

INTEGRAL QIGONG AND TAI CHI TEACHER TRAINING GUIDE



Institute of Integral Qigong and Tai Chi
Roger Jahnke, Doctor of Oriental Medicine

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Welcome to the Institute of Integral Qigong and Tai Chi Teacher Training

Welcome to an experience that will change the course of your life. The Institute of Integral Qigong and Tai Chi (IIQTC) was founded in 2000 in the spirit of the new millennium with its profound new possibilities. Intentful personal awareness will be required for conscious evolution. Qi (Chi) cultivation and the cultivation of power and virtue, through Qigong (Chi Kung) and Tai Chi (Taiji), are power tools for conscious personal improvement.

Qigong, and later Tai Chi, were developed and refined carefully over thousands of years with the exact purpose of mindful evolution of body, mind and spirit. Qigong and Tai Chi are major players in the “new” health care system and in the popular movements of personal accountability and empowerment, mind/body medicine, living in the “now” and inner peace. Qigong is the mother of Tai Chi and all of Traditional Chinese Medicine.

Certification for teaching self-care practices like Qigong, Tai Chi, Meditation, or Yoga will only become more prevalent and less easy to complete as the holistic revolution merges with our society’s natural tendency for bureaucracy. Programs that seek to bring integrative, complementary, mind/body concepts to the mainstream typically require a system of certification for minimum standards of quality, effectiveness and safety. While this system does not currently exist at an official governmental level, it is a very reasonable career move to be ahead of the certification curve. The IIQTC is vigilant in following trends.

This training will both nurture and challenge you. You will make lifelong friends and be inspired during our time together. This event will be a profound opportunity to immerse yourself in healing, to actualize your personal mission of community service, and to launch your participation as a Qi cultivation professional in the “new” health care system. We will be fully focused on maximizing body, mind and spirit in the Way of the ancient Qi masters who gave birth to Qi cultivation in the sacred mountains of China.

Be responsible for creating that experience for yourself. Nutritious food, simple lodging, fellow students devoted to deepening, lots of practice, rich information and the retreat context all conspire to create a wonderful experience. Be careful about expectations. How often have I seen people trying to get something they “expect” while missing the marvelous experience that is actually occurring.

My sincerest gratitude and wishes for your success,

Roger Jahnke OMD, Director
Institute of Integral Qigong and Tai Chi



Acknowledgments

These words from the *Secret of the Golden Flower* are dedicated to all Institute of Integral Qigong and Tai Chi students, teachers, staff and volunteers who are creating and expanding the heart of the Qi field everywhere:

*The beauties of the highest heavens and the marvels of the sublimest realms are within the heart:
this is where the perfectly open and aware spirit concentrates.*

Warm Thanks to the Following for Graphic Arts, Illustration, Calligraphy, and Web

Deborah Cushman Roy
Estin Kiger
Gayl Hubatch
Henderson Smith, Jr.
Jianye Jiang
Paul Hayman
Rhonda Richey
Susan Spellman
Tom Rogers

Contributing Writers

Bonnie Weston
Dennis Rizzi
Michael Clark
Rebecca McLean
Rhonda Richey
Wayne Morris

The Map of the Qigong and Tai Chi Universe



longevity (shou)

The Map of the Qigong and Tai Chi Universe

By Roger Jahnke OMD

*In that state, the miraculous is at hand,
the elixir is spontaneously produced and circulated,
In that state the distance from here to the stars
or to the depths of universe, is not,
and the extent of our brilliant
and profound uniqueness is less than vapor thin.
In that state what could be discovered and known
is not somewhere else.
Can you surrender to what is true?*

—Wu Wei, a student, with appearances here and there in history

Mapping the Qigong and Tai Chi Constellations

The estimated 10,000 forms of Qigong (Chi Kung), including the numerous styles of Tai Chi Chuan (Taijiquan) captivate us with their names from nature— heaven, earth, and the five elements—fire, earth, wind, water, wood. Some focus on gathering Qi from trees, mountains, rivers and oceans. There are forms named after the legendary immortals and Chinese myths as in Yellow Emperor Qigong or Lao Zi Qigong. Some are based on the insights of modern teachers. While others can be traced back to real people and actual lineages, the beginnings of Qigong are shrouded in the misty veil of prehistory to shamanic Master Yu's Pace of the Dipper Stars.

Many forms of Qigong, particularly medical Qigong, are very practical and named for their intent – Vitality Method, Muscle and Tendon Method, Back and Spine Enhancing Method, Cancer Recovery Method. Some Qigong forms are named for cosmic qualities. Many Qigong forms are named Primordial (Wuji) and describe that pristine, primordial state of the universe before the Big Bang, which caused Yin/Yang to arise.

Tai Chi, which translates as the Supreme Ultimate, is an exploration of the harmony and balance of the essential – Yin/Yang — forces of the boundless universe. There are hundreds of forms of Tai Chi alone –Yang style, Wu style, Chen style, Sun style, Guang Ping style, long form and short form. In addition, dozens of variations of Tai Chi Qigong, make the beauty and poetry of Tai Chi more accessible for use as a medical Qigong.

Qigong can be done lying down, sitting, standing and walking. For the very ill or for those who want to broaden their practice to include the moments just before sleep and just after awakening, Qigong can be performed while lying down. This provides a way to do Qigong at times that are typically not devoted to anything else. It also creates a way to extend your practice into directed dreaming as did the famous Daoist Monk Chen Tuan at the Jade Spring Monastery near beautiful Flower Mountain in central China.

The heart of Qigong lies not in the form, but in its essence. The essence of Qigong is the *Qigong state* in which the Qi channels are open and circulating, inner resistance is at a minimum and the mechanism and spirit of your being are operating harmoniously. All the forms are maps to guide the practitioner into this state. The immense diversity and sheer numbers of forms reflects the wide array of theoretical and philosophical backgrounds along with the tastes and preferences of the people who developed them.

Imagine that all of the Qigong methods are stars scattered throughout the heaven in what at first appears to be a random way. If you look again, over time the random stars appear to cluster together, and the 10,000 forms arrange themselves into constellations. As always in finding and following a path, it is useful to have a map. Whether you practice with friends, begin in a class at your community center, align with a particular teacher who has advanced in Qi cultivation or travel to China to seek the original master teachers, this information will help you to get your bearings and chart your path.

The Kinds of Qigong

The Roots	Legendary or ancient Historic Contemporary
The Tradition	Fitness, Longevity and Prevention Medical Daoist Buddhist Martial
The Body	Lying Down Sitting Standing Walking
The Dynamic	Quiescent Dynamic Vigorous
The Form	Form = specific, directed, formalized No Form = spontaneous, formless, nonspecific, intuitive
The Focus	Internal - Neigong External - Waigong

The Historic Roots of Qigong

- Legendary or ancient
- Historic
- Contemporary

The historic soil into which Qigong extends her roots is deep and rich. Her bountiful Daoist, Buddhist, fitness and longevity, medical and martial traditions arose from ancient legendary forms and methods, before writing and record keeping began. In The Pace of Yu, mentioned earlier, Shaman Yu developed a walking or dancing form to call the benevolent forces of Heaven to Earth by marking the designs of the celestial realms, stars and planets on the ground. Shamanic interpretations of animals and the forces of nature were common to all original cultures. In China, some of these evolved into early Qigong forms. One such form, the Flying Crane Form is very likely associated with shamanic origins and is reputed to have been a form of ritual called the Crane Dance.

In the 4th Century BCE, Zhuang Zi, the famous student of Lao Zi, traces the cultivation practices from his own era to another legendary shaman from ancient time who, as the legend goes, lived to 800 years of age. “To pant, to puff, to hail, to spit out the old breath and draw in the new, practicing bear hangings and bird stretchings, longevity the only concern. Such is the life favored by the scholar who practices Dao Yin, the man who nourishes his body with the hope of living as old as Pengzu.” Zhang Zi uses the earliest name for Qigong, Dao Yin, meaning to guide and direct Qi.

The transition to historic forms of Qigong came with the earliest detailed writings that teach Dao Yin in the Han Dynasty era, 206 BCE - 220 CE. The *Dao Yin Jing*, one of the original Qigong texts, was among the scrolls of the library of Master Ge Hong, a great Qi cultivation master from the 4th century CE. In 1972, one of the most spectacular archeological finds in the historic era of Qigong occurred. In a group of tombs from the Han Dynasty at Ma Wang Dui a silk scroll was discovered with forty detailed figures in an array of Dao Yin postures. This is one of the first clearly inscribed historic forms of Qigong.

Another of the first historic forms is known as Hua To’s Animal Play, a set of practices that express the Qi of the tiger, deer, bear, monkey and crane. Hua To, a well-known and highly revered first century physician of Chinese medicine, was famous for quite a few impressive innovations, including the use of hemp as an anesthetic and for being the “first” surgeon.

It is typical for the more renowned of the historic forms, like the Animal Play of Hua To, to spin off numerous versions over the following thousands of years. I have learned at least a dozen versions of the Animal Play in China and been exposed to a handful more in the United States. It is very nearly impossible to know whether the variation of a historic Qigong form that you may encounter is authentic. However, given the intent of all Qigong, it is likely that interpretations or modifications to historic practices may contain significant improvements on the original. For example, when people ask about

how to work with children using Qigong I almost always suggest modifying Hua To's Animal Play to be light hearted and easy to learn. How long does it take a group of five-year-olds to make believe and "act like a tiger?"

The Tendon Changing and the Marrow Washing forms that were originally created by Bodhidharma, are prime historic forms that have developed dozens of variations over many years — some gentle for healing, others rigorous and demanding for the martial arts. When Buddhism came to China it was immediately embraced with enthusiasm. Many felt strongly that Buddha may have been a reincarnation of the great Daoist Immortal Lao Zi. Or that Lao Zi had been a primary teacher for Buddha. Buddhism was thought by many to be the later teachings of Lao Zi after his ascension as an immortal. As the legend goes, Lao Zi grew tired of the small mindedness of men and the empire, and he elected to disassociate with popular culture in around 450 BC by departing to the west of Xian, into the Zhong Mountains (Zhong Shan). Bodhidharma (Da Mo to the Chinese), who helped import Buddhism to China, did arrive from those same mountains and his sage teachings were as deep as the wisdom of Lao Zi.

When Bodhidharma came to the Shaolin Temple at Song Mountain, he taught the monks a number of Qigong forms including the Tendon Changing and the Marrow Washing Methods. Due the very ancient history of China and its sheer immensity, hundreds or even thousands of versions of these practices exist today. These two methods have become a foundation in my own teaching. I have personally studied dozens of versions of these forms in my own Qigong evolution. I actually teach both in a very simple form that is very practical for all new students whether they are overcoming disease or building physical strength for the martial arts. These forms evolve to a more esoteric form as students advance and deepen their practice.

Because Qigong is derived from our relationship with Qi and this relationship is constantly transforming due to social, scientific, political, spiritual and personal factors, Qigong is always changing. Every era has its newly developed or contemporary forms of Qigong. During the Tang (618-907 CE) and Song (960–1279 CE) dynasties, Qigong flourished and evolved rapidly and many new forms were developed. The period between 1970 and the present was another such renaissance for Qigong. The Qigong explosion following the Cultural Revolution in China was so radical that Qigong historians have called it the Qigong Rush.

Contemporary forms of Qigong can trace their origins back to the ancient legendary era. The Flying Crane Form was first legendary, then historic and now a contemporary interpretation has evolved to suit contemporary needs. Guo Lin's Cancer Recovery Walking Qigong, developed in the 1970s, originated in the teachings of her grandfather who probably learned from a historic or even legendary lineage. Universal Intelligence Qigong, attributed to Dr. Pang Ming, is an immensely popular contemporary form with over eight million practitioners worldwide. Spontaneous Qigong is probably the most ancient Qigong; it is formless and was probably first done by humans who could not even speak an organized language somewhere around 60,000 years ago.

The Traditions of Qigong

- Fitness, Longevity and Prevention
- Medical
- Daoist
- Buddhist
- Martial

The stories that can be told, particularly of the Daoist, Buddhist and Martial traditions are part of the eloquence and poetry of Qigong. Besides its beautiful connections to nature and the universe, we are amazed by the extraordinary stories of wandering Daoist monks, compassionate Buddhist Masters and the fighters, who used Qi rather than muscle power to defend emperors, court ladies, ministers and even, in certain eras, to topple unethical dynasties.

Qigong for fitness, longevity and disease prevention is the ideal in modern China. If billions of people were unhealthy, it would create a terrible health crisis. The national health system encourages people to sustain their health by using Qigong and Tai Chi. The quest for healthy longevity is traditional in China. In the West, we now live longer, but there is doubt about the quality of life in people who are sustaining their lives with drugs and at risk for side effects and drug interactions. Qigong also enhances performance and productivity by addressing the health and function of those who are relatively well, including athletes, scholars and business people. Ultimately, Qigong helps to create healthy, happy and compassionate people. Traditionally, in China people of wisdom are fondly considered to be immortals.

Medical Qigong is typically practiced by patients who work with physicians who prescribe specific Qigong methods for specific medical conditions, consistent with the diagnosis of Qi deficiency or Qi stagnation. A person with deficiency of kidney Yang leading to cold extremities and fatigue would be prescribed a completely different practice than a person with stagnant liver Qi. However, general Qigong practices that are used in hospitals and clinics and any form of Qigong that is targeted at resolving medical challenges is considered by many to be medical Qigong. Medical Qigong also includes Qi emission healing or clinical treatment.

Daoist Qigong is the most ancient Chinese framework for intentfully perceiving the multidimensional nature of the world. The health or healing gained from one's practice is a side effect of exploring one's relationship with the essence of nature. Daoist Qigong operates on the premise that there is significant value in honoring and caring for body you have been given in this lifetime. Your grandmother's idea that the body is a temple is very consistent with Daoist Qigong.

Buddhist Qigong merges the foundations of Buddhist philosophy and spirituality with Daoism. When Buddhism arrived in China, it was easily embraced because much of its philosophy was consistent with Daoist thought. However, there are some differences. Daoists do Qigong to honor the spirit by the filling the vessel with vitality, attaining a clear and undisturbed mind and merging with The One.

Buddhists tend to discount the body and even the mind as illusory distractions from ultimate reality, which is pure emptiness.

Martial Qigong is the aspect of the martial arts associated with maximizing fighting (or sport) strength to engage in any challenge, physical or mental empowered by the Qi. The great Daoist temples – White Cloud, Dragon-Tiger, Jade Spring as well as the great Buddhist temples – Soul’s Retreat, Shaolin, Nine Flowers — were all called upon at many points in China’s tumultuous history, to produce monks with the highest spiritual training and values. Because of the monks’ cultivation of the invisible forces of Heaven and Earth, they had incredible fighting powers. This created the extraordinary Chinese tradition of Daoist and Buddhist warrior monks who, were also compassionate healers. The martial artist with the greatest skill brings Qi cultivation to the conflict.

The highest value in this context is conflict resolution, achieved with no violence. This innovation of spiritual warriors from China is one of the great contributions of the Chinese Qi community to the world. The same Qi that makes the warrior mighty is the Qi of healing. The greatest victor is the martial expert who solves the conflict without use of martial force. There were times when the conflict was resolved by terrible violence. However this framework of bringing peace of mind and highest spiritual values to bear on disputes will have a positive effect on conflict resolution in contemporary time as the arts of Qi cultivation become more known outside of China.

Body Component in Qigong

One of the easiest ways to describe the kind of Qigong practice is to describe the body component. A method with Buddhist or Daoist origins may appear indistinguishable to all but the most informed eye. Yet the difference between a method performed lying down is very clearly different from a method done sitting or standing, or walking.

Qigong Performed Lying Down	With breath focus and meditation With self-applied massage or postural adjustments With gentle movement
Sitting Qigong	With meditation With massage With gentle movement
Standing Qigong	Meditation in stillness With gentle movement With self-applied massage
Walking Qigong	With gentle or dynamic movement With breath focus and meditation

Gentle movement while lying down means to move the hands, feet, fingers, and toes or to shift the posture while lying down. Just before falling sleep and just after awakening are perfect times to do Qigong while lying down. It can also be easily adapted for those who are recovering from surgery or experiencing severe illness, even those who are unable to get out of bed.

Sitting Qigong is any meditation in the Chinese tradition, or from any other tradition, whether sitting in a chair or cross-legged. Unique to the Chinese tradition are sitting and moving forms. I first learned sitting Qigong with movement from Chang Yi Hsiang of the Tai Hsuan College during my study of Chinese medicine. The Silken Sitting Form starts with two relatively simple forms called Blooming of Spring and Lighting the Back Burning Spaces (associated with the Gate of Life). Then in one of the most beautiful forms I have ever seen, The Ascending Dragon, the practitioner goes from sitting to standing.

Standing Qigong is probably the most common form of Qigong. Universal Intelligence Qigong, also known as ChiLel Qigong in the United States is a kind of standing Qigong. Other examples of standing Qigong are Tendon Changing, Marrow Washing, Seven Precious Gestures, the Vitality Method, and Dao Guang (Daoist Light) Qigong, to name a few. While most forms can be adapted for sitting those who are well usually do them standing. Standing builds strength and endurance.

Walking Qigong is any form where the practitioner advances or steps back. Tai Chi is the most widely known walking form of Qigong. While Tai Chi is quite complex, the contemporary Guo Lin Cancer Recovery Walking Qigong is one of the easiest forms of Qigong to grasp and use. This is excellent because people with cancer need powerful tools that are easy to use. Research has proven that the method developed by Guo Lin is also very effective for many other disorders including diabetes. One of my favorite forms of walking Qigong is the Wild Goose (Dayan Gong). In it you “become” a wild goose, the bird revered by the Chinese to fly the highest and which has the most direct experience of touching Heaven and collecting the Qi of Heaven.

Self administered massage, to both the muscle groups and pressure points along with patting and even gentle pounding, is frequently included in Qigong. Anything that enhances, refines and cultivates the Qi is Qigong.

The Dynamic Form and Focus of Qigong

Two subtle features to mapping the universe of Qigong are its dynamic form and focus. The dynamic form of Qigong reveals the vast difference between Yin, absolute stillness, and Yang, extreme movement. Specific and directed Qigong forms cultivate Qi in a completely different context than purely spontaneous and formless methods. An almost separate universe of Qigong emerges in the context of the external focus of Qigong.

