

Level 1: Basic Theory for Taiji-Qigong

When practicing or teaching Taiji-Qigong exercise, it is important to know not just how to do the exercises correctly but also to know the theory behind the exercises. You should be able to answer questions such as the following: What results do you expect when you do the exercises? How and why the exercises produce those results? Why must the exercises be done this way and not that way? Understanding the theoretical root of the exercises will increase your confidence in teaching and performing them. This understanding will also enable you to adjust the exercises to individual capabilities and circumstances and even to improve them as you gain experience.

As you progress through your training, pay attention to the teacher's explanations of the theory behind each of the exercise routines. As you learn each routine, be sure you understand how to answer the questions above as they pertain to that routine. If you are uncertain, ask questions during the class.

Basic Definitions and Concepts

To understand Qigong theory, you will need to be familiar with the basic concepts used in Qigong training. These concepts come from thousands of years of Qigong development in China. In some cases, it is necessary to learn the Chinese word for the concept because it is commonly used in Qigong discussions. In other cases, English terms will be sufficient, but knowledge of the Chinese can be useful and add to your ability to communicate efficiently with other Qigong practitioners.

Qi: In the broad sense, Qi is the energy or natural force, which fills the universe. Qi can be defined as any type of energy that is able to demonstrate power and strength: electricity, magnetism, heat, and light. Within the broad range of Qi, there are three types of Qi that concern Qigong practice: Heaven Qi, Earth Qi and Human Qi.

Heaven Qi is made up of the forces, which heavenly bodies exert on the earth such as sunshine, moonlight, cosmic energy, weather conditions and the moon's energy such as its effect on the tides.

Earth Qi is influenced and controlled by Heaven Qi. It is made up of lines and patterns of energy, the Earth's magnetic field, and heat inside the Earth.

Human Qi: each individual person has his or her own Qi field. In this narrow definition, Chinese refer to Qi as the Qi that affects our health and longevity. All natural things, including Humans, grow within and are influenced by Heaven Qi and Earth Qi. A person can find his or her mood and physical wellbeing influenced by weather, climate and change of seasons. Human Qi is considered a separate type of Qi different from Earth Qi and the Qi of plants and animals.

The ancient Chinese character for Qi was the character “nothing” on top of the character “fire,” meaning no fire, Qi is harmonized. Too little or too much Qi causes “fire” in the body. More recently the character for Qi has been changed to the word air over the word rice, acknowledging that after we are born, the Qi circulating in our bodies comes mainly from the air we breathe and the food we eat.

The role of Qi in Human Beings: Modern science now recognizes that the human body is a bio-electrical organism. Micro voltage currents of bio-electricity, what we Qigong practitioners call Qi, perform vital functions in the human body. The components of your body such as the organs, nerves, blood, and every tiny cell are like bio-mechanisms. The different bio-mechanisms require different levels of bio-electrical current. We can see with electro-mechanical machines that the machine must be provided with the proper electrical current if it is to function optimally. A 110 volt tool will burn out on 220 volt current. An electric fan that requires 10 amps for normal operation will run too fast and overheat if it gets 15 amps and it will run too slowly and overheat if it gets only five amps. Bio-electrical mechanisms are affected in a similar manner by the properties of bio-electricity available to them.

The Qigong View of the Human Being: Qigong views the living human body as consisting of three parts. The physical body, which manifests the life (activity) of the body, is considered the Yang part. The Qi, the vital energy, which nourishes the physical body and keeps it alive, is considered the Yin part. The refined product of the Yin and Yang parts is the spiritual or mental body. These three parts are closely interdependent and cannot be separated.

Your Qigong practice should give balanced emphasis to the Yang and Yin sides of practice. You may observe that weight lifters, wrestlers and even long-distance runners, who emphasize Yang-type activity, tend to die relatively young if they do not balance their training. Persons who neglect the Yang side of training, however, tend to be weak and unhealthy. To maintain strength, health and achieve longevity, it is necessary to practice both the Yin side of Qigong, which promotes smooth Qi circulation and a high level of Qi storage in the body, and the Yang side training, which promotes physical strength and a healthy body condition.

The Qi Circulation System in the Human Body: Qi circulates through the human body via an interconnected network of pathways. This network consists of eight vessels and 12 meridians. The vessels are like reservoirs or super highways. The meridians are like rivers or two-lane roads. In addition to the vessels and meridians, there are Luo, which are like streams or country lanes. The Luo distribute Qi like capillaries distribute blood.

