internal Qigong. The second part of his *Muscle/Tendon Changing Classic* also addresses internal Qigong. To begin the practice of internal Qigong use your intention to lead Qi through the Fire Path; down the Conception Vessel in the front of the body and up the Governing Vessel behind the spine.

Curing Illness

With practice Qigong practitioners are able to generate enough Qi that they are able to emit it to another person. This increases the Qi level in the recipient, improving their health.

Enlightenment or Buddhahood

In Water Path circulation Qi is lead down the Conception Vessel and up the Thrusting Vessel (*Chong Mai*), the center of the spinal column. This way Qi is lead into the brain, where it is nourished. *Shen* (spirit) is also nourished when Qi is lead to the brain. When *Shen* is strong enough it is able to reach the goal of spiritual independence, enlightenment or Buddhahood. Daoist Qigong practices were focused primarily on increasing longevity and enlightenment. Longevity was important so that the Daoist monks would live long enough to reach enlightenment.

Qigong Exercises

There are many different forms of Qigong exercise. In this section we will look at several of the more popular forms. Lift Qi Up Pull Qi Down is presented first because it is a stationary form and is easy to learn.

Lift Qi Up Pull Qi Down

The Lift Qi Up Pull Qi Down exercise was developed at the Suaxia Zhineng Qigong Clinic and Training Center (The Center) by Dr. Pang. The Center was established in November, 1988, in the city of Zigachong. It was moved to an old navy hospital in the city of Qinhuangdao, about five hours by train from Beijing, in February, 1992.

Lift Qi Up Pull Qi Down is an excellent Qigong exercise for beginners because it is stationary. Your feet remain rooted in the same place throughout the entire exercise. Thus you will only need to concentrate on proper alignment and hand and arm movement. In addition to being easy to learn, this sequence is used at The Center as one of its Qi treatment modalities. The sequence turns out to be, in its simplicity, rather sophisticated and is based around one of the bone marrow washing exercise of advanced Qigong practice.

To begin the sequence stand with your feet together, your body centered, your shoulders relaxed and knees slightly bent. Imagine that your head is suspended by a string that is attached to the crown of your head lifting you up so that you don't slouch down and curve your spine excessively. Slowly close your eyes and meditate for a few moments. You may meditate on any or all of the following statements:

- My head touches the sky; my feet are rooted deeply in the earth, Qi flows through me.
- As my body relaxes, my mind expands, and I am filled with Qi
- I expand outward to fill all space and am nurtured by Qi
- Space comes inward and fills my body and fills me with Qi
- I am harmonized with Qi.

Once you are relaxed and centered, follow the sequence:

1. Rotate your hands outward, leading with little fingers. Slowly lift your hands up so that your palms are parallel to the floor move forward 15 degrees (*absorb Qi*) move back 15 degrees (*release Qi*), repeat three times.
2. Turn your hands so that your palms face forwards, raise your arms to waist level and circle forward so that your palms are facing your Dan Tien. Send Qi to Dan Tien. Rotate arms backwards rotating palms so that they face Mingmen. Send Qi to Mingmen.
3. Lift your hands up to deliver Qi into Dabao under your arm pits. Move your hands forward so that palms are facing up shoulder width apart, arms parallel to the floor. Send Qi to Yintang, on the brow line between your eyes, by moving your middle fingers so that they point at Yintang.
4. Separate your arms out to the side holding them parallel to the floor, palms facing up (*absorb Qi from the heaven – Yang Qi*). Rotate palms so that they face down (*absorb Qi from the earth – Yin Qi*). Rotate palms so that they face up. Lift your arms up so that your palms up above your head, place your palms together in praying position, and lift your palms still higher. Slowly lower palms in praying position to heart, pulling heaven Qi down.
5. Rotate your palms so that they point forward. Move your hands forward, extending your arms so that they are parallel to the floor. Separate your palms, keeping your first fingers and thumbs together. Lift your palms up so that they face forward. Separate your palms so that they are about shoulder width apart.
6. Push your hands out (*absorb Qi from horizon*), pull your hands towards body (*release Qi to horizon*) . . . repeat three times.
7. Separate your hands about 15 degrees (*absorb Qi from the horizon*), bring your hands back to shoulder width (*release Qi to horizon*) . . . repeat three times.
8. Separate your arms out to both sides, parallel to the floor.
9. Push your hands out (*absorb Qi from horizon*), pull your hands towards body (*release Qi to horizon*) . . . repeat three times.