The Dynamic of Qigong

- Quiescent
- Dynamic
- Vigorous

The focus of Qigong is deep relaxation and a deliberate freeing of the nervous system and inner function from the effects of tension. When one elects to enter the Qigong state, during a Qigong practice session or anytime throughout the day, posture and breath are important. However it is the state of clear minded relaxation that has the most power to pull you into the Qigong state. Most Qigong forms are relatively Quiescent, allowing for the decrease of inner resistance and maximum flow.

One can also attain the Qigong state in dynamic or vigorous practices. In fact Gongfu (kung fu), the renowned martial arts now called Wu Shu in China, has the intention of sustained Qi focus through clear mindedness during intense activity and conflict. There are cleansing or purifying methods that are more vigorous with the intention of expelling spent or extra Qi. While all forms of Qigong are meditations, the quiescent forms are the closest to what we usually associate with meditation. In reclining, sitting, and standing Qigong there can be absolute stillness or there can be movement. In quiescent Qigong – lying down, sitting or standing – there is only stillness.

According to an ancient proverb, “The more you focus on movement outside, the less you can focus on movement inside.” When you place your attention on external movement, Qi and inner resources are busy attending to the function of the muscles and the metabolism of “doing.” When the mind is externally focused the preferred state of inner directed, clear and neutral mind is less attainable.

It is also stated, “Those who practice only quiescence become ill with diseases of stagnation.” Given the value of inner focus and calm in Qigong, it seems like a major contradiction that the quiescent state causes stagnation of inner fluids (blood and lymph) and a stagnation of Qi, which can lead to disease. Rather than a contradiction, this is a revelation of Yin – Yang harmony and balance. It is best to have a Qigong practice that combines the quiescent methods with the dynamic methods.

Martial arts usually include meditation practices. The meditation is Yin; the vigorous martial arts methods are Yang. The two together foster balance and harmony of the body, mind and spirit. Many forms of Qigong are mildly dynamic, that is neither completely quiescent nor wildly vigorous. Such forms inherently harmonize Yin and Yang within one method. All forms of Tai Chi are mildly dynamic and carefully balanced — allowing mind clearing, meditation and relaxation to occur simultaneously with gentle movement. The most important aspect of Qigong is that it allows the healing and empowering effects of both meditation and gentle movement to act synergistically.

The Form

- Form – specific, directed, formalized
- No form – spontaneous, formless, nonspecific, intuitive

Qigong forms frequently have beautiful poetic and philosophical names that deepen their meaning. What other health promotion practice uses images like “Hands Pass Like Clouds” or “Immortal Dragon Cultivating Golden Elixir”? The inner practices can also have very poetic descriptions as in “Merging Water and Fire to Transcend the Matrix” or “Circulating the Light of the Inner Heaven.”

Some Qigong forms are brief, simple, and easy to learn, practice, and teach. For example, in Flowing Motion, a classic used by millions of people in China, you simply start in a preliminary standing posture. On the inhalation, with arms at your side, you swing the arms forward and upward slowly on the inhalation, until at about the level of your eyes. On the exhalation, you allow the arms to drift back down, gently. You may repeat a few or many times. Simply doing one hundred repetitions of the Flowing Motion is noted in China as a way to “be healthy for the rest of your life.” In fact, it is said that if you do a thousand repetitions daily of the Flowing Motion, you will become immortal. Most people understand that, to the Chinese, this means you will gain access to your universal and eternal self.

Some Qigong forms such as Tai Chi (Taiji) are detailed and lengthy. Tai Chi (Taiji) is an elaborate Qigong style with 108 movements done in the same order and in the same way every time. In Tai Chi, you become deeply involved in purposefully coordinating yourself with universal energies and principles — the Supreme Ultimate. Another detailed specific form is the Wild Goose Form (Dayan Gong), which has two sections of 64 movements. Most forms can be broken down into smaller components for ease of learning and practice. The Tai Chi Long Form of 108 movements is often shortened 24, 28 or 32 movements. The traditional 108 movements can be reduced even further to a subset of 10 to 13 movements that are repeated, called Tai Chi Qigong.

In Spontaneous or Formless Qigong, there is nothing to learn and nothing to follow. Natural Flow Qigong is formless Qigong. Quiescent Qigong meditation where there is no external movement is formless as there is no external movements to learn and practice. Methods that include body movement, but are not directed, specific and formalized are also formless. The very simple nature of formless Qigong makes it particularly accessible to people who feel uncoordinated or do not believe they have the time to grasp Qigong forms. The difference between a beginner and someone with lots of experience in formless Qigong is invisible. When I lead classes or practices in formless Qigong people always comment that it was their favorite part. With the formless method you can work the Qi into the deepest places where it is needed, the way water finds its way deep into the aquifer underground.

Spontaneous Qigong is sometimes called Wuji Qigong or Dancing in Primordial Chaos because each practitioner tunes in to their own prebirth nature — their prenatal, primordial or original state — beyond personal conditioning and local personality. While you may be ill or challenged, you are already

healed and supremely well in your universal self – the Spirit (Shen). Dancing in Chaos is also called Shen Qigong, a method for accessing the ultimate and essential perfection of the universal self (Shen). In this formless method the practitioner channels or absorbs their Shen, their universal nature, purposefully into the body/mind of the local self. This primordial potential collects in the Qi channels and Elixir Fields (Dan Tian) to enhance the present condition. The primordial self — the already perfect version of the self — is latent within. Wuji Qigong at this point becomes less focused on collecting something from outside and more on revealing what is already buried within — perfect health, intuition and insight, productivity, creativity and inner peace. The highest Qigong attainment is impossible to teach, because the most advanced methods are formless. The most advanced Qigong comes from direct experience of the true nature of Qi, one's eternal nature and the Universe itself.

External and Internal Focus

- Internal Qigong - Neigong
- External Qigong - Waigong

Ancient philosophical traditions are often paradoxical, and so too can be the concepts of internal and external focus in Qigong and Tai Chi. Internal refers to that which is always within you. However, external can mean two completely different things. Understanding this will make many discussions and texts clearer, particularly those that refer to external Qigong.

Internal Qigong (Neigong) simply means that the focus of the practice lies within you. All forms of Qigong, from Tai Chi to the thousands of health improvement Qigong techniques practiced in the parks and hospitals in China, are types of internal practice. Deeper or more advanced internal practices or Inner Alchemy (Nei Dan) are focused on spiritual transformation.

External Qigong (Waigong), particularly when used to describe the focus of one's personal practice usually means that the methods include movement of the muscles and extremities. If the internal self is represented by the organs, fluids and the merging of Heaven and Earth in the HeartMind, the extremities and muscles are relatively external. Martial arts practices, which often have a Qi cultivation component, express the power of the Qi in the muscles and extremities. But the paradox of Qigong is that an external form of Qi cultivation, the martial arts for example, can have an internal component as well, in this case Kung Fu. And the most paradoxical — Tai Chi is considered an internal form of martial art, but an external form of Qigong.

Qigong consisting of external body movement, bodily health and building strength and flexibility of the limbs is considered external. Internal Qigong typically focuses on more quiescent body methods (less external movement) along with mind and spirit — not only for healing and longevity, but to enhance wisdom and insight as well. Both internal and external become relative when the martial aspect of the Chinese disciplines are discussed. You could say that internally focused martial arts are usually somewhere near equivalent to externally focused Qigong.

Qi Transmission Healing

There is one additional aspect of external Qigong, however, that is one of the most fascinating aspects of Qi cultivation. External Qi Healing (Wai Qigong) describes a practice of Qigong where a practitioner transmits or channels Qi to help or treat another. Qi is invisible and difficult to explain or categorize scientifically. As a result, external Qigong based in transmitting healing influence to others is somewhat controversial. We are rapidly gaining a better understanding of what the Chinese ancients discovered in research on what is now called non-local or distant healing. There is wide variety of such distant healing methodologies based on Qi, Prana, magnetic energy and consciousness including Therapeutic Touch, Healing Touch, Reiki, Prana Healing, Polarity Therapy, SHEN Therapy as well as Qigong Healing and prayer. Many people have derived powerful health enhancement and dramatic healing from such modalities.

One of the important differences between Qigong healing and many of the other forms of distant healing is that Qigong inherently includes an entire system of personal practice — internal Qigong — to complement the healing from a practitioner. Whether Qigong healing is provided by a friend, a Qigong Healer or a physician, it should always include self-practice of internal Qigong methods. If you find yourself with a teacher who does not enthusiastically combine personal internal practice with Qi transmission healing, or if you find yourself with a “healer” who does not enthusiastically suggest personal internal practice to complement external Qi healing, I caution you sincerely to seek alternative teaching or treatment.

Conclusion

With the thousands of Qigong forms to choose from you can easily find a tradition, dynamic or focus that suits your goals, medical condition, and philosophy. Like the ancient Qi masters you may find yourself combining your favorite methods and practices to create your own personal form. The best form is not so much one that is famous, the favorite of a renowned master or from a particular tradition. The best form is the one you actually use and share with others. This will keep the practice of Qigong alive and evolving for lifetimes to come while eliminating inner resistance to allow Qi to fulfill its promises.

Notes:

Integral Qigong: Methodology and Forms



practice (liàn)

About Integral Qi Cultivation

What Is Integral Qigong?

There are an estimated 10,000 forms of Qigong, including several hundred styles of Tai Chi. Integral Qigong concentrates the most profound principles of Qi cultivation from medical, Daoist, and Buddhist Qigong traditions into a comprehensive instructional system. Integral Qi Cultivation consists of classic and simple Qigong forms, including the four essential components: postural alignment and gentle movement, breath practice, self-applied massage, and relaxation and meditation techniques. The compilation of practices documented in *The Healer Within*, called the Vitality Enhancement Method and is known in China as a form of medical Qigong called *Bu Zheng Qigong* (Enhance Function Qigong). The other Qigong forms we will be learning and practicing together, Tendon Changing, Seven Precious Gestures, Marrow Washing, and Spontaneous Qigong, along with the Integral Ten Phase Qigong documented in *The Healing Promise of Qi* all begin alignment by initiating the Three Intentful Corrections, the common thread throughout Integral Qi Cultivation.

What is Integral Tai Chi?

In addition, the Integral Qi Cultivation program includes a modification of traditional Tai Chi, Integral Tai Chi. This approach to Tai Chi can be used to help people learn the longer forms of Tai Chi, easily. For this particular program five movements from traditional Yang Style Tai Chi are used either sitting (Tai Chi Chair) or standing. They can eventually be used with Tai Chi walking to create a moving form. Some seniors or people in medical recovery will not be able to perform the Tai Chi walking form. However they can gain the benefits of Tai Chi practice by doing Integral Tai Chi or Tai Chi Chair. Integral Tai Chi is founded in the basics of all Qi cultivation or Chinese self-care practices, the Three Intentful Corrections. There is significant controversy around the concept of modifying traditional Tai Chi to make it easy, accessible, useful for cultures outside of China. Following much research in Chinese medicine, Chinese philosophy, Tai Chi and Qigong and with robust investigation throughout China, it has become absolutely clear that only a very few believe that Tai Chi should not be modified to serve a wider audience of people.

Integral Tai Chi is not a kind of Tai Chi. It is a method, carefully developed, over many years - to approach Tai Chi that makes it easy, beneficial and accessible right away so, the student doesn't have to wait to learn 108 traditional movements or even a traditional short (24, 36, 42 movement) form. Integral Tai Chi can be done in two movements or three, called Tai Chi Three, or in a Chair - Tai Chi Chair. So there could be Tai Chi Two Chair, or standing Tai Chi Three, or walking Tai Chi Ten. Often, teachers of Tai Chi announce a class and a large group shows up all excited to learn the flowing exercise from China. After two lessons, when they realize its going to take a year to learn, they quit. Integral Tai Chi takes any form or style of Tai Chi and modifies it with one goal - to keep the learners inspired and participating. The Integral Tai Chi Method can be done with Yang, Chen, Wu, Sun or any other style.

Focus of Integral Qi Cultivation -- The Qigong State

Some approaches to Qigong and Tai Chi are associated with martial arts roots or ancient Chinese Daoist, Confucian and Buddhist rituals. While these are sincerely respected and clearly the origins of Qi cultivation, our focus is healing, health improvement, medical fitness and the cultivation of healthy longevity and inner peace or tranquility. In this context there is no straining or pushing. Instead the practices are very gentle, adaptable to all sorts of physical and psychological challenges, medical treatments, surgical procedures and every form of recovery and rehabilitation.

Many believe that Qigong and Tai Chi are focused on the “forms” or “practices.” That is to say, it is important to learn a particular form or practice to get the best results. This is incorrect. The focus, intent, purpose of the ancient Chinese Qi cultivation practices is the Qigong state. This is the state in which the human body/mind/spirit complex is optimal, functioning with the least restraint or encumbrance and “in the flow.” The Qigong state or the Tai Chi state, fosters and supports the capacity for self-healing, for disease prevention, for personal empowerment, for intuitive insight and clarity of purpose.

Attaining the Qigong state is less based on the “form” that the practices take, and much more, on the intent and presence of mind (total being) that the practitioner brings to the practices. Intent and conscious presence are embodied through the principles of Qigong and Tai Chi. The principles are enlivened and become dynamic in the forms or methods. So, the state is the supreme goal, the principles are the way that the goal is achieved and the forms or actual practices are the tools through which the principles are applied to achieve the intended goal or outcome of health or stress mastery.

The Qigong State

The major premise of Chinese medical theory is that all the forms of life in the universe are animated by an essential life force or vital energy called Qi. In Western medicine, optimal function is a physiological phenomenon, or more recently an interaction of the physiology and the psychology - Mind/Body, so well-being and freedom from negative effects of stress are described in mental and physical terms. In both cases the Qigong state is accessed through purposeful attention to posture, movement, breath and focused awareness.

In the Chinese view, Qi cultivation practice removes resistance from the flow of the Qi and assists the human system in sustaining an ample supply of Qi. Moving the body gently in an optimized posture, deepening the breath and clearing the mind open the pathways of Qi flow, which allows Qi to circulate to the organs, glands and tissues and maximize function. This is the Qigong state. In the Western view, Qi cultivation dilates the blood vessels to carry a larger volume of oxygen and nourishment to the cells and tissues of the organs and glands. The breath increases the availability of oxygen to the blood and accelerates the lymph which delivers the immune cells and eliminates metabolic by products from the cells.

The gentle body movement accelerates the metabolism slightly and the posture opens the spaces through which biologically active fluids are flowing. The relaxation or mind clearing triggers a shift from the primarily sympathetic function of the autonomic nervous system (traditionally known as fight or flight) to a level of function modified by the parasympathetic function (typically known as the Relaxation Response), creating a shift in the profile of neurochemicals and hormones from an action system that puts the self-healing capacity into the secondary position, to a resting system that puts the self-healing capacity into primary position of function.

In this state, however it is described, the functionality of the body's capacity for self-healing and self-regeneration is accelerated, often to the extent that one can feel it. In China this is called Qi sensation; in the West most people are too busy to have noticed it. Those who do perceive it generally will say, "I feel relaxed and kind of tingly." Recently this sensation has been called the self-healing sensation.

States of Qi

Harmony

Deficiency

Stagnation

Signs of Ample and Harmonious Qi

Review the following list. You will be happy to see that you have some of the qualities that Chinese doctors consider to be characteristic of a person who has ample and harmonious Qi.

little or no pain	normal body temperature
normal pulse rate and volume	pink tongue
feeling rested	good stamina
productive	creative
energetic	humorous
happy and peaceful	imaginative

If you exhibit six or seven of these qualities, you have ample Qi. Your Qigong practice will be less for accessing and building Qi and more for attaining the ability to manage Qi (circulate and conserve).

Signs of Deficiency or Stagnation of Qi

Almost everyone exhibits some signs of Qi deficiency or stagnation, even relatively healthy people. Signs such as these serve as a gentle wake up call at first. If you respond quickly, you can resolve minor health challenges before they become major illnesses - often by simply enjoying Qigong.

Otherwise a louder, more serious wake up call may sound later. The ancient Qigong classics say, “Disorder is easiest to overcome before it starts, prevent problems before they arise.” These are some of the most common signs of deficiency or stagnation of Qi.

fatigue	stress, tension
pain--joints, head, neck, back	digestive and bowel problems
anger, fear, worry, panic	sickness and disease
frequent colds, flu	sexual or menstrual difficulties
lung disorders	allergies
overly emotional states	forgetfulness
depression, lethargy	anxiety, restlessness

The Characteristics of the Qi Sensation

You can literally feel the Qi in within your own body. It is a sensation that it is unique to each person. Here are a few sensations that are typical:

Tingling in the hands, feet, cheeks

Feeling fluffy internally, like clouds moving inside

A sense of flowing or circulating

Feeling radiant or luminescent

A floating feeling

Feeling that the surface of the body is porous, that the skin is not an edge

Spreading warmth in either the limbs or torso

The feeling of being tipsy on wine

Energy moving in the belly

Release of tension in the shoulders or neck

Decrease of pain

The urge to cry or the release of tears

Reconnecting with a lost part of oneself

A sense of the transcendental or spiritual

A feeling of “coming home”

A feeling of ecstasy or bliss

The sensation of a magnetic field between the hands

Sensation of heat coming from the hands as they pass the face or body parts

Notice the immense variation in the ways we experience Qi. There is no correct Qi sensation; everyone will experience the Qi differently. The physiology of sensation is a secondary effect of the primary cause -- Qi. Qi sustains life, creates health, generates the inner elixir that you can even feel. Because of the energetic nature of Qi, you can feel the field of Qi around your body. You can also feel the Qi in a room full of people, in an old temple or power place, or in nature.

