

QIGONG METHODS

Wingchun Qigong

The Art of the Qi Management



Wingchun
Qigong
The art of the Qi management

by
Igor Dudukchan

The Wingchun is known as an effective style of martial arts. However, besides the martial techniques the methods of the "internal" art and Qigong are practiced in the Wingchun. They allow to adjust the free circulation of the internal Qi energy through the meridians and strengthen the body.

© 2013 Dudukchan I.M.

All Rights reserved.

Author: Igor Dudukchan

Publisher: FOP Dudukchan I.M.

Contact: daobook@ukr.net

Translator: Marina Kondratenko

ISBN 978-966-8472-80-0

This eBook, together with all its parts, is protected by copyright and should not be copied, sold or transmitted without the expressed consent of the author.

Contents:

Introduction

The acupuncture points on the frontal part of the head

The acupuncture points on the top of the head

The acupuncture points on the back of the head

The acupuncture points, which are located on the extremities

The acupuncture points are located on the dorsal side of the body

The acupuncture points, located on the front of the body

Dantians

«Outposts»

Chapter 1

The Basic Rules of Qigong

The regulation of Consciousness

The regulation of Breathing

The regulation of the body

Chapter 2

The Wingchun Qigong form (Khi cong quyen)

Stage 1. The activation of the meridians and the energy distribution of the Qi

Stage 2. The Gathering of the external Qi energy

Stage 3. The work with the three dantians

Chapter 3

The static Qigong exercises

The Basic Exercises

Exercises#1. The direct abdominal breathing

Exercises#2. The reverse abdominal breathing

Exercises#3. The disclosure of the Ren Meridian

Exercises#4 The disclosure of the Du Meridian

The Advanced exercises

Exercises#1. The movement of the Qi along the Small ring

Exercises#2. The movement of the Qi on the little sky (Microcosmic) orbit

Exercises#3. The movement of the Qi through the Great sky (Macrocosmic) orbit

Exercises#4. The Final exercise

Chapter 4

The general concepts about training

Introduction

The traditional Chinese medicine, Martial arts schools and the **Qigong** (the art of the control of the energy Qi) pay a little attention to the anatomy in the modern Western understanding and make the accent on the functions of the physical organs. The ancient mendicants and the masters of Qigong thought that it is important to own the specific Qi energy for the normal functioning of the organs. According to the traditional Chinese beliefs, there is the energy of two types in the organism: inner and outer, and each of the types of the energy cycles along their own ways. The outer Qi comes through the breathing from outside into the organism of the person. The inner Qi is the energy which cycles inside the person's body.

During the breathing the outer Qi gets into the organism of the person, partly becoming the inner Qi and goes outside at the exit and becomes the outer Qi again.

This way the constant circulation of the Qi energy is made through the certain meridians (**Jinglo**).

In the theory of the Chinese medicine and the Qigong the 12 main paired meridians are underlined (Fig. 1-12), 8 “wonderful” meridians (the most important: the frontal-medium meridian (The Conception Vessel Meridian) of the action - **Ren-mai** (fig. 13) and the backward-medium meridian (The Governing Vessel Meridian) of the control - Du-mai (fig. 14) and 15 secondary meridians. There are the specific points on the way of the movement of each meridian. The pressure on these points influences on the functioning of the whole meridian. These points are called the acupuncture points.

Let's list the main acupuncture points.



Fig. 1
The Lung meridian



Fig. 2
The Large Intestine meridian



Fig. 3
The stomach meridian



Fig. 4
The Spleen meridian



Fig. 5
The Heart meridian



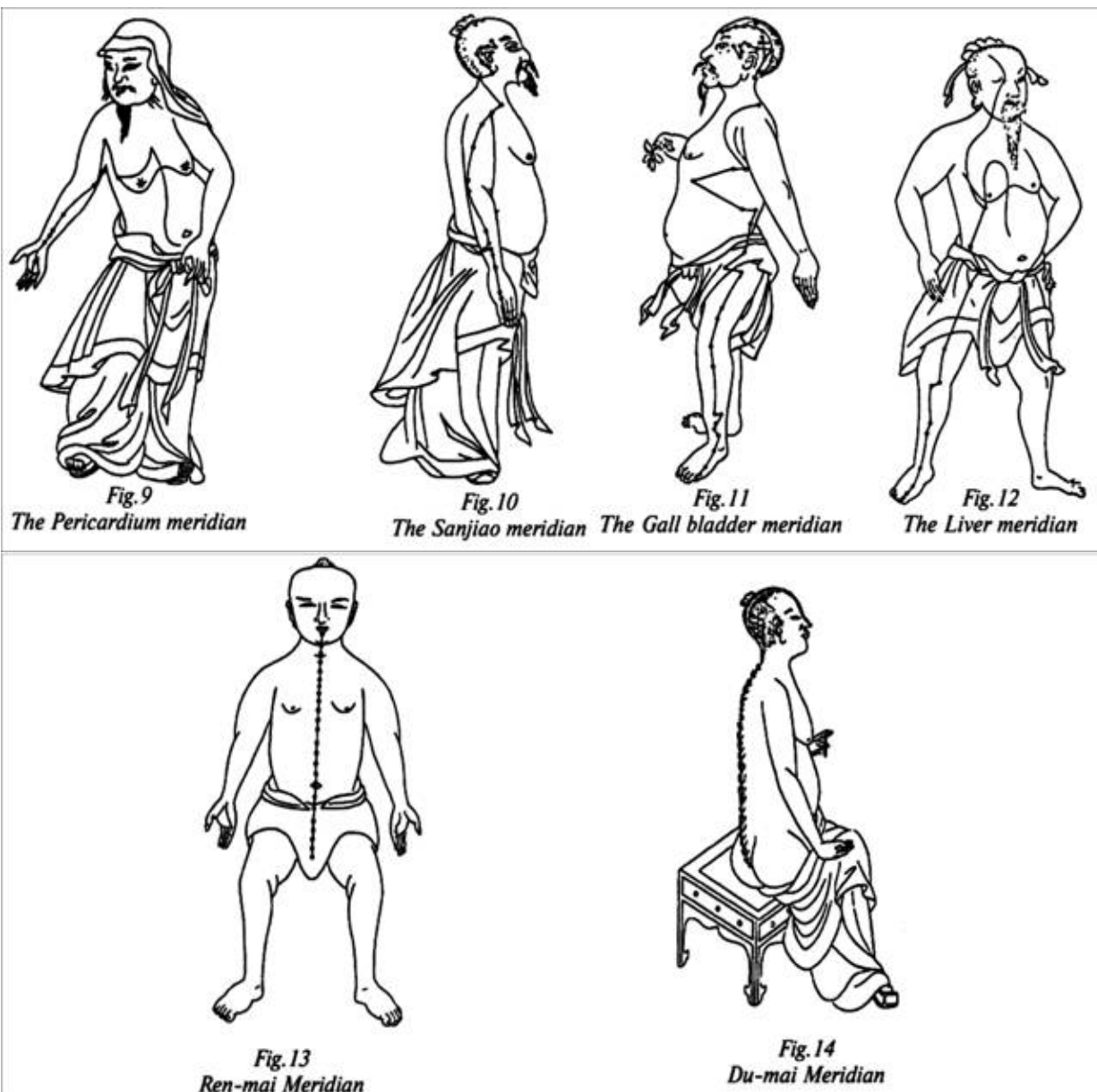
Fig. 6
The Small Intestine meridian



Fig. 7
The Urinary bladder meridian



Fig. 8
The Kidney meridian



The acupuncture points on the frontal part of the head

(fig. 15):

Shenting – GV24 (The yard of the spirit) is located on the midline of the head, 1,2 cm upper the frontal border of the growth of the hair.

Tianmu (The sky eye) is located on the midline of the forehead, above the Yintang at a distance equal to the width of the eye socket from its medial to the lateral border.

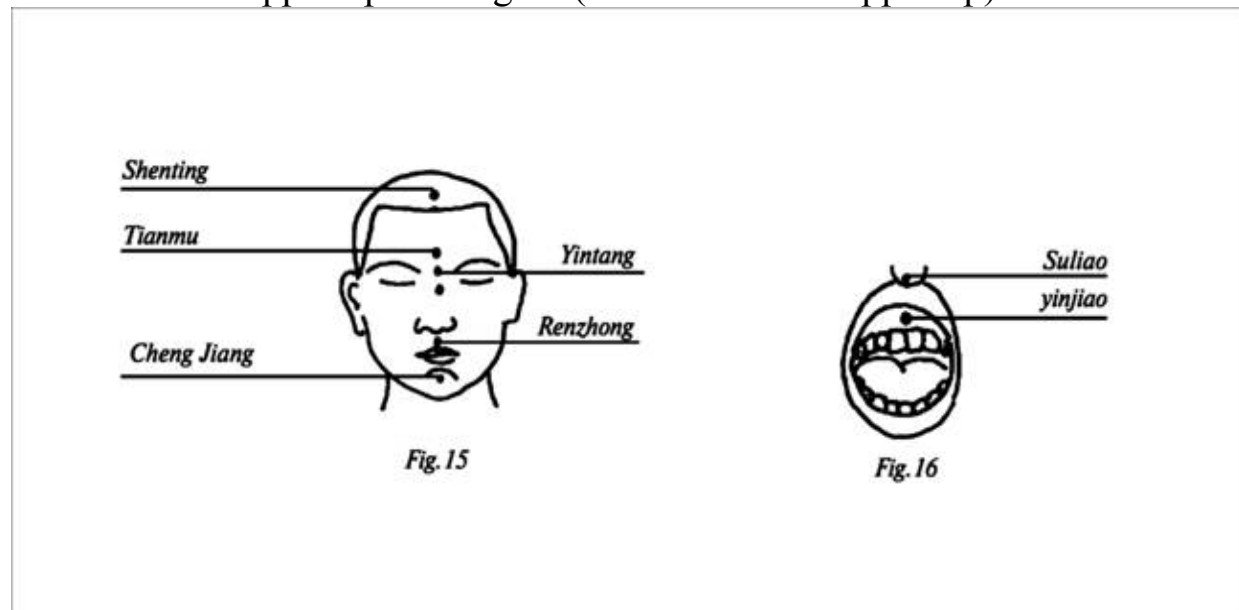
Yintang (The print hall) is located midway between the eyebrows. In the center of the nose bridge. In the middle of the line connecting the inner ends of the eyebrows.

Suliao – GV25 (The just hole) is located on the tip of the nose.

Renzhong - Du26 (The middle of the man) is located under the nasal septum in the upper third of the vertical grooves of the upper lip.

Cheng jiang – CV24 (The juice collecting) is located in the cavity below the lower lip, in the center of chin-labial furrows.

Yinjiao (The center of the gum) (fig. 16) is located at the interface of the mucosa of the upper lip to the gum (frenulum of the upper lip).



Acupuncture points on the top of the head

(fig. 17):

Houding – GV19 (The back top) is located on the midline of the head, thirteen centimeters above the back hairline.

Baihui – GV20 (The hundred meetings) is located on the midline of the head, at a distance of about seventeen centimeters from the back hairline and at a distance of about twelve centimeters from the front hairline. Sometimes the point is determined by the middle of the line, connecting the top of the ears.

Qianding – GV21 (The front hill) is located on the midline of the head, seven centimeters above the Shenting point (fig. 17).

Xinhui – GV22 (The compound of the skull) is located at the midline of the head, approximately five centimeters above the front hairline.

Shenting – GV24 (The yard of the spirit) (fig. 17).

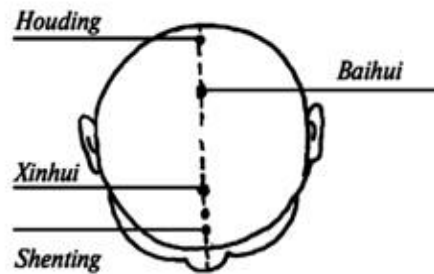


Fig.17

Acupuncture points on the back of the head

(fig. 18):

Houding (The back top) (fig. 17).

Qiangjian – GV18 (The place of power) is located on the midline of the head, about ten centimeters above the hairline back.

Naohu – GV17 (The door of the brain) - the top "outpost" is located on the midline of the head, on the upper edge of the back of the head.

Fengfu – GV16 (The palace of the wind) is located between the occipital bone and the 1st cervical vertebra, about two centimeters above the back hairline. This point is the part of the intracranial pump, lifting up the spinal fluid and the flow of the Qi energy.

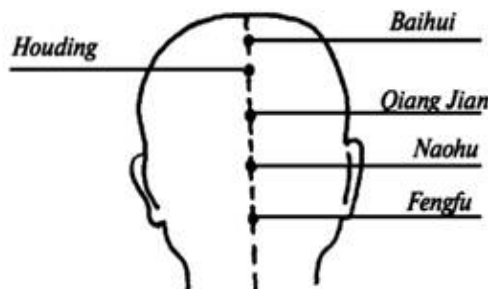


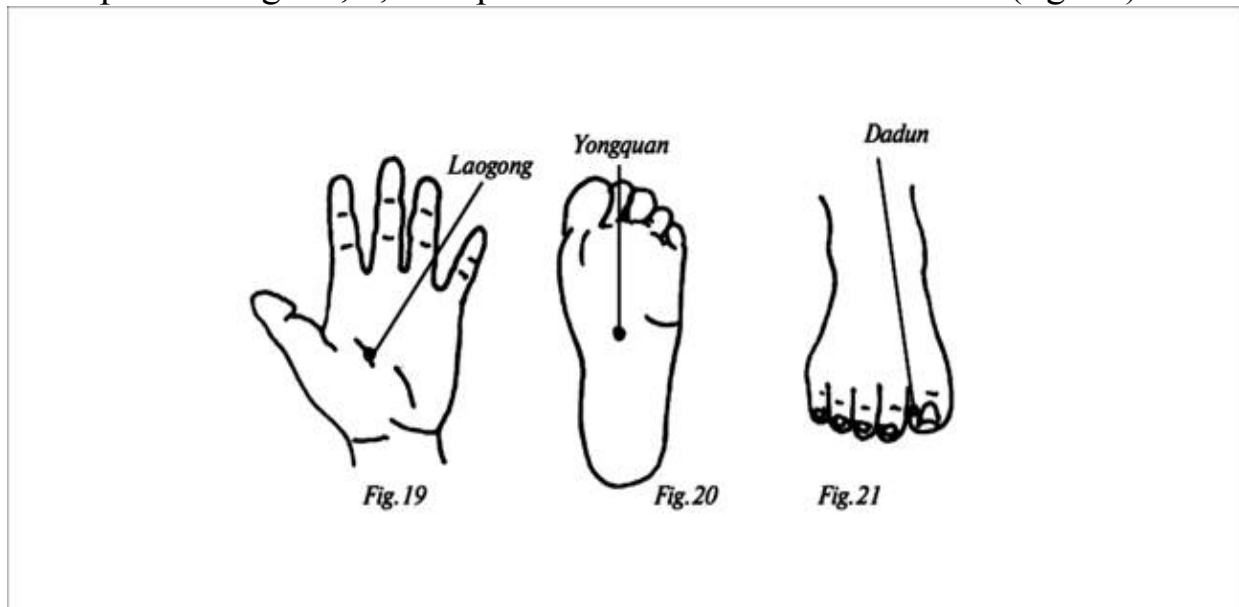
Fig.18

**The acupuncture points,
which are located on the extremities:**

Laogong – PC8 (The labor palace) is located in the center of the palm, in the gap between the tips of the 3rd and 4th fingers (fig. 19). This point refers to the Pericardium meridian.

Yongquan – KD1 (The boiling spring) is located on the bottom of the leg, on the third of the distance from a point between the base of the 2nd and 3rd toes to the heel end (Fig. 20). It is believed that the energy of the Earth passes through this point. The clearing of this energy before entering human energy system happens there. This point refers to the Kidney meridian.

Dadun – LV1 (The great revelation) is located on the lateral side of the rear tip of the big toe, 0,3 cm proximal to the corner of the nail (fig. 21).



**The acupuncture points
are located on the dorsal side of the body
(fig. 22):**

Mingmen – GV4 (The gates of life) is located between the axis spurs of the 2nd and 3rd lumbar vertebrae. This point is the energy center of the kidneys and is the home to a congenital Qi.

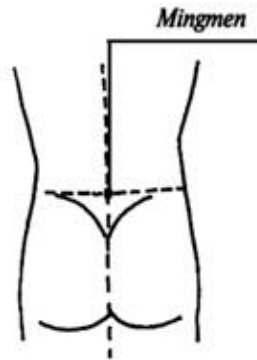


Fig.22

The acupuncture points, located on the front of the body

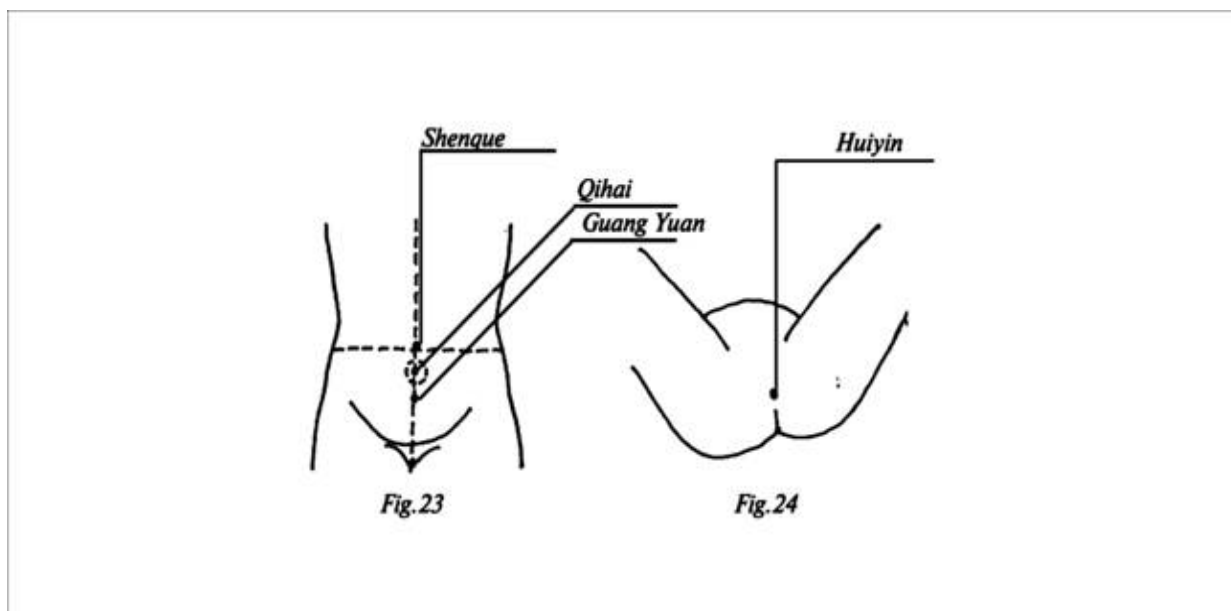
(fig. 23, 24):

Shenque – CV8 (The place of the spirit) is located in the center of the navel. The navel - is the front door of the boiler (the lower Dantian), the place where the transformed various types of energies are mixed.

Qihai – CV6 (The sea of power) - the lower Dantian. It is located on the midline of the stomach, 4 centimeters below the belly button. The lower Dantien is the place where the Primary Qi and the energy converted into the life force are stored.

Guanyuan – CV4 (The projection point) is located on the middle line of the stomach, about seven and a half centimeters below the navel. The superficial epigastric lower artery, vein and the frontal dermal branches of the eleventh and twelfth intercostal nerves are situated in this area.

Huiying – CV1 (Merge of Yin) is located between the external genitals and the anus (fig.24) (between the anus and the scrotum to the males and posterior commissure of the labia majora to the women. This point is called the point of life and death. The energy pump which pushes the energy up through the spinal column, thus helping, the Qi to move along the microscopic orbit, is located in his area.

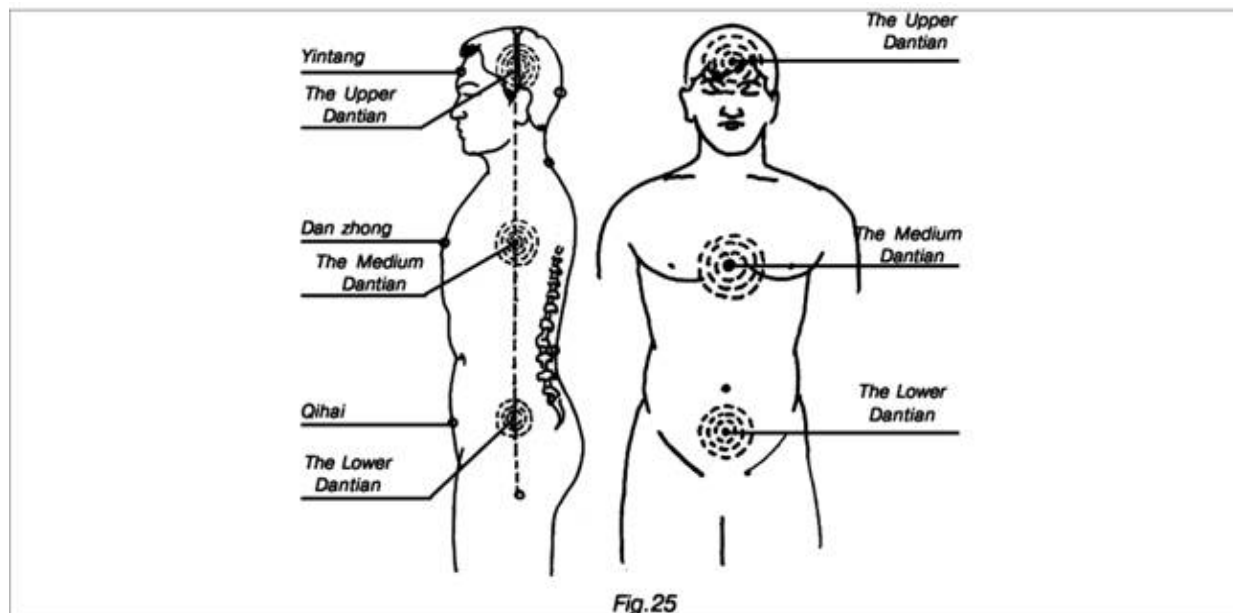


Dantians

In addition to the meridians a huge role in the regulation of the Qi energy flows play a specific areas, which are called **Dantian**. There is a significant concentration of Qi, and the processes of interaction of various kinds of energy in these points.