10. Lift your hands up 15 degrees (*absorb Qi from horizon*), bring your hands back down to shoulder level (*release Qi to horizon*) . . . repeat three times.
11. Rotate palms so that they are facing up.
12. Slowly lift your hands above head; your palms should be facing the top of your head. Deliver Qi to Baihui for one cycle of breath.
13. Slowly bring your hands down in front of your body to Dan tien. Do not touch your body.
14. Place your middle fingers on Dan tien, deliver Qi into body.
15. Circle your hands around your waist to your back and press your middle fingers into Mingmen.
16. Deliver Qi into Mingmen.
17. Squat down, moving your hands along the back of your legs. Rotate your fingers around your feet, place your palms on top of your feet and pump legs up and down three times pulling Qi out of the earth and releasing Qi into the earth. Move your hands up the ankles, along the inside of your legs and up to Dan tien.
18. Deliver Qi into your body with middle fingers and then gently drop your hands to the side.
19. Lift your arms up so that they are horizontal, palms facing down. Rotate your palms so that fingers point up and palms face the horizon.
20. Push your hands out (*absorb Qi from horizon*), pull your hands towards your body (*release Qi to horizon*) . . . repeat three times.
21. Separate your hands 15 degrees (*absorb Qi from horizon*), bring your hands back to shoulder width (*release Qi to horizon*) . . . repeat three times.
22. Rotate your arms to the front so that hands are shoulder width apart and your palms are facing forwards.
23. Push your hands out (*absorb Qi from horizon*), pull your hands towards body (*release Qi to horizon*) . . . repeat three times.
24. Lift your hands up 15 degrees (*absorb Qi from horizon*), bring your hands back down to shoulder level (*release Qi to horizon*) . . . repeat three times.
25. Rotate your palms so that they are facing up towards the sky.

26. Slowly lift your hands above head; your palms should be facing the top of your head. Deliver Qi to Baihui for one cycle of breath.
27. Lower your hands so that your palms are in front of your eyes, touch Yintang with your middle fingers and Qi into Yintang, draw your fingers around your head and deliver Qi into Yuzheng at the back of your head.
28. Move your hands down the back of your neck; deliver Qi into third thoracic vertebra with your middle fingers (your elbows will be pointing at the sky). With your palms close to your body, lower your hands around to Dabao. Moves hands to your back with your fingers pointed upwards and draw Qi down to Mingmen. Deliver Qi to Mingmen. Rotate your hands around your waist to deliver Qi into Dan tien.
29. Slowly squat down and deliver Qi into the fronts of your legs, moving your hands down slowly. Place your palms on top of your feet and pump legs up and down three times pulling Qi out of the earth and releasing Qi into the earth. Move your hands around your feet pulling Qi from the earth and pull Qi up the backs of your legs to Mingmen. Deliver Qi into Mingmen, draw your hands around body and deliver Qi into Dan tien, and let your hands fall gently to your side, palms facing your legs.
30. Lift your arms up at a 45-degree angle with your palms facing upwards. Slowly lift hands above your head. Your palms should be facing the top of your head. Deliver Qi to Baihui for one cycle of breath.
31. Pull Qi down along the sides of your face and then place your palms, facing forwards, in front of your shoulders. Press your right hand forward. When fully extended, turn your palm so that it is facing the left, rotate to the left (turn at the waist, not at the feet) and collect Qi. When you are fully rotated to the left place right thumb on Zhong kui between the second and third joints of your middle finger and pull Qi towards body. Place your middle finger on left Qihu, below the center of your collar bone.
32. Press your left hand forward. When fully extended, turn your palm so that it is facing the right, rotate to the right (turn at the waist, not at the feet) and collect Qi. When you are fully rotated to the right place left thumb on Zhong kui and