In Qigong two vessels play particularly important roles: the Governing Vessel, which is situated in the center of the back of the torso, and the Conception Vessel, which is situated in the center of the front of the torso. These two vessels supply Qi to the 12 meridians. These two vessels connect at the bottom of the torso at the Huiyin point (Conception Vessel 1) and at the mouth. In Qigong practice, we hold the tongue at the roof of the mouth to strengthen the connection between the Governing and Conception Vessels.

The twelve meridians are linked to these two vessels. The meridians for the six Yang organs are linked to the Governing Vessel and the meridians for the six Yin organs are linked to the Conception Vessel.

It is not clear how the Qi circulation system is related to the blood, nervous, and lymphatic systems. Chinese medicine believes Qi and blood are closely related: Qi provides the energy for blood cells to survive and blood helps to transport air Qi to the cells of the body.

The mind leads the Qi: Qi is directed by the mind's intent. If the mind intends, for example, to push a heavy object, the Qi necessary to energize the muscles for the task will flow to the corresponding muscles because of the intent formed by the mind. Knowledge of the martial intent of the Taiji form movements strengthens the ability of the mind to lead the Qi. The corollary of this principle is, Qi goes where the mind leads it.

Qigong: In a broad view, Qigong is any training or study dealing with Qi that takes a long time and effort. The narrow definition of Qigong is "the study or practice of circulating the Qi in the human body." Today Qigong consists of the fields acupuncture, herbal treatment, martial arts Qigong, Qigong massage, Qigong exercises, Qigong healing and religious enlightenment Qigong.

Although broadly speaking, any activity that is able to improve Qi circulation in the body, even walking or jogging, might be considered a Qigong exercise, in a strict sense Qigong exercise is distinguished from other types of exercise by its coordination of mind, body and breathing. Almost any time of exercise can improve health, as evidenced by recent research on the negative effects of prolonged sitting. At least part of the reason for such findings is that movement increases Qi circulation.

Qigong, however, enhances Qi circulation by combining movement with mental relaxation and concentration as well as breathing techniques. Taiji-Qigong goes even further by combining movements of the body with the use of the mind to move the Qi using the martial intent of the body movements.

Wai Dan Qigong: Wai Dan means external elixir, that is, training that emphasizes developing the muscles and building up Qi on the surface of the skin and in the limbs as opposed to in the center of the body and the vital organs. Exercises like walking or dancing can build the Qi potential in the limbs to a high enough level to clear obstructions when it flows into the center of the body to nourish the organs. This is the main reason why a person who exercises or has a physical job is generally healthier than someone who sits all day. Other methods of building the Qi externally (on the surface of the skin or in the limbs) include massage, acupuncture, and herbal treatments.

Nei Dan Qigong: Nei Dan means internal elixir. This type of Qigong training emphasizes building up Qi in the center of the body and then improving its circulation throughout the body.

Dan Tian (Elixir Field): Although there are three spots in the human body that are considered Dan Tian(s), Medical Qigong is most concerned with the Lower Dan Tian. It is located in the center of the lower abdomen on a level about two inches below the navel. This is the “Real Lower Dan Tian.” Sometimes the point Qihai, located on the Conception Vessel one and one-half inch below the navel is incorrectly identified as the Lower Dan Tian, but it is actually the **False Dan Tian**. The Real Lower Dan Tian works like a battery because of the sandwiching of electrically conductive muscle tissue lining the intestines with electrically insulating mesentery and other casings.

Baihui: The acupoint Governing Vessel 20 at the top of the head, a major energy gate of the body.

Huiyin: The acupoint Conception Vessel 1 at the bottom of the torso. It is the junction of the Conception and Governing vessels and a major energy gate of the body.

Yin: Represented by the dark portion of the Yin-Yang symbol, the power of Yin is the power of absorption, the power of the rip tide, the quick sand, the whirlpool or the tsunami flowing out. Associated with the energy of the female, the moon, cool temperatures and night.

Yang: Represented by the light-colored portion of the Yin-Yang symbol, the power of Yang is the power of expansion, the power of the avalanche, the tsunami flowing in or the wrecking ball. Associated with the energy of the male, the sun, heat and day light.