Keys to Integral Qi Cultivation

1. ***It is better to do it wrong than not at all.*** Because conventional medicine until recently has typically not understood or promoted self-care methods, we have not understood the power of simply doing something. Just a deep breath with relaxation, just moving the body gently, just doing a little self-applied massage triggers naturally occurring self-healing capacities. It may be more effective to do self-care practices perfectly, but it is also true that doing them at all has a profound self-healing effect. Therefore it is better to do the practice sequences incorrectly, than to not do them at all. Not doing simple self-healing practices does nothing to trigger natural self-healing mechanisms. Doing the practices as well as you can, in a state of relaxation and enthusiasm is far better than not doing the practices at all. *In this context, doing it wrong is not the same thing as doing the practices unsafely.* For example, any direction change that you make when shifting, stepping, turning, or rotating is always generated from the hips, with the weight-bearing knee aligned directly over the center of the weight-bearing foot.
2. ***Remain in the comfort zone – safety zone.*** There is little value in going beyond your comfort zone. Pain triggers stress and tension which neutralizes the inner healing resources. They are all activated when you do the practice in the comfortable and safe state.
3. ***Adapt – modify.*** Every person, sick or well, older or younger, is unique. While many forms of Qigong and Tai Chi are supposed to be performed consistent with tradition, medical and healing Qigong and Tai Chi are founded in being tailored and adapted to the very specific needs of each individual. Practices that are typically done in a standing posture, may be adapted for people in wheel chairs, hospital beds or at their workplace (sitting or standing). Many older people will need to do these practices sitting or even lying down. Certainly, post surgical recovery Qigong is going to be very gentle and done in a lying position. Adaptive Qigong, rehabilitative Qigong, healing Qigong, peri-surgical Qigong, obstetric Qigong and many other forms of what are generally called Medical Qigong are based primarily in being adapted to meet the needs of each case. Tai Chi in the personal improvement context will almost always be modified from the original 108 movements to as few as one or three movements, often done sitting.
4. ***Sustain the Three Intentful Corrections of Body, Breath, and Mind.*** Adjust the posture and movement. Focus on the breath. Clear the awareness, consciousness, mind with relaxation, meditation, visualization, or affirmation. The intentful correction or adjustment of these three aspects of the self are referred to as the Three Intentful Corrections. They are the foundation of health cultivation practice from every culture. The Three Intentful Corrections can be initiated in about ten seconds and are also sometimes called the Momentary Methods. The Three Intentful Corrections are the essence of Qigong and Tai Chi and therefore are the principle components underlying all of the practice.

The Foundation of Integral Qi Cultivation

The Three Intentful Corrections

The Three Intentful Corrections are the heart and foundation of all forms of Qigong and Tai Chi, and can be done standing, sitting, or lying down. One of my favorite teachers, Master Zhu Hui from Tian Tai Mountain in eastern China told me, “A person who makes wise use of the Three Intentful Corrections a few times a day will resolve their pains, cure their diseases, and achieve longevity.” The Three Intentful Corrections are:

- ❖ *First Intentful Correction — Adjust and regulate your body posture or movement*
- ❖ *Second Intentful Correction — Adjust and deepen your breath*
- ❖ *Third Intentful Correction — Clear your mind*

Guidelines for the First Intentful Correction -- Adjust and regulate your body

Sit or stand fully upright, or lie outstretched. Visualize a connection lifting the top of your head into the heavens. Next visualize a connection from your sacrum to the center of the earth. The upward lift and downward pull opens the center of the body and fills the body with Qi. Adjusting your posture optimizes the inner flow of blood and lymph in your body.

- Allow the shoulders to relax and sink.
- Elbows almost never raise above shoulders throughout, in relaxed standing and in motion the shoulders drop downward, elbows float outward creating the sense of an openness under the arms – in the arm pit, like small cushion of air, or energy egg.
- Fingers relaxed and extended—like a “beautiful lady’s hand”
- Bowl of the pelvis is like a fruit bowl or a cup of elixir, the coccyx is weighted downward as if it were the tail of the dragon, the fruit (organs) are supported in the bowl and do not spill.
- The lower back is straight, as if flat against the wall; the spine is suspended from the head which is suspended from heaven, like a dangling string of pearls. The openness in the torso creates spaciousness around the organs and optimizes circulation of nutrients, blood, lymph and neurological impulses.
- Big toe, little toe, heel and ball of the foot root to the floor and, with intent, project energetic roots into the ground, or through the floor into the ground.
- Knees are slightly bent, over the middle of the foot, and not past the toes.
- No joint is straight or locked, knees, elbows, wrists fingers.
- Allow the tongue to gently touch the soft tissue (gums) above/behind the teeth. If you want to pursue a more advanced practice, consciously keep the tongue curled upward/backward to touch the roof of the mouth at it highest arch.
- Hips, legs, feet and shoulders, arms, hands all associate through the torso to make movement fluid, coherent, connected.
- All movements are circular and connected fluidly, and smoothly, like pulling a silk thread. Do not break it by moving too abruptly.

- Purposefully relax all areas that tend to hold tension – shoulders, neck, eyes, head, belly, diaphragm, pelvic muscles including anal sphincter.
- During practice, both arms/hands and legs are alternating between empty and solid (Yin and Yang). For the legs it is related to weighted and unweighted. For the arms/hands, the arms or hand that gives expression to the movement.

Guidelines for the Second Intentful Correction -- Adjust and deepen your breath.

The breath is the most powerful tool for gathering Qi and is the easiest to practice. Inhale slowly through your nose, and hold your breath for a count of one, one thousand; two, one thousand; three, one thousand. Allow your breaths to be deep, slow and relaxed, but not urgent. On the exhalation, relax even more.

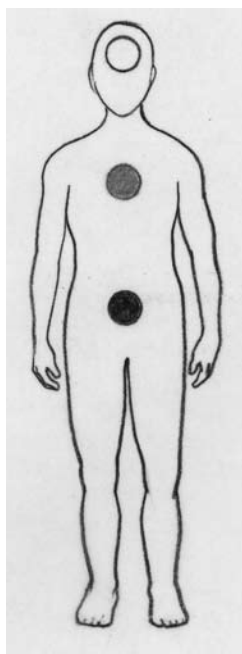
- Belly breathe like a baby — abdominal breathing.
- Deepen the breath – deep and relaxed, not urgent.
- Breathe in and out through the nose unless it is uncomfortable to do so or you are doing a more vigorous practice.
- Practice slowly to allow the breath to lengthen and deepen.
- Notice that the exhalation causes the body to relax, if you let it or even focus on that.

Guidelines for the Third Intentful Correction -- Clear your mind..

A Qigong proverb states, “When the mind is distracted the Qi scatters.” Briefly, or for as long as you wish, focus your mind on something simple like clouds drifting across the sky, a prairie of grass in the breeze, water moving in a river or as waves against the shore. Smile gently. Relaxation cannot occur without the willingness of the mind. The essential point of the Third Correction is to hold the focus on something that does not produce stress or resistance in your body with an attitude of mindfulness, or awareness of the present moment.

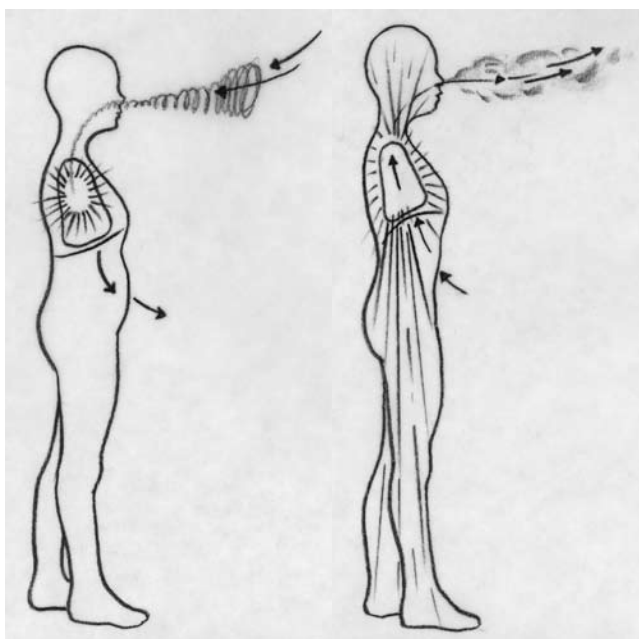
- Use the practice to move toward a state of cheerful indifference, agreeable tranquility, disassociation from complexity, or with an attitude of gratitude, inspiration, acceptance, trust, or surrender.
- Use the practice and deepen the practice by disassociating from the past and future and attending to the present moment.
- Tend toward mindfulness in motion, a state of awareness of simply that which is actually occurring – *now my arms are sinking, now my breath is coming in, now my weight is shifting to the right foot, now I am aware of the leaves on the tree in front of me, now I am noticing the clouds.*

Use the Three Intentful Corrections throughout your day. This simple Qi cultivation practice takes only moments and can be applied throughout your day—whether you are caught in a traffic jam, commuting on a train, standing in a grocery store line, or sitting in a business meeting or classroom. Be inventive in the ways you remind yourself to do this practice. You could initiate the Three Intentful Corrections whenever the phone rings. Or if you hear a church bell near your home, you can use it as a reminder. Even a stoplight while you are driving can be used to prompt you to take a moment and give your body, mind and spirit a gentle nudge into Qigong.



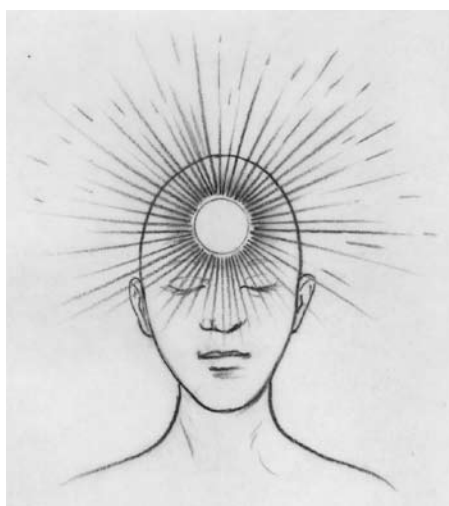
First Intentful Correction

Body, Posture, Movement



Second Intentful Correction

Breath Focus



Third Intentful Correction

Mind Intent

Mind-Body MAX

When bringing Mind-Body Practice or Integral Qigong and Tai Chi to mainstream clients in social service agencies, corporations, hospital systems or schools, it is important to craft the language in practical terms. Mind-Body MAX is one possible option for tailoring the language in contexts where stress mastery, productivity enhancement, and medical cost reduction are the objectives.

Mind-Body MAX - Three Mindful Maximizers

This profound yet simple stress mastery program creates personal and organizational change.

First Mindful Maximizer

Adjust and regulate your body posture or movement.

Sit or stand fully upright, or lie outstretched. Visualize a connection lifting the top of your head into the sky. Next visualize a connection from your sacrum to the center of the earth. The upward lift and downward pull opens the center of the body and fills the body with functional potential or vital energy. Adjusting your posture optimizes all aspects of natural inner flow - fluid, neurological impulses and energy. All Mind-Body function is enhanced when the body is relaxed and the spine is aligned.

Second Mindful Maximizer

Adjust and deepen your breath.

The breath is the most powerful tool for gathering vital energy and is the easiest to practice. If you watch a newborn baby breathe, you can see the belly rise and fall gently. The baby breathes naturally freely expanding the abdomen and chest. First, adjust your posture so that your lungs, chest and belly can expand freely. You can do this sitting or standing erect or lying down. Breathe in through your nose, allowing the abdomen to expand as you inhale; exhale slowly through the nose. Repeat until you feel energized or relaxed or greater peace and well being.

Third Mindful Maximizer

Clear your mind.

Clearing the mind and taking a brief retreat from complexity support both health and productivity. Briefly, or for as long as you wish, focus your mind on something simple or pleasing like clouds drifting across the sky, a prairie of grass in the breeze, water moving in a river or as waves against the shore. Or just notice what is happening right now - your breath entering and leaving, the weight of your body sitting or standing. Smile gently. Take a little vacation by removing all strain or resistance from the body-mind.

Universal Principles of Qi Cultivation

from The Dao of Taijiquan: Way to Rejuvenation by Tsung Hwa Jou

Lightness — *“In any action, the whole body should be light.” The movements should be light and natural, like clouds passing. Concentrate on relaxing.*

Slowness — *In the beginning movements should be performed very slowly in order to concentrate on the details and develop balance. Make each movement slow and continuous.*

Circular Movement — *All movements of Tai Chi are composed of circular movements or the path of an arc as opposed to straight lines.*

Constant Rate — *Every movement is executed at a smooth, even pace.*

Agility — *The body is moved as a unit, with all the weight rooted in the feet, all movements controlled by rotation of the waist without the arms and legs moving separately, and fluidity of the arms, hands and shoulders so that energy flows to the fingers.*

To Relax [Sung]— *Motion is balanced so that you can mobilize immediately to either attack or escape, when necessary. By practicing Sung, you conserve Qi (Chi).*

Three Powers — *1) Sinking the weight down through the feet, which corresponds to Earth. 2) Sending Shen up to the top of the head, which corresponds to Heaven. 3) Concentrating on the Tan Tien, which corresponds to Humanity.*

Changes — *Instead of imitating one’s teacher, the student should through time and repetition develop his or her form individually, yet adhering to the basic principles of Tai Chi.*

Sense Emptiness and Solidity — *1) Keep the line of the body’s center of gravity passing through one foot, which is solid (where most of your weight is) and let the other be empty (less weighted). 2) Regardless which direction you move your body, the body’s center of gravity the Tan Tien should trace a path parallel to the ground.*

Breathing — *Match the breathing with awareness of Yin-Yang changes in your hands’ movements.*

Consciousness — *Movement should be visualized as well as executed physically, in other word use awareness rather than force.*

Void and Stillness — *Even though external changes may occur, internally remain calm and unaffected.*

Integral Qigong Practice Guidelines

DON'T...

■ Break through.

Qigong is intended to assist you in self-healing and help you become more enduring. Take it easy. Ease helps to activate the Qi. Extra effort and trying hard go against the natural benefits in Qigong. Going too far too fast will cause discomfort and you may say, “This is too much.” Then, the profound benefit is lost. Achieve your goal of healing by allowing yourself to be free from the stress and rush that cause the organs, tissues and glands to become deficient.

■ Be fooled by Qigong's simplicity.

The vigilant application of these simple practices has demonstrated, over thousands of years of careful refinement, the ability to mobilize the naturally occurring healing forces within you. An ancient Chinese saying says, “that which appears great on the outside is weak on the inside, that which appears to be inconsequential on the outside is great and powerful on the inside.” Qigong is an ever deepening practice that is polished and refined toward perfection.

■ Do too much.

Bring Qigong into your life delicately. Too much of such a good thing and you may say, “I don't have time for this.” Then the remarkable possibility for self-restoration will be lost.

■ Expect too much, too soon.

Know that on occasion extraordinary results occur right away. However, more often dramatic results come over time with vigilant practice.

DO...

■ Relax deeply.

Allow the mind to be free of concerns and considerations. In China this state of mind is sometimes called “cheerful disinterest.”

■ Practice Qigong daily.

Carefully and correctly implemented it is safe to practice many times a day. Qigong is gentle and based on enhancing natural biological and energetic mechanisms of self-restoration. If you are ill enough to stay home from work or school, you have time to do lots of Qigong.

■ Make up your own routine.

Feel free to make up your own routine and change the practices to suit your needs, likes, or limits.

■ **Approach each practice with an intention to relax.**

Always approach each practice with an intention to relax, direct the mind toward quiet indifference.

■ **Regulate the breath.**

Regulate the breath so that both the inhalation and exhalation are slow and full; not urgent, not exaggerated but deep, intentful, conscious notably calm.

First Warning

Learning Qigong from a book or even a great teacher is always frustrating particularly because of your longing to perfect the practice, now. Slowly and purposefully, follow the directions the best you can. Give yourself permission to invent some things too. Remember it is not so important to do the practice just like the instructor suggests. More important is to do the practice just like it works best for you. The only way to be wrong about your implementation of these practices is to NOT do them. Therefore, the most important rule in Qigong is-DO IT!

Second Warning

Qigong is hazardous to your health problems. It resolves many illnesses, especially stress related ones, for no cost. It has no side effects and may limit your doctor visits. It is dangerous to the conventional medical system and could have a potential impact on your community, your society and even the national debt.

Primordial Forces Generate Tai Chi

YANG

Heaven
Shen
Spirit

9
8
7

Life
Qí
Mind

Hsín-Xín
HeartMind

Tai chí
Taíjǐ

thoughts, persona,
emotions,
love, attitude,
ego, strategy,
intention, feelings,
desires, dreams,
talents, wisdom,
belief, attachments,
conditioning,
addictions,
reactions, compassion,
power, habits,
passion, intellect,
creativity, grief,
greed, apathy

6
5
4

Earth
Jíng
Body

3
2
1

YIN



Qi Matrix

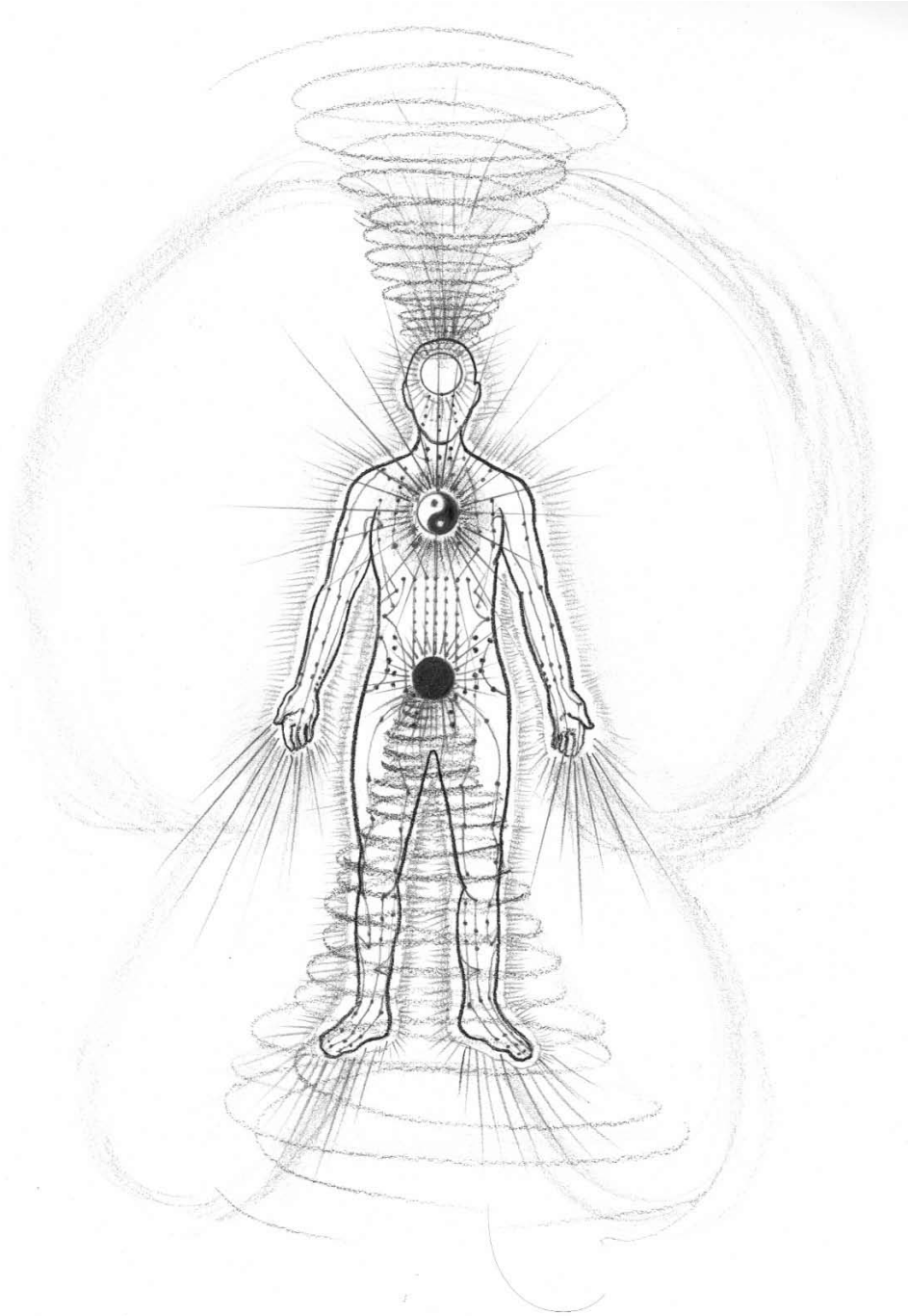


Table - The Three Treasures and Integral Qigong

Treasure	Qigong Domain	Aspect	Elixir	Resource	Phases
Earth	Earth	Body	Body Medicine	Jing	Phase 1 Discover Qi
					Phase 2 Gather Qi
					Phase 3 Circulate Qi
Life	HeartMind	Mind	HeartMind Medicine	Qi	Phase 4 Purify Qi
					Phase 5 Direct Qi
					Phase 6 Conserve Qi
Heaven	Heaven	Spirit	Spirit Medicine	Shen	Phase 7 Store Qi
					Phase 8 Transform Qi
					Phase 9 Dissolve in Qi

Body Medicine focuses on healing the body.