The three points are considered in Qigong:

- 1) The **Upper Dantian** - correspondence: top - point **Baihui** (top) and **Yintang** (between the eyebrows) from the front of the head (Fig. 15);
- 2) The **Medium Dantian** – is located in the solar plexus and corresponds to the point **Dan zhong** – CV15 (Fig. 25);
- 3) The **Lower Dantian** - is about 4 cm below the navel and corresponds to the point **Qihai** – CV6 (Fig. 25).



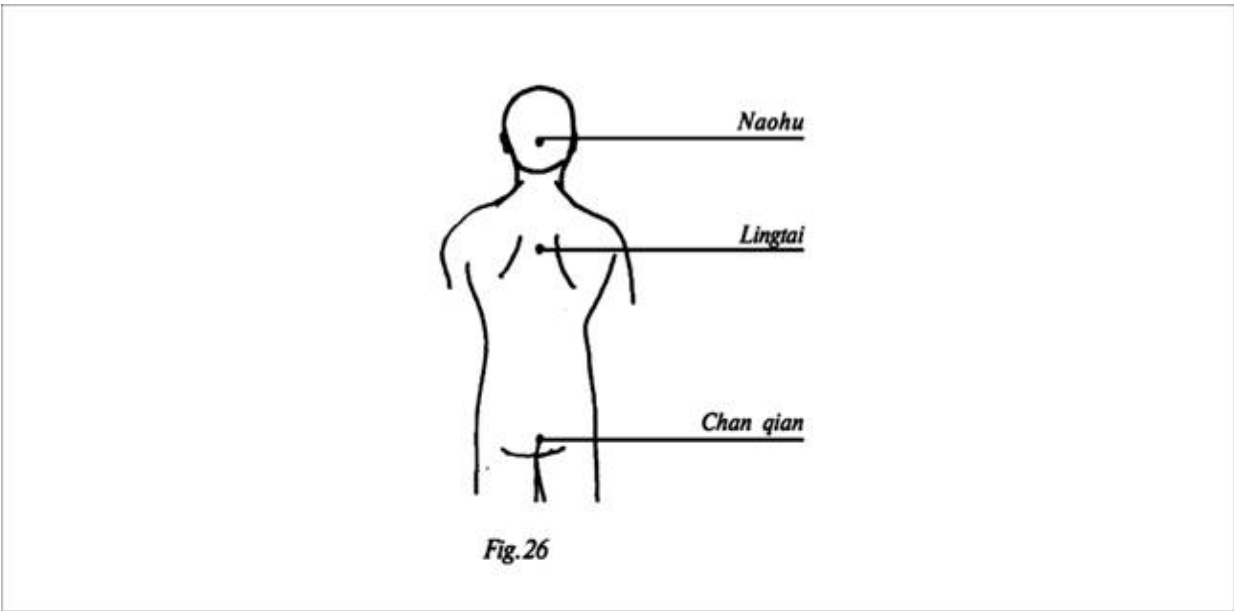
“Outposts”

The alternative to the three Dantians, are the three points, called **"Outposts"**. The flow of energy occurs with some difficulty in this points, and accordingly, to avoid the stagnation of the Qi, it is necessary to pay special attention to them. All the three gates are located on the Back-medium meridian (Du-mai) and are located at the following points: **Chang qiang** GV1, **Ling tai** – GV10 and **Naohu** – GV17 (Fig. 26).

Chang qiang – GV1 (The Rise of Force) - is the lower, "outpost", located midway between the tip of the coccyx and the anus. As the Qi energy begins to move up the spine from the coccyx, there is a close relationship between it and the lower Dantian. If for some reason the coccyx area is closed, the flow of energy will be blocked.

Lingtai – GV10 (The Terrace of Spirit) - the average "outpost", is located between the spinous sprouts of the 6th and 7th thoracic vertebrae. This energy center creates a kind of energy shell that protects the centers of the heart and the head. Sometimes this point is playing the role of an additional "pump" which guides the energy to the higher centers.

Naohu – GV17 (The Door to the Brain) - the top "outpost", located on the midline of the head, on the upper edge of the back of the head. In the energy structure of the human body, this point is considered to be the place where the flow of energy is particularly difficult.



Practicing Qigong it is necessary to study the localization and the main characteristics of the most frequently used energy points, the vast majority of which is located on Back-medium “Governing Vessel meridian” (Du Mai) and Frontal-medium “Conception Vessel meridian” (Ren Mai) meridians.

Chapter 1

The basic rules of Qigong

There are principles and rules the same in most schools and styles in Qigong. Since ancient times, these rules are called "The three important components of" Qigong ", which include:" **The Regulation of Consciousness** ", " **The Regulation of Breathing** " and " **The Regulation of the Body**".

Any training is aimed to work with the internal energy Qi, and must be carried out strictly in accordance with these rules.

"The Regulation of Consciousness"

The regulation of consciousness - is the most important field of activity in Qigong, as all the activities, such as working out the positions and the rearrangement of breathing are trained under the guidance of consciousness. If you are unable to focus your attention, the talks about other practical

techniques – are empty words. It is important to calm down, to eliminate extraneous thoughts, to concentrate on training activities and to sink into a state of rest during the training Qigong.

"The Regulation of Breathing"

The breathing process in the human body is controlled by the autonomic nervous system, so it can be controlled: consciously accelerate or slow down the pace of breathing, inhaling more deeply or do less.

There are several types of breathing used for certain manipulations with the movement of Qi energy in Qigong. Let's list the main types of breathing:

1) The natural breathing

The natural breathing is the breath when a person breathes the way he always used to do.

2) The deep breathing

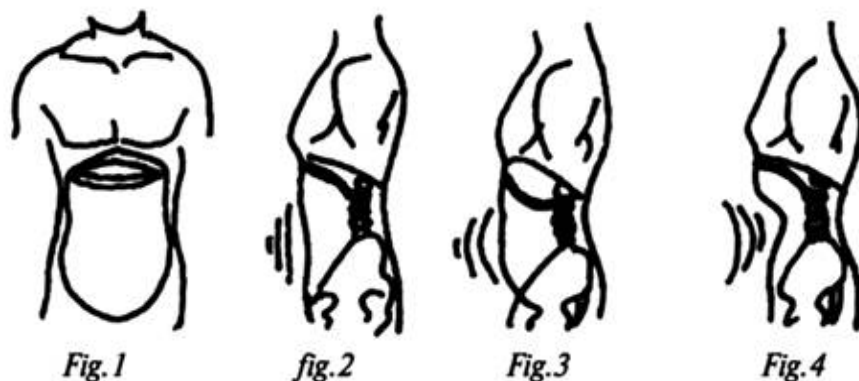
The deep breathing is a variant of the natural breathing and is characterized by gradual lengthening of the exhalation and inhalation. Each subsequent respiratory action becomes longer. This process should be carried out naturally, without deliberate restraint of breath.

3) The belly breathing ***(abdominal breathing)***

This type of breathing is accomplished by a conscious protrusion and retraction of the belly, accompanying each inhalation and exhalation (Fig. 1).

4) The direct belly breathing

Direct belly breathing (the direct abdominal breathing) is carried out in such a way that while inhaling the belly bulges out smoothly, and on the exhale - feed (Fig. 2-4).



5) The reverse belly breathing

The reverse abdominal breathing is produced by the fact that during inhalation the belly retracts smoothly, and as you exhale - bulges (Fig. 5-7).



6) The hidden breath

The hidden breathing is done by raising and lowering of the lower part of the belly, which is achieved by carrying out a very soft exhalations and inhalations.

7) The umbilical (embryonic) breath

The umbilical breath - this is the most soft belly breathing, during which the belly almost is not moving. It is necessary to imagine that the navel area

is breathing.

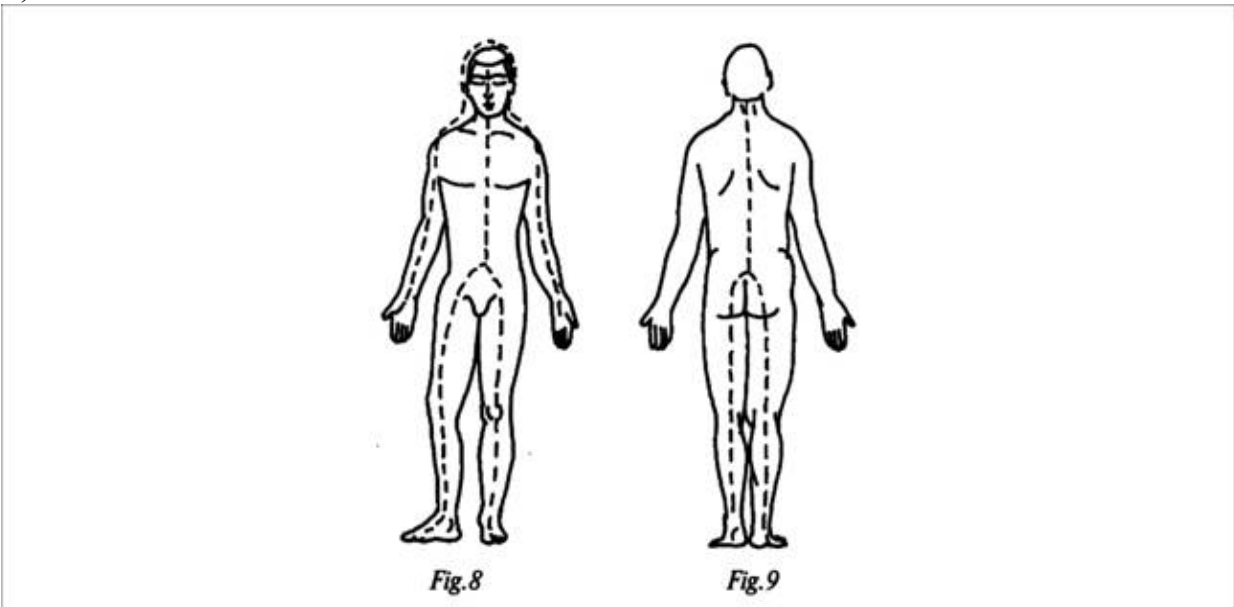
8) The breathing with pulling the anus

Draw consciously in the merge area Yin (point Huiyin) on the inhale, and let it go down on the exhale.

"The regulation of the body"

During the practice of Qigong it is required that all parts of the body are in their natural physiological conditions. The attention of the training person is focused on relaxation of the whole body and correction of breathing. By taking the correct position, the circulation of Qi through the channels and blood vessels improves. The basic requirements are: "Relaxation", "Peace" and "Nature."

Before the training Qigong it is important to achieve the state of relaxation that allows you to enter into a state of complete concentration. There is a special form which allows the body to relax "through the three lines" (Fig. 8, 9).



The body is conventionally divided down with a few lines on which the relaxation is produced in turn.

The first line of relaxation:

The sides of the head and neck - shoulders - upper arms - elbows - forearms - wrists - hands - ten fingers.

The second line of relaxation:

Face - neck - chest - belly - hips - knees - legs - feet - ten fingers.

The third line of relaxation:

Back of the head - the back of the neck - back - waist - back of the hips - basins under the knees - legs - feet - soles.

The relaxation is made in this sequence involving breathing. Take a deep breath in through your mouth. On the exhale, relax the relevant part of the body. The relaxation of each part is performed three times together.

For further practice of Qigong it is important to know the basic requirements of the position of the various parts of the body.

1. The head

The head should be kept straight. It seems to be hang on the Baihui point. The chin tucked up a little.

2. The tounge

The tip of the tongue easily stretches into the upper palate (Fig. 10). Squeeze the teeth lightly. This is made to connect the Frontal-medium and the Backward-medium meridians, which occurs at the contact place of the tongue and palate.



Fig.10

3. The back and chest

The back should be straight and the chest retracted slightly.

4. The hands

The shoulders should be lowered and relaxed, hang over your elbows, hands - completely relaxed.

5. The loin

The loin should be relaxed and lowered a little.

6. The perineum

The perineum and anus need a little pull.

7. The feet

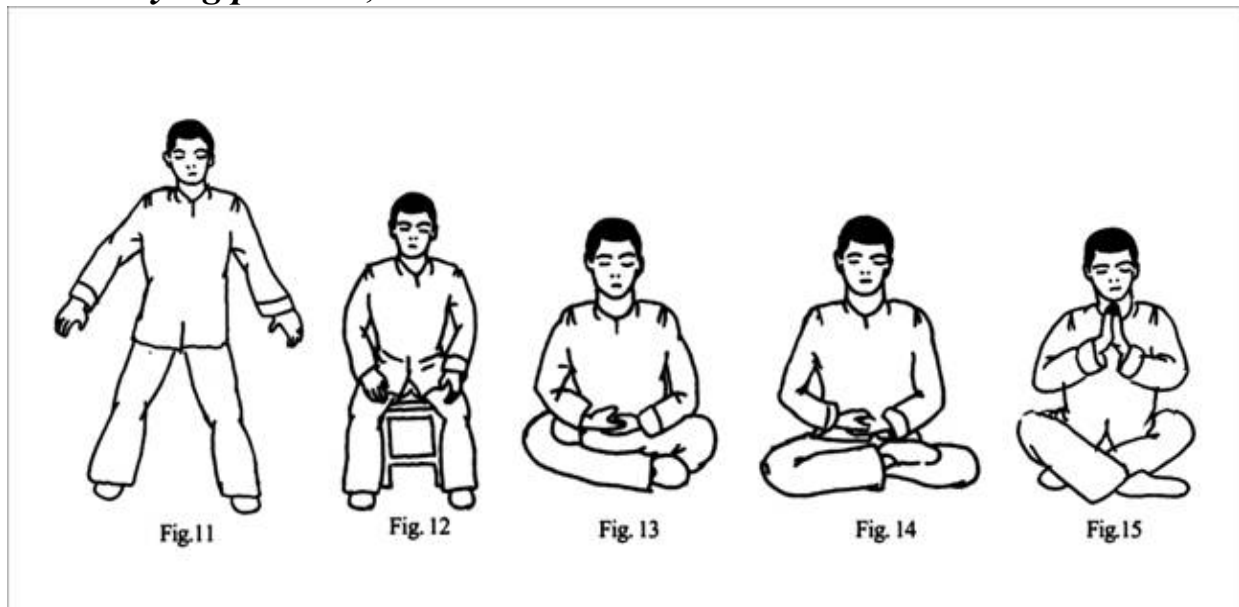
The knees are slightly bent. The toes as if raking the ground, the point Youngqyuan,

located on the feet, are slightly elevated.

On the next step, you need to master the **basic positions** to practice Qigong.

All positions are divided into the three big categories:

- *The standing position;*
- *The sitting position;*
- *The lying position;*



The standing position

There are several varieties of the standing position, they differ only by the hand position, the degree of bending of the knees and the width of the spaced legs. Let's describe the basic stance, which is the basis for the other taking positions in this category.

Stand with your feet wider than the shoulder width and slightly bend your knees. The feet are parallel to each other, the fingers "resting" on the ground. Make sure that the back is straight. The points Baihui (the crown) and Huiyin (the groin) are on the same imaginary vertical line. Take the arms down to your sides – to the sides so that the palms were at a distance of

about two fists from your hips. The palms facing down. The gaze is directed forward - down (Fig. 11).

The sitting position

Most of the activities "The circulation of Qi" and the meditative practices are trained in the positions of this category. Most of these positions are interchangeable and differ in their degree of acceptance.

The position of sitting on a stool

Sit down on a stool or a wooden chair. The back should not touch the back of the chair. Keep the head and torso upright and naturally. The back is straight, the points Baihui (the crown) and Huiyin (the groin) should be on the same imaginary vertical line. The feet are parallel to each other and completely touching the ground. The knees are bent, the angle between the hips and the lower leg should be about 90°. Take your hands on your hips, the palms centers are facing down, the fingers are facing forward (Fig. 12).

The half lotus

Sit down on the floor, on the rug, bed or specially reserved place for this purpose. Bend your knees. The foot of one leg lay on the inner part of the hip of the other leg. Keep your back straight. Put your hands on one another in front of the lower part of the belly. The palms are facing upward, the thumb is brushed aside. You can put both palms on the hips (Fig. 13).

The lotus

Sit on the floor or other smooth surface. Bend your knees. Turn the feet of both legs soles up and put them on the hips of each other. Straighten your back. Put your hands on one another in front of the lower part of the belly. The palms are facing upwards, the thumb is brushed aside. You can put both palms on the hips (Fig. 14).

The position with the crossed legs

Sit down on the floor or other smooth surface. Bend your knees and cross your legs. Keep your back straight. The hands are either in the described above positions, or in the position of prayer (Fig. 15).

The lying positions

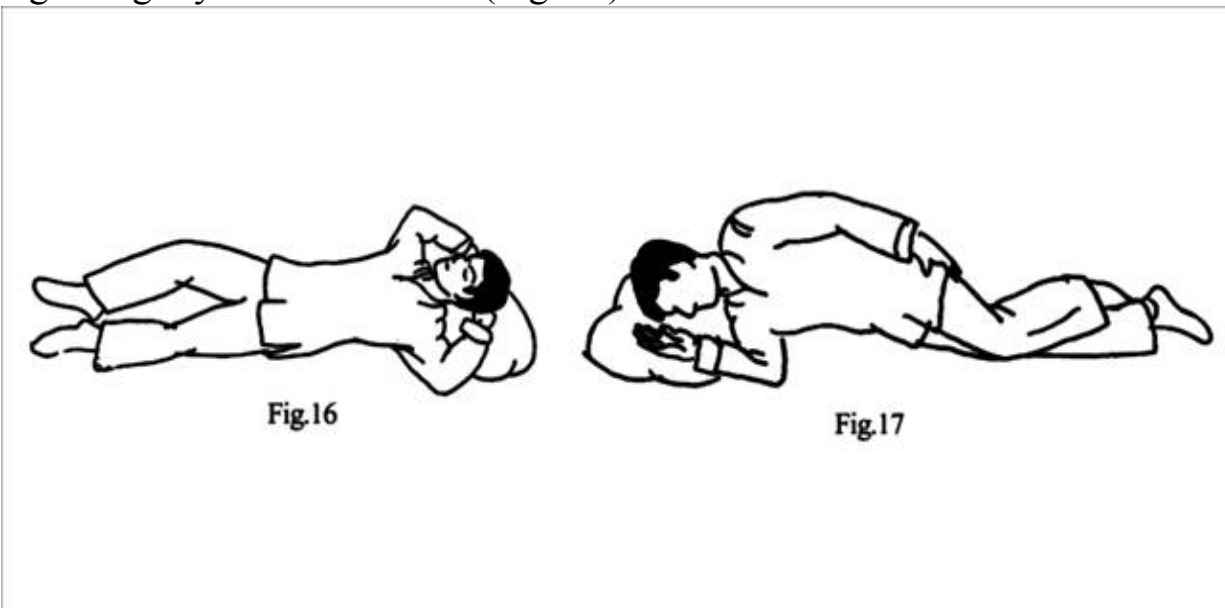
The lying on the back position

Lie down on the floor or other smooth surface on the back. Stretch horizontally. Put your head on the pillow so that the neck was in an upright position. Close your eyes and mouth. The back should be straight. Bend your

elbows and place them behind your head. You can place the hands one above the other on your belly, with your hands to the center of the belly (Fig. 16).

The position of lying on your side

Lie down on the floor or other smooth surface on the right side. Close your eyes. The tip of the tongue rests against the upper palate. Place the right hand on the pillow under your head. Put the left hand along the side. The left leg is slightly bent at the knee (Fig. 17).



Chapter 2

The Wingchun Qigong form ***(Khi cong quyen)***

This form is very important in the **Vietnamese Wingchun** schools. It consists of **three** stages. There is the **activation of the energy meridians** , the **Communication** between them and the **Ajustion** of the free flow of the Qi energy in these meridians on the first stage. At the **second stage**, there is the **Gathering** of the **external** Qi energy into the body from the environment. The **third stage** is the movement of this energy substance through the three **Dantians**. This form is practiced in the schools, which are based on the knowledge of the Master **Ngo Si Quy**.

Stage 1

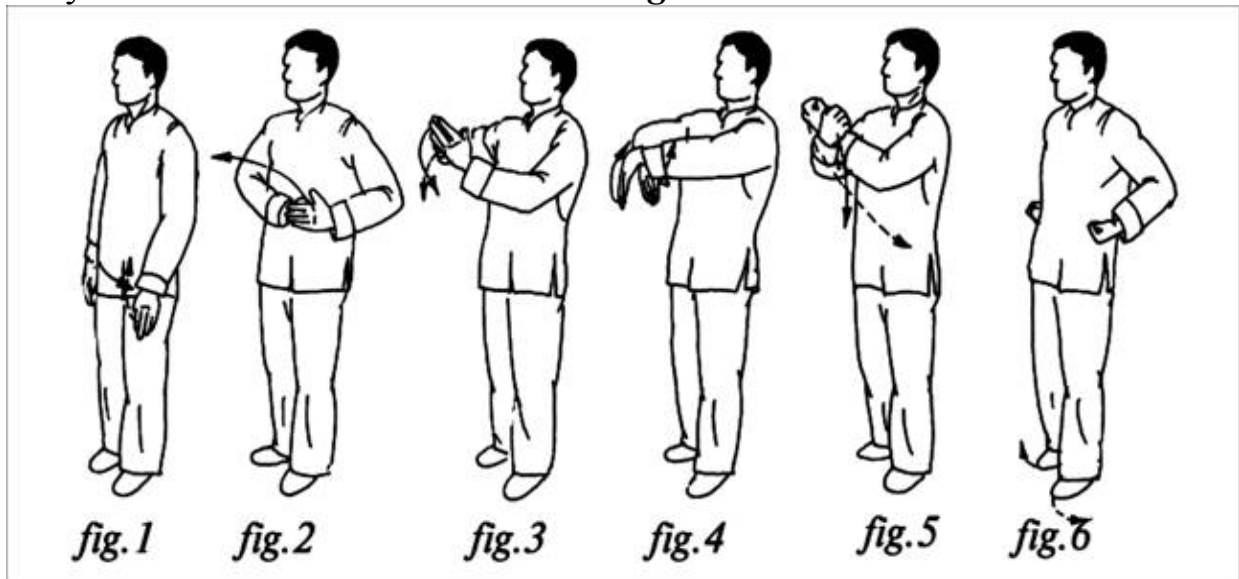
The activation of the meridian and the energy distribution of the Qi

Part 1

The initial form

(Fig. 1-8)

Stand straight. Then make the salutation, the right fist is near the left palm. Rotate the wrists. Squeeze the fists. Move both fists to the sides of the body. Take the frontal stance *Kiem duong di chan*.