Taiji-Qigong’s Role in Healing

Beginning about 4,000 years ago, Chinese doctors studied the behavior of Qi in the human body and found that boosting the quantity of Qi, improving its circulation by removing areas of stagnation and balancing the Qi in the body organs could improve health and prevent or relieve disease. The doctors determined that prolonged stagnation or imbalances in Qi circulation can affect the vital organs and eventually damage them. They also found that best way to heal someone is to adjust and balance Qi before there are any physical signs of disease. The doctors’ efforts produced the fields of acupuncture, acupressure or Cavity massage, herbal treatment and medical Qigong exercises.

Unlike the practitioners of scholar Qigong, Chinese doctors believed that meditation alone was not sufficient to prevent or cure sickness. The doctors believed that you must move the body to increase Qi circulation. They also believed, perhaps somewhat condescendingly, that lay people could not be expected to practice meditation. Thus Medical Qigong developed with a strong emphasis on movement and much less emphasis on deeper meditation. They believed meditation was necessary mainly to calm the mind and release emotions, which if held strongly for a long time could cause illness and damage to the internal organs.

Taiji-Qigong, however, does emphasize deeper meditation, both in using the mind to lead the Qi during the form performance and in sitting meditation Qi circulation in the Small Circulation exercise.

Keys to Qigong Training—Three Basic Regulations

The Meaning of Regulating

The Chinese character for regulating is made up of two characters, one meaning “speaking or negotiating” and another meaning “to be complete, to be perfect, or to be round.” The combined meaning is adjust or tune up something until it is complete and harmonized with other functions by continuing adjustment.

Regulating means to adjust and tune constantly until you achieve a state where you don’t need to consciously regulate. This is called the “regulating of no regulating.” An example of how you proceed from conscious regulating to the “regulating of no regulating” is learning to drive a car. At first you are aware of every decision, every turn of the wheel, every movement of the pedals etc. After a few months of experience, you make all those decisions automatically, without conscious thought.

Qigong practice involves five regulations—body, breath, mind, Qi and spirit. These regulations are not separate process, but rather interdependent and mutually reinforcing processes. We will focus only on the first three in Medical Qigong Exercise level 1.

Regulating the Body

Regulating the body means to adjust your body until it is in the most comfortable and relaxed state. Your body must be centered and balanced so that the muscles and joints are relaxed. Tension in the muscles and joints inhibits the circulation of Qi and increases consumption of oxygen. Body tension also makes the mind uneasy and vice versa. When the body is relaxed, Qi can circulate freely and oxygen consumption is reduced.

Regulation of the body begins with regulation of your mind because if the mind is not relaxed, the body cannot be relaxed. From the Qigong standpoint, humans have two minds, a wisdom mind, called Yi and symbolized by the horse, and an emotional mind, called Xin and symbolized by the monkey. Your Yi must first be relaxed and calm, then it can control the emotional mind and let it relax, too. Finally, when the peaceful Yi and Xin coordinate with your breathing, your physical body will relax.

Relaxation of the body is a three stage process.

The first stage is the external physique or posture. It consists in adopting a comfortable stance and maintaining the body’s center and balance in movement and thereby eliminating

unnecessary strain in posture or movement. At this stage although you look relaxed, you may still be tense internally.

The second stage involves attaining a deeper mental and physical feeling of relaxation that extends beyond the overall balance and posture into the muscles and tendons. Your mind must attain a deeper state of calmness allowing you to feel deeply into the muscles and tendons. Then your mind will be able to feel the Qi flow in the muscles and tendons. This level will help open your Qi channels and allow the Qi to circulate freely.

The third stage requires a long time of experience and practice. At this stage you are able to sense the relaxation of the internal organs, bone marrow, and even every pore in your skin. Here you will be able to achieve deep mind-body communication.

Standing meditation in Wuji posture will help you relax your body and proceed through the three stages. If you are able to extend your Wuji practice to a half-hour to an hour, you will soon be able to achieve the third stage of relaxation.

Root, Center and Balance are the Keys to Regulating the Body

Regulation of the body includes seeking its root, center, and balance. Before you can develop a root, you must first relax and let the body settle. Dissolve the tension and find a comfortable way to stand. You must learn to rely on your body's structure for support so the body will stop struggling to stand upright and your Yi will not be pushing upward. This lets mind, body and Qi sink and the muscles to relax even more. Standing in the Wuji stance is one of the best ways to achieve those goals.