HeartMind Medicine strengthens and heals the nervous system, thoughts, emotions, and deeply seated beliefs.

Spirit Medicine creates a direct and conscious relationship with universal energy and intelligence.

Integral Qigong Practices

Three Warm Ups

Beating the Heavenly Drum

Ringling the Temple Gong

Warrior's Breath

EARTH (JING) -- Focused on the body; strengthens the *jing* (material basis for the physical body and is yin in nature, which means it nourishes, fuels, and cools the body). You are successful in Earth Domain Qigong when you are healthy and possess energy to enjoy life and share your joy with others.

Phase 1. Discover Qi--Forming the Ball of Qi

Phase 2. Gather Qi---Gathering Qi from Heaven and Earth

Phase 3. Circulate Qi--Inner Rivers Flowing

HEARTMIND (QI) -- Focused on the nervous system, thoughts, emotions. You are successful in HeartMind Domain Qigong if you can sustain calm in the middle of life's stresses, can set appropriate boundaries, and keep a sense of cheerfulness through all conditions and outcomes.

Phase 4. Purify Qi--Clearing the Small Universe

Phase 5. Direct Qi--Trace the Yin-Yang Channels

Phase 6. Conserve Qi--Watching Clouds Pass

SPIRIT (SHEN) -- Focused on opening up to being and expressing your highest self. You are successful in Heaven Domain if you can express unconditional love, and acceptance.

Phase 7. Store Qi--Bathing the Marrow

Phase 8. Transform Qi--Immortal Dragon Cultivating Golden Elixir

Phase 9. Dissolve in Qi--Dissolve Into Light

Mind Affirmations for Ten Phase Integral Qigong

From *The Healing Promise of Qi* by Roger Jahnke OMD

Phase 1 *Discover Qi*

Discovering Qi, I connect deeply with nature and become aware of a powerful new way of perceiving and being.

Phase 2 *Gather Qi*

Gathering Qi, I access and purposefully draw upon the forces of nature for healing and empowerment.

Phase 3 *Circulate Qi*

Circulating Qi, I deliver potent restorative resources to strengthen and fuel my organs, glands, and tissues.

Phase 4 *Purify Qi*

Purifying Qi, I restore inner harmony by cleansing and dispelling spent, toxic and unneeded Qi, and open to the inflow of fresh natural life force and power.

Phase 5 *Direct Qi*

Directing Qi, I transmit healing and empowering resources specifically to accelerate healing and restore balance and harmony.

Phase 6 *Conserve Qi*

Conserving Qi, I protect my inner essence and accumulate the subtle ingredients for refining the inner elixir.

Phase 7 *Store Qi*

Storing Qi, I create, maximize and sustain an inner reserve of potential to optimize health, life and being.

Phase 8 *Transform Qi*

Transforming Qi, I am changed deeply, expressing my eternal nature and unlimited potential.

Phase 9 *Dissolve in Qi*

Dissolving in Qi, I merge with the boundless, universal field of being.

Phase 10 *Transmit Qi*

Transmitting Qi, I tap the potential of the universe to serve the healing and empowerment of others.

Song of the Ten Phases of Cultivation and Mastery of Qi

From *The Healing Promise of Qi* by Roger Jahnke OMD

*In seeking to live vitally in accord with the true nature of the world,
I first become aware of the essential universal resource – Qi.
I find, observe and sense Qi within myself,
in my surroundings, in all beings and everywhere in the universe.
When this profound resource is gathered and absorbed,
its increased presence activates the circulation of Qi
in my channels, reservoirs and fields.
I purify and cleanse the Qi
by dispelling impure and spent resources.
I direct the pure and fresh Qi in the internal pathways
to the organs, glands, limbs and senses.
The activity of pure and ample Qi
empowers my capacity to fulfill my destiny,
my work and my creativity.
To sustain and even multiply my vitality
I conserve, protect and accumulate the Qi
through moment- to- moment life choices.
Qi that is spent is lost, that which I conserve
accumulates and may be stored.
Through cultivation, Qi that is stored
can be transformed within me,
transmuting inner resources,
through inner alchemy, into the Golden Elixir.
When it is transformed the Qi is refined into pure Spirit (Shen)
which elevates my awareness of unity
with my boundless universal nature.
When I am unified with the universal
I am undifferentiated,
one with all possibilities, beings and things.
United with all that is and all that could possibly be,
I dissolve into the boundless field of The One.
One with the Universe, I am the Universe.
One with all beings and possibilities
I am moved to serve those around me,
knowing that they are none other than myself.*

Ten Minute Tune Up

by Rebecca McLean

Any or all of this process may be done lying, sitting or standing. Do these at home, in the park, with friends, on break at work, while waiting, or when stressed.

1. Take 5 slow, deep, full, relaxed breaths- exhale AHH, like a sigh of relief!
2. Inhale, raise your arms above your head, interweave fingers, palms upward and reach up toward the ceiling or sky. Hold the breath for as long as it is comfortable and then exhale slowly through the nose as you bend forward. Reach downward now towards the floor, exhaling completely. Roll the spine up, vertebrae by vertebrae, and begin again. Repeat 3 or more times.
3. Rotate the body part 5 to 10 times in each direction: ankles, knees, hips, waist, shoulders, elbows, wrists, neck. Keep the breath full, deep and relaxed.
4. Vigorously massage your hands and fingers, pinch and roll the tips of the fingers. Do your feet and toes too at home, at the beach or anywhere. This stimulates reflexes for all of the organs and glands. Continue to take relaxed, full breaths.
5. Vigorously massage both of your ears simultaneously until they feel warm, almost as if they are glowing. This also stimulates reflexes that affect your whole system, particularly the production of beneficial brain chemicals.
6. Massage your left shoulder with your right hand and rotate your head and neck simultaneously. Then massage your right shoulder with your left hand. Next, using both hands work on your neck, include the points along the occipital ridge at the base of the skull. Rotate your torso and your head while doing this to get the best effect. Allow your breath to be continuous.
7. Massage your lower abdomen or colon area; combine with abdominal breathing. On the exhalation the abdomen contracts inward, press inward on the exhalations, make a circle following the pathway of the large intestine.
8. Do a brief progressive relaxation, contract the muscles of each limb briefly and then relax it fully. Send a wave of relaxation from head to toe. Completely let go of all tensions and concerns for a moment; allow yourself inner peace.
9. Allow an inner smile by letting your the facial muscles and the corners of your mouth to lift upward ever so slightly. Research has demonstrated that even when you think of smiling it positively effects your brain and immune chemistry. Affirm a positive or loving thought.
10. Have a glass of water or your favorite herbal tea to cleanse and recharge.

Rapid Neurotransmitter Proliferation (RNP)

For people who are well, people who are ill or in pain and wish to regain and for those who are reaching toward recovery from self-destructive activities, health self-reliance is the key to personal freedom and empowerment. In the Chinese medical tradition and other ancient traditions, systems of health self-care are highly refined and based in the mind/body interaction, as in Qigong and Yoga. Such systems have numerous physiological effects.

One of the most prominent in healing, pain relief and recovery is the mobilization of ample neurotransmitters, also known as neuropeptides or memory molecules. The RNP method is excellent for stimulating self-healing, for complementing pain management and for prolonging the results of acupuncture or massage treatment throughout the day or week. Rapid Neurotransmitter Proliferation (RNP) is easy to learn and easy to practice.

Do one or several of the following while taking deep, relaxed breaths:

- ❖ Massage the hands vigorously, rub together, clap and bend fingers back.
- ❖ Do deep sighs of relief on your exhalations.
- ❖ Rub the ears vigorously, until they feel hot.
- ❖ Do body surface stimulation, tapping or pounding-chest, abdomen, kidneys, liver/spleen, cranium, face, neck, shoulders, etc.
- ❖ Massage the feet vigorously.
- ❖ Bounce and wiggle bending knees, snap all fingers; deeply relax.
- ❖ Stand (sit) still, turn inward, and send energy and intention to the organs, each in turn, on the exhalation.
- ❖ Internally state your goal.
- ❖ Internally acknowledge your greatest obstacle.
- ❖ Internally state your affirmation of victory over your greatest obstacle.
- ❖ Visualize yourself taking one small action, a seed action, which takes you toward your desired outcome.
- ❖ Congratulate yourself, sincerely, for the victory of that seed action.
- ❖ Deeply relax; send the biological and psychological effect of “YES” and internal smiling, like a magnetic field, throughout your body.
- ❖ Drink a glass of water or have a cup of herb tea.

Marrow Washing

In the relaxation and meditation traditions of the ancient cultures regulation of mind goes beyond simply focusing on the body. In the Native American tradition nature is the source of all life and healing. In the Christian tradition contemplation is focused on divine grace and the light of spirit.

In both Qigong (Chi Kung) and Yoga one purposefully draws healing energy and the light of spirit from nature and the universe. Rather than limiting attention to specific body parts as in arms legs, organs, etc. as in the previous practices, creative attention is focused on the visualization of the function of vital resources (vitality, energy), passageways and gateways. In traditional Chinese medicine it is conceived that energy can be gathered from water, mountains, trees and the universe through nearly 1,000 acupuncture energy gates (points) distributed over the body's surface.

The energy of Heaven, called Yang, is naturally drawn downward toward the Earth. The energy of the Earth, called Yin, is naturally drawn upward toward the Heaven. These two rich universal resources are considered to be the essential energies of life and health as they circulate and interact in the human body. At the surface of the Earth where these energies mix, is the realm of biological life, the biosphere. The Chinese, as well as the Indians who live south of the Himalayan Mountains, believe that one can intentfully draw upon the energy of the heaven, the earth and the biosphere to enhance and harmonize one's own personal energy.

Start by getting comfortable. Either standing in the Opening Posture, sitting or lying down. Allow your breath to be deep, slow and relaxed. With each inhalation you are gathering the resource of oxygen with the breath. At the same time imagine, visualize or feel (if you can), that you are also gathering in vitality (Qi) from the heaven, the earth and the biosphere - through thousands of energy gateways. The Chinese believe that this absorption of energy is actually always happening to sustain life. However, in this practice you are multiplying the extent to which it is occurring because you have focused your attention and intention regarding self-healing. Ancient cultures and religious traditions believe that the life energies react to our thoughts and intentions. Current research from numerous disciplines, particularly on neurotransmitters or "information substances", suggests that this is true.

On your exhalation allow your self to slip deeper and deeper into relaxation. Visualize the internal healing resources circulating throughout the system in the energy channels. You may feel waves of warmth, tingling or a flowing feeling. It is not necessary to know the channel pathways or directions.

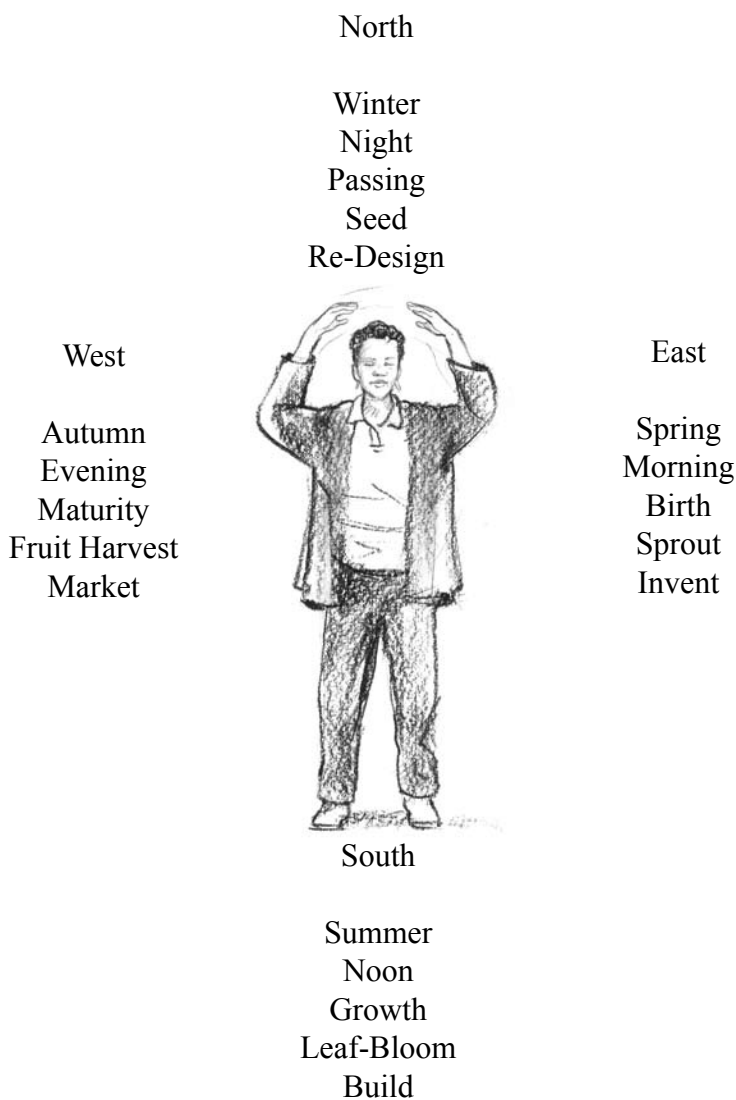
This all happens automatically. Just celebrate the flow of vitality throughout your system. Visualize it going to the organs. You can place your hands on the liver, spleen, kidneys, heart and umbilical area as was described in the massage section. You may feel energy or warmth passing from your hands into the organs.

On your inhalations, you are gather healing resources. On your exhalations, you affirm the power of those resources circulating within your body-mind-spirit to increase health and vitality. The internal ⁴³

circulation of vitality occurs naturally, as is the accumulation of vital force through the breath and the energy gates. However, when you turn your attention to fostering the natural process of circulation there is an increase. If you focus your attention carefully inside, you will actually feel the internal medicine working.

Continue this practice for 5 to 15 minutes. Inhale, gather healing resources through breath and through the thousands of acupuncture gates. Exhale, release the breath and circulate healing resources internally. Over the period of practice you will feel deeply relaxed. Use your mind intention to direct the flow of the internal healing forces to the organs or body parts that need healing the most.

Note: You may want to turn and face different directions to perform Marrow Washing to harmonize your practice with the seasons. In Spring, face east to gather the energy of awakening and sprouting. In Summer, face the south to gather the energy of ripening and coming to fruition. In Autumn, face the west to gather the reward of the harvest. In Winter, face the north to go within and cultivate patience and rest. You will gather Qi from nature and purposefully store it in the marrow of the bones to vitalize organs and glands, harmonize imbalances, and heal disease.



Daoist Medicine Wheel

Direction	East	South	West	North	Center
Season	Spring	Summer	Fall	Winter	All Seasons
Element	Wood	Fire	Metal	Water	Earth
Plant	Sprout	Bloom/Fruit	Harvest	Seed	All Phases
Life	Birth/Child	Adult	Elder	Rebirth	Every Age
Focus	Beginning	Work	Reward	Rest	All
Emotions [+]	Clarity	Joy	Caring	Courage	Concentration
Emotions [-]	Anger	Hate	Sadness	Fear	Worry
Resolve	Forgiveness	Acceptance	Inner Strength	Will	Trust
Sound	Shuu	Haa	Ahh	Chruuee	Whoo
Color	Green	Red	White	Blue	Yellow
Organ YIN	Liver	Heart	Lung	Kidney	Spleen
Organ YANG	Gallbladder	Small Intestine	Large Intestine	Bladder	Stomach

Qi Collection Meditation: Acknowledgment of the Source

Breathe, relax on exhalation, and acknowledge each source. Collection occurs through over 1000 acupuncture Qi gateways.