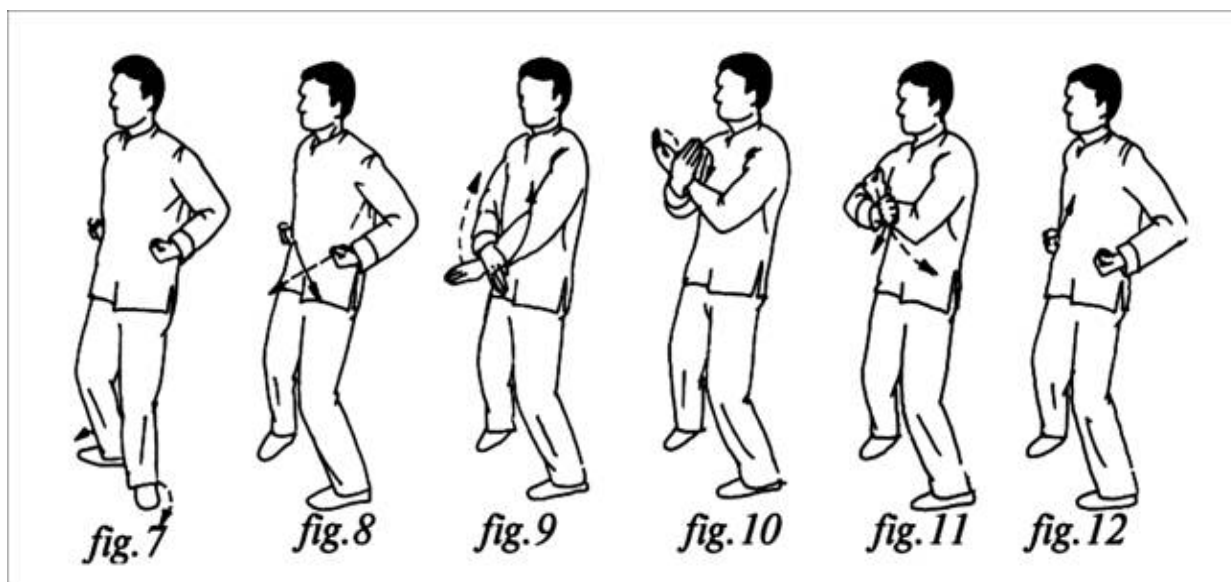


Part 2

The crossing of the arms

(Fig. 9-12)

Make an exhale. Unclench the fists. Cross the arms in front of yourself at the downward level. Hold the breathing. Rotate the forearms through an arc, move the crossed arms at the level of the chest. Make an inhale. Squeeze the fists and move them to the sides of the body.

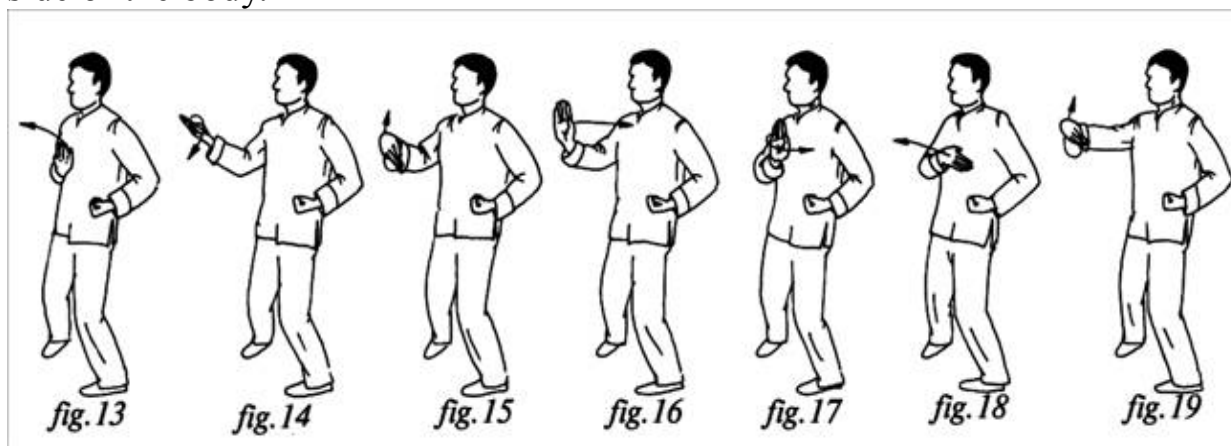


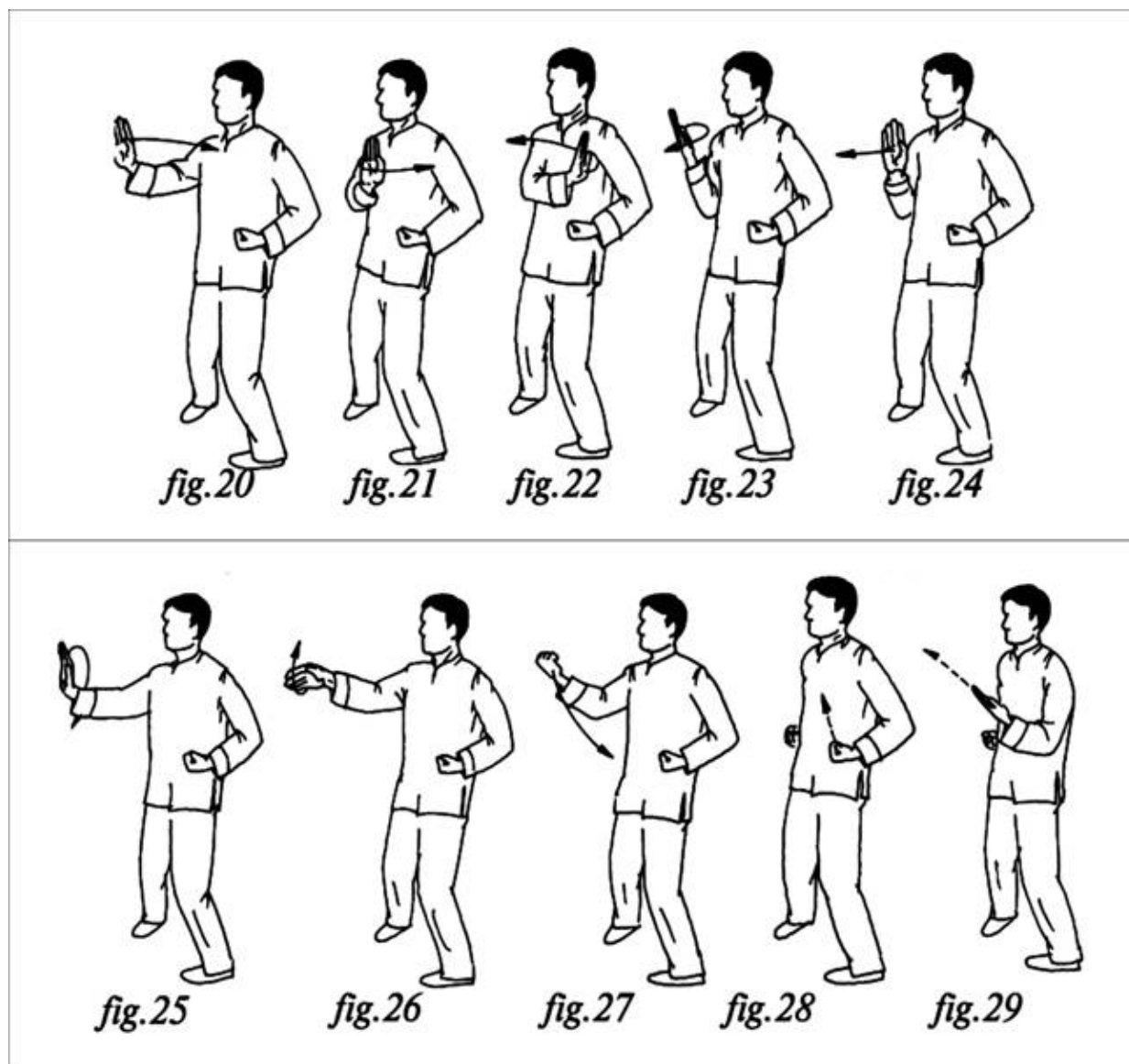
Part 3

The bow to the Buddha

(Fig. 13-28)

Make an exhale. Move the right hand forward, the fingers are directed forward. Hold the breathing. Rotate the hand inside. Expand your hand fingers up. Make an inhale. Turn the palm to the chest. Hold the breathing. Expand the hand to the chest. Make an exhale. Move the hand forward. Hold the breathing. Rotate the hand inside and expand it fingers up. Make an inhale. Move the hand to the chest. Make an exhale. Make the deferent movement with the right palm to the left. Make an inhale. Make the deferent movement with the right forearm to the right. Make an exhale. Expand the hand with the palm forward and make the forward push. Hold the breathing. Rotate the hand outside. Squeeze the fist. Make an inhale. Move it to the side of the body.





Repeat all the movements of this part with the left hand (Fig. 29-45).

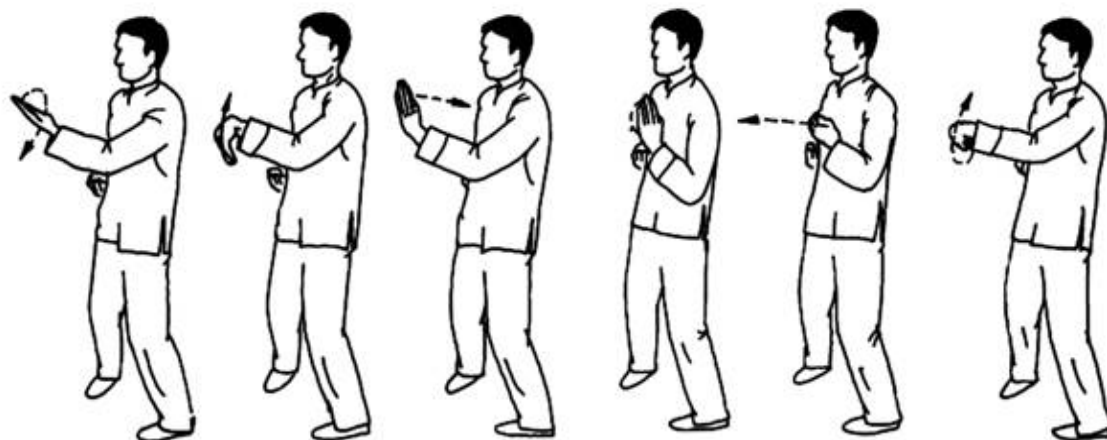


fig.30

fig.31

fig.32

fig.33

fig.34

fig.35

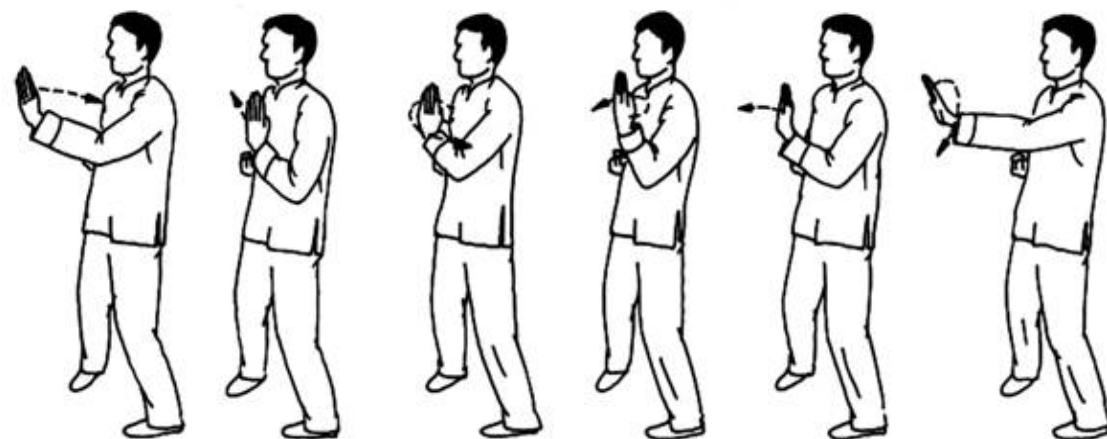


fig.36

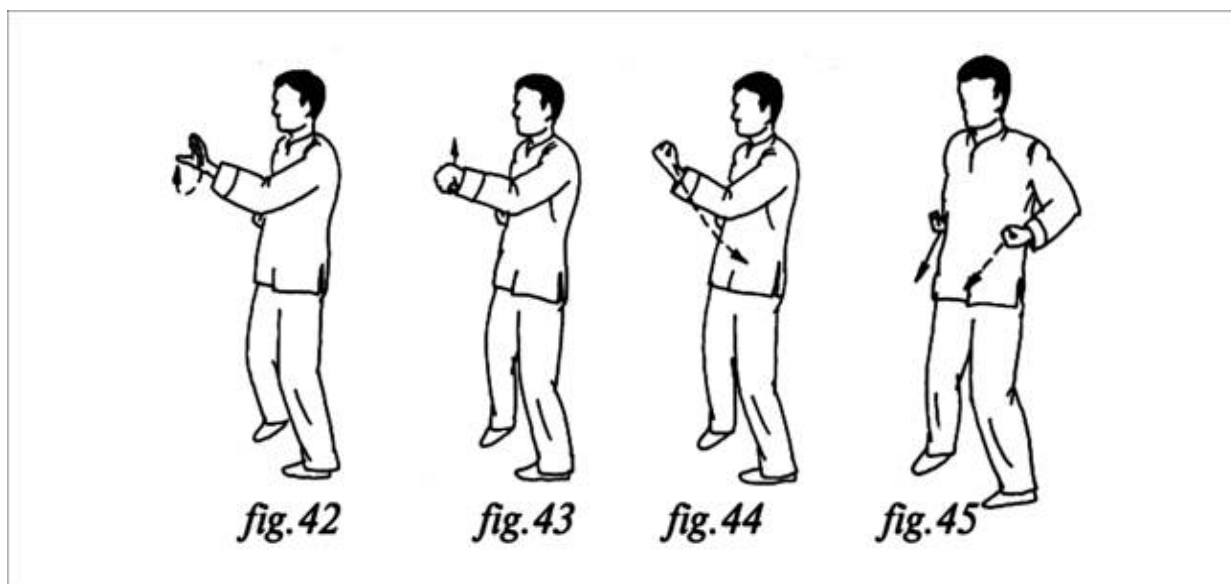
fig.37

fig.38

fig.39

fig.40

fig.41

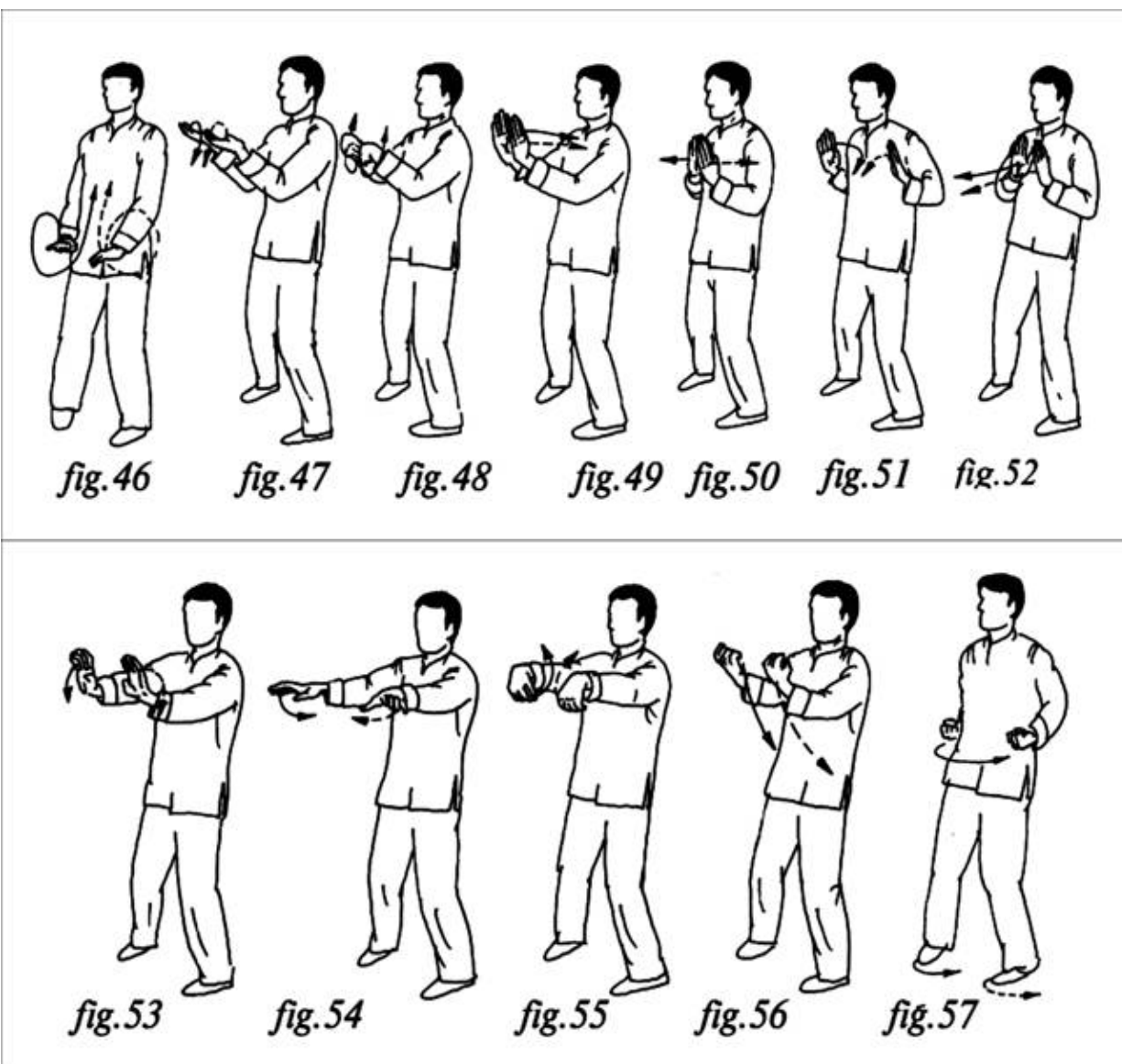


Part 4

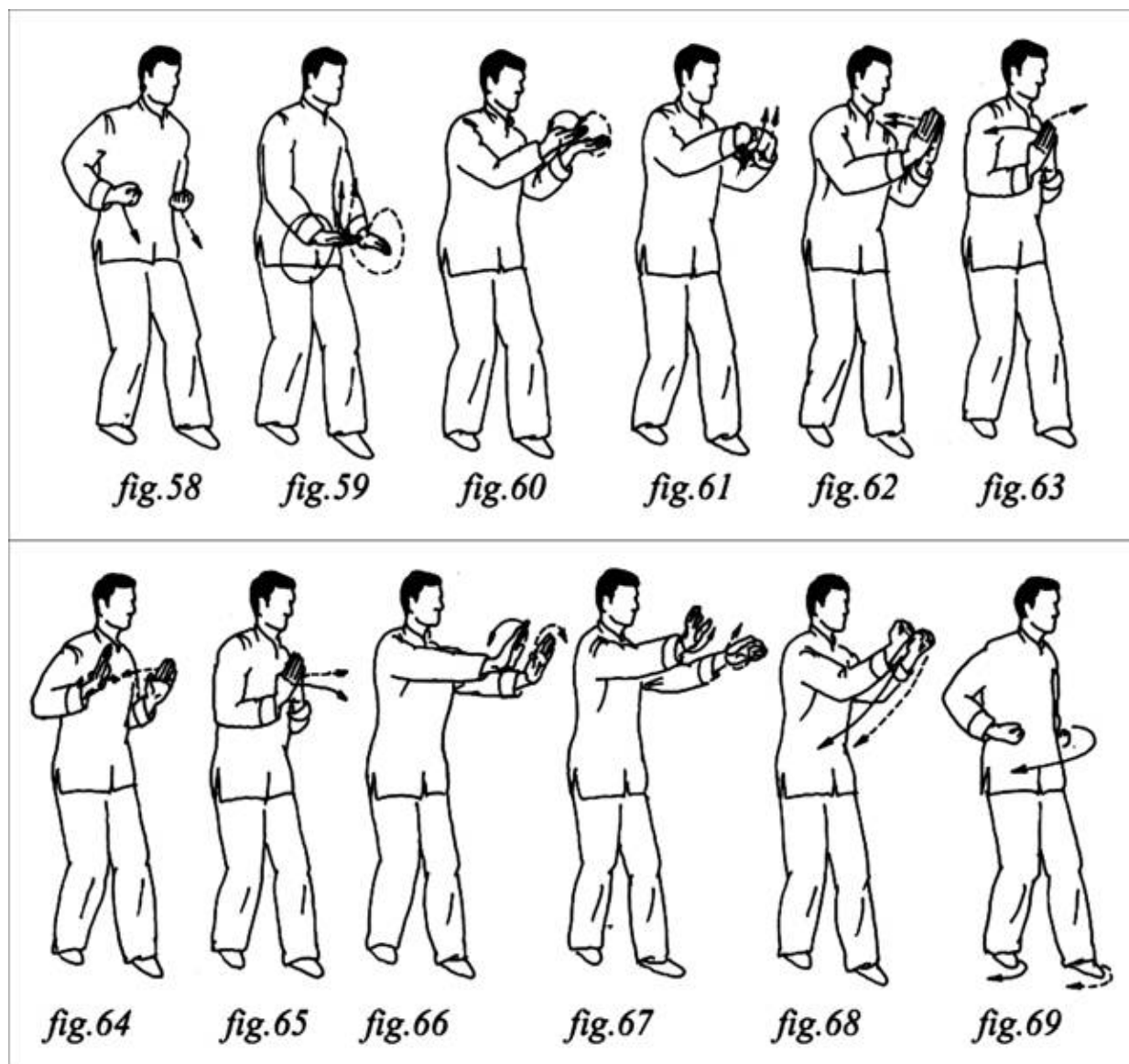
The double push

(Fig. 46-57)