Keeping the body's center. Once you have gained your root, you must learn how to keep the body's center. This includes the mind's center and the physical body's center. A stable center will make your Qi develop evenly and uniformly. When you are centered physically, a vertical line from your center of mass falls between your feet, so your root comfortably supports your weight.

Regulating the Breath

Regulating the breathing, including coordinating the breathing with the movements, is a vital element of Qigong practice. An abundant supply of oxygen as well as Qi is critical to maintaining health and efficient body functioning. For example, brain cells use 12 times the amount of oxygen as other types of cells. This is one reason why proper breathing is so important. (Brain cells probably require a like amount of Qi.) Oxygen is also needed for replacement of all types of cells. Muscle tension consumes oxygen and thus depletes the body's oxygen levels.

Regulating the breathing is also a key to maintaining your youth. Normally when the average person exhales, the Qi expands and goes from the primary channels to the skin. When he inhales, the Qi draws inward from the primary channels and into the bone marrow. As a person ages, their breathing usually becomes shorter and shorter. Therefore less Qi flows to the skin and bone marrow and the skin starts to wrinkle and the hair turns gray and falls out.

Sufficient levels of Qi, oxygen, Qi and nutrients are essential to the normal functioning of the body's cells and to cell replacement. Every day 10 trillion cells die in the human body and must be replaced. The cells are replaced from the inside of the body outward. Because the arteries carrying oxygen are deep below the skin, insufficient oxygen means poor cell replacement. Tensions and emotions consume oxygen; that is why skin ages faster in people who are always worried or tense.

Steps in Regulating the Breath

First work on making your breathing even, slow, continuous and calm. Even means to make the inhalations and exhalations the same length. This task will require you to regulate your emotional mind to a calm state. Mental calmness in turn deepens calmness of the breath and promotes relaxation of the body.

Next make your breathing deep, slender and soft. Use about 80 percent of your lung capacity so that your breathing is deep but still relaxed. You can achieve this stage after considerable training.

Return to Childhood Breathing

Return to Childhood Breathing (RTCB), which is also known as Normal Abdominal Breathing (NAB) or Buddhist Breathing, is the way we were born breathing. Infants breathe naturally with "Return to Childhood Breathing," but as we mature most of us abandon this type of abdominal breathing in favor of holding in the abdominal muscles and breathing with the chest to appear more attractive. RTCB involves slow, deep breaths that seem to go down to your Dan Tian. In RTCB the lungs are expanded and contracted by the muscles of the diaphragm and abdomen rather than the chest. The breath must be smooth, natural, and continuous. Do not hold your breath. Practice until you achieve the "regulation of no regulation" making this type of breathing a natural habit.

Naturally you must first concentrate on your abdomen at the beginning to control the abdominal muscles. After achieving "the regulation of no regulation," of the abdominal muscles, coordinate your breathing with the Huiyin and anus (the pelvic floor). Gently pull up the Huiyin and anus as you exhale, but do not tighten them. Gently push down on the Huiyin and the anus as you inhale. .

Return to Childhood Breathing has numerous advantages for Qigong practice and health maintenance. It increases the lungs' capacity by allowing the diaphragm to drop lower, creating more space for the lungs. It allows the muscles of the diaphragm and the lower abdomen to increase the flow of Qi and blood in and around the organs in the lower abdomen helping them to stay healthy. It invigorates the abdominal muscles, which in turn loosens the Qi channels and vessels in the area. Movement of the diaphragm, abdominal muscles and the Huiyin and anus massage the three glands of the abdominal area—pancreas, adrenals, and testicles or ovaries as well as the organs of the abdomen. The massaging effect stimulates hormone production by the glands, and when the hormone level is high, body functions operate efficiently and cell replacement occurs smoothly.

Since you are relaxed when doing RTCB, the majority of the Qi circulates in the primary Qi channels, which connect the internal organs to the extremities, and does not enter the Qi capillaries, the Luo, to energize the muscles. Since the majority of Qi is not led away from the primary Qi channels, the physical body is not energized and remains relaxed. Therefore RTCB is able to bring a beginner to a state of deep relaxation.

Train RTCB for six months, until you achieve the “regulation of no regulation.” Then you can begin training Reverse Abdominal Breathing at the next level of the Medical Qigong Exercise Program.