I. Prenatal Sources (Prenatal Influx)

A. Cosmic Influences

1. Star
2. Planets
3. Galaxies
4. Universal Source, Quantum Center
5. Yin and Yang

B. Parental Influences

1. Mother
2. Father
3. Yuan Qi, Jing
4. Nutrition
5. Thoughts, Psyche Input

II. Postnatal Yin and Yang (Daily Influx)

A. Yin -- Earth

B. Yang -- Heaven

III. Postnatal Five Elements (Daily Influx)

A. Earth -- Spleen

B. Water -- Kidneys

C. Fire -- Heart

D. Metal (Air) -- Lungs

E. Wood (Vegetation, Bios) -- Liver

IV. Postnatal Daily Resources (Daily Influx)

A. Nutrition

1. Food, water
2. Herbs, supplements

B. Breath

1. Qi
2. Air, oxygen

Three Levels of Mind

Conditioned Mind	<i>Reactive, Automatic</i>
Focused Mind	<i>Selective, Intentional, Deliberate</i>
Clean/Empty Mind	<i>Beyond Above</i>

Methods and Traditions of Meditation

Mindfulness	Vipassana	Emptiness
Zen/Chan		Emptiness
Daoist Sitting in Oblivion	Forgetting Self, Remembering True Nature or Eternal Self	Emptiness
Ecstatic Flight	Joining Realm of Immortals, Primordial Self	Emptiness
Circulating Light	Infuse Self with Light, Turning Light Around	Emptiness
Visualization and Auditory Cues		Not Emptiness

Tools

Movement / Exercise
 Being In Nature
 Visualization/Imagery
 Singing, Kirtan, Chant
 Breath
 Words, Scripture, Text, Poetry
 Service
 Sound, Music
 Holding Something (Rosary, Stone, Talisman)
 Self-Hypnosis
 Open Heart and Pray
 Find Joy and Embrace It
 Mantra / Chanting

Notes:

Integral HeartMind Energetics



heartmind (xin)

The Energy Spectrum

POWER ZONE High Energy Accepting, Optimistic, Trusting, Understanding, Willing	BREAKTHROUGH
	<i>Believe</i>
	<i>Tap the Truth</i>
	<i>Scan</i>
	<i>Tune In</i>
	<i>Lighten Up</i>
	<i>Suspend Judgment</i>
FEAR ZONE Low Energy Angry, Apathetic, Despairing, Restless, Frustrated	Comfort Zones
	Head Trips
	Loops
	Magnets
	Black Hole

When Playing the Quantum Field you can choose to move toward the Black Hole or Breakthrough.

To choose Breakthrough, live from these six high-energy choices:

Suspend Judgment: Letting go of your interpretations of and opinions about others, outcomes, and yourself will expand your possibilities.

Lightening Up: (especially on yourself) shifts intensity and opens a new way of being.

Tune In: Unplug from the wired world and get present.

Scan: Move into a detached state of observation, using all your senses to take in the physical, emotional, and intuitive information in your environment.

Tap the Truth: You tap your greatest power when you live in integrity with yourself and everything else.

Believe: What you deeply and authentically believe, you create.

These four low-energy and victim mentality choices pull you into a Black Hole:

Comfort Zones: Just because something feels familiar does not mean it's the most powerful or wisest use of your energy.

Head Trips: Mentally replaying the same scenario and what-ifs over and over wears you down to make even a lower energy choice.

Loops: Repeating the same patterns and drama from situation to situation, job to job, relationship to relationship becomes an unconscious template for your life.

Magnets: Your negative beliefs can create what you are most trying to avoid.

Scale of Emotional States

1. Joy/Knowledge/Empowerment/Freedom/Love/Appreciation
 2. Passion
 3. Enthusiasm/Eagerness/Happiness
 4. Positive expectation/Belief
 5. Optimism
 6. Hopefulness
 7. Contentment
-

8. *Boredom*
9. *Pessimism*
10. *Frustration/Irritation/Impatience*
11. *Overwhelm*
12. *Disappointment*
13. *Doubt*
14. *Worry*
15. *Blame*
16. *Discouragement*
17. *Anger*
18. *Revenge*
19. *Hatred/Rage*
20. *Jealousy*
21. *Insecurity/Guilt/Unworthiness*
22. *Fear/Grief/Depression/Despair/Powerlessness*

Scale of Motivations According to Maslow and Modified by Zohar and Marshall

Maslow <i>Peak Experiences</i>	Enlightenment	+8
	World soul	+7
	Higher service	+6
Maslow <i>Self-Actualization</i>	Generativity	+5
	Mastery	+4
Maslow <i>Self-Esteem</i>	Power within	+3
	Gregariousness and cooperation	+2
	Exploration	+1
HIGHER NEEDS	----- 0 -----	
DEFICIENCY NEEDS		
Maslow <i>Belonging</i>	Self-assertion	-1
	Anger	-2
Maslow <i>Security</i>	Craving	-3
	Fear	-4
	Anguish	-5
Maslow <i>Survival</i>	Apathy	-6
	Guilt and shame	-7
	Depersonalization	-8

Adapted from Zohar, Danah, and I. N. Marshall. *SQ Connecting with Our Spiritual Intelligence*. New York: Bloomsbury, 2000. 53

Map of Consciousness

<u>God-view</u>	<u>Life-view</u>	<u>Level</u>	<u>Log</u>	<u>Emotion</u>	<u>Process</u>
Self	Is	Enlightenment	700-1,000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	600	Bliss	Illumination
One	Complete	Joy	540	Serenity	Transfiguration
Loving	Benign	Love	500	Reverence	Revelation
Wise	Meaningful	Reason	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	250	Trust	Release
Permitting	Feasible	Courage	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	150	Hate	Aggression
Denying	Disappointing	Desire	125	Craving	Enslavement
Punitive	Frightening	Fear	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	75	Regret	Despondency
Condemning	Hopeless	Apathy	50	Despair	Abdication
Vindictive	Evil	Guilt	30	Blame	Destruction
Despising	Miserable	Shame	20	Humiliation	Elimination

Adapted from Hawkins, D. R. (2002). *Power vs. Force the Hidden Determinants of Human Behavior*. 54 Carlsbad, Calif: Hay House.

Integral Tai Chi: Methodology and Forms



cultivation (xiu)

The Integral Tai Chi Method

The Integral Tai Chi Method takes several of the traditional Yang style movements and does them in a stationary standing or seated position. The movements can be done combined with Tai Chi Walking. When the movements of Tai Chi are repeated to create a shortened set or form, it is called Tai Chi Qigong and typically used in a therapeutic or rehabilitative setting.

Traditional Name

Parting Wild Horse's Mane

Brush Knee, Twist Step, Punch

Repel the Attacking Monkey

Stroking the Bird's Tail

Single Whip

Cloud Hands

Snake Creeps Down

Fan Through Back, Fair Lady Works at Shuttle

Gathering Heaven and Earth

Integral Tai Chi Name

Harmonizing Yin and Yang

Brush Knee, Send Qi (Chi)

Cutting the Path to Clarity

Stroking the Phoenix's Tail

Opening the Gate

Cloud Hands

Dragon Dance

Place Sun and Moon in the Sky

Gathering Heaven and Earth

You will notice that the traditional names describe the movement and also create an image. For example, *Brush Knee, Twist Step, Punch* is a description of an offensive movement. In a healing and therapeutic setting, people relate more to images that evoke peace and tranquility. So the Integral Tai Chi name becomes Brush Knee, Send Qi which is descriptive of the body's movements, and evokes healing. *Parting the Horse's Mane* has been confusing because it is neither descriptive of the movement nor particularly metaphoric of healing. Harmonizing Yin and Yang is metaphoric of the healing that is accessible by balancing the body's energies.

All traditional Tai Chi movements have martial applications, however, in the case of healing, stress management and disease prevention, the focus is all aimed at relaxation, gentle movement and meditation.

The Phases of Presentation of Integral Tai Chi

These are the phases of presentation of the Integral Tai Chi Teaching Method which are always used in the Tai Chi Easy™ curriculum, and are ways to teach any form of Tai Chi - long, short or otherwise – and make it easy or easier.

1. **Emphasize Easy** - Emphasize the “easy” part of the IIQTC approach (way, politic) by remembering to take it easy, have fun and enjoy what you are doing. The teacher models this for the students through the use of spontaneous humor and a light attitude – deconstructing the hard part of Qigong and Tai Chi — lowering the bar.
2. **Define True Tai Chi** - Teach Qigong and call it Tai Chi - Call all Qigong Tai Chi, being mindful that Tai Chi is not a set of exercises but the balance of Yin and Yang, a phenomenon in the universe.
3. **Tai Chi as Sitting Qigong** - Teach Tai Chi sitting to focus primarily on the arm and head movements, relaxation and breath as a soothing and healing Qigong method.
4. **Tai Chi as Standing Qigong** - Teach upper body Tai Chi standing to focus on being rooted and in alignment while moving the upper body: weight shift, torso rotation and arm movements arising from the center.
5. **Tai Chi Walking Qigong** - Teach Tai Chi Walking as a Qigong walking method without emphasis on particular Tai Chi arm movements, to feel alignment and natural movement of torso in the movement and the natural tendency of the arms to be moved by the center with stepping.
6. **Teach Tai Chi Walking In Place** – Tai Chi movements done in place (especially Harmonizing and Send Qi) in place, lifting the unweighted foot, to practice weight shifting and coordinating arm and torso movement.
7. **Integrate Whole Body Tai Chi** - Teach Tai Chi upper and lower body with coordinated walking to fully integrate upper, central and lower body movements.

Full Integral Tai Chi Sequence

Note: Traditional Tai Chi movement is in italicized text.

1. Align
2. Open
3. Harmonizing Yin and Yang [*Parting the Wild Horse's Mane*]
4. Brush Knee, Send Qi [*Brush Knee, Twist Step, Punch*]
5. Cutting Through to Clarity [*Repel the Monkey*]
6. Stroking the Phoenix's Tail [*Stroking the Bird's Tail*]
7. Opening the Gate [*Single Whip*]
8. Cloud Hands [*Cloud Hands*]
9. Dragon Dance [*Snake Creeps Down*]
10. Place Sun and Moon in the Sky [*Fan Through Back, Fair Lady Works at Shuttle*]
11. Gathering Heaven and Earth [*Gathering Heaven and Earth*]
12. Close

Suggested Tai Chi Easy™ Sequence

1. Align
2. Open
3. Harmonizing Yin and Yang
4. Brush Knee, Send Qi
5. Cutting Through to Clarity
6. Watching Clouds Pass
7. Gathering Heaven and Earth
8. Close

The Tai Chi Easy™ Practices

There are an estimated 10,000 forms of Qigong, including several hundred varieties of Tai Chi. The Tai Chi Easy™ program was created by carefully reviewing many of the most popular, prevalent and beneficial of these forms to distill a set of practices that are easy to teach, easy to learn and easy to practice.

Tai Chi Easy™ consists of classic Qigong and Tai Chi including the four essential Qi cultivation methods:

- Postural alignment and gentle movement
- Breath practice
- Self-applied massage
- Relaxation/meditation

The classic Qigong component of Tai Chi Easy™ is called the Vitality Enhancement Method and is known in China as Bu Zheng Qigong (Enhance Function Qigong), a kind of medical Qigong. In addition, the Tai Chi Easy™ program includes a modification of traditional Tai Chi — Tai Chi Easy™. For this particular program five movements from traditional Yang Style Tai Chi are used either sitting (Tai Chi Chair) or standing. They can eventually be used with Tai Chi walking to create a moving form. Some seniors or people in medical recovery will not be able to perform the Tai Chi walking form. However they can gain the benefits of Tai Chi practice by doing Tai Chi Easy™ or Tai Chi Chair. Tai Chi Easy™ is founded in the basics of all Qi cultivation, the Three Intentful Corrections.

About Tai Chi Easy™

Tai Chi is one of the most complex forms of Qigong, with as many as 108 movements in some of the long forms of its styles. Because of its complexity and long learning curve, many people stop practicing Tai Chi before they gain its many health benefits. Tai Chi Easy™ takes five essential movements from the traditional 108 movement Tai Chi long form, and distills it into simplified practice that makes Tai Chi easy, beneficial and fun --- right away. The learner doesn't have to wait to learn 108 traditional movements or even a traditional short (24, 36, 42 movement) form. Tai Chi Easy™ can be done in two movements or three, called Tai Chi Three, or in a Chair - Tai Chi Chair. So there could be Tai Chi Two Chair, or standing Tai Chi Three, or walking Tai Chi Five.

The most important thing is not the form or the movement, but the state of being (state of awareness, Qigong state) that you do the movement in. So, relax and enjoy doing these movements however they come out. Bring your attention to the actuality of the present.

These movements can be done with as many repetitions as it seems appropriate to do, and can be start on either side. The goal is always to access the Qigong state, so decide how the group will best get there. In all cases use the Tai Chi principles and guidelines along with the Three Intentful Corrections.

Tai Chi Modifications

Tai Chi Chair

Everything that we do can be modified for use in the chair. Often people will try to do things standing if the facilitator is standing, so consider having everyone do some of the practices sitting, to give permission to sit. When you begin to stand, urge those who are likely to need to sit, to stay seated. If you notice that people need to sit, say something general about feeling free to practice sitting or actually have the whole group sit down. The strongest skill of the person who provides Qigong and Tai Chi facilitation for people who need medical or therapeutic Qigong and Tai Chi or want the practices for basic wellness and health promotion is not impressive or sophisticated Tai Chi or Qigong abilities. Instead, the primary skill is to be able to be sensitive to the learner or learners and adapt the practices their needs. Adaptive or modified practices are the very essence of Qigong and Tai Chi for wellness, healing and personal empowerment.

Tai Chi Mirror

One of the easiest ways to learn Tai Chi is to work with a partner. In Tai Chi Mirror two people practice their movements, particularly the upper body movements by facing each other and mirroring each other in motion. This can be a lot of fun and very informative, especially if the context is lighthearted so that the participants feel comfortable giving each other constructive feedback. It can operate as a mentoring system, wherein one partner may be less oriented to the movements and therefore gain information from the more experienced partner. Or, if the partners are at approximately the same level of experience and refinement, they can do a kind of peer coaching.

A Word About Traditional Tai Chi

Everything that we learn and do in Tai Chi Easy™ is completely consistent with the traditional long form (108 movements) and the traditional short form (24 - 56 movements). It is often said by those that are called “purists” that traditional Tai Chi will be tainted by the process of teaching modified forms. This is not true. Instead what happens is that many, many more people are able to access Tai Chi and Qigong and many more are helped in their lives. This builds the wider interest in the health cultivation arts and causes many more people to become interested in learning the exquisitely beautiful longer forms.

Because Tai Chi Easy™ focuses on making the form easy but remains true to the “principles”, it is actually a step or stage on the pathway to learning traditional Tai Chi. Everyone who teaches or learns Tai Chi Easy™ is heartily encouraged to learn the traditional forms as a way of deepening their cultivation of health, longevity and inner peace.

While traditional Tai Chi is often very much focused on getting the movements correctly and doing them in the proper order, medical fitness Tai Chi, disease prevention Tai Chi, therapeutic Tai Chi, etc. are much more focused on making things easy for a wide array of populations, -- so that they will actually use the practices often and in a state of restful attention. This means that the goal is to be light hearted, have fun and relax while moving the body gently, deepening the breath and clearing the mind.

So, the kind of tension that could be produced by needing to do it right, is replaced with an openness and a purpose of mobilizing inner healing capacities and resources.

Be creative, change the order, add parts together in new ways. The keys are:

- *It is better to do it wrong than not at all*
- *Adapt, modify, tailor*
- *Use the Three Intentful Corrections,*
- *Stay in the comfort zone*

Using the “Baskets” of Practice Methods for Tai Chi Easy™

The intention of the Tai Chi Easy™ System is to use all of the ancient wisdom, plus the most recent findings about what supports an individual in beginning a personal Qi cultivation practice and what supports the individual in sustaining that practice.

If the process makes the individual tense or feel overwhelmed, it will not be of interest or sustainable. Practices must be both familiar and diverse. This means that people become bored if the practices are always the same and overwhelmed if they are always different.

So, in developing the practices for the Tai Chi Easy™ System we looked at numerous practices, methods and systems to find the most applicable menu of practices. This allows for the whole menu to be large enough to be interesting, but no so large that it is overwhelming.

The overall menu of available practice methods is divided into the four areas or baskets of practice:

postural adjustment and gentle movement
breath practice
self-applied massage
deep relaxation and meditation techniques

These four areas make up the totality of Qigong.

To design and implement a “practice session” the teacher draws from these “baskets” of practice. This keeps the Tai Chi Easy™ System easy to learn and practice. The part that keeps the practice interesting and diverse allows for every practice session to have a period for creative new material, introduction of outside material, or new things that the teacher or the group has learned.

To accommodate this, a practice session can have either an “A” approach or a “B” approach. An “A” practice session includes approximately 10 minutes of material from the predetermined menus from each of the four areas (movement, breath, massage, meditation), which equals 40 minutes. That leaves 15- 20 minutes for creative, new or traditional material. A “B” practice session includes five minutes from the four areas, equaling 20 minutes of predetermined material (familiar) and leaves 35 - 40 minutes for innovative, creative work with greater diversity.

Using the “Baskets” of Practice Methods in the “A” or “B” Session

For those who are new to Qi cultivation practices, the “A” session is much more prescribed, so you can use the Tai Chi Easy™ methods for almost all or all of the practice session. Those familiar with Qigong and Tai Chi, or who are familiar with mind/body fitness type practice will probably want to use the “B” session.

This allows for much more open time in which you which you can draw upon practices and methods that are not included in the Tai Chi Easy™ System or invite participants to share their favorite practices. Since there is much more available material in the Tai Chi Easy™ System than is needed for a one-hour or even a one and a half hour practice session., the teacher draws from the larger menu of possible practices to design a practice session. It is not necessary to design this in advance. Most teachers can spontaneously create a practice session without a lesson plan.

“A” Session

Draw from the baskets of practice in the four component areas for 10 minutes (or so) each - 10 of movement, 10 of breath, 10 of massage, 10 of meditation. You can do these in any order that you feel works best and vary the segment lengths. This equals 40 minutes. The remaining 15 - 20 minutes are available for creative or new material.

“B” Session

Draw from the baskets of practice in the four component areas for 5 minutes (or so) each - 5 of movement, 5 of breath, 5 of massage, 5 of meditation. You can do these in any order that you feel works best and vary the segment lengths. This equals 20 minutes. The remaining 30 - 35 minutes are available for creative or new material.

Determining Segment Lengths

As with all of the aspects of Tai Chi Easy™ System, determining the lengths of the segments should be easy and happen almost spontaneously. It is typical for the movement section and the massage section to be a little longer, and the breath practice and meditation to be shorter. In adapting the segment lengths, you may find that when you are in a church setting or working with people who are more familiar with Mind/Body practice, breath and meditation will even be lengthier than movement and massage.