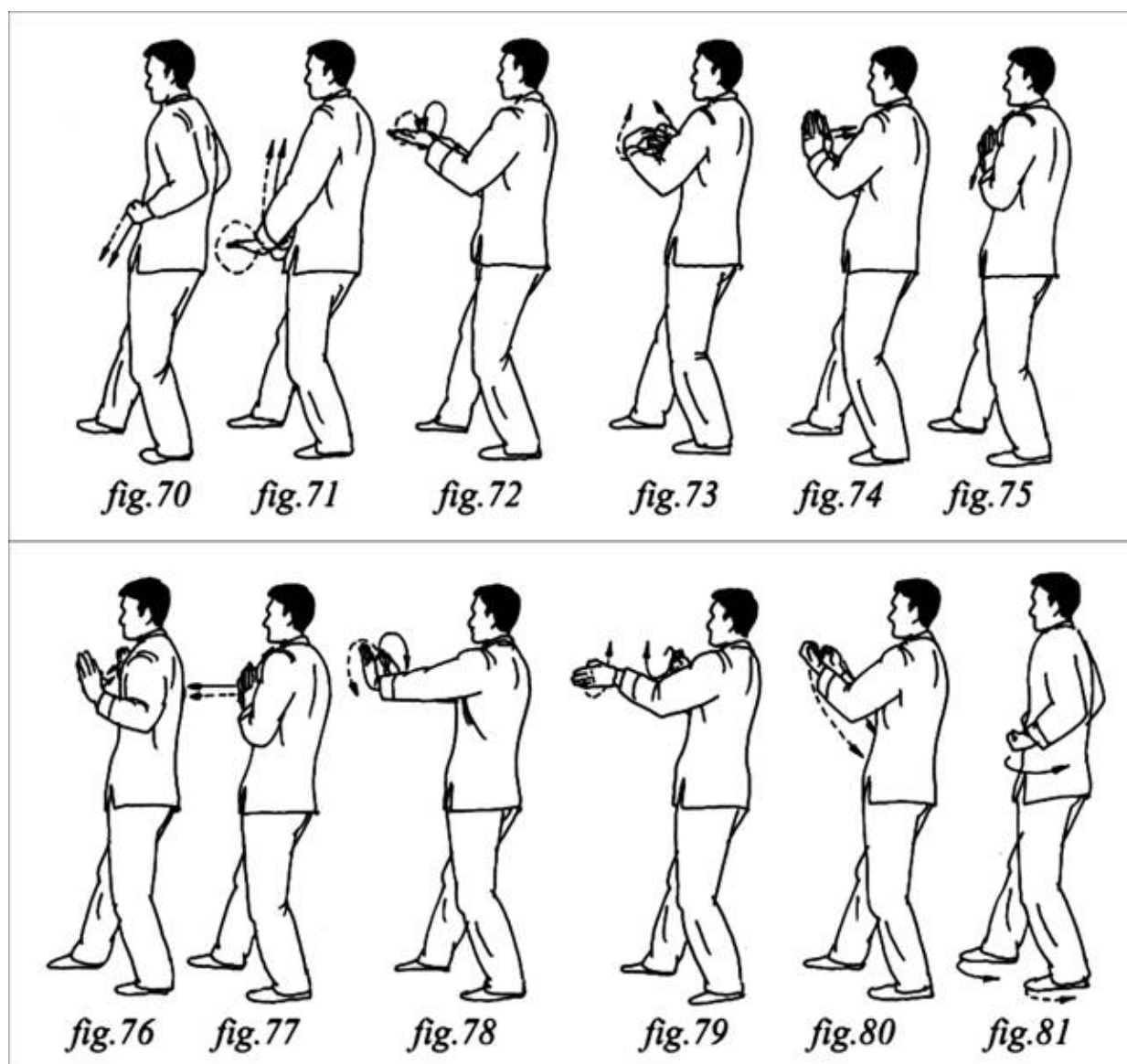
Make an exhale. Turn both hands in front of your abdomen. The palms are facing downward, fingers are directed forward. Make an inhale. Rise your hands up in front of the body at the level of the chest, the hands are directed upwards, the fingers are directed forward. Hold the breathing. Rotate the hands inward. Expand the hands fingers up. Make an exhale. Move the hands to the chest. Make an inhale. Dilute the hands to the sides to the level of the shoulders. Hold the breathing. Get the hands together. Make an exhale. Make the forward push. Hold the breathing. Rotate the hands outside. Make an inhale. Squeeze the fists and move them to the sides of the body.



Turn to the left and make the exercise in the left-hand stance (Fig.58-69).



Turn to the right and make the exercise in the right- hand stance (Fig. 70-81).



Part 5

Cross your arms in front of chest, then push forward

(Fig. 82-98)

Make an exhale. Turn both hands in front of your abdomen. The palms are facing downward, fingers are directed forward.

Make an inhale. Turn both hands, the palms are directed upward. Raise your hands at the chest level. The arms are bent at the elbows.

Hold the breathing. Rotate both hands on the arc to yourself - down, then forward and upward. Expand the hands fingers are directed upward, the palms are facing each other. Bring the palms closer to each other.

Make an exhale. Move both hands to the chest.

Make an inhale. Spread the hands to the sides to the shoulder level.

Make an exhale. Make a forward push with both hands at the chest level.

Make an inhale. Cross both arms in front of the chest. The right hand is in front of the left hand.

Make an exhale. Move your arms forward in an arc with the same sides and make a push forward.

Make an inhale. Cross your arms in front of the chest. The left hand is in front of the right hand.

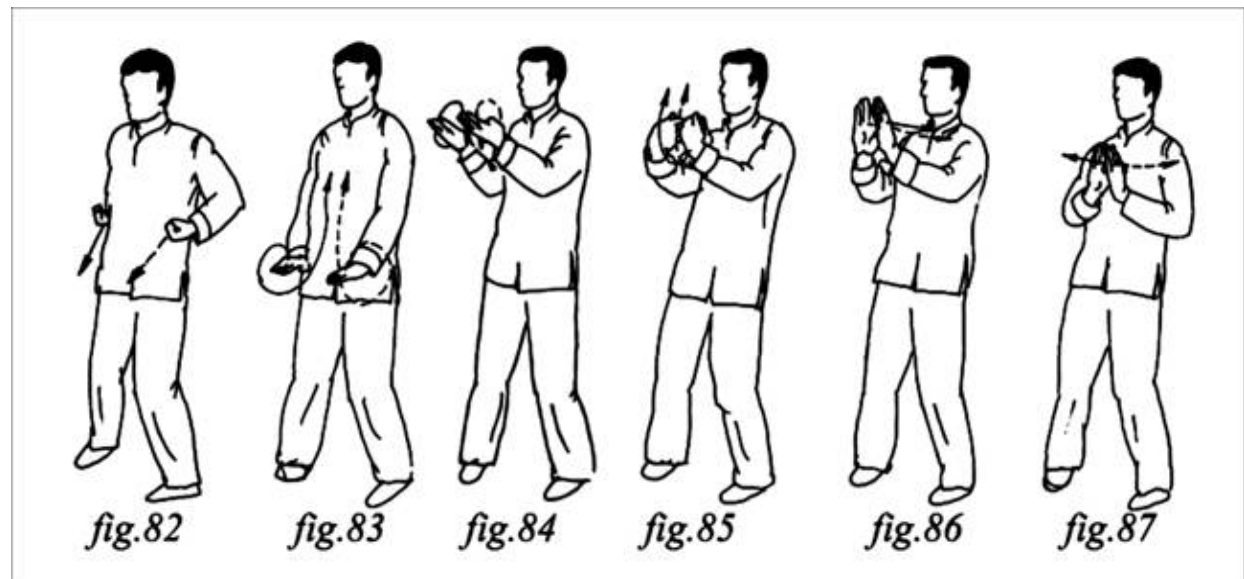
Make an exhale. Move your arms forward in an arc and to the sides and make a push forward.

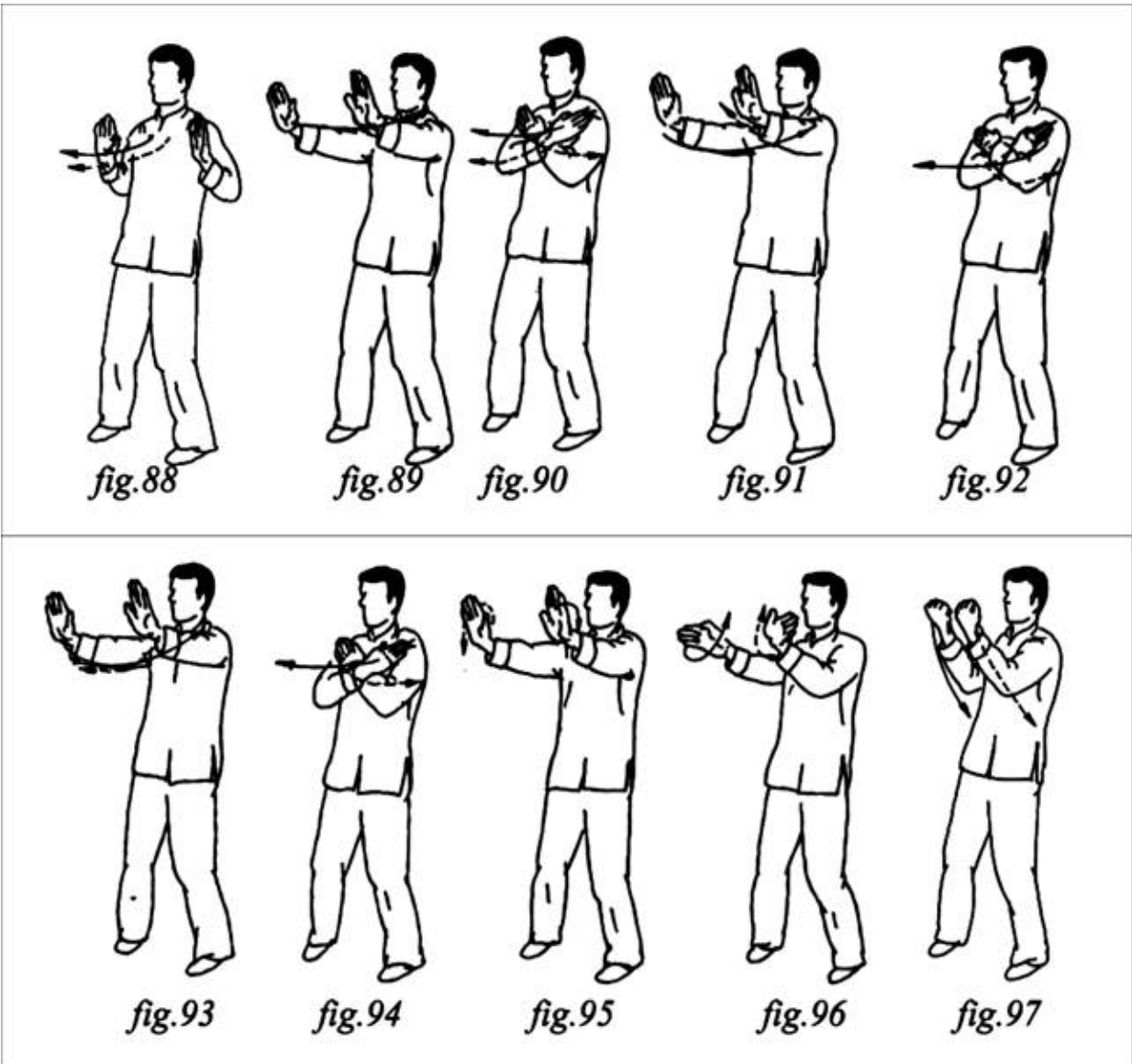
Make an inhale. Cross both arms in front of the chest. The right hand is in front of the left hand.

Make an exhale. Move your arms forward in an arc and to the sides and make a push forward.

Hold the breathing. Rotate the hands to the outer sides. Squeeze the fists.

Make an inhale. Take the fists to the sides.





Part 6

The snake throw

(Fig.99-120)

Turn to the left into the left-handed stance.

Make an exhale., make the poking through movement forwards at the throat level with the fingers of the right hand.

Make an inhale. Take the right hand to the left shoulder. Then move the right hand to the right shoulder.

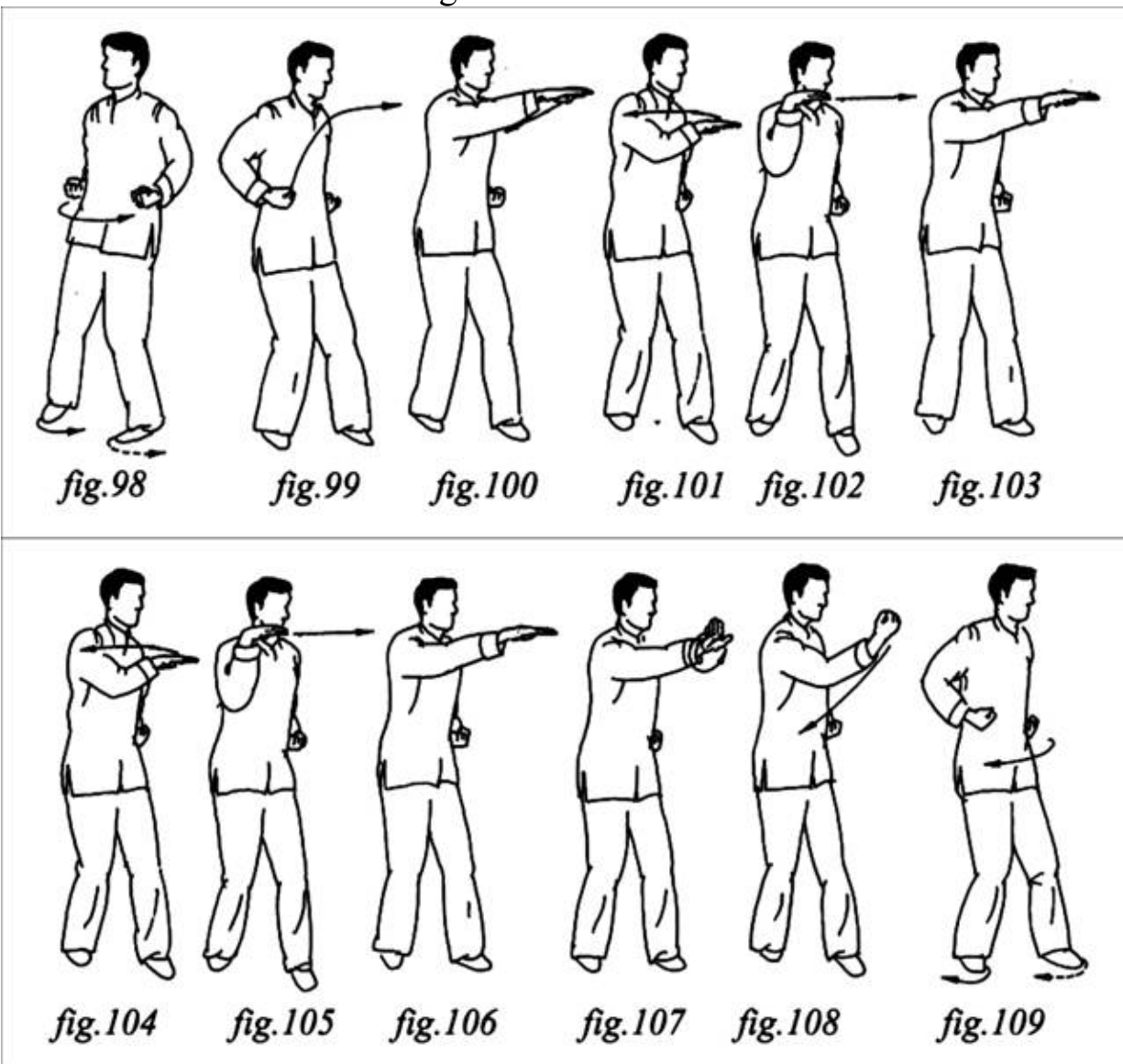
Make an exhale. make the poking through movement forwards at the throat level with the fingers of the right hand.

Make an inhale. Take the right hand to the left shoulder . Then move the right hand to the right shoulder .

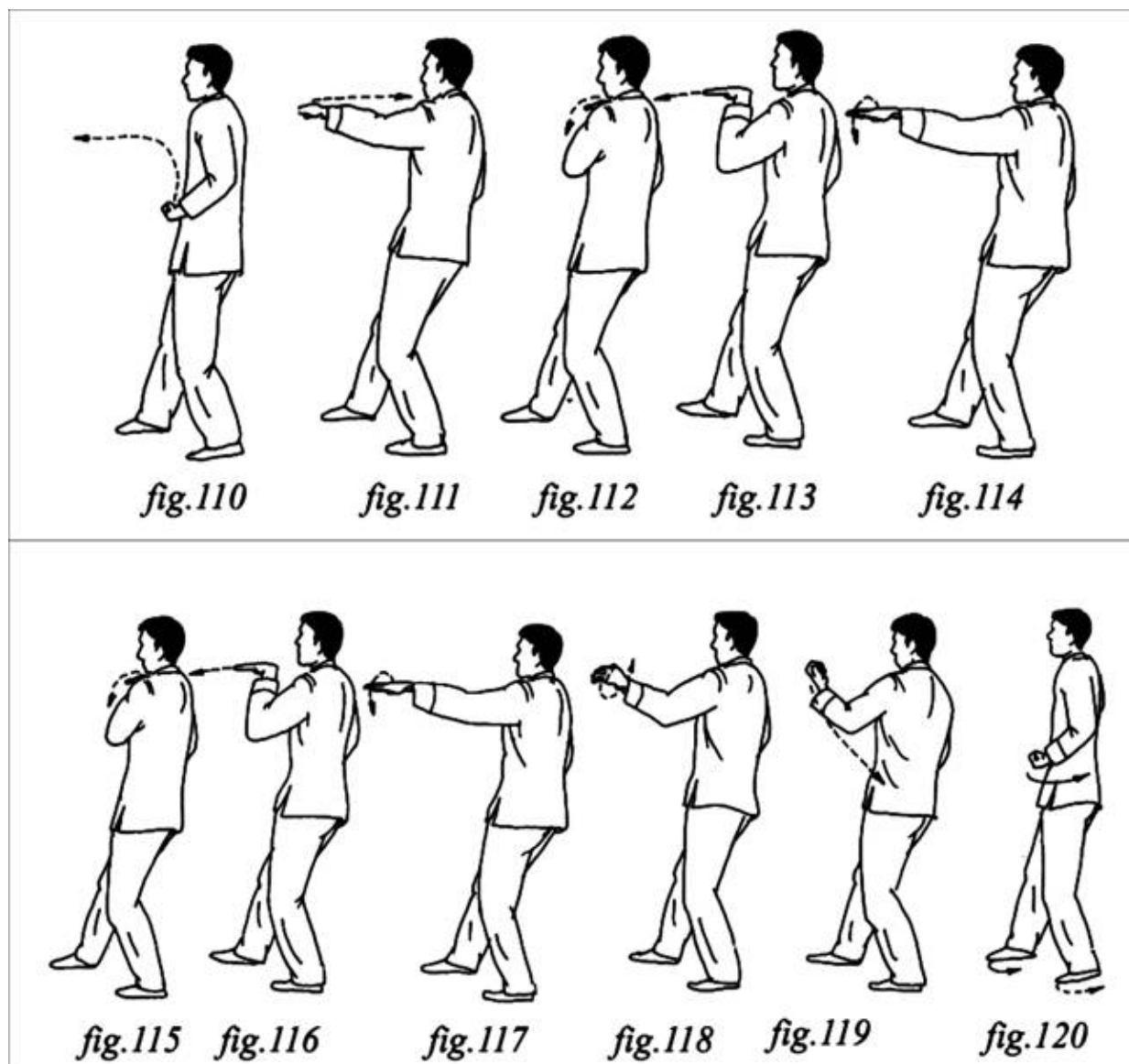
Make an exhale. make the poking through movement forwards at the throat level with the fingers of the right hand.

Hold the breathing. Rotate the hand outwards. Squeeze the fist.

Make an exhale. Take the right fist to the side.



Turn to the right in an upright stance and make the exercise in the opposite direction.



Part 7

The crane flaps its wings

(Fig.121-154)

Go back to the original frontal stance.

Make an exhale. Take both hands down to the sides.

Make an inhale. Raise both hands up to the sides. The hands are in the shape of a crane's head.

Repeat this movement twice.

Make an exhale. Bend both arms at the elbows a bit harder. Make a push with the both hands to the sides at the shoulder level.

Make an inhale. Bend both elbows at the elbows.

Make an exhale. Make a push with both hands to the sides at the shoulder level.

Make an inhale. Bend both hands at the elbows.

Make an exhale. Make a push with both palms to the sides at the shoulder level.

Make three horizontal circular inside movements with the hands:

Make an inhale. Move both hands in a circle inside to the chest.

Make an exhale. Continuing the circular inside movement with the hands, move both hands around to the sides.

Make two similar circular inside movements with the hands.

Make an inhale. Both hands are moving around inside to the chest.

Now make three horizontal circular movements to the outside:

Make an exhale. Both hands are taken in a circle forwards.

Make an inhale. Both hands are taken around to the sides.

Hold the breathing. The hands are taken to the chest.

Repeat this movement twice more.

On the last phase of the movement the hands are taken to the sides.

Make an exhale. Cross your arms in front of chest.

Hold the breathing. Rotate the forearms forwards. Squeeze the hands into the fists.

Make an inhale. Take the fists to the sides.