Regulating the Mind

Regulating the mind is the main key to success in Qigong practice. If the mind is tense, the body will also be tense. If the mind is calm and relaxed, the body and breath can also be calm and relaxed. The mind must also be focused. The stronger your mental focus, the more effectively you will be able to use your mind to lead the Qi.

Use the Wisdom Mind (Yi) to Control the Emotional Mind (Xin)

Regulating the mind involves learning how to keep your mind calm, peaceful, and centered, so that it can judge situations objectively and calmly and focused so that it lead the Qi to the places you desire.

Qigong views humans as having two minds—a wisdom mind and an emotional mind. Regulating your mind requires using your wisdom mind to regulate your emotional mind. The emotional mind, Xin, is like a monkey, always excited and jumping around. You have to put it on a leash and train it so that, although it is still emotional and excitable, it is now under your control. The wisdom mind, Yi, is like a horse, which is strong and very useful, but which still has to be harnessed and trained before it can be put to serious work. Once the horse is tamed and trained, it can be calm, steady, strong and peaceful. The Yi is focused and firmed by the will

Stages in regulating the mind

To harmonize the body and the mind the first step in regulating the mind is to calm the body. Only when the emotional mind is calm, and thus the body is calm, can the wisdom mind function efficiently. The second step is to harmonize the breathing and the mind. In order to lead the monkey into a cage to restrain it, you need a “banana.” You can create this “banana” by focusing on the breath. As long as you are able to concentrate your mind on your breathing, sooner or later your emotional mind will be restrained and calm down. When your breathing is long, slender, soft, and calm, your mind will be calm. The mind and breathing mutually affect each other. They must work together harmoniously in order for you to reach a deeply meditative state.

Work on attaining the state of “the thought of no thought.” In this state your mind does not think of the past, present or future. It is completely separated from influence of the present such as worry, happiness, and sadness. Once you have reached the stage of “no thought,” your mind will be sensitive enough to feel what is happening inside your body. You will be able to feel areas of tension in the body and relax them. Eventually you will be able to sense the presence and movement of your Qi.

Both the Yi and the Xin can generate ideas, which can become thoughts. Most of these ideas last only a short time and do not remain in your consciousness. Others remain in your consciousness and affect your thinking. When this happens, we say that the idea has become something more persistent, a thought. These persistent thoughts will affect your thinking and often stir up your emotions.

Some people may have accumulated thoughts or memories that make it difficult to calm and focus the mind. These thoughts keep returning and disturbing the mind and rekindling emotions. They may become particularly troublesome when those persons try to quiet the mind to attempt basic meditation. Once you have entered a deep meditative state, new thoughts, fantasies, your imagination, or any guilt from the past that is hidden behind your mask may emerge and disturb you. In such cases, the Functional Medication process can be helpful in preparing the person for deeper meditation.

The Importance of Knowing the Martial Applications

It is impossible to succeed in the three regulations discussed above as well as in the more advanced additional regulations of Qi and Spirit without knowledge of the martial applications of the Taijiquan movements. As you learn the Taiji bare-hand form at Qi Elements, you will also learn what we call the “standard” or “teaching” application of the movement. The standard application is not the only application for the movement, instead it is the application we believe best illustrates the meaning of each piece of the form movement—the footwork, waist, chest and spine movements and the movements of the arms and hands.

Performing the standard application of a movement slowly and gently with a partner is a vital aid in regulating the body to perform the movement correctly and, as stated above, it developing the ability to use the mind intent to lead the Qi.

Instructions for Basic Sitting Meditation

Introduction to Sitting Meditation

Purposes of meditation.

1. Search for a peaceful mind. Trying to reach in state where the brain waves are between theta and delta. Theta is drowsy and asleep and delta is deep sleep.
2. Improving health and healing. A deep meditative state makes the mind-body communication more efficient. Relaxed breathing will enable more efficient intake of oxygen and expellation of carbon dioxide. Improved breathing improves the cell replacement process.
3. To Focus the Mind. Focusing the mind creates alertness, the ability to sense what is happening in life. Train alertness through feeling. This creates sensitivity called fighting with enlightenment, i.e. listening Jin. Meditation clears the mind and improves logical thinking.
4. To search for and understand the meaning of our lives. This stage is self-awakening. Many people decide after self-awakening that human beings are spiritually ugly and decide to withdraw from layman society. Others are able to build their self-confidence and make their lives more meaningful.
5. Search for spiritual freedom. Once awakened, people realize they have been abused by political and spiritual leaders. They search for ways to achieve freedom from bondage and achieve spiritual independence.
6. To comprehend the meaning of this universe. Even non-religious people try to comprehend the root or meaning of nature. The search for this root is called "embracing the origin" or "embracing singularity."
7. To reach the goal of spiritual enlightenment. To do this you must learn Brain Washing Grand Circulation to lead the Qi from the Real Lower Dan Tian through the Thrusting Vessel to the brain to activate more brain cells and energize them to a higher state. When this happens the Third Eye can open.