It is vital for you as a teacher, to learn to monitor the practice session's flow and timing as a part of your attentiveness to the present moment. The parameters of the Tai Chi Easy™ practices are constructed in such a way that problems are minimal if they are broken. The “A” and “B” sessions only exist as rough guidelines to help frame the approaches to the practice. Mostly, it encouraged that you be at ease and design your sessions in such a way that they *begin and end on time and support people throughout the practice time in accessing the benefits of Tai Chi Easy™ and the Qigong state.*

Sample Steps for “A” Session

Segment 1 - Gentle Movement 13-15 minutes	Flowing Motion
	Right and Left bending of the Spine
	Front and Back Bending of the Spine or any other Qigong and Tai Chi Easy™ practices
Segment 2 - Breath Practice 5-7 minutes	Sigh of Relief 3 repetitions
	Gathering Breath 5-7 repetitions
Segment 3 - Self-Applied Massage 14 - 16 minutes	Massaging the Hands
	Massaging the Ears
	Massaging the Left Shoulder and Right Shoulder
	Massaging Both Sides of the Neck with Extended Finger Tips
	Tracing the Acupuncture Energy Channels
Segment 4 - Teacher’s Choice 10 - 15 minutes	Add Free, Creative Practices Here
Segment 5 - Meditation/Relaxation 4-6 minutes	Progressive Relaxation

Finish, encourage participants to practice, bring friends next time, stay and chat with others, etc

Total time approximately 55 minutes. 40 from Tai Chi Easy™ System, 15 free and creative, and 5 to finish.

This scenario places the free, creative practice before the meditation. It can be done differently. The scenario focuses on some of the Vitality Enhancement Methods, but could as easily focus on Tai Chi Easy™. Look for ways to support the group in creating community through social interactivity. Social interaction and group support has a profound healing effect.

Sample Steps for “B” Session

Draw from the baskets of practice in the four component areas for 5 minutes (or so) each - 5 of movement, 5 of breath, 5 of massage, 5 of meditation. You can do these in any order that you feel works best and vary the segment lengths. This equals 20 minutes. The remaining 30 -35 minutes are available for creative or new material.

Sample Steps for “B” Session

Segment 1 - Gentle Movement 5 minutes	Flowing Motion
	Tai Chi - Harmonizing Yin and Yang
	Tai Chi - Brush Knee, Send Qi
Segment 2 - Breath Practice 5 minutes	Sigh of Relief 3 repetitions
	Gathering Breath 7 repetitions
Segment 3 - Self-Applied Massage 5 minutes	Massaging the Hands
	Tracing the Acupuncture Energy Channels
Segment 4 - Teacher’s Choice 30-35 minutes	Add Free, Creative Practices Here
Segment 5 - Meditation/Relaxation 5 minutes	Mindfulness

Finish, encourage participants to practice, bring friends next time, or stay and chat with others

This scenario also places the free, creative practice before the meditation. This is not necessarily the best way. The “B” Session is intended for teachers who have been working with the material for a while and feel more comfortable with how they may approach the use of the free, creative period. The free period may include further use of the Tai Chi Easy™ material or methods that have been learned from other teachers, books or videos, with an emphasis on “the principles”, i.e. easy to practice, does not strain or confuse your students. In addition, invite the participants to share things that they may find enjoyable or beneficial.

Aligning, Opening and Closing for Integral Qigong and Tai Chi Sequences

The practice of cultivating health, presence, and inner peace with Integral Qigong and Tai Chi begins and ends with the gathering and focusing of intent. The Three Intentful Corrections can be combined with Aligning and Opening to commence the practice and with Closing to conclude.

These postures and movements punctuate the practice with a clear beginning and ending, which transforms the practices into a practical ritual for exercise and meditation. The time that we commit to self-care can be devoted to health promotion, stress management or spiritual practice. In all cases, the practice is a simple sequence that is initiated and concluded with Aligning, Opening, and Closing.

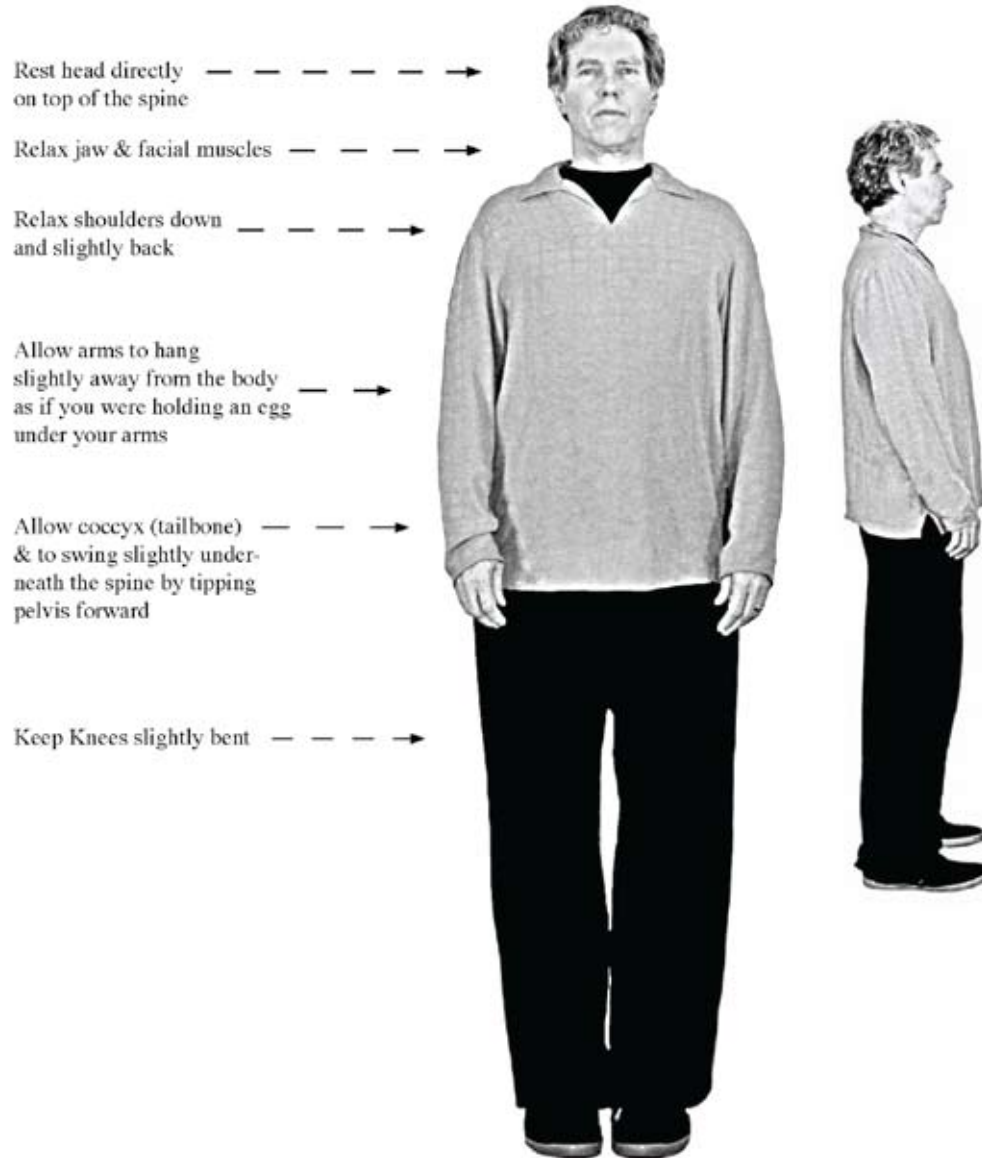
Aligning -- Preliminary Posture

Stand, (or you can also align sitting or lying down as well), with your feet shoulder width apart, with feet parallel. Knees are slightly bent. The bowl of the pelvis is balanced upright and the organs are in the bowl.

This alignment causes the lower back to flatten as if you were standing against a wall. To facilitate this alignment, place your hands on your belly and gently push in causing the lower spine to straighten. The spine is upright and erect. Lift the top of your head, insuring that your chin is not tucked but with a feeling of elongating the spine.

Imagine that a gentle force from Heaven is pulling you upward, as if a lock of your hair is being pulled gently upward into the universe. Your shoulders are relaxed and your arms are dangling comfortably at your sides. As Heaven is gently pulling your head and upper torso upward, Earth exerts a gentle force downward on your tailbone. The upper body rising and the lower body descending creates opening in the center between the navel and the heart. The organs of the chest and abdomen have more space, and this central openness fills with Qi.

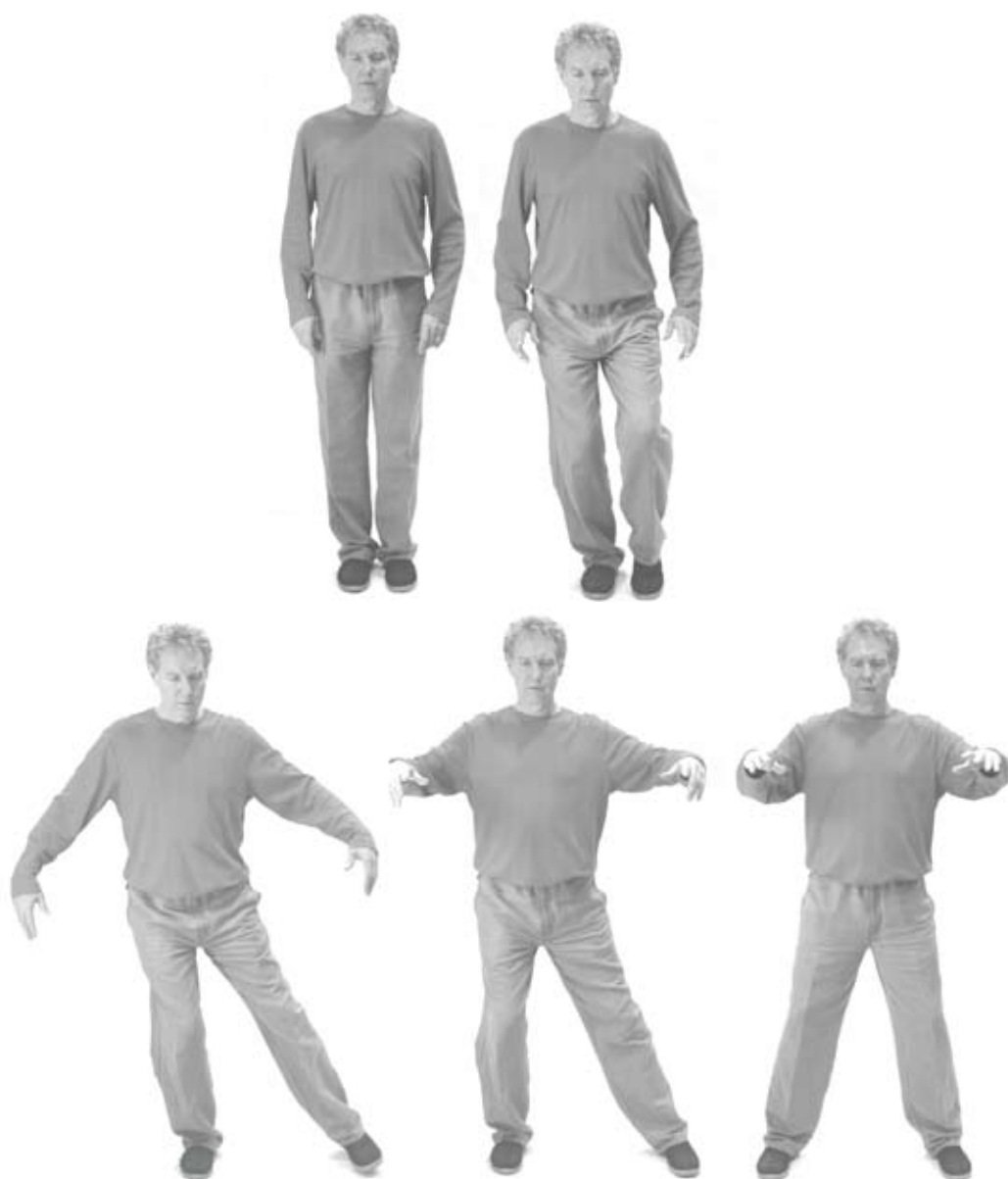
Alignment Guidelines



Integral Qigong and Tai Chi Opening Sequence

Standing with your feet together, toes pointing forward, sink your weight and bend your knees gently. Shift your weight to one foot so that you are balanced with your weight completely on that foot. Step out to about your shoulder width. As you sink down, and shift your weight, your arms open outward. Inhale. Redistribute your weight evenly to both feet. Check to see that your lower back is elongated, and that your head is balanced on top of your upright spine. Allow your arms and hands to move gently as you exhale as if you are cradling a Qi ball.

The final position of your hands will depend on whether you use this posture as a classic standing meditation or if you move into another Integral Qigong or Tai Chi practice after the Opening Sequence. However you proceed, “Mind the body and the breath, then clear the mind to distill the heavenly elixir within.”



Integral Qigong and Tai Chi Closing Sequence

From whatever method you have just finished practicing — standing in the opening form, walking or from any form of Integral Tai Chi or Qigong — open and outstretch your arms. Inhale. Both the movement and the breath suggest gathering Qi and healing resources. Shift your weight to the side and onto one foot. As you reach out imagine you are gathering healing and empowering resources from the whole cosmos. As your hands come over the top of your head begin to exhale. And bring the extended foot in to rest next to the weighted foot.

As you exhale, slowly allow your hands to drift downward, passing the face, chest and abdomen. Bathe yourself in the healing energy of the universe. Visualize that you are filling your body with powerful healing resources. Finally, place your hands on your low belly with the palms resting on the below your navel. Allow yourself to drift gently until you feel ready to move gently into your day.



Tai Chi Easy™ Movement 1 -- Harmonizing Yin and Yang

Figure 1a. After you Open, sink the tailbone down as if it is weighted and allow the head to rise as if a helium balloon lifts it up effortlessly. Raise both hands as high as the chest with the palms facing the chest.

Figure 1b. Bring the left hand, palm up across the front of the body, below the right hand, palm down - as if you are holding a beach ball. This often called Tai Chi ball, Tai Chi sphere, the energy ball or Qi ball. Your weight shifts slightly to the right foot. Use the Three Intentful Corrections and the Principles of Tai Chi to relax, sink, expand, float.

Figure 1c. Now, the left hand begins to move to the left, as if you are throwing a Frisbee, the palm is open, facing upward. The right hand gently drifts downward to the right, palm facing downward.

Figure 1d. The movement to the left is largely driven by the waist turning and by the weight shifting to the left foot. Right palm continues to float downward to about waist level, and left palm gently faces the chest. Fingers are gently separated.

Figure 1e. The motion continues and concludes fluidly with the right palm up across the body, the right arm gently curved across the torso, the shoulders relaxed and the left hand facing downward on the left hand side of the body, making an energy ball on the left.

Figures 1f. Next the right hand begins to move to the right, as if you are throwing a Frisbee, the palm is open, facing upward. The left hand gently drifts downward to your left side, palm facing downward.

Figure 1g. The movement to the right is largely driven by the waist turning and by the weight shifting to the right foot. Left palm continues to float downward to about waist level, and right palm gently faces the chest.

Figure 1h. The motion continues and concludes fluidly until the left palm faces upward, the left arm gently curved across the torso, to the right side, the shoulders relaxed and the right hand facing downward on the right hand side of the body, making an energy ball on the right.

Tai Chi Easy™ Movement 1 -- Harmonizing Yin and Yang



Tai Chi Easy™ Movement 2 -- Brush Knee, Send Qi (Chi)

Figure 2a. To conclude Harmonizing Yin and Yang, and begin Brush Knee, Send Qi, turn your energy ball over by moving your hands clockwise to form an energy ball so your left hand is on top with palm down and right is on the bottom, palm upward.



Turning the Energy Ball Over



Figure 2b. Slowly, both hands drop downward.

Figure 2c. The left hand floats across the front of the body and brushes past the knees. The right hand that drops down by the side of the body continues backward, then rises forward as if you are swimming.

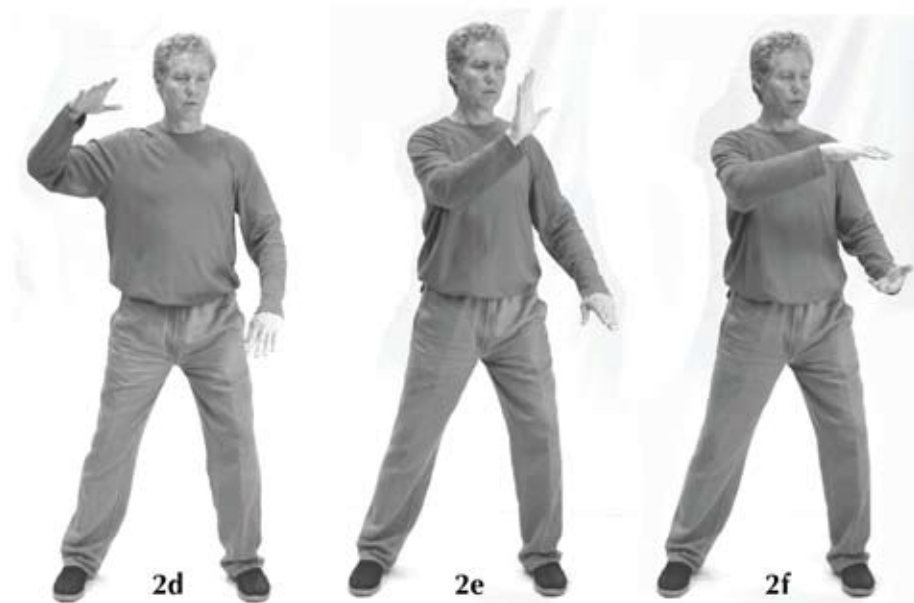


Figure 2d. The waist turns to carry the “swimming” right hand past the ear to “send Qi.”

Figure 2e. The weight shifts slowly toward the side to which you are turning to and sending Qi. The left “brush knee” hand finishes facing palm downward at the side of the leg.

Figures 2f. From position 2e, bring the right hand (the send Qi hand) on top of the energy ball, palm down and the left “brush knee hand” upward to “hold the ball”, palm upward.