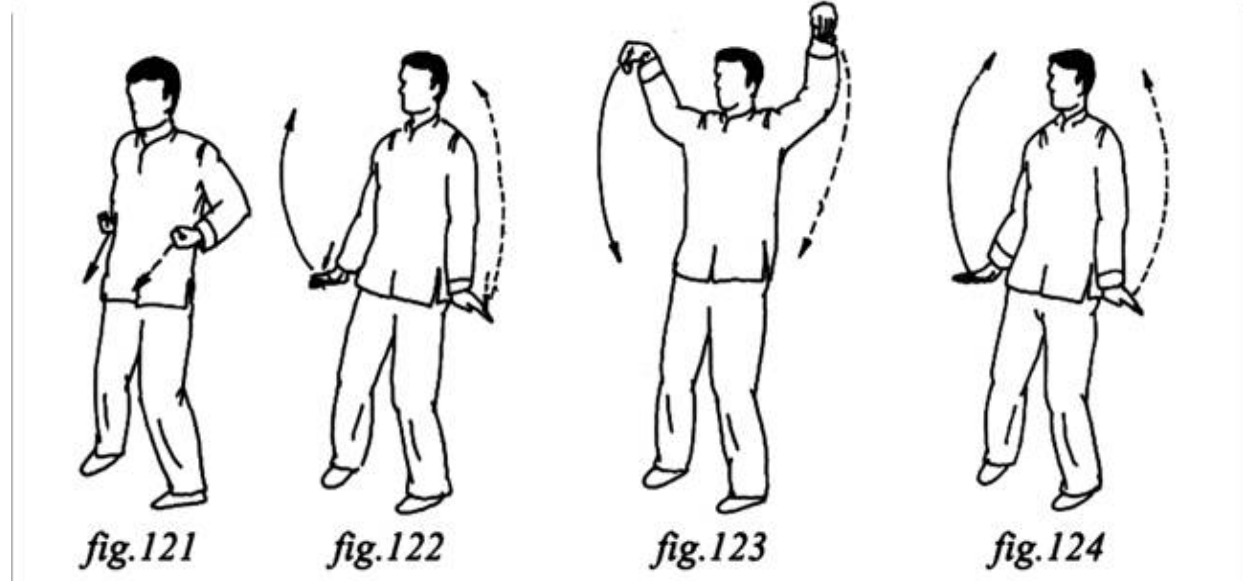




fig.125



fig.126



fig.127

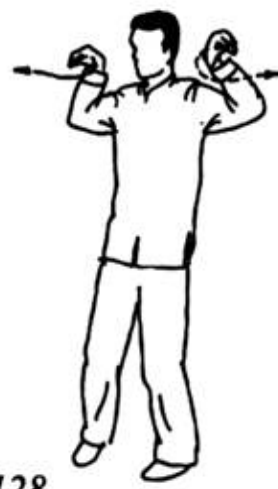


fig.128



fig.129



fig.130



fig.131



fig.132



fig.133



fig.134



fig.135



fig.136



fig.137



fig.138



fig.139



fig.140



fig.141



fig.142

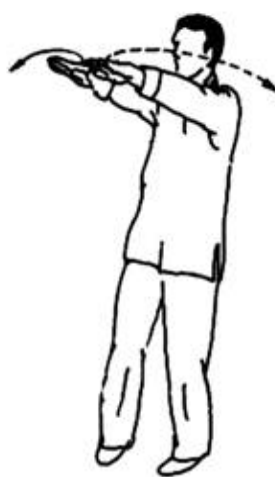


fig.143



fig.144



fig.145

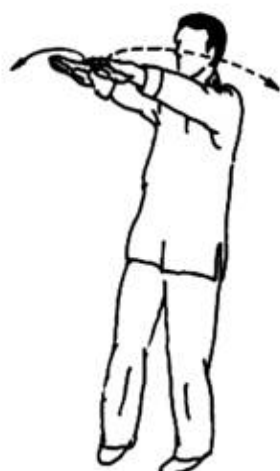


fig.146



fig.147



fig.148



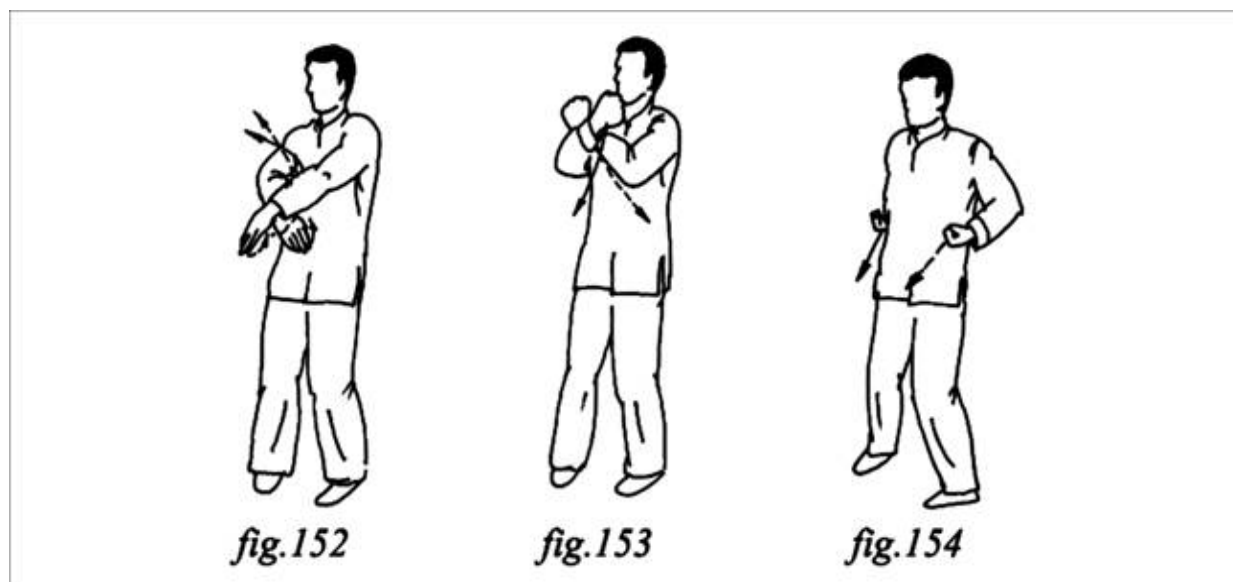
fig.149



fig.150



fig.151



Stage 2

The Gathering of the external Qi energy

Part 8

The Gathering

(Fig.155-187)

Make an exhale. Lower both hands down in front of you . The palms are facing down. The fingers are taken together.

Make an inhale. Expand the palms upward , and lift up your hands in front of you. As if you gather the external Qi with your hands.

Make an exhale. Expand the hands palms down , fingers are together. Lower the hands down, first to the top of the head (you can lightly touch your head with the palms). As if you push the outer Qi through the Baihui point .

Continuing the exhale , move the hand down, lightly stroking the neck, collarbone , armpits , then connect near the spine , and then move along the spine down to the coccyx . After that, move the hands along the sides ahead to the lower Dantian . In the final phase, cross your hands on the just below the navel area. The right hand of the men is on the left hand. Women, on the contrary, put the left hand over the right hand.

Making an inhale and focusing on the lower Dantian.

During the exercise, imagine how the external Qi moves down through the Baihui point along the spine to the coccyx, then through the perineum and

then rises up to the lower Dantian, where it is accumulated. Repeat this exercise twice more.

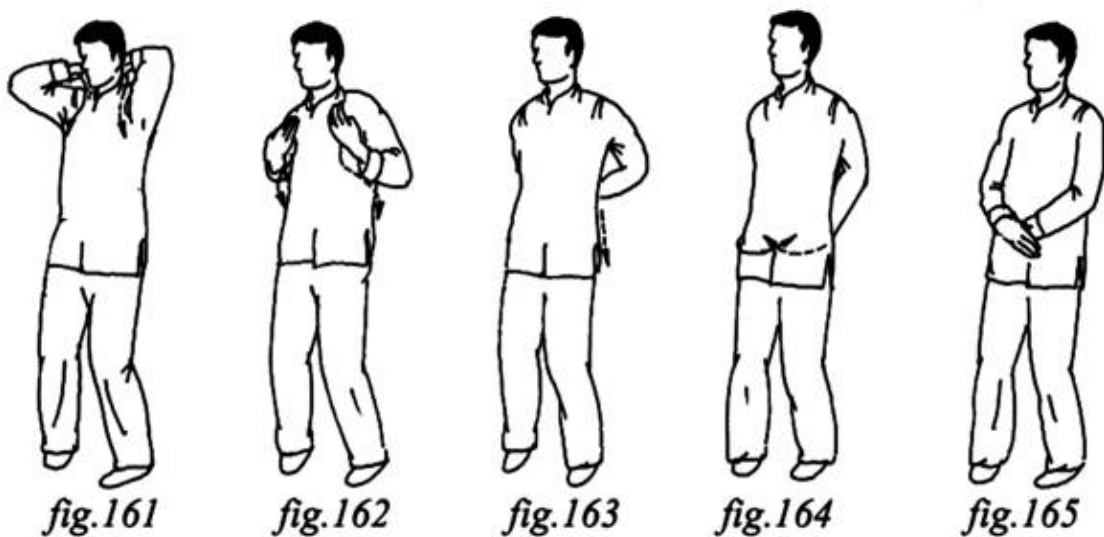
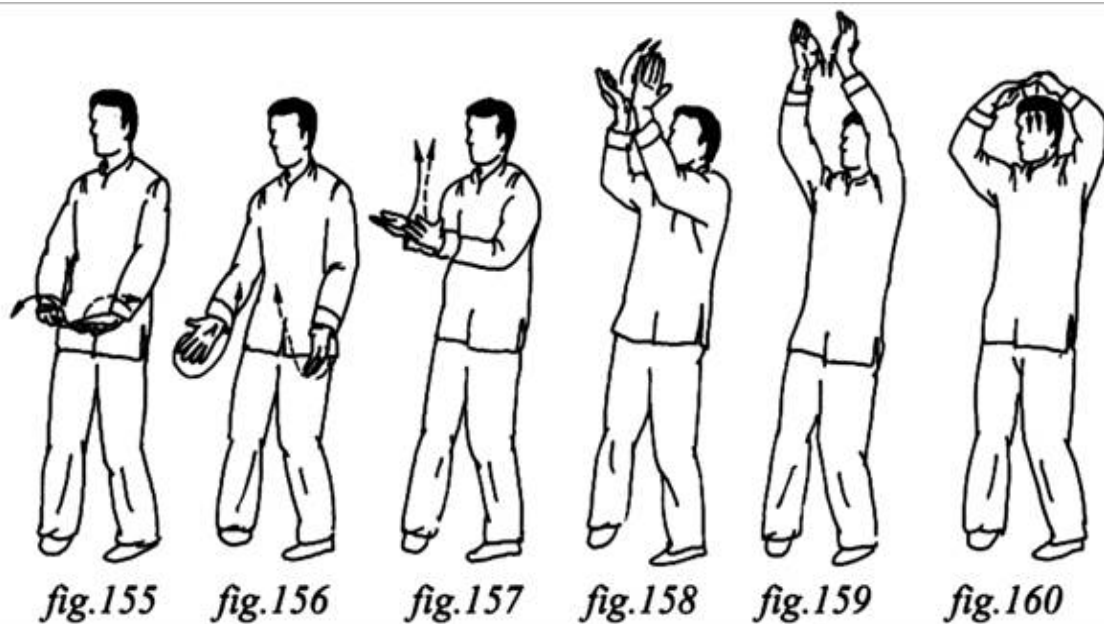




fig.166



fig.167



fig.168



fig.169



fig.170

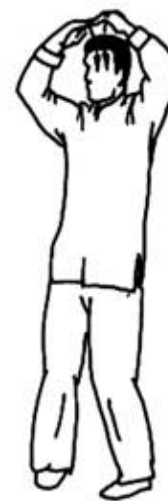


fig.171



fig.172



fig.173



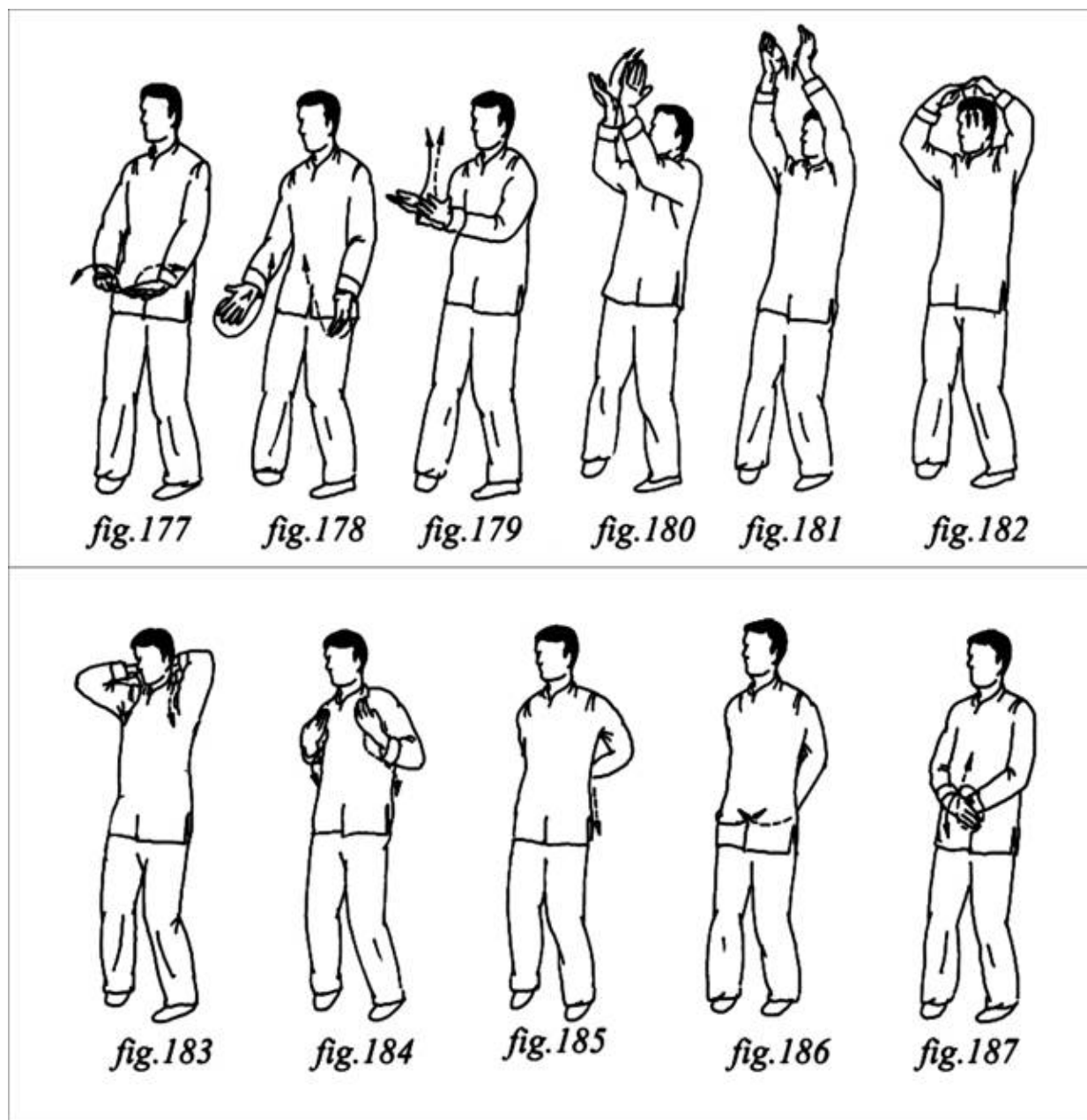
fig.174



fig.175



fig.176



Part 9

The Stretching

(Fig. 188-202)

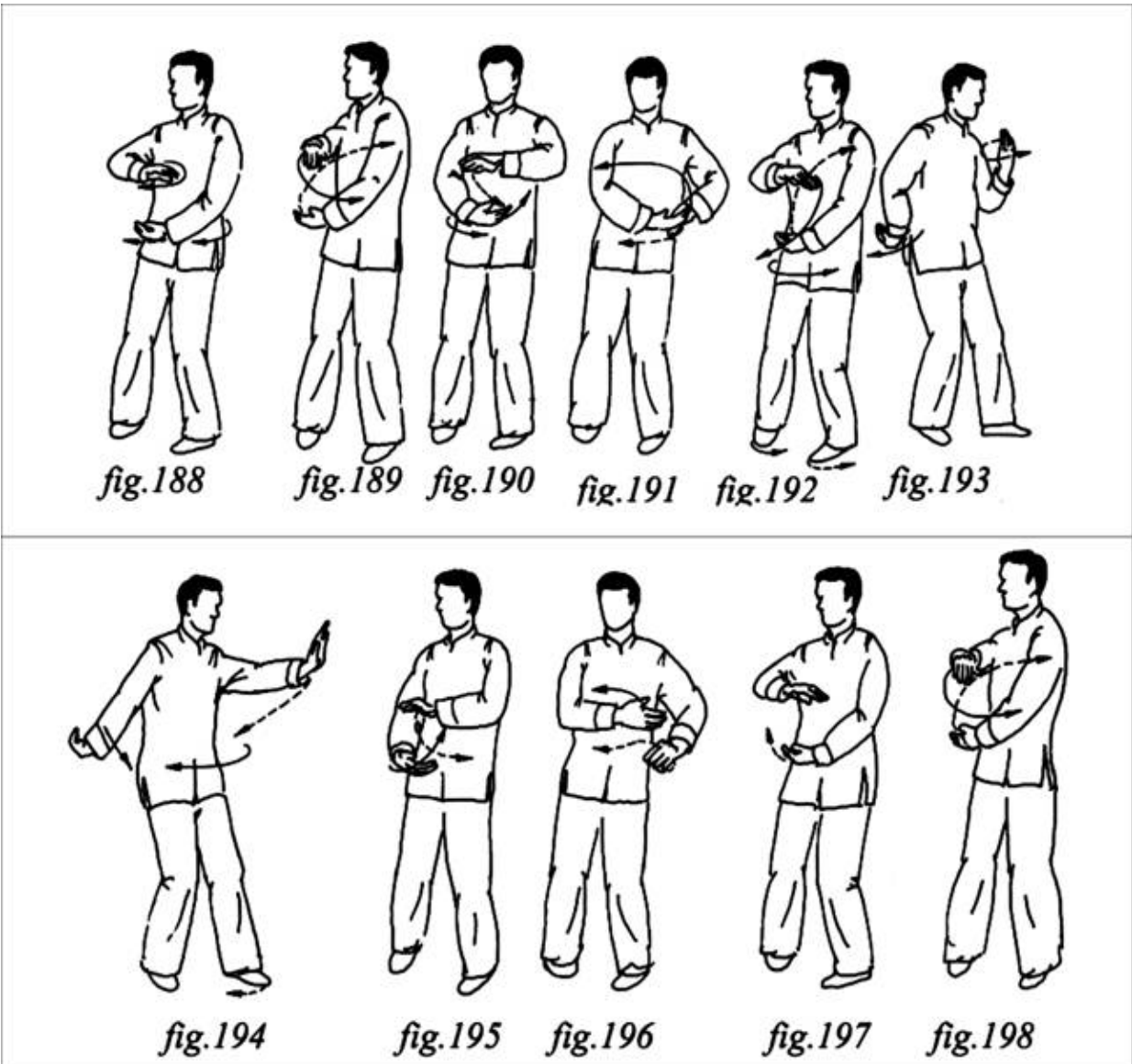
Make an exhale. Expand the hands in front of the abdomen so that the right hand is on the left hand. The palms are facing each other. The fingers are pointing to the opposite sides.

Make an inhale. Make three mixing movements with your hands in front of you. The hands periodically change the position with the position to each

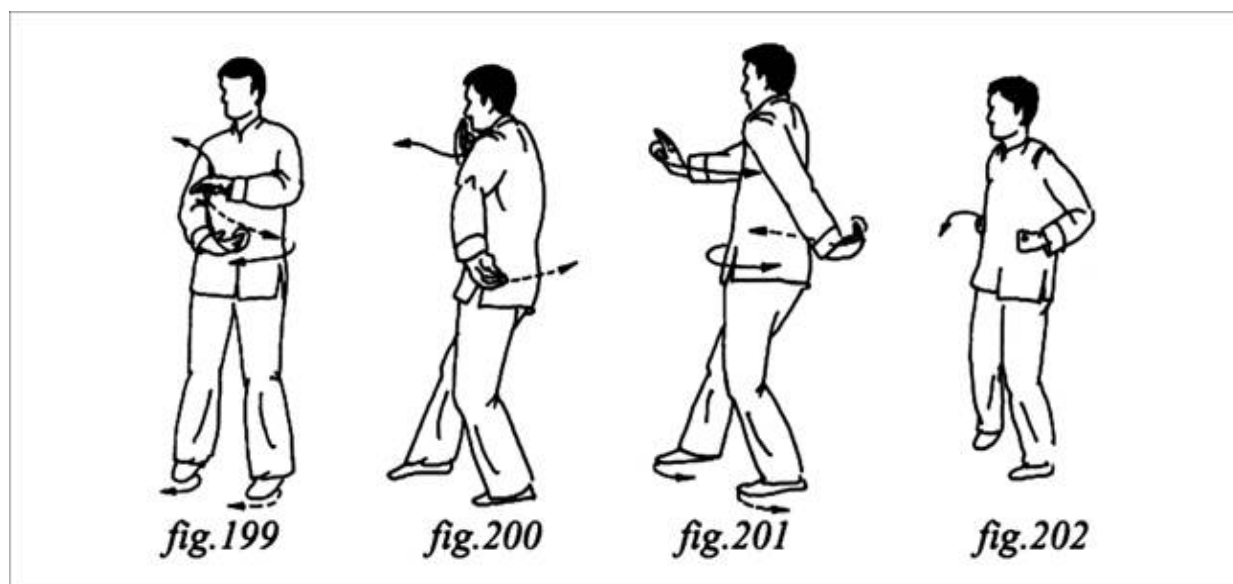
other.