- pull Qi towards body. Place your middle finger on right Qihu. Your arms will now be crossed in front of your body.
33. Deliver Qi into Qihu for three cycles of breath.
 34. Push your crossed arms forward and move your hands into the lotus palm position and then pull your hands back into prayer position in front of your heart. Bring Qi back to heart in prayer position.
 35. Lift Qi up in prayer position by lifting your hands high overhead. Separate your palms, keeping first finger and thumb together so that your palms face forwards. Absorb Qi.
 36. Rotate arms sideways and down to shoulder level, palms facing down, absorb Qi.
 37. Now rotate your arms so that your hands are facing forwards. Bring your arms forward so that they are extended in front of your body palms forward. Your arms should be extended in front of your body, shoulder width apart. Deliver Qi into Yintang.
 38. Pull your hands towards your body and deliver Qi into Dabao. Move your hands behind your body and move them down behind your spine without touching your body to send Qi to Mingmen.
 39. Rotate hands around body at your waist level so that your palms face Dantien, deliver Qi into Dantien. Bring your palms to Dantien, male right hand first, female left hand first to balance Yin and Yang. Hold your hands over Dan tian and meditate.
 40. Slowly lower hands to sides of body and then slowly open eyes.

About Dr. Dave



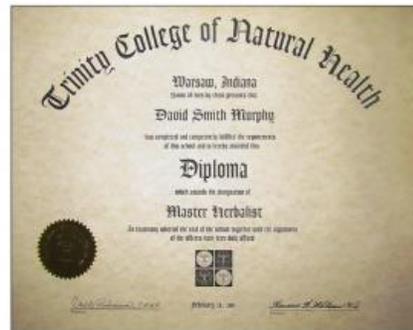
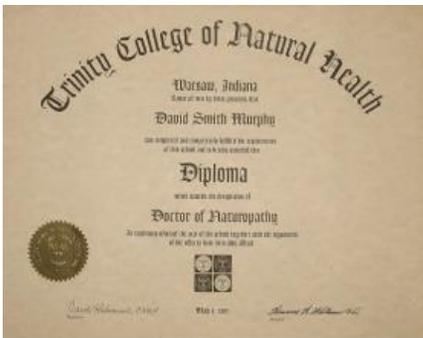
University in 1989.

Dr. Dave, N.D. received his N.D. degree and certification as a master herbalist from the Trinity School of Natural Health in 2001. In 2002 was awarded a 500 hour certificate of proficiency with highest honors in Ayurvedic medicine from The National Institute of Ayurvedic Medicine/Institute of Indian Medicine. He also earned a Ph.D. from Washington State

- ✓ Visit his website at www.Eclectic-Shamanism.com

Credentials:

- ✓ Certified QiGong Teacher – QiGong & Daoist Training Center, American Dragon Gate Lineage
- ✓ Naturopathic Doctor -- Trinity College of Natural Health
- ✓ Master Herbalist -- Trinity College of Natural Health
- ✓ Advanced Certified Nutrition Consultant – Trinity School of Natural Health
- ✓ Board Certified Alternative Medical Practitioner -- American Alternative Medical Association
- ✓ Certificate of Proficiency in Ayurvedic Medicine with highest honors -- The National Institute of Ayurvedic Medicine/Institute of Indian Medicine
- ✓ Chi-Lel Qigong, a form of Zhineng Qigong, with Master Chan
- ✓ Certified Mind Body Fitness Specialist -- NESTA
- ✓ Ph. D. in business administration
- ✓ Native English speaker, fluent Spanish



End Notes

ⁱ Witt, C. Becker, M., Bandelin, K. Soellner, R., and Willich, S. (2005) Qigong for SchoolQildren: A Pilot Study. *The Journal of Alternative and Complementary Medicine*. 11(1), 41-47.

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ⁱⁱⁱ Lee, M., Lim, H., and Lee, M. (2004). Impact of Qigong Exercise on Self-Efficacy and Other Cognitive Perceptual Variables in Patients with Essential Hypertension. *The Journal of Alternative and Complementary Medicine*. 10(4), 675-680.

^{iv} Sancier, K. (2003). Electrodermal Measurements for Monitoring the Effects of a Qigong Workshop. *The Journal of Alternative and Complementary Medicine*. 9(2), 235-241.