Tai Chi Easy™ Movement 2 -- Brush Knee, Send Qi (Chi)



Figures 2g-2j. Reverse the direction performed first in 2a-2e. Note you may repeat the movements to the other side (2a-2e). Continue for as many repetitions as feel appropriate.



Tai Chi Easy™ Movement 2 -- Brush Knee, Send Qi (Chi)

Figure 2k. At the conclusion of Brush Knee, Send Qi, the upper (left) hand is sending Qi, the lower hand (right) is palm down. Bring the lower hand upward, turn towards the front and distribute your weight equally on your feet. The hand that raises upward forms a cross with the upper hand in front of the chest



Tai Chi Easy™ Movement 3 -- Cutting the Path to Clarity

Figure 3a. At the beginning of Cutting the Path to Clarity, your weight is equally distributed on your feet, and your arms are crossed in front of your body about chest height. Palms face your body. The last hand that raised upward in Brush Knee, Send Qi is the farthest from your heart when they are crossed in front of your chest. In this example, the right hand is in front.

Figures 3b. The closest hand to your heart (the left), then, pulls toward the back and the outside hand (your right) pushes forward.

Figure 3c. Notice that as the torso turns, your arms are naturally carried in the appropriate directions with little effort. The right hand pushing forward leads with the pinky finger, like a “knife edge” cutting the air. The head turns to the side naturally. At the end, with only the slightest stop (more fluid, less static), the back hand turns to go forward and the front hand pulls toward the back.

Figure 3d. Both hands pass in front of your body about chin level and center of gravity is centered between right and left feet.

Figure 3e. Form a Qi Ball with the palms toward each other about shoulder level.

Figures 3f. This time the left hand pushes forward with the pinky finger, like a “knife edge” cutting the air. The head turns to the side naturally. At the end, with only the slightest stop, the back hand turns to go forward and the front hand pulls toward the back. Do for as many repetitions as feel appropriate.

Figure 3g & 3h. Gradually bring both hands back in front of your body about shoulder height.

Figure 3i. Complete sequence by centering your weight equally on your feet, and crossing your arms in front of your body about chest height, right arm closest to the body, and left farthest away. The opposite hand is in front at the end of Cutting the Path to Clarity as is in the beginning, with palms facing the body.

Tai Chi Easy™ Movement 3 -- Cutting the Path to Clarity



Tai Chi Easy™ Movement 4 -- Watching Clouds Pass

Figures 4a. Begin with both arms crossed in front of the chest, as in the end of Cutting the Path to Clarity, with the weight distributed equally on both feet.

Figure 4b. Open the arms to make arcs away from the center of the body about your shoulder height as you shift your center of gravity to your left foot. Elbows are slightly lower than your shoulders, and your hands about chin level.

Figures 4c. Next, move your right arm down in an arc, with your hand open in a scooping motion. Left hand opens away from the body and is about chin level.

Figure 4d. Continue this movement until your right hand comes about the height of your left rib cage. Move your left hand, with the palm angled slightly down, to just above your right hand. Your weight is on your left foot.

Figure 4e. Then, gently lowering the left arm, move your left arm down in an arc, with your hand open in a scooping motion across your body, and your right arm rises and moves across the body.

Figure 4f. Continue this movement until your right hand comes about to chin level on the right side of the body with the palm toward the face, and angled slightly open. The left hand is about waist height with the palm gently angled toward your torso. Weight is on the left foot.

Figure 4g. Both arms are on the right side of the body, with right hand high, and the left hand low.

Figure 4h. Lower your left hand to waist height, and raise the right hand to chin level, with the palms gently toward the torso.

Figures 4i. Finish by raising your arms until they are crossed in front of your chest

Tai Chi Easy™ Movement 4 -- Watching Clouds Pass



Tai Chi Easy™ Movement 5 -- Gathering Heaven and Earth

Figure 5a. Begin by standing in an easy “horse stance” with the arms crossed in front of your chest, palms toward your body.

Figure 5b. Open your arms out to the 45 degree angle, palms facing toward each other.

Figure 5c. As you bend your knees, and slowly release your arms so that the palms are facing upward.

Figure 5d. Float gradually down and sink down to gather the Yin energy of Earth. It is important to be careful of your back and knees so only sink as far as is comfortable. Gather the Yin energy of Earth in your arms.

Figures 5e.. Rise up, carrying the Yin Earth energy upward and return to the position with your arms crossed in front of your heart.

Figure 5f. Gradually begin to open your arms, slowly reaching up into the Heaven. Look upward between your hands.

Figures 5g & 5h. Gather the resources of Heaven and carry them downward until your palms are facing each other, holding a small Qi ball) are as high as your chin. Repeat as desired. Conclude with the Closing gesture.

Tai Chi Easy™ Movement 5 -- Gathering Heaven and Earth



Tai Chi Sensing Hands

by Michael Clark, IIQTC Graduate 2003

The practice of Tui Shou is widely translated as “Push Hands,” and has been an important part of martial arts training in Tai Chi Chuan for centuries. However, this translation has led to a misunderstanding that one should use force to push an opponent, and this kind of thinking can lead to a wrestling match that has nothing to do with Tai Chi.

Since this two-person Tai Chi practice is really about yielding and neutralizing instead of pushing and shoving, many teachers prefer the alternate translation of “Sensing Hands.” This translation emphasizes that the most important skill you learn from the practice is sensitivity.

Think of Sensing Hands as having a “tactile conversation” with your partner. Use your hands and arms as “antennae” so you can sense your partner’s posture, balance, intention and emotional state. Instead of escalating aggression and retaliating, you can learn to yield and “neutralize” your partner’s pushes so they roll off you harmlessly. If you need to defend yourself, your greater sensitivity tells you how to get out of the way or exactly where to place your push.

Tai Chi Sensing Hands promotes self-discovery and personal growth, founded in the awesome theoretical, philosophical and practical arts of Chinese traditional Qi cultivation. As you develop your awareness, you learn a lot about yourself, such as your posture, your sense of balance, where you hold tension in your body and psyche, how competitive or passive you are and what your emotional hot buttons are.

Tai Chi Sensing Hands is all about relationships in every way, giving and taking, speaking and listening, finding inner strength in the face of external challenges, deflecting or diverting assaults both physical and emotional, being response-able in relationships from a position of rootedness and inner calm. Tai Chi Sensing Hands is a profound sort of two-person stress mastery skill.

Tai Chi Sensing Hands also can make you a better lover. This is not the main reason to study the practice, but more of a side benefit. The heightened sense of touch you develop is reflected when you share physical love with your partner. The physical sharing process, the “tactile conversation,” that takes place in a safe and protected environment with clear ground rules, can open an emotional dialogue between lovers.

Tai Chi Sensing Hands is a tool for resolving conflict. With practice, you can learn to read cues in social situations without touching other people. You become more aware of the emotional/energetic content or “undercurrent,” of conversations and meetings. This sensitivity can help you in your relationships with your spouse, family and co-workers. Through Tai Chi Sensing Hands, your Tai Chi becomes deeper, not only a health enhancement and stress management tool, but also a powerful relationship and conflict resolution tool. Follow the key Tai Chi and Qigong principles and Sensing Hands becomes a holistic, personal cultivation skill.

Key Concepts of Tai Chi Sensing Hands

- Think of the practice as a tactile (and energetic) “conversation” with your partner.
- You are “talking” with a partner, NOT fighting an opponent!
- Before you “talk,” learn to “listen.”
- Let go of ego (the desire to win) and “invest in loss” (surrender to prevailing forces).
- Don’t resist; don’t insist.
- Sink down, breathe, relax, and be alert.
- Root your feet to the Earth.
- Turn from your center.
- Sense with your extremities.
- Be a perfect mirror.

Why should I do Tai Chi Sensing Hands? When you practice Sensing Hands, it helps you:

- Become more aware of your body and personal space
- Apply Tai Chi and Qigong principles to relationships
- Enhance your sense of touch and receptivity
- Promote proper posture, balance and rooted stance
- Discover your character (especially competitiveness and emotional hot-buttons)
- Let go of fear, aggression and impatience
- Cultivate intuition and self-confidence
- Resolve conflict in other areas of life

Workshop Contents

- Introduction, key concepts and benefits
- Ground rules, establish supportive environment
- Ego-dissolving meditation

- Proper stance and alignment
- Rooting, centering and sensing
- Butterfly Touch Exercise
- Rag Doll Exercise
- Log Rolling Exercise
- Mirror Exercise
- Godzilla Arms Exercise
- Suggestions for using principles in daily life
- Handouts with key principles, resource list
- Questions and Answers
- Conclusion

Suggested reading on Sensing Hands:

Cheng, Man-ch'ing. *T'ai Chi Ch'uan: A Simplified Method of Calisthenics for Health & Self Defense*. North Atlantic Books: Berkley, CA, 1981. (Contains 20 pages of principles and illustrations on Push Hands.)

Crompton, Paul. *T'ai Chi for Two: The Practice of Push Hands*. Talman Company: Woodstock & New York, NY, 1995. (Second Edition.)

Kauz, Herman. *Push Hands: The Handbook for Non-Competitive Tai Chi Practice with a Partner*. Overlook Press: Woodstock, NY, 1997.

Olson, Stuart. *T'ai Chi Sensing-Hands: A Complete Guide to T'ai Chi T'ui-Shou Training from Original Yang Family Records*. Unique Publications: Burbank, CA, 1999. (Most highly recommended!)

Contact:

Michael Clark, Certified Integral Qigong and Tai Chi Teacher
 Heaven and Earth Tai Chi
 83 Madison Ave.
 Asheville, NC 28801
 Web <http://www.heavenandearthtaichi.com>

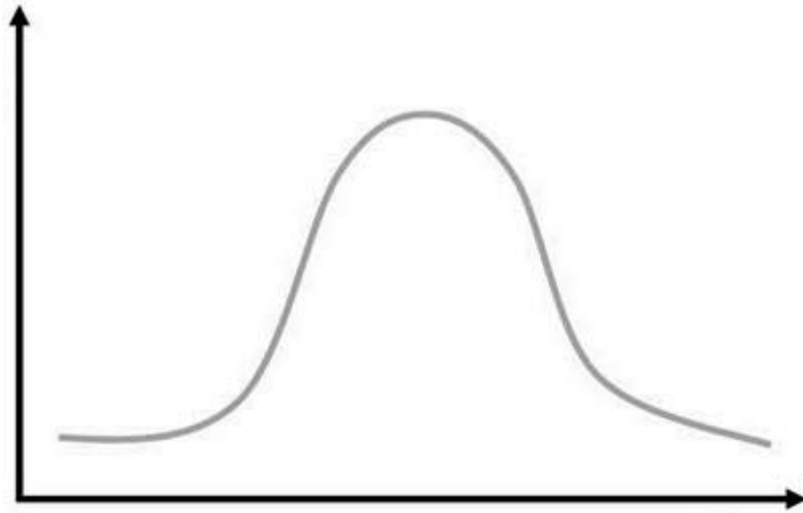
Notes:

Integral Qigong and Tai Chi Teacher Resources



treasures (bao)

Bell Curve



Abraham Lincoln once said, *“If you once forfeit the confidence of your fellow citizens, you can never again regain their respect and esteem. It is true that you may fool all the people some of the time; you can even fool some of the people all of the time but you can’t fool all of the people all of the time.”*

For the purposes of our learning experience in the Institute of Integral Qigong and Tai Chi Teacher Training and in your experience as a teacher, it is important to understand that *you will not satisfy everyone*. Reread this famous quote and substitute the word *“please”* for *“fool.”*

It is true that you may please all the people some of the time; you can even please some of the people all of the time but you can’t please all of the people all of the time.

The Integral Qigong and Tai Chi Teacher's Secret

The most effective way to think of what you are doing as a teacher is simply to do a set of practices that you yourself enjoy or that you know the group will enjoy, and describe what you are doing as you do it. There is absolutely no actual benefit to trying to script out what you will do and try to remember a whole presentation. Everyone will be in a deep state of relaxation and liking it. It is rare that the average participant will be watching you very closely or judging what you are doing or saying, instead, participants will be in a state of significant gratitude and engagement in implementing the practices that you are leading.

*The secret to leading wonderful practice sessions:
Sincerely do your own practice and describe it to others as you do it.*

Your own relaxation and enthusiasm will come through for the group. Use some description, then suggest that participants feel what is happening within, suggest that they focus on the present and let go of the past and future, notice the body and the breath, be quiet for a while, then speak some little tidbits of knowledge or wisdom that you have learned or that you are remembering as you practice. You do not have to be enlightened to know about something enlightened, so allow the wisdom that you know of to speak through you for the benefit of those that you are leading.

Adaptive Qigong and Tai Chi

The key of all keys in sharing Qigong and Tai Chi is adapting and modifying - in every way — time, speed, amount of discussion, level of complexity, amount of material, familiar material in relation to new material for spice and fun, level of detail, humor quotient and more. Depending on the teaching venue, the target and intent is much less the details, extensive knowledge base and traditional forms and much more the simple process of demonstrating easy to learn and practice methods and inspiring participants to follow along and experience the benefits.

The Familiar and the New

Much observation and many discussions with master teachers have revealed that if the practices are always new, participants become confused. When the practices never change participants become bored. Neither confusion nor boredom inspires individuals to practice. Therefore, the Integral Qi Cultivation system of adaptable practice is purposefully designed to accommodate both the familiar and the new. Familiarity generates security and trust. Creativity and exposure to new material inspires enthusiasm and sustained interest.

Time - The Teacher Is In Charge

Because of the nature of Qigong and Tai Chi practices create relaxation, trigger a sense of timelessness - it is very easy to lose track of time. This is desired for the participants because is part of why the practices are so incredibly beneficial in health, healing and stress mastery. However, the teacher must learn to enter the Qigong State and remain focused on timing the parts of the practice session and the whole session.

Talking and Silence

Determining when to and when not to speak is a fine art. And, it is never possible to satisfy every participant. Many people need and want instructive reminders and everyone loves a certain amount of story telling, description of the self-healing capacity, metaphors for the movements (moving like bamboo, feeling the sensation of clouds inside). However, many - especially those with more experience - find that more than a little description interrupts their meditation and deepening into the practice.

You will need to be attentive enough to find the middle way. Plus, you may have to be strong enough to take the criticism of those who wish you would speak less, so that you can continue to serve those who need guidance.

What to Say to Participants

There is mountain of available material to share with participants:

- o *Description of the practice* - “lift your heels and raise your hands, breath in.”
- o *Points to attend to in present time* - “now I am breathing”, “now my hands are passing my face.”
- o *Anatomy and physiology* - “the gentle movement increase metabolic activity”, “the breath pumps the lymph and eliminates metabolic by-products from the tissue spaces.”
- o *References to natural healing* - “the Chinese refined these practices for thousands of years”, “Indian Yoga and Chinese Qigong trigger the naturally occurring self-healing capacity.”
- o *Stories of actual people* - “one of our group feels that this practice helped her with her sleeping problem”, “this is my favorite practice because it reminds me of watching clouds as a child.”
- o *Legendary stories* - “I’ve heard that the founder of Buddhism in China developed this movement”, “it is said that if you do this practice 50 times a day you will be healthy until the end of your life.”
- o *Inspiring thoughts* - “it is guaranteed that doing these practices is better for your health than not doing them”, “notice how simple it is to do this practice.”
- o *Metaphors and images* - “imagine that you are moving through honey”, “feel as if the wind is causing you to sway naturally.”
- o *Principles and guidelines*- “It is better to it wrong than not at all”, “allow your tail to sink and your head to rise.”
- o *Coaching to particular people*- “Jane, if you would be more comfortable sitting please do, it is not fruitful to force this”, “Several people look as if their shoulders are kind of tense, if that feels like you, think of relaxing, especially in your shoulders.”

Building and Sustaining the Learning Community

The practice session is not the practice in totality. It is the doorway to the practice — the launching pad, the springboard, and the leverage. In China it is very common to know people who do these practices every day - it is estimated that over one hundred million people practice in China’s parks everyday. Outside of China there is a trend to find Qigong and Tai Chi interesting but the momentum of a massive community of people doing it is still to come. There are a number of strategies that can be used to move towards a situation where the practices are building themselves more sufficiently into the fabric of the community or the culture.

Encouraging Daily Practice

The highest goal is to support participants in accessing the insight: “This is so good that I will do it every day.” Get those who practice more often to give testimonials. Tell stories about the way it is in China with every park full in the morning with practitioners. Of course, it is all more believable if you the facilitator actually practice more often than the group practice session - how about every day.

Getting the Practice into Your Life

The first step to greater consistency is to learn some practices with a group. Then comes the challenge of how to take it home and let it into one’s life. Here is how the Chinese do it - they are the experts. You put the practice first and build the rest of life around it.

The key is for each individual to — “Decide what you want!” If you want vitality, healing, stress reduction, greater energy, clarity of mind, inner peace - then you will advance toward your intentions by doing the practice daily. If it becomes obvious that these things are not really your preference, then you will tend to let the daily practice go.

In any case, just like it is better to do it wrong than not at all - it is also better to do it some than not at all. So, every day that you do is a victory. And, if that day is occasionally rather than daily, it is better than not doing some practice at all.

Networking and Social Healing

In China, there is an aspect of the use of Qigong that is gaining tremendous interest called social healing. The scientific research on support groups and social interactivity in the Western world is also very compelling. In China, practice groups often retreat to a teahouse after the practice to further cultivate healing and inner resolve. For people with cancer this is called Social Oncology. For those recovering from or preventing heart attacks it is called Social Cardiology.

The group practice session is a powerful form of social healing and triggers all of the benefits of Qigong plus the benefits of social interaction. Invite people to come early and help set up. Consider having some sharing as the group practice is ending to hear what people are feeling and allow for announcements that build community. Also consider having some tea available so that people can linger and discuss the practice, their lives, their challenges and get feedback from others.

When to Speak

Pay attention. Everyone will appreciate some talking, some more than others will. Leave spaces of silence. If you tend to talk a lot, it is pretty much guaranteed that you will talk too much. See if you can be more moderate. If you tend to be shy or talk little, it is very likely that you will talk too little. Push yourself to provide a service to those who hope to derive benefit from your facilitation.

How to Speak

When you do speak, speak loudly and enunciate clearly for everyone to hear. Occasionally ask your participants if they can hear you. If they cannot, adjust your voice volume and tempo.