Hold the breathing. Turn to the left in a left-handed stance.

Make an exhale. Make a push forward in front of you at the chest level with the left palm. At the same time pull back the right hand in the form of a "hook". Make an inhale. Go back to the frontal stance.



Repeat this exercise to the other side.



Stage 3

The work with the three Dantians

Part 10

The horizontal circles

(Fig.203 -254)

Make an exhale. At the inhale, make three horizontal circular inside movements with the right hand in front of your abdomen.

At the exhale, make three horizontal circular outside movements with the right hand in front of your abdomen.

At the inhale, make three horizontal circular inside movements with the left hand in front of your abdomen.

At the exhale, make three horizontal circular outside movements with the left hand in front of your abdomen.

At the inhale, make three horizontal circular inside movements alternately with the right and the left hands in front of your abdomen.

At the exhale, make three horizontal circular outside movements alternately with the right and the left hands in front of your abdomen.

The focusing on the lower Dantian.



fig.203



fig.204



fig.205



fig.206



fig.207



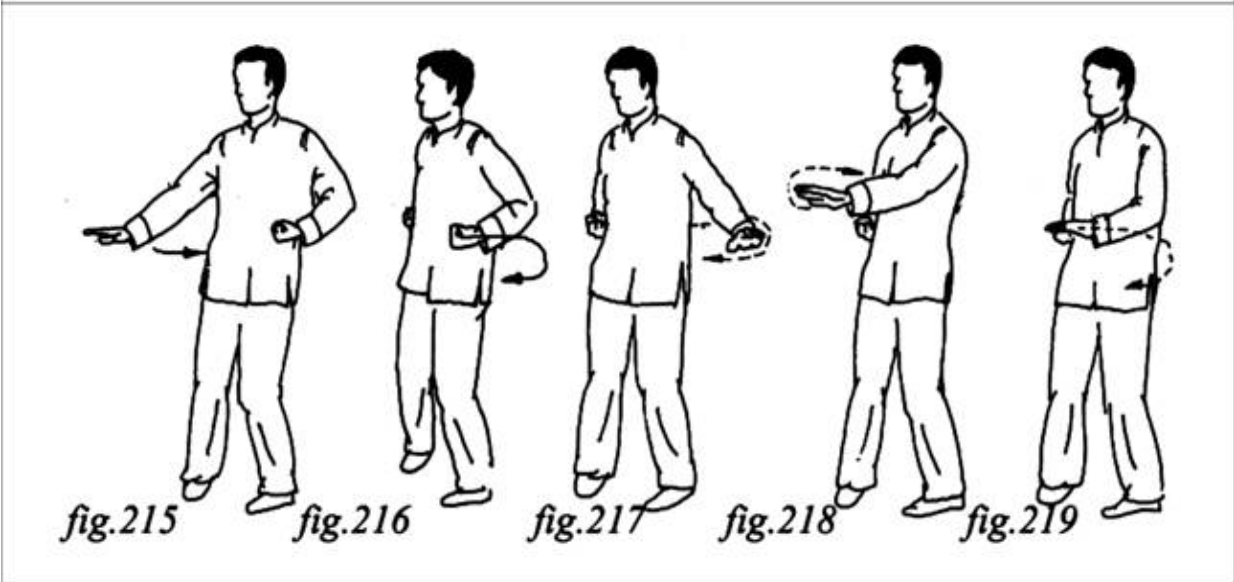
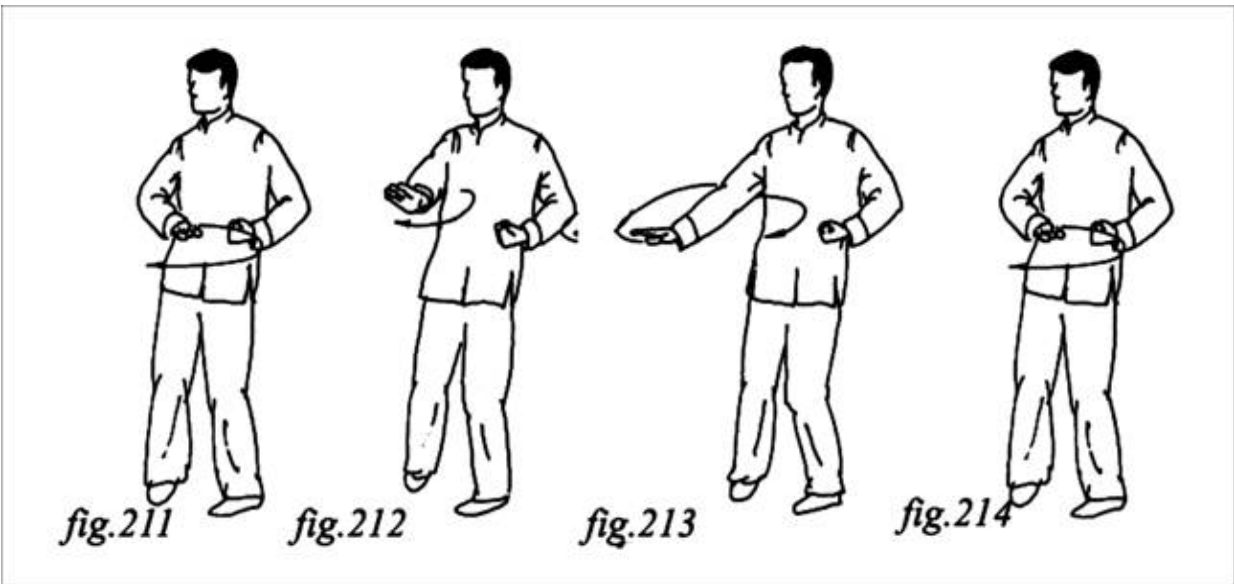
fig.208



fig.209



fig.210



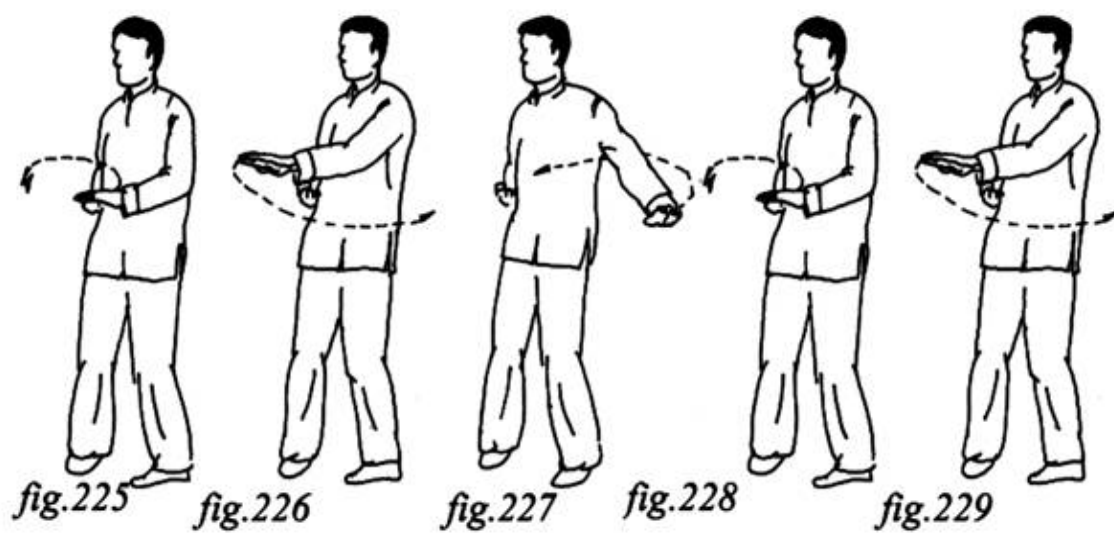
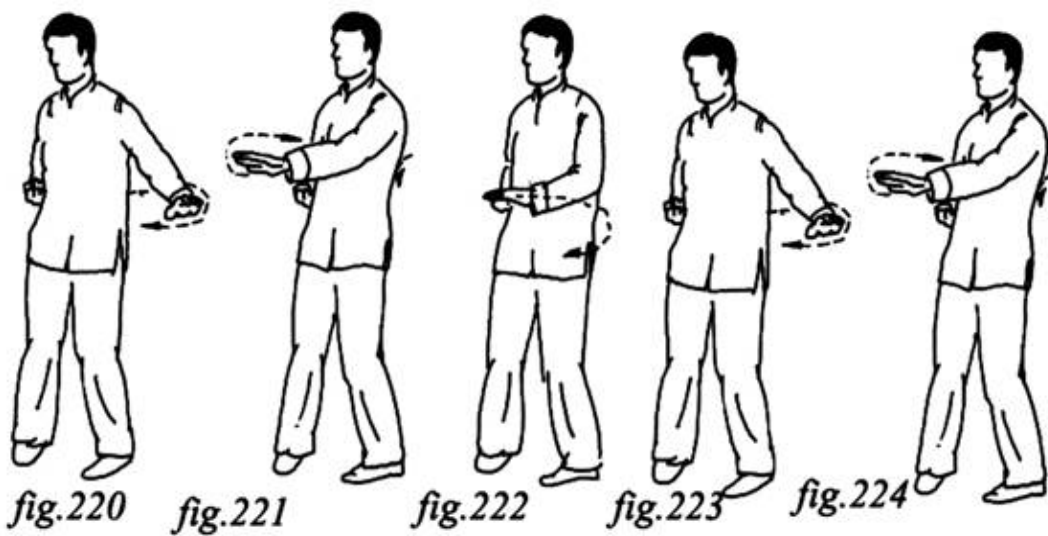




fig.230



fig.231



fig.232



fig.233



fig.234



fig.235



fig.236



fig.237



fig.238



fig.239



fig.240



fig.241



fig.242



fig.243



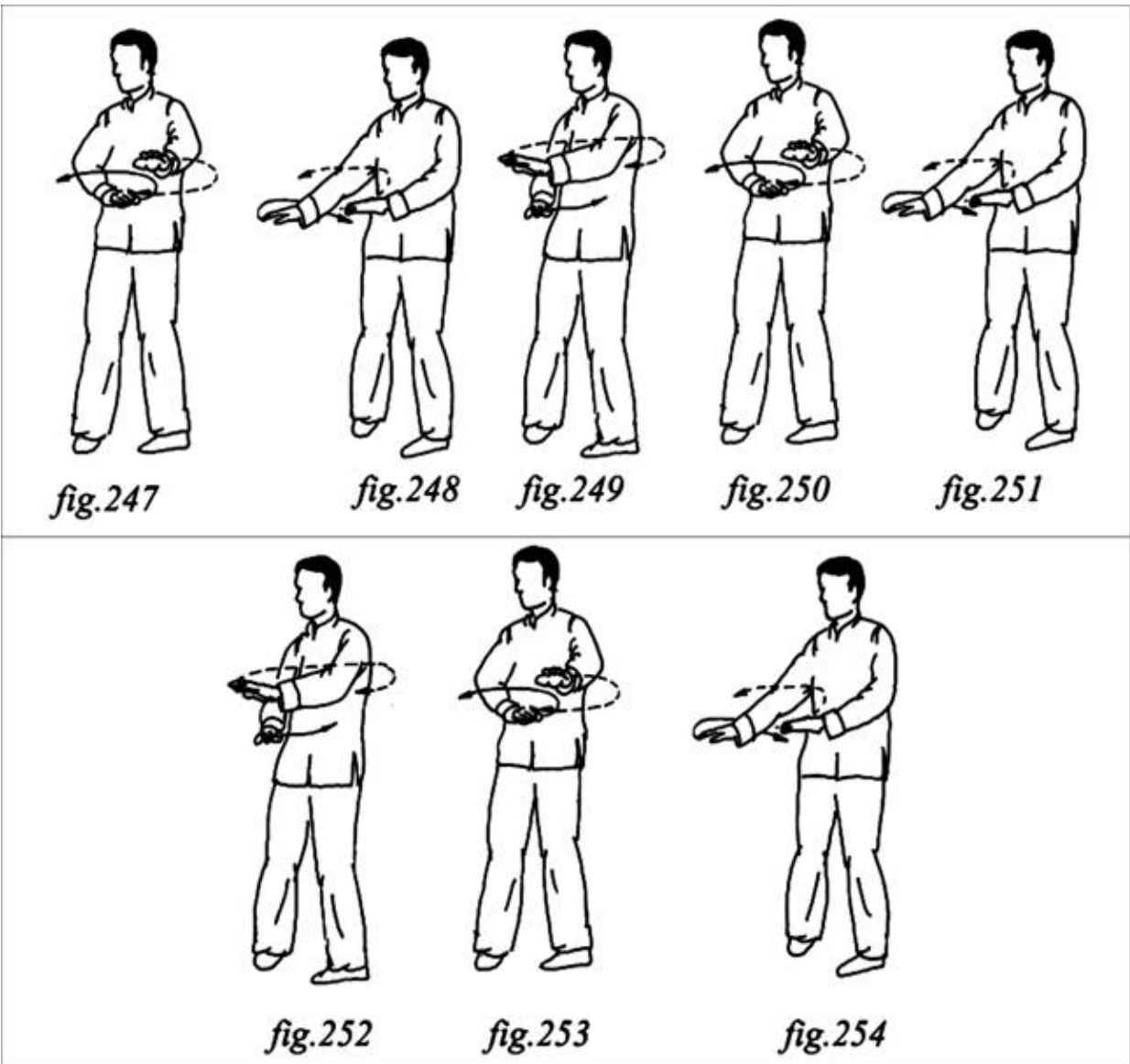
fig.244



fig.245



fig.246



Part 11

The vertical circles

(Fig.255- 304)

At the inhale, make three vertical circular inside movements with the right hand in front of you. At the inhale, make three vertical circular outside movements with the right hand in front of you.

At the inhale, make three vertical circular inside movements with the left hand in front of you. At the inhale, make three vertical circular outside movements with the left hand in front of you.

At the inhale, do three horizontal circular inside movements alternately with the right and the left hands in front of you. At the exhale, do three

horizontal circular outside movements alternately with the right and the left hands in front of you. The focusing on the middle Dantian.

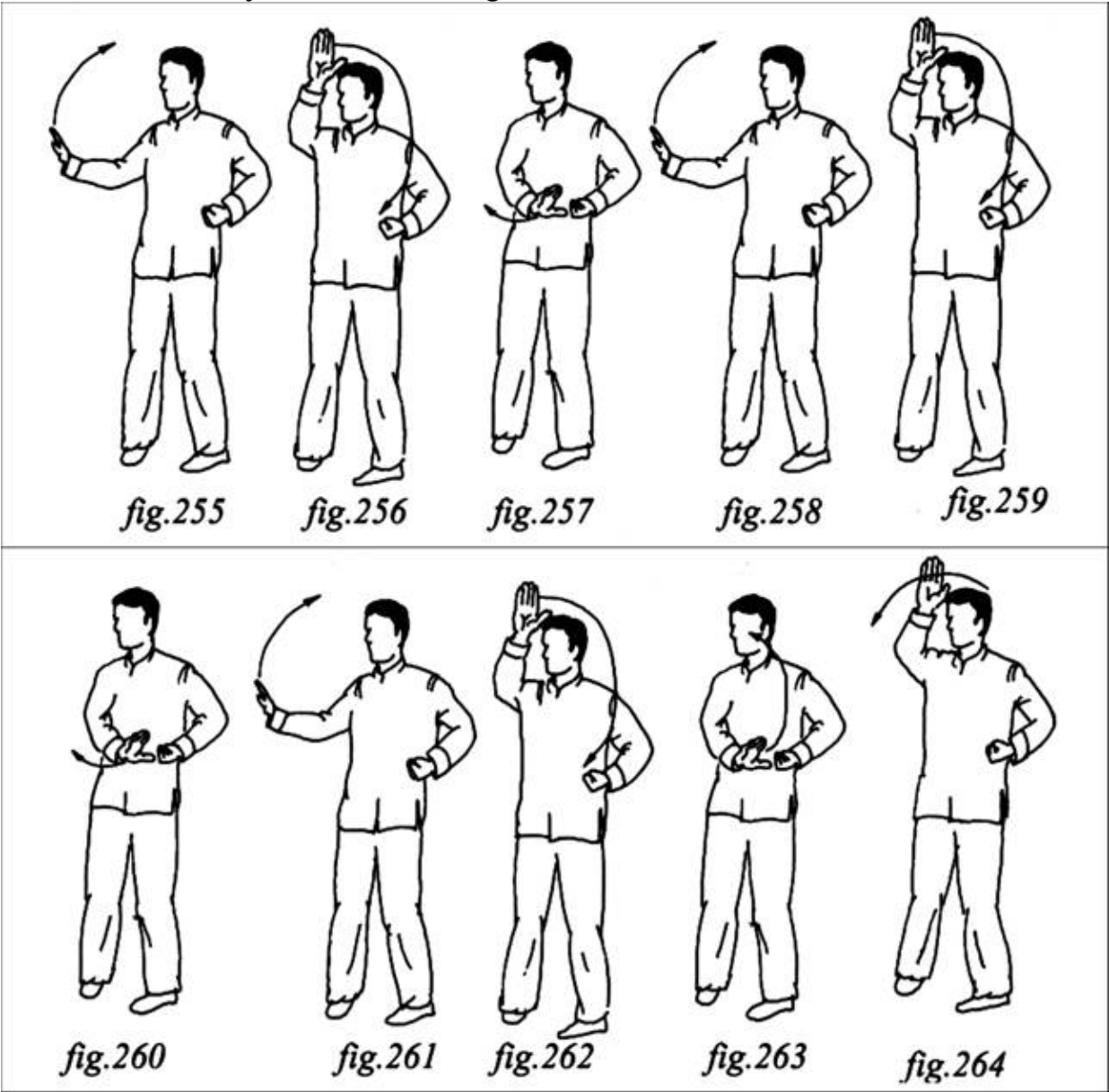




fig.265



fig.266



fig.267



fig.268



fig.269



fig.270



fig.271



fig.272



fig.273



fig.274



fig.275



fig.276



fig.277



fig.278



fig.279



fig.280



fig.281



fig.282



fig.283



fig.284



fig.285



fig.286



fig.287



fig.288



fig.289



fig.290



fig.291



fig.292



fig.293



fig.294



fig.295



fig.296



fig.297



fig.298



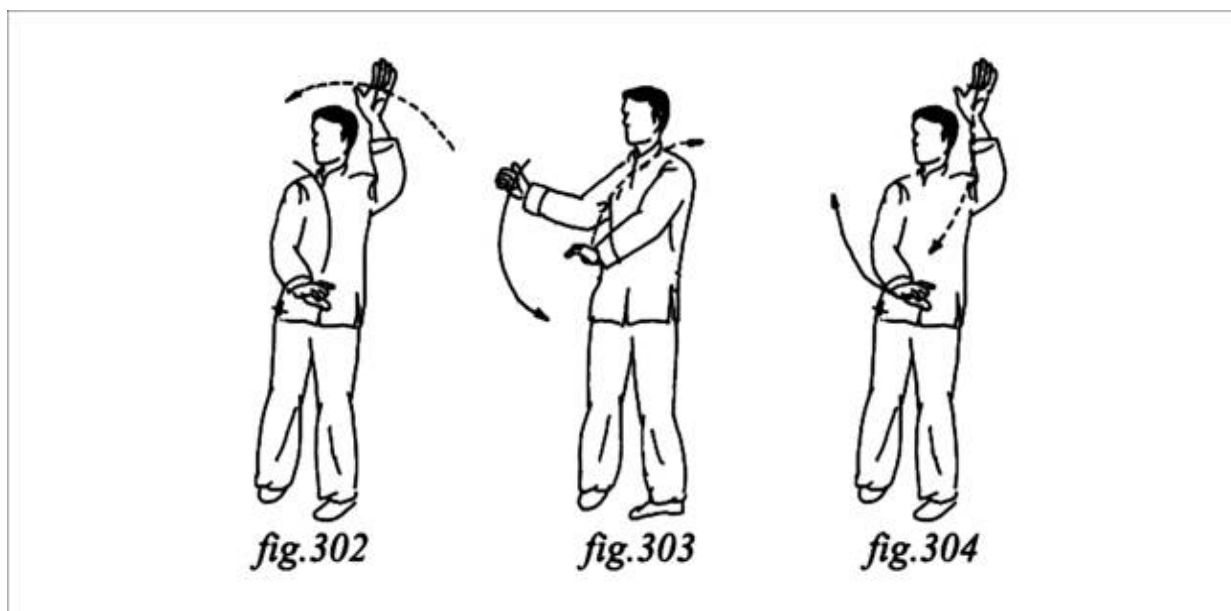
fig.299



fig.300



fig.301



Part 12

The back and forth circles

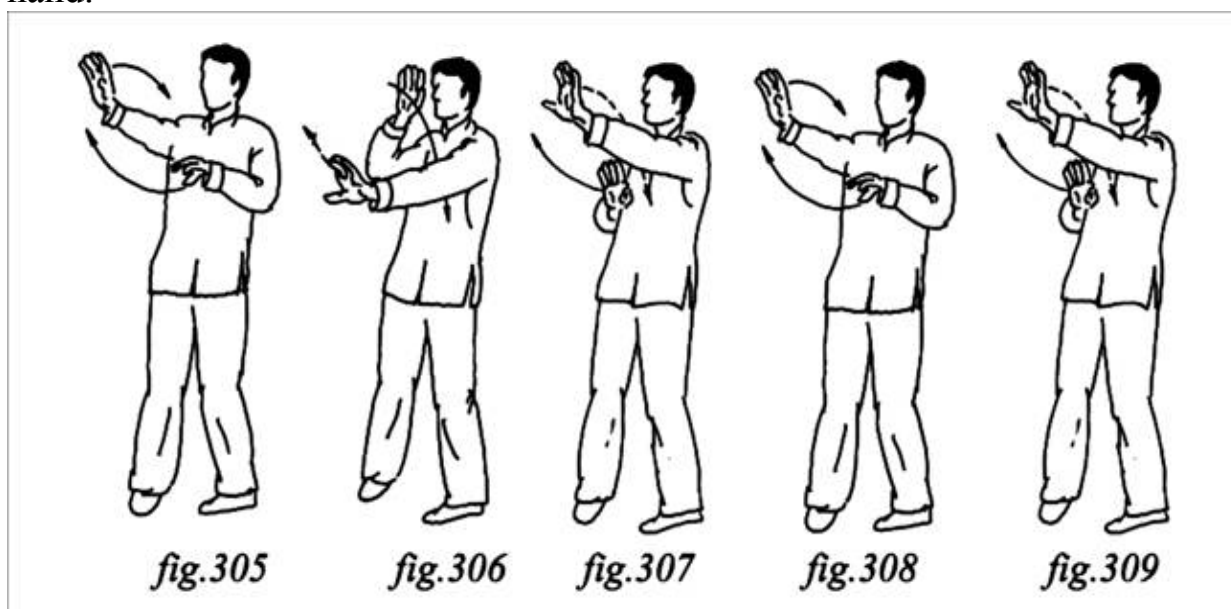
(Fig.305- 319)