Understand your goals for meditating. Ask yourself, what the goals of my meditation are. How do I reach my goal? How much commitment do I have?

General points.

Begin by sitting 20 minutes a day for a week to make sure you can sit comfortably. Adjust the height of your seat or cushion. Legs should not be sitting on each other. Hands should be held at the Dan Tian to “firm the center.” Which hand is on top does not matter. Press the thumbs together to help the mind keep its focus in the center.

Group meditation is best.

When you meditate, the truth emerges from the subconscious. Many people cannot endure this self-recognition.

Keep yourself from fantasizing. Whenever your imagination takes you away from reality, you must continue to lead your thoughts back to reality. Otherwise, you may enter what the Chinese call “the path of the devil.”

Orientation and Timing

The back of the body is Yang and is repelling while the front of the body is Yin and nourishing. To nourish your body with Earth’s magnetic field, face South since the Earth’s magnetic energy flows from south to north. If you want to cool the body, face north.

Sun: Do not face the sun at sunset; it will take all of your energy. Sunrise: meditate only until sunrise. After sunrise, the energy is too intense. Sunset is the best time for cooling. Don’t face the sun; it will take all of your energy away.

Moon: Face the moon only during the three days before the full moon when the moon’s energy is rising.

Meditate before exercise because after exercise the energy naturally moves outward.

Meditate after teaching; draw the Qi into the Dan Tian. Massage the abdomen in the direction of the large intestine.

Location

Do not meditate on a carpet of artificial fibers because it can generate an electronic field that can interfere with your Qi. A wood surface is best.

Stay at least one meter away from fluorescent lighting and stay away from electrical appliances.

Outdoors is best if there are no disturbances.

Use a sensitive compass to check the area for electrical fields

Equipment

Canoe fishing chair is very comfortable...

Simple meditation: Relaxing the mind, body, and breath.

If you are just doing simple meditation and nothing more, you can sit on a comfortable chair. If you intend to go beyond simple meditation and practice the Small Circulation, you must become accustomed to sitting with legs crossed. When sitting with legs crossed, use a cushion, block, or boat chair to raise your buttocks so that you can hold your spine erect easily. Natural fabric is best for cushions and clothing. If you need back support, you can sit next to a wall made of wood or wall board, but not stone, concrete or metal, which will chill your back and steal your Qi. Try to strengthen your back so that you can eventually avoid resting your back against a wall.

What to do: Bring your mind inside your body. Pay attention to your breathing. You can use normal abdominal breathing or reverse abdominal breathing. Breathe long, slow, deep, and even breaths, becoming ever slower. As your breathing slows and relaxes, your body and mind will relax, which, in turn will promote further relaxation of your breathing. You will want eventually to obtain a state called “thought of no thought” – an empty mind, but this will take time to develop sufficient focus and discipline. In the beginning, thoughts will come. Do not let their arrival disturb you; just let them go. If you have difficulty getting your mind to settle down, you may resort to a temporary device of giving it something simple and calming to focus on. This device can be counting the length of your inhalations and exhalations or repeating to you a prayer or mantra.

Why do it. Just this sitting meditation provides significant benefit in terms of reducing stress, improving mental clarity and focus. It helps to calm down the sympathetic nervous system, which generates the “flight or fight” response. Just 20-30 minutes a day of practice will make you more relaxed, focused, and productive. Research on brain scans by Dr. Daniel Amen shows that as little as 12 minutes of this simple meditation significantly improves blood flow to the brain. Starting with this simple meditation process is also necessary to build up the mental focus necessary to achieve the small circulation qigong

Sources and Recommended Reading and Viewing

Dr. Yang, Jwing Ming, readings and seminar notes collected 1995-2015.

Dr. Yang, Jwing Ming, *The Essence of Tai Chi Chi Kung*, pp. 20-26. [pp. 18-24 in the new edition] and companion DVD