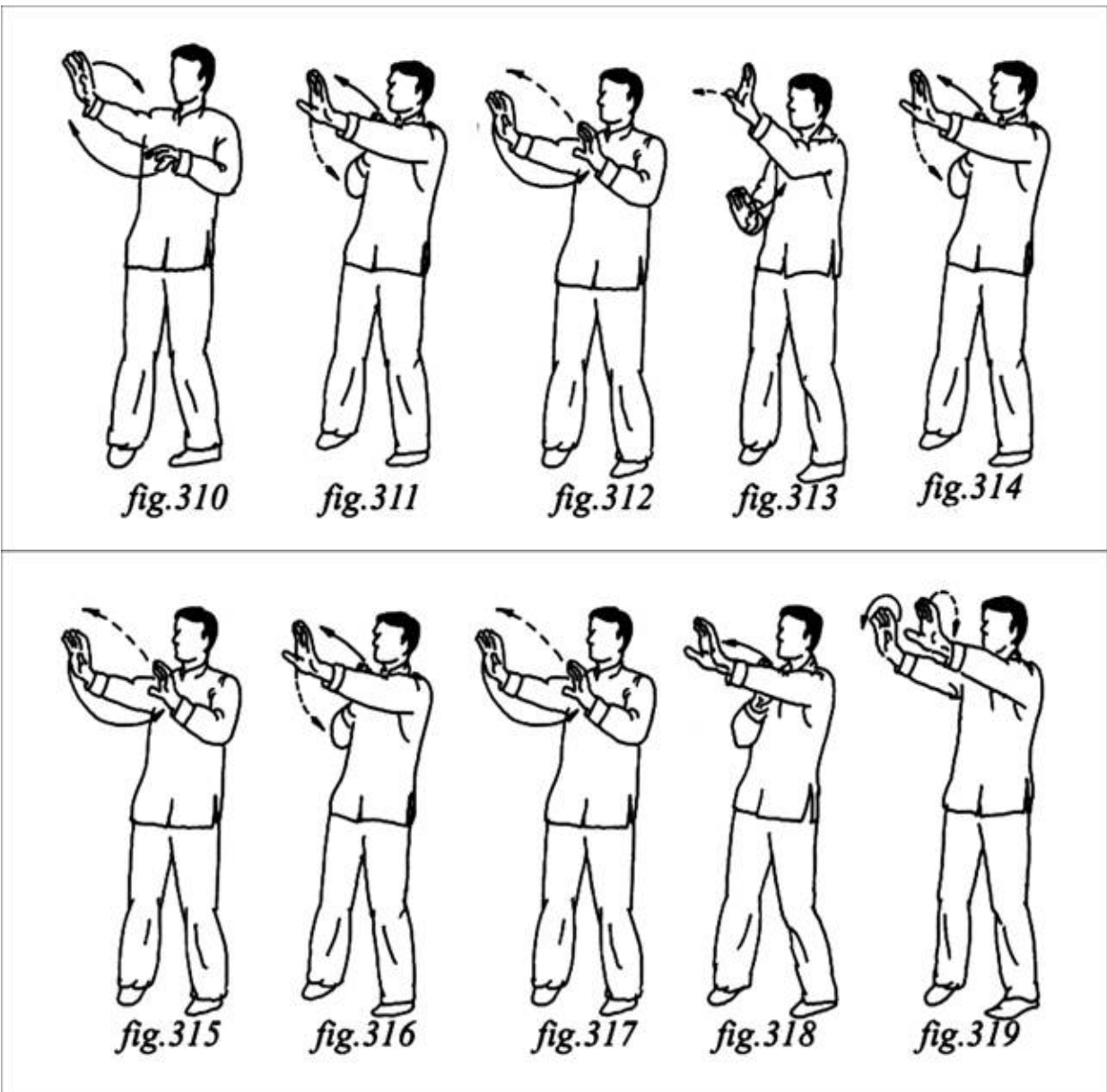
At the inhale, make three circular movements alternately with the left and the right hands downward - forward, then upward and backward.

At the exhale, make three circular movements alternately with the right and the left hands upward - forward, then downward and backward.

The focusing on the upward Dantian.

At the end of the exercise, move the left hand to your outstretched right hand.



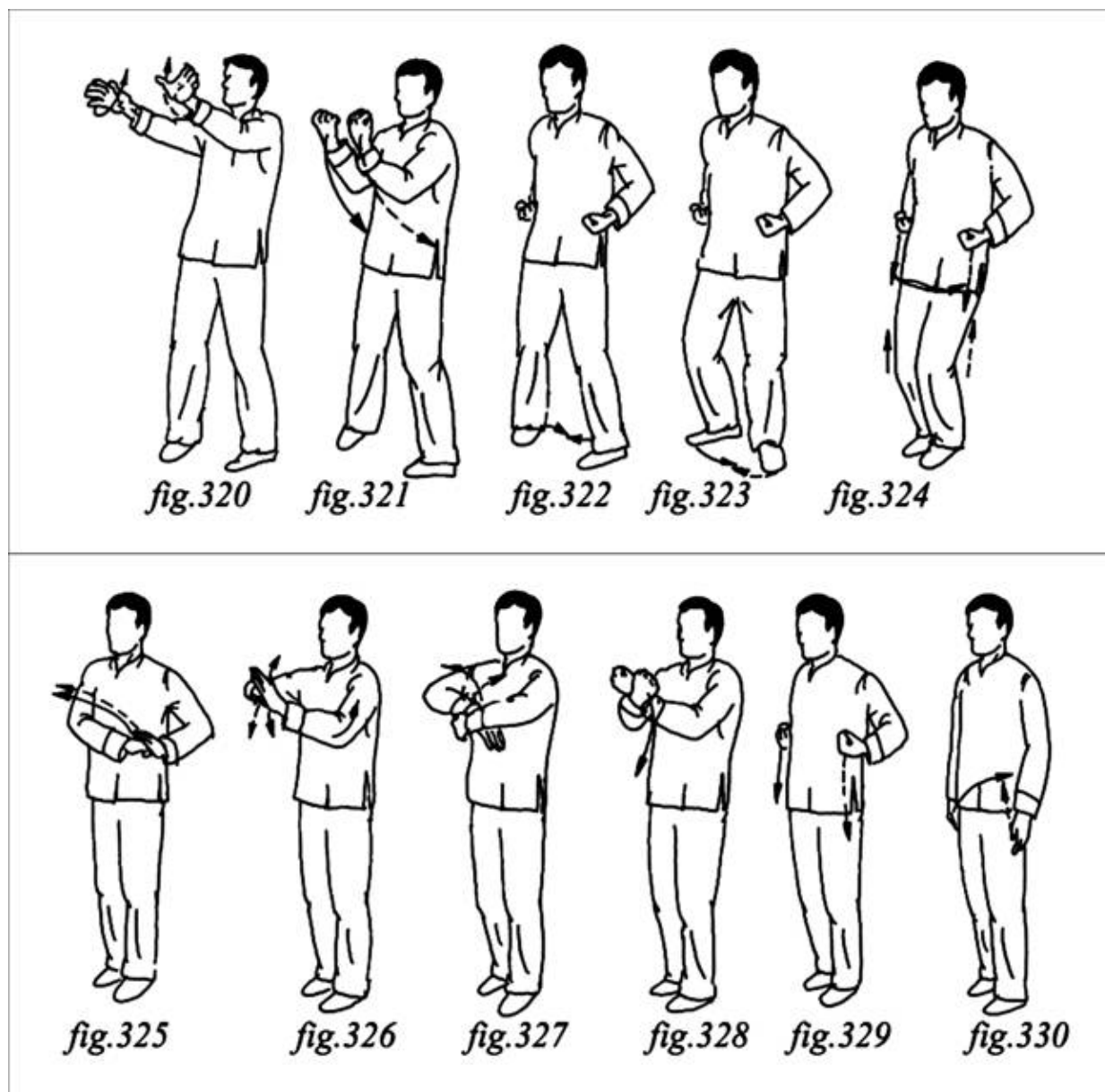


Part 13

The final form

(Fig. 320-330)

At the holding of breath rotate the hand to the outside. Squeeze the hands into fists. At the inhale move the fists to the sides. At the exhale, lower the hands down and make the bow.



The end.

This form can be made from three to seven times in a row.

Chapter 3

The Static Qigong exercises

The static exercises are based on the conscious control of the movement of the Qi energy through the meridians.

The Basic exercises

The learning of the basic exercises has a long term. Each of the exercises is strictly trained in the given order.

At first, the exercise number 1 is learned. The term of the training is about 100 hours (3 - 6 months).

Then the exercise number 2 is learned. The term of the study is also about 100 hours. And so on: exercise number 3 (100 hours) and exercise number 4 (100 hours).

Every time before the next exercise is to be practiced, it is always important to repeat the previous ones at least one time.

The following system of the activities:

Step 1: Exercise number 1

Step 2: Exercise number 1, Exercise number 2

Step 3: Exercise number 1, Exercise number 2, Exercise number 3

Step 4: Exercise number 1, Exercise number 2, Exercise number 3, Exercise number 4

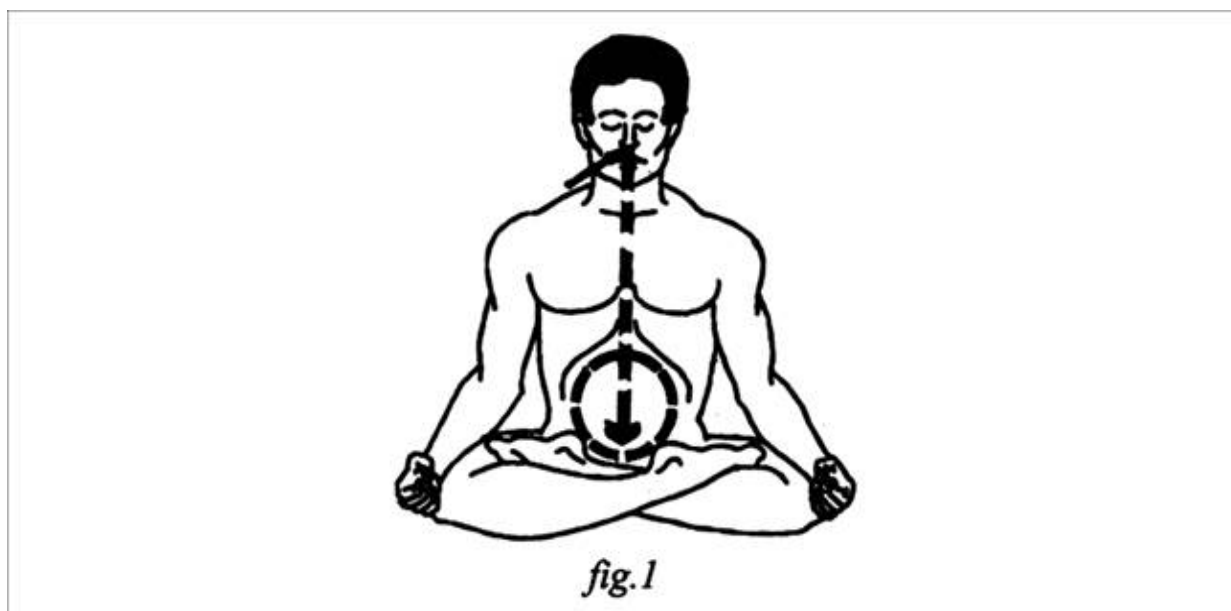
Exercise # 1

The direct abdominal breathing

(Fig. 1)

Starting position: the lotus position or crossed-legs position. Slow deep inhale in through the nose. Mentally accompany the flow of the Qi from the tip of the nose to the abdominal cavity and to the lower Dantian (Qihai point). The abdomen is maximally protruding and completely filled with the air.

Holding the breath for five heartbeats. Exhale slowly through your mouth. Mentally accompany the flow of the air and the Qi. Full exhalation, the abdomen is pulled. Holding the breath for five heartbeats. One cycle is completed.



The exercise is trained daily from 15 minutes to 1 hour. Exercise times 3 - 6 months (100 hours totally).

Exercise # 2

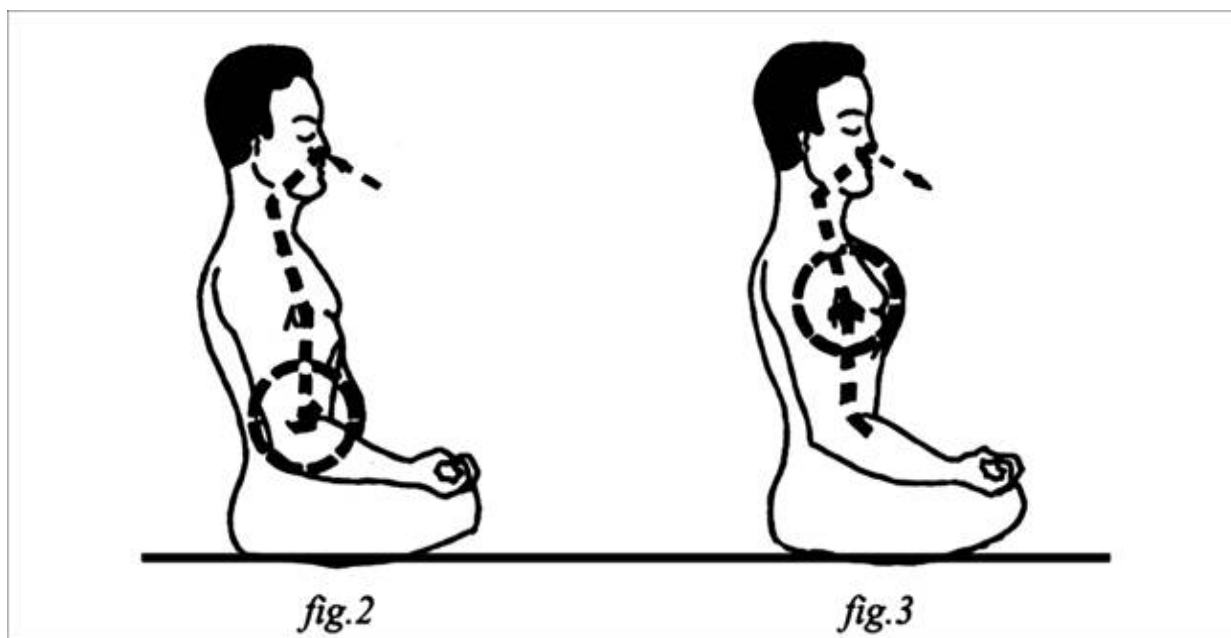
The reverse abdominal breathing

(Fig. 2, 3)

Starting position: the lotus position or crossed-legs position. The full exhale.

Then a slow deep inhale through your nose, the abdomen is pulled. Mentally accompany the flow of the air and the Qi through the nose to the lower Dantian. Holding your breath for 5 heartbeats.

Slowly exhale through the mouth the abdomen is protruding. After the full exhalation follows the breath holding for five heartbeats. One cycle is completed.



Exercise # 3
**The "disclosure" of the
 frontal medium meridian**
(Fig. 4-6)

The starting position: the lotus position or crossed-legs position. The exhale. Then a small inhale through your nose, the abdomen is protruding. Hold the breathing. The air and the Qi is sent to the abdomen (1).

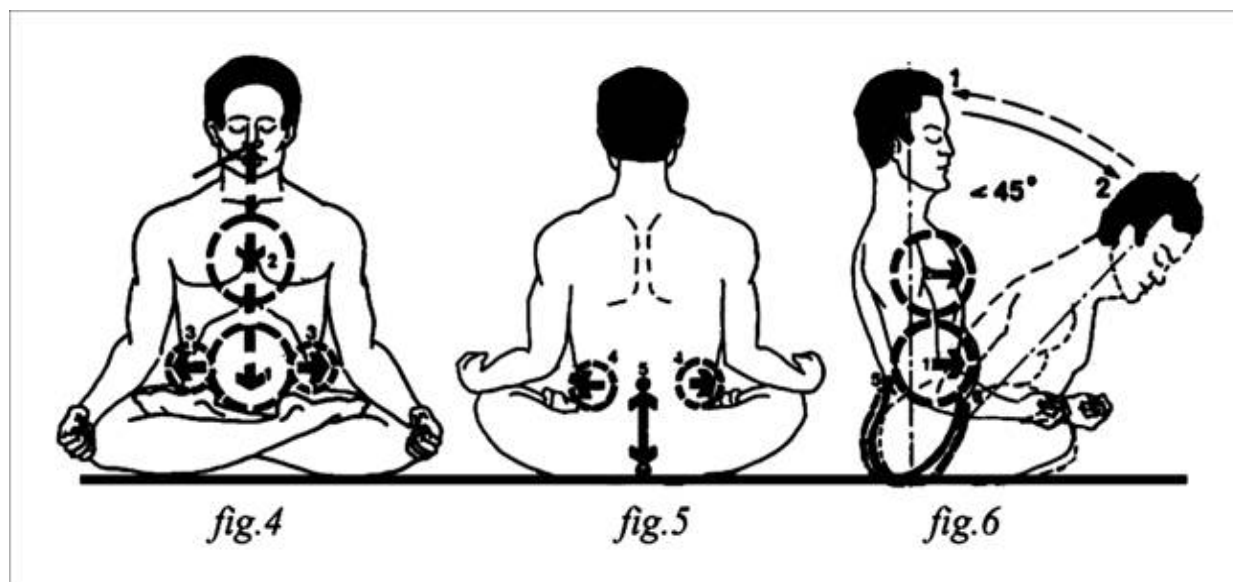
A small inhale through the nose. Hold the breathing. Expand the chest (2). The chest is filled with the air and the Qi.

A small inhale through the nose. Hold the breathing. Expand the frontal part of the left and the right sides, filling them with the air and the Qi (3).

A small inhale through the nose. Hold the breathing. Expand the back of the left and the right sides, filling them with the air and the Qi (4).

Incline the torso forward for 45 degrees. Mentally move the air and the Qi from the lower Dantian (Qihai) through the Chanqian (coccyx) point to the Mingmen point (5).

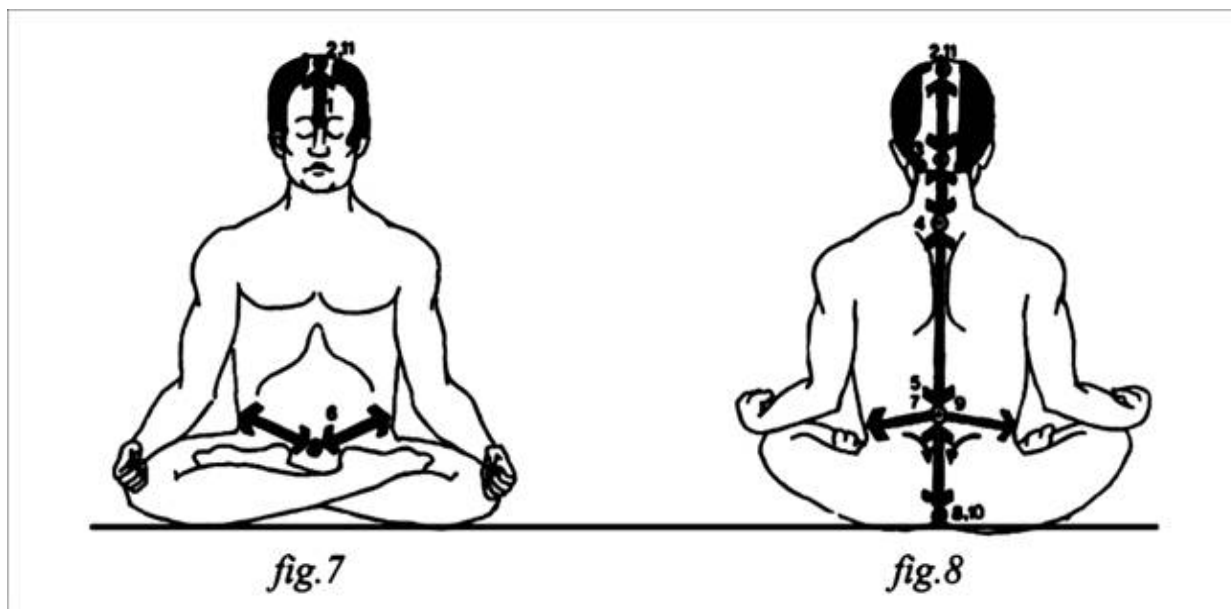
Return slowly to an upright position. The air and the Qi point returns from the Mingmen point through the Chanqian point to the lower Dantian (6). The slow exhale through the mouth. Firstly the air is exhausted from the abdomen, and then from the chest, the frontal parts of the sides and the back parts sides. One cycle of the exercise is completed.



Exercise # 4
The "disclosure" of the
backward medium meridian
(Fig. 7, 8)

The start position: the lotus position or crossed-legs. The breathing is natural, without the strain. Inhale through the nose, exhale through the mouth. Exhale. Slow breath. Focus on the Yintang point (1). The incoming air and the Qi flow through this point. Move the focus to the Baihui point (2) and mentally concentrate on it for 3 heartbeats. After that move the focus to the Fengfu point (3). The concentration of the attention is for 3 heartbeats. The next point is Dazhoi (4). Concentration - 3 heartbeats. The Mingmen point (5). Concentration - 3 heartbeats. From this point, the energy flow is divided in two parts, and circles the hips and merges at the Qihai point (6). Concentration - 3 heartbeats. Dividing again into two streams, the Qi returns in the opposite direction to the Mingmen point (7). Concentration for three heartbeats. Then the flow of the Qi energy is directed to the Changqian point (8) and immediately returns to the Mingmen point (9), and poured again without stopping into the Chanqian point (10).

Energy moves slowly without stopping to the Baihui point from the Chanqian point on backward medium meridian (11). The slow exhale. One cycle is completed.



The advanced Neigong exercises

You can begin the advanced Neigong exercises after the long and consistent learning of the basic exercises only.

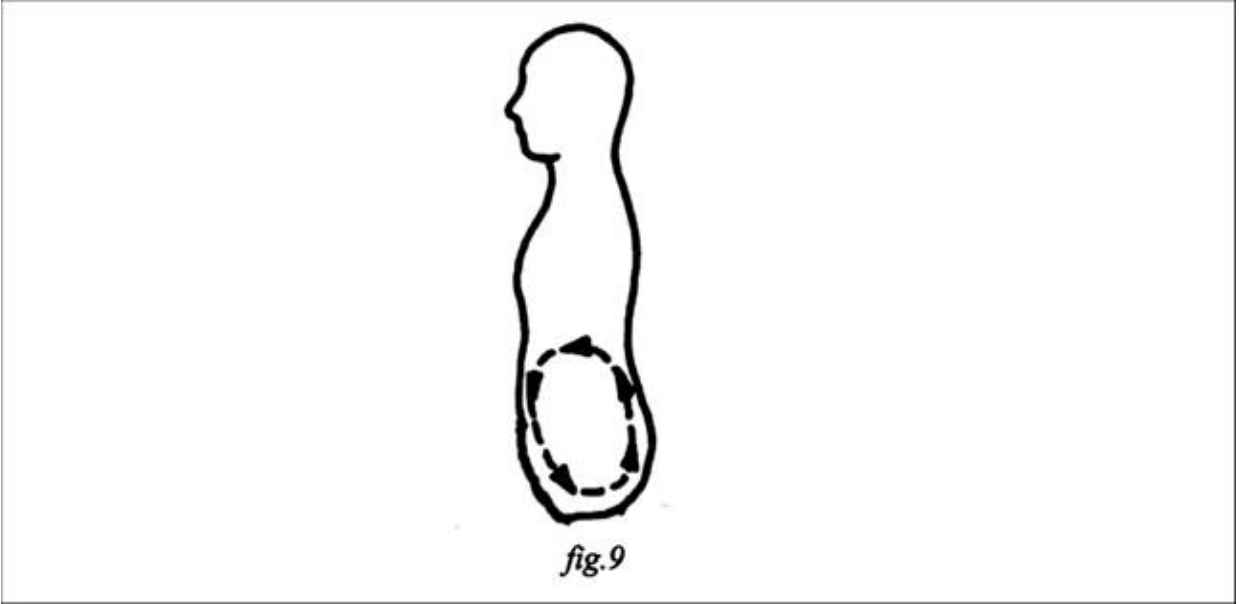
Exercise # 1

“The movement of the Qi along the small ring”

(Fig.9)

During the inhalation, mentally lead the Qi from the Lower Dantian down to the Huiying (perineum) point. Relax the anus.

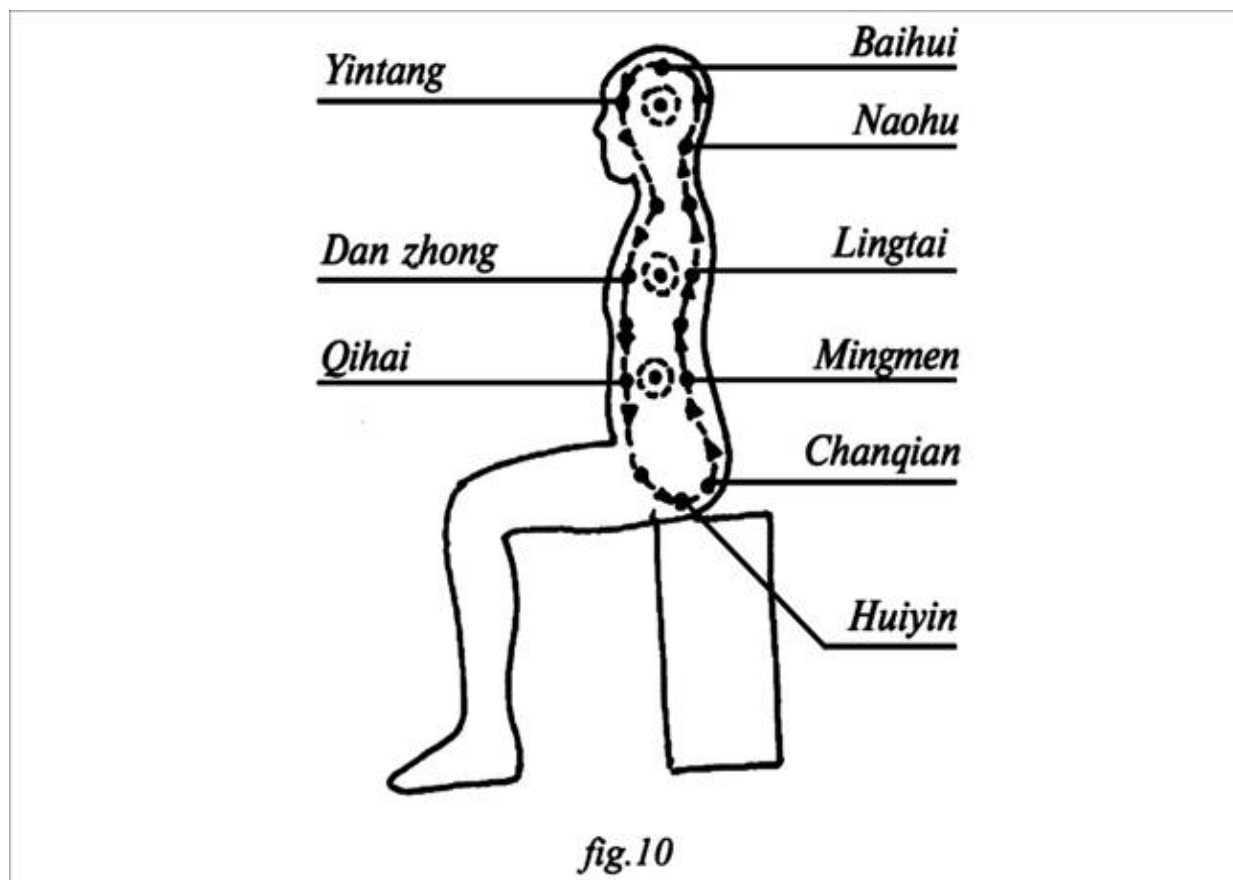
On the exhale, direct the Qi up to the **Mingmen** (between the 2nd and 3rd lumbar vertebrae) point, and take it back to the lower Dantian .



Exercise # 2

**“The movement of the Qi on the little sky (Microcosmic)
orbit”**

(Fig.10)



The main purpose of this step is to establish the circulation of the Qi by the backmedium and the frontalmedim meridians, and the basic formula is: “Exercising Jing (“ Seed “), the change of Qi.” It is believed that the Qi is changed in a hundred days of regular daily trainings.

When training on the movement of the Qi on the little sky orbit, the training person should study all the previous material well.

The beginner must take the correct position first. This is due to the fact that in the lower Dantian has accumulated quite a lot of the Qi during the training at a previous stage. When the Qi is ready to break out of the **lower Dantian**, you can not let it go to the legs. To do this, the beginners must take the position with legs crossed, which allows to block partially the flow of the Qi.

You can stretch the legs only after you have completely mastered the technique of leading the Qi on the little sky orbit.

Use the reverse belly breathing on the trainings of this step.

Pull in the belly a little on the inhale (through the nose), the tongue touches the upper palate.

The Qi passes from **Dantian** through the point of **Huiying** (the perineum) in the tailbone through the **Changqian** point called the lower "Force". Sometimes it happens that the Qi flows through the **Changqian** without the conscious efforts, but, as a rule, the training people pass the energy through thanks to the effort of the awareness and the stress of the anus.

The process should not be rushed at any case. All that is required is to keep in mind the next point and allow the Qi to reach it by its own.

After the Qi broke the lower "Force", its flow is directed up to the back and to the next big obstacle, localized at the **Lintao** point (the medium "Force"). The process of passing of the Qi in this area is accompanied by the increased heart rate, which may adversely affect the concentration.

However, if the training person relaxed properly and took the correct position, the flow of the Qi is experiencing a little resistance relatively.

The next obstacle, located on the spine is the point **Naohu** (the upper "Force"). The point is located at the base of the skull, due to which the structure of the energy channel shrinks at this point. There must also be a mild mental effort to hold the energy flow to the next point **Baihui**, which is located on the head.

It is important to say that with the flow of energy in different parts of the body it is accompanied by various sensations. So when driving it on the back, you feel a large vertebrate muscle contraction, which is easy to feel. When the energy passes through the area of the head, you feel it as a light, subtle tingling.

On the exhale, the Qi through the top, it goes down in the middle of the face and the chest, and finally returns to the lower **Dantian**, from where the Sky orbit goes back again (Fig. 23).

The energy movement must be coordinated with the reverse belly breathing. At the the initial phase the training person pass the Qi during the two inhales (inhale - exhale - inhale - exhale). On the first inhale the Qi moves from the Dantian to the coccyx (the anus is compressed), at the first inhale the energy reaches the point of **Dachzhui** (between the 7th cervical and 1st thoracic vertebrae), then at the second inhale the Qi passes through the head to the **Yinjiao** point (on the bridle of the upper lip), at the second exhale (do not forget that the tongue touches the palate), the energy of the Frontal-medium meridian lowers into the lower **Dantian**.

At the more advanced stages of training, the training person must learn to pass the Qi through the Little Sky orbit for a single breathing cycle (inhale -

exhale).

Exercise # 3

“The movement of the Qi through the Great Sky (Macrocosmic) Orbit”

(Fig.11-17)

The next step after the training person to learn well enough to pass the Qi through the Frontal-medium “The Conception Vessel meridian” and the Back-medium “Governing Vessel meridian” channels, there will be the mastering of the techniques of the movement of energy throughout the body (The Great Sky Orbit). By this time, you should already have the ability to feel the generation and flow of the Qi in the channels of the Small Orbit.

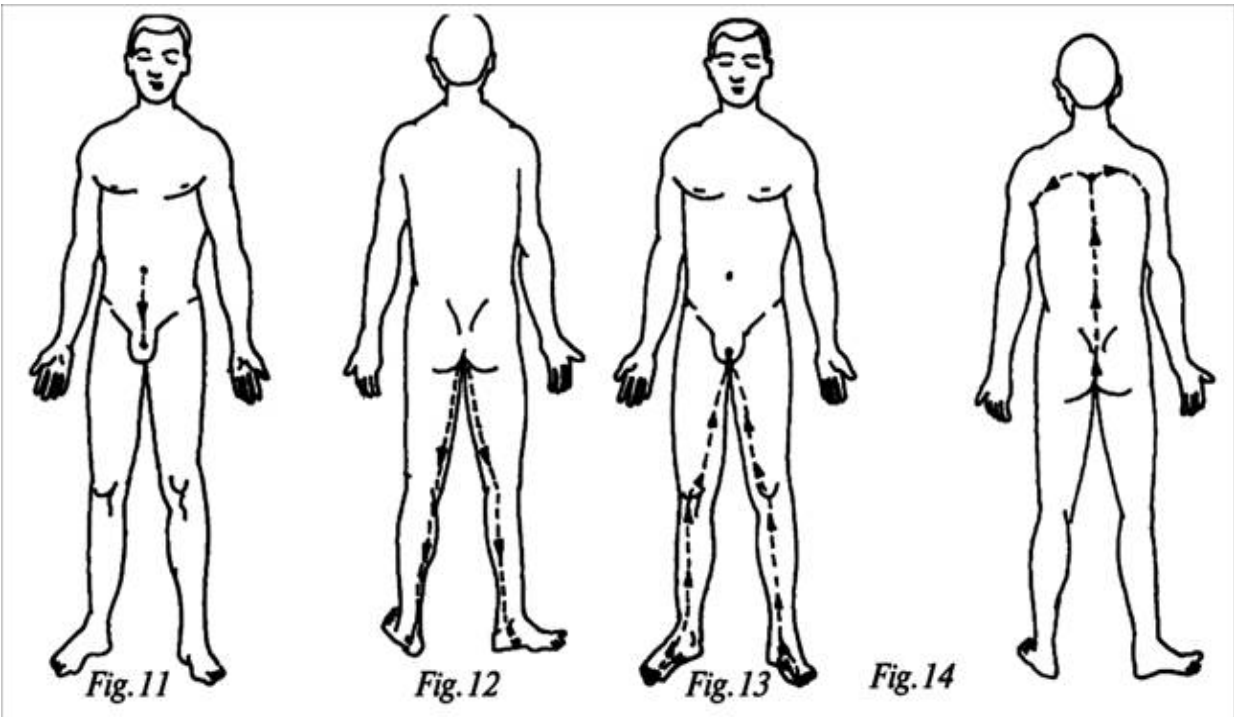
The formula of the Great Sky Orbit is: ***“Training the Qi, modifying the Spirit (Shen)”*** for the achievement of which, it is required about nine years of continuous trainings.

On the exhale, direct the energy of the Qi of the lower **Dantian** down through the Frontal-medium meridian to the point Huiying (the perineum) (Fig. 11).

Then the Qi is divided into two flows and it falls through the knee recess, on the back sides of the leg and the outside side of the ankles to the point **Yongquan**, which are located in the center of the feet (Fig. 12).

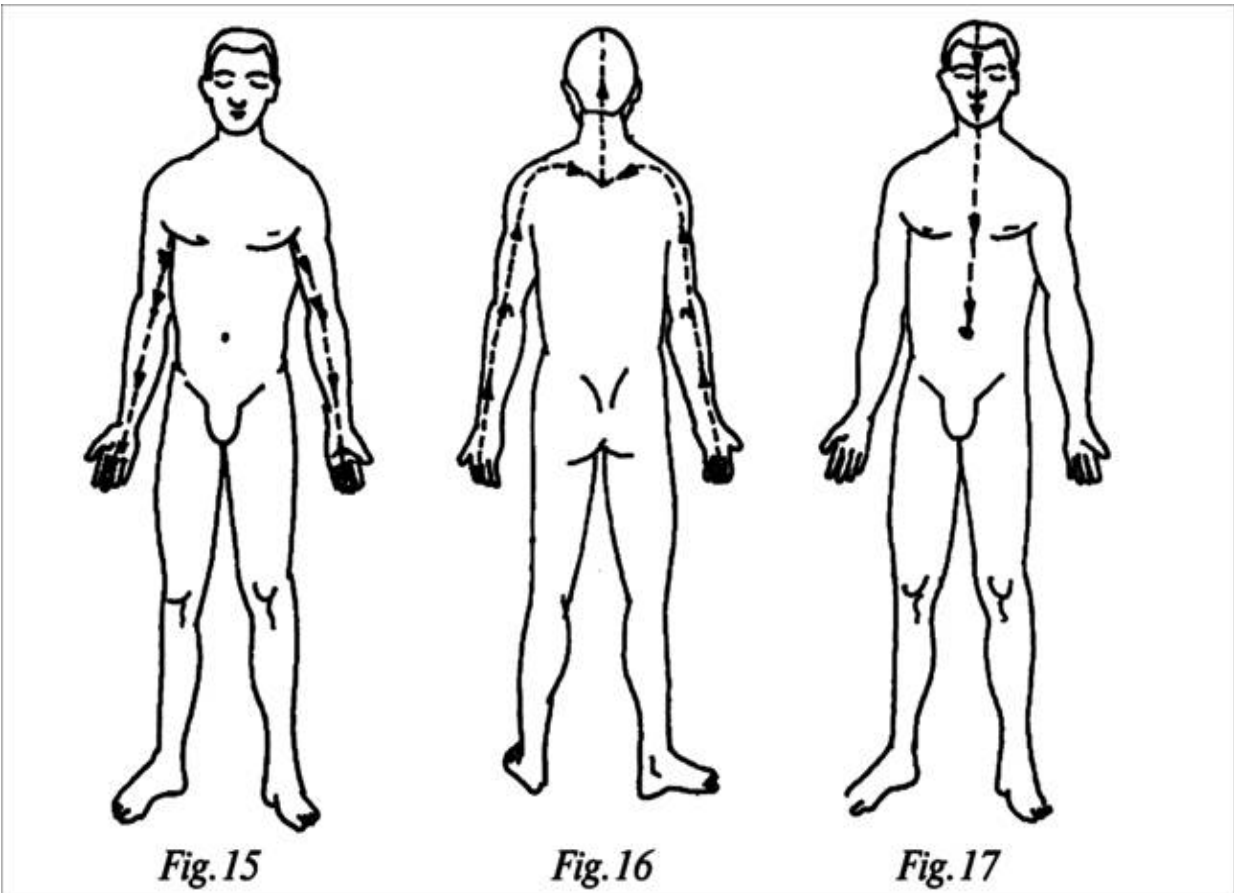
On the inhale the energy moves to the upper surfaces of the big toes, then up the front of the legs to the knees, and from there moves on the inner sides of the hips to the perineum (Fig. 13).

At the **Huiying** point (the perineum) the two flows merge into one general, and move through the coccyx and sacrum to the **Mingmen** points and up to the Lintao (Fig. 14).



Divide the total flow of the Qi into two parts at the **Lintao** point and pass them through the shoulder blade to the armpits and from there through the inner surface of the shoulders to the elbow cavities. Here the meridians of the lungs, heart and pericardium pass.

Pass on the inner surfaces of the forearms the flow of the Qi to the palms and direct it to the **Laogong** point (the centers of the palms) (Fig. 15). On the exhale, the energy moves to the tips of your middle fingers, and then moves along the back of the hands and the forearms to the outside part of the elbow. Then, the two flows are directed to the outside parts of the shoulders to the shoulder joints and then to the **Lintao** point. Here the two streams are joined into a single flow again. The energy moves up to the base of the neck (Fig. 16). Then direct it down the Back-medium channel to which the tongue rests against the upper palate. Inhale and direct the Qi through the Frontal-medium channel down to the lower **Dantian** (Fig. 17).



At this stage the one cycle of the Great Sky Orbit is completed. During one training it is important to make from three to nine cycles of such a way.

Exercise # 4

The final Exercise

Take the original standing position. Relax. Use direct abdominal breathing. The tip of the tongue touches the upper palate. Press the center of the left palm to the **Shenque** point (the navel), and put the right palm on the left one. Mentally focus on the Shenque point. After a few minutes of concentration begin to massage the belly with both palms clockwise from left to right, top to bottom, inside out. From a light touch to the more sensitive. The movements are made not very fast but not slow. Coordinate the breathing with the massage. On the exhale, the hands are directed to the left and downward on the inhale to the right and upward.

The massage area is bounded by the edges on the top and the pubic bone and the pelvis below. Train this way two times a day for 30 - 40 minutes.

Chapter 4

The general concepts about training

The general concepts present the certain rules and regulations which ensure the maximum effect in the Qigong. They touch the questions of the optimal time for trainings, the clothing, accommodation etc. of the Qigong.

The time of training of the Qigong

The Qigong masters give out four periods a day when the trainings bring the greatest effect: **Qi - shi** (The Hour of the Child) - from 23 o'clock to 1 o'clock p.m., **Wu - shi** (The Noon) - from 11 o'clock to 13 o'clock a. m., **Mao - shi** (The Mao Time) - from 5 to 7 o'clock a. m. and **Yu - shi** (The Yu time) – from 17 to 19 o'clock p. m..

The direction of the training the Qigong

It is believed that the most favorable direction for training of the Qigong is the direction “North – South”. You can train the facing to the South, with your back to the North, or opposite, facing to the North, and back - to the South. Since the North is related with the “Water” and the South - with the “Fire”, the position of the "facing to the South, back to the North" helps to establish the harmony between them.

Such a position in the relation to the sides of the world is supported in the modern science too. As the person is under the constant influence of the magnetic field of the Earth, the position of the body is oriented towards "North - South", and is coincide with the direction of the lines of force of this field. As the result the magnetism of the human biofield is enhanced, which affects the functioning of the whole organism.

The clothing for training of the Qigong

The clothing should be made of the natural fabric and should not be tightly fitting. If a training person is wearing the clothes made of the synthetic fabric, its excessive electrification prevents the normal flow of the Qi energy. The cloth slippers are preferred. In this case, it is easier to connect with the Earth Qi.

Women should not wear the high heels shoes.

Don't put on the rubber shoes in any case because the rub has insulating properties which prevents the passage of the Qi to the **Yonquan** points.

The Qigong practicing place

You can train indoors in winter and when the weather is cold. In this case, it is important to ensure that the room is ventilated well. The experience shows that if you are training in high-rise apartments (on the 5th floor and above), it will be difficult to contact the Qi of the Earth, so it is recommended to go down.

It is good to train outdoors when it is warm outside.

The greatest effect from the trainings appears during the trainings on forest clearings. This is due to the fact that the trees are living organisms, which for many years has been at the intersection of the relations between the Sky and the Earth. They connect the top and bottom, lead Yin and Yang to the harmony and peace, and have a strong ability to "Collect" and "Splash". Training in the surroundings of the trees, a man gets a good Qi, allocated by them and gives them his sick and throw Qi, which the trees accept.

Nice trees are considered: pine, cypress, poplar, willow, etc. Bad trees are considered the trees near which it is not recommended to train the Qigong: walnut hazel, chestnut, date palm, etc.

The music during the training of the Qigong

During the static trainings of Qigong it is not recommended to turn on the music, because it would be distracting and counteract the entrance into the standstill.

The restrictions for women

Women should not be engaged in Qigong during the menstruation and the pregnancy.

The End

Table of Contents

[Introduction](#)

[Chapter 1 The basic rules of Qigong](#)

[Chapter 2 The Wingchun Qigong form \(Khi cong quyen\)](#)

[Chapter 3 The Static Qigong exercises](#)

[Chapter 4 The general concepts about training](#)