Determining the Appropriate Class Length

In most cases the time frame for a practice session is 50-60 minutes with a maximum of 90 minutes. The length of time for each practice session will depend on time considerations of the facility that is sponsoring the session, the participants themselves, as well as the energy level of the group. If individuals are ill or low on energy, limit the meeting to an hour or less and give lots of permission to modify.

Also allow time for people to be on time to their next activity, especially if your class takes place in a retirement community. For example, if your practice session is just before lunch starting at noon and your class is scheduled 11:00 am - 12:00 pm, let your students out a few minutes early, so they can stay focused and not be distracted by worrying about getting to lunch. In some cases participants will just get up and leave when they are ready, whether you are or not. Smile and adjust your timing.

Use of Music

Give your group a choice as to whether or not to play music during their practice session. If you do play music, instrumental would be best, especially music designed for sitting meditations or more active moving meditations like Tai Chi, Qigong and Yoga.

Peer Practice Support - Buddy, Mentor

There are a number of ways to foster the participants in transitioning to a lifestyle that supports a daily (or frequent) practice. Your inspiration is key of course. Both buddy peer support and mentor peer support can help to maximize the chances that participants will increase their personal practice. In buddy peer support, two people who are able to get together outside of the class do so. This can be useful by phone as accountability, but actually getting together to practice is better. The mentor buddy is someone who is more advanced - not an expert, he or she has simply been at it longer.

It is critical to keep this simple and easy. Do everything you can to play down expertise and focus on playfulness and lightheartedness. Imagine a large group of Qi cultivation practitioners who each take a new practitioner under their wing. Won't that person then feel compelled to help someone else along? Is this not what the best of the human condition is about--helping each other along the road of life?

Special Events to Motivate the Group

Anything a little special can help to inspire the group. Local Qigong and Tai Chi professionals will love to come to show their stuff. These more highly trained instructors are often the bearers of wonderful new practices. It is not uncommon for the group to show signs of loving these visits, so you may have to enhance your self-esteem. It is particularly useful to have a lecture from a local or even national expert who can explain the physiology or show slides of China. This all very inspiring to the group.

You can also bring videos to show the group. Remember that the interest in new things is always balanced by the need for familiar things. If you personally get all fired up about a new form or a new teacher that you have met, it may not in any way mean that everyone in your group will be happy that you have "gone off" on to something unfamiliar and possibly quite complex.

Library

You may want to collect a library of books on Qigong and Tai Chi, that people can borrow to investigate the ordinary aspects of the practice (the principles, the physiological benefits) and the outer reaches (philosophy, references to esoteric philosophies and ideas, Chinese medicine).

Characteristics of a Great Teacher

If you review the reasons why you started a Qi cultivation practice, those reasons may have include a desire to manage your stress or an interest you could not quite explain rationally, other than a deep internal call. After years of training, when you begin helping others to begin the Qigong and Tai Chi journey, how can you impart how valuable training in Qi cultivation can be to their personal growth?

First, as a teacher of Tai Chi or Qigong, realize that you are aligned with an ancient history and lineage of teachers. Regardless of the family style of Tai Chi that you teach, Yang, Chen, Wu, or Sun you are keeping Tai Chi alive by sharing it others. If you are a teacher of Qigong, even of a contemporary form, you are perpetuating a rich heritage of spiritual self-reliance, inner peace, and healthy living.

As you make the personal commitment to Qigong and Tai Chi as a way of life, you lead your students, family and co-workers by your example. Not only does this mean a daily practice of Qigong or Tai Chi, but also a dedication to professional competence and integrity by continuing study of the theoretical and practical applications of the style of Qigong or Tai Chi that you teach.

As a teacher, an integral part of your professional responsibility is to promote your students' physical, mental, and spiritual well being. A key element is to abstain from giving medical advice, or advice that could be interpreted as such, unless you have the necessary medical qualifications. The practices of Tai Chi and Qigong have incredible health promises for regular practice, and there are numerous accounts of miracles. However do not exploit the trust and potential dependency of your students; encourage them to seek needed assistance for physiological or psychological issues.

The WYDSGFYSYGSG Rule

When You Do Something Good For Your Self You Get Something Good

It is kind of a law of destiny or physics — when you do something good for your self, you get something good. There is an unknown however — when will the good arise? We are fairly addicted to immediate results. “If I do Qigong and Tai Chi for a few days I will heal my every disease.” This is a classic expectation. In reality though, there can be an array of possible time frames between doing something good and getting something good.

Will one get the preferred result in a few minutes, a few hours, a few days, a few weeks, a few months, a few years or in a few lifetimes? What is the distance between doing the good and getting the good?

It is possible to get an immediate good. With Spontaneous Qigong mild headaches can resolve and tense muscles release in a few minutes. And with vigilant use of self-healing practices chronic disorders can resolve in even a few days. On the longer end, it is proposed by the great wisdom keepers that virtuous acts and disciplined focus on ONEness (Unity, The Non-Dual) can resolve the causes of suffering (acts and reactions) within the eternal soul in this life, another life or in the eternal refuge of the ancestors. So, practice now can accumulate as merit in a timeless context.

In most cases, however, the good that we sow typically reaps its promise of good in a little longer than a few days, within a few months. The typical result of sincere and continuous practice of the self-healing methods of Mind-Body Energetics (Qigong, Tai Chi, Yoga, meditation and other psychosomatic systems) is psychological and physical well being enhancement. When you do something good for yourself, you get something good. It is a rule.

The challenge is that you just can't say when!

Often new practitioners find that they feel positive results soon. There are many cases where this is not so, people will find themselves experiencing any number of negative results - fatigue, headaches, bowel challenges, depression, distressing dreams, stomach upset, etc.

They will want the practice leader or teacher to explain why and convince them that they should continue with the practice.

The first step is to chant the prime rules - "better wrong than not at all", "stay in the comfort zone", and "modify".

Then, assure the student that everyone is unique, that there is an infinite array of possible experiences and that patient and sustained practice is recommended by all the great teachers and masters.

Then explain that you are not a doctor or therapist and that the learning context is not a context for medical activities or expectations. It is appropriate to remind the person that if a problem, challenge or discomfort persists that they should seek medical counsel.

Then remind the student about the "The WYDSGFYSYGSG Rule", expressing that it is impossible to know when the good will arise and that patience and perseverance in cultivation of wellbeing is the recognized best practice for catalyzing the intended good result that is promised by the WYDSGFYSYGSG Rule.

Finally, suggest that participants eat well, drink lots of water, rest, pursue fun and laughter and sustain a regular practice of self-healing methods.

Integral Qigong and Tai Chi Teacher Profile

1. Sense of confidence
2. Sense of knowledge
3. Sense of presentation skill, and Qigong and/or Tai Chi skill
4. Sense of humor
5. Enthusiasm
6. Awareness of time
7. Professionalism
8. Qi
9. Balance of body, mind and spirit

Qi for thought

*What additional qualities do you feel a great teacher should have?
What are the strengths, that you will bring to being a Integral Qigong
and Tai Chi Teacher?*

Presentation Feedback

A Model for Giving and Receiving Feedback

By Wayne Morris, Integral Qigong and Tai Chi Teacher, 2002

We often overlook that which is done well, and few of us can accept “negative” feedback from others without getting defensive. This model can help us to create and maintain a positive climate for interpersonal and intra-group development.

GIVING

- ❖ Presenter—After the presentation responds to the question: What went well? “What I think I did well was....”
- ❖ Group Members—Share with the presenter, respond to the same question (as above): “What I think you did well was...” [In a large group, a few members share; in a small group, all may share.]
- ❖ Presenter—After being the first to voice feedback and receiving feedback from others, completes this open ended sentence: “What I would do differently is...” or “the next time I would do”
- ❖ Group Members—“What you might want to do differently is...” or “what you might consider doing next time is...”

RECEIVING

- ❖ Ask questions or request clarification if the feedback is unclear.
- ❖ Offer no explanation or retort.
- ❖ Consider the possibility that the feedback may help you.
- ❖ Acknowledge the giver.

THE KEY

- ❖ The most important guideline for giving and receiving feedback is to put yourself in the shoes of the recipient. If you have any doubts about how your feedback was received, check it out immediately.
- ❖ Keep in mind that feedback, constructive criticism, and even positive comments are always just opinions. Be especially careful to pay attention to what you can learn from the feedback. Although the feedback may not be authoritative or expert, we can all learn from each other’s experiences.

What Is Your Learning Style?

Remember the game called Simon Says from your childhood? If Simon said to touch your toes, you touched your toes. If Simon said spin around clockwise with your arms outstretched, you turned around clockwise with your arms outstretched. Learning Tai Chi and Qigong is sophisticated Simon says. Simon, the Qigong or Tai Chi Teacher says, do *Single Whip* or *Lift Qi Up Pull Qi Down*. Students try to follow along dutifully — with varying degrees of success, until they have acquired the muscle memory to perform the sequence. How can you help your students in the first phase of learning? Simply by keeping it simple and encouraging them to follow along as well as they can. But then how can you assist in their transition to the level of mastery required for self-directed practice?

Learning Styles, an important insight of both ancient master teachers and contemporary learning theorists, is a powerful key. It is important to recognize that not everyone learns at the same speed or in the same manner. Recognizing the varying learning styles of your students will help you tailor your communication to the class, particularly if you are communicating difficult concepts or gestures.

Your first step is to identify your own learning style. Typically, your method of imparting knowledge to your classes will tend to feature the style of learning you are most comfortable with. This can be a challenge to your students, particularly if you are personally biased to a specific style. You may be unknowingly forcing a percentage of your students to learn from outside of their own natural learning comfort zone. This can sometimes lead students to seek another teacher, even if you are really a great instructor. When you first started your own Qigong or Tai Chi lessons, did you strive to be in a position where you could see the teacher, hear the instructor, or did you thrive with hands on corrections?

If you are a **Visual Learner**, you learn through seeing and need to see the teacher's body language and facial expression to fully grasp the content of a lesson. If you preferred to be in the front of the training space to avoid obstructions (e.g. other people's bodies) and think in pictures, you may be assisted with diagrams, handouts, videos or illustrated books or visual information to aid learning and remembering.

Auditory Learners learn through lectures, discussions and talking things over. Don't give a handout to an auditory learner unless you refer to it to give it life or give students an opportunity for interaction and discussion with others.

Tactile/Kinesthetic Learners learn through moving, doing, and touching. These individuals learn best with an experiential approach. For example if a student's hands, feet, head or spine are not in the preferred position, you will best assist a tactile/kinesthetic learner by providing actual physical/tactile cues so that he or she can experience the preferred posture.

An Integral Qigong and Tai Chi lesson that accommodates some of each of these three major learning styles for ongoing and new students will aid retention of information for the learners, as well as the retention of your student body and your success in the profession.

Learning Styles and Strategies

by Richard M. Felder and Barbara A. Soloman
North Carolina State University

ACTIVE AND REFLECTIVE LEARNERS

— *Active learners tend to retain and understand information best by doing something active with it-- discussing or applying it or explaining it to others. Reflective learners prefer to think about it quietly first.*

— *“Let’s try it out and see how it works” is an active learner’s phrase; “Let’s think it through first” is the reflective learner’s response.*

— *Active learners tend to like group work more than reflective learners, who prefer working alone.*

— *Sitting through lectures without getting to do anything physical but take notes is hard for both learning types, but particularly hard for active learners.*

Everybody is active sometimes and reflective sometimes. Your preference for one category or the other may be strong, moderate, or mild. A balance of the two is desirable. If you always act before reflecting you can jump into things prematurely and get into trouble, while if you spend too much time reflecting you may never get anything done.

How can active learners help themselves?

If you are an active learner in a class that allows little or no class time for discussion or problem-solving activities, you should try to compensate for these lacks when you study. Study in a group in which the members take turns explaining different topics to each other. Work with others to guess what you will be asked on the next test and figure out how you will answer. You will always retain information better if you find ways to do something with it.

How can reflective learners help themselves?

If you are a reflective learner in a class that allows little or no class time for thinking about new information, you should try to compensate for this lack when you study. Don’t simply read or memorize the material; stop periodically to review what you have read and to think of possible questions or applications. You might find it helpful to write short summaries of readings or class notes in your own words. Doing so may take extra time but will enable you to retain the material more effectively.

SENSING AND INTUITIVE LEARNERS

— *Sensing learners tend to like learning facts, intuitive learners often prefer discovering possibilities and relationships.*

— *Sensors often like solving problems by well-established methods and dislike complications and surprises; intuitors like innovation and dislike repetition. Sensors are more likely than intuitors to resent being tested on material that has not been explicitly covered in class.*

— *Sensors tend to be patient with details and good at memorizing facts and doing hands-on (lab) work; intuitors may be better at grasping new concepts and are often more comfortable than sensors* 96

with abstractions and mathematical formulations.

—Sensors tend to be more practical and careful than intuitors; intuitors tend to work faster and to be more innovative than sensors.

—Sensors don't like courses that have no apparent connection to the real world; intuitors don't like "plug-and-chug" courses that involve a lot of memorization and routine calculations.

Everybody is sensing sometimes and intuitive sometimes. Your preference for one or the other may be strong, moderate, or mild. To be effective as a learner and problem solver, you need to be able to function both ways. If you overemphasize intuition, you may miss important details or make careless mistakes in calculations or hands-on work; if you overemphasize sensing, you may rely too much on memorization and familiar methods and not concentrate enough on understanding and innovative thinking.

How can sensing learners help themselves?

Sensors remember and understand information best if they can see how it connects to the real world. If you are in a class where most of the material is abstract and theoretical, you may have difficulty. Ask your instructor for specific examples of concepts and procedures, and find out how the concepts apply in practice. If the teacher does not provide enough specifics, try to find some in your course text or other references or by brainstorming with friends or classmates.

How can intuitive learners help themselves?

Many college lecture classes are aimed at intuitors. However, if you are an intuitor and you happen to be in a class that deals primarily with memorization and rote substitution in formulas, you may have trouble with boredom. Ask your instructor for interpretations or theories that link the facts, or try to find the connections yourself. You may also be prone to careless mistakes on test because you are impatient with details and don't like repetition (as in checking your completed solutions). Take time to read the entire question before you start answering and be sure to check your results

VISUAL AND VERBAL LEARNERS

—Visual learners remember best what they see--pictures, diagrams, flow charts, time lines, films, and demonstrations. Verbal learners get more out of words--written and spoken explanations. Everyone learns more when information is presented both visually and verbally.

In most college classes very little visual information is presented: students mainly listen to lectures and read material written on chalkboards and in textbooks and handouts. Unfortunately, most people are visual learners, which means that most students do not get nearly as much as they would if more visual presentation were used in class. Good learners are capable of processing information presented either visually or verbally.

How can visual learners help themselves?

If you are a visual learner, try to find diagrams, sketches, schematics, photographs, flow charts, or any other visual representation of course material that is predominantly verbal. Ask your instructor, consult reference books, and see if any videos or YouTube displays of the course material are available.

Prepare a concept map by listing key points, enclosing them in boxes or circles, and drawing lines with arrows between concepts to show connections. Color-code your notes with a highlighter so that everything relating to one topic is the same color.

How can verbal learners help themselves?

Write summaries or outlines of course material in your own words. Working in groups can be particularly effective: you gain understanding of material by hearing classmates' explanations and you learn even more when you do the explaining.

SEQUENTIAL AND GLOBAL LEARNERS

— *Sequential learners tend to gain understanding in linear steps, with each step following logically from the previous one. Global learners tend to learn in large jumps, absorbing material almost randomly without seeing connections, and then suddenly “getting it.”*

— *Sequential learners tend to follow logical stepwise paths in finding solutions; global learners may be able to solve complex problems quickly or put things together in novel ways once they have grasped the big picture, but they may have difficulty explaining how they did it.*

Many people who read this description may conclude incorrectly that they are global, since everyone has experienced bewilderment followed by a sudden flash of understanding. What makes you global or not is what happens before the light bulb goes on. Sequential learners may not fully understand the material but they can nevertheless do something with it (like solve the homework problems or pass the test) since the pieces they have absorbed are logically connected. Strongly global learners who lack good sequential thinking abilities, on the other hand, may have serious difficulties until they have the big picture. Even after they have it, they may be fuzzy about the details of the subject, while sequential learners may know a lot about specific aspects of a subject but may have trouble relating them to different aspects of the same subject or to different subjects.

How can sequential learners help themselves?

Most college courses are taught in a sequential manner. However, if you are a sequential learner and you have an instructor who jumps around from topic to topic or skips steps, you may have difficulty following and remembering. Ask the instructor to fill in the skipped steps, or fill them in yourself by consulting references. When you are studying, take the time to outline the lecture material for yourself in logical order. In the long run doing so will save you time. You might also try to strengthen your global thinking skills by relating each new topic you study to things you already know. The more you can do so, the deeper your understanding of the topic is likely to be.

How can global learners help themselves?

If you are a global learner, just recognizing that you aren't slow or stupid but simply function differently from most of your classmates can help a great deal. However, there are some steps you can take that may help you get the big picture more quickly. Before you begin to study the first section of a chapter in a text, skim through the entire chapter to get an overview. Doing so may be time-consuming initially but it may save you from going over and over individual parts later. Instead of spending a short time on every subject every night, you might find it more productive to immerse yourself in individual

subjects for large blocks. Try to relate the subject to things you already know, either by asking the instructor to help you see connections or by consulting references. Above all, don't lose faith in yourself; you will eventually understand the new material, and once you do your understanding of how it connects to other topics and disciplines may enable you to apply it in ways that most sequential thinkers would never dream of.

Learning Styles and Making Your Learning Styles Work for You

by Elizabeth Bogod, Vancouver Island Invisible Disabilities Association

What are learning styles?

Learning styles are simply different approaches or ways of learning.

What are the types of learning styles?

Visual Learners --

learn through seeing...

These learners need to see the teacher's body language and facial expression to fully understand the content of a lesson. They tend to prefer sitting at the front of the classroom to avoid visual obstructions (e.g. people's heads). They may think in pictures and learn best from visual displays including: diagrams, illustrated text books, overhead transparencies, videos, flipcharts and handouts. During a lecture or classroom discussion, visual learners often prefer to take detailed notes to absorb the information.

Auditory Learners --

learn through listening...

They learn best through verbal lectures, discussions, talking things through and listening to what others have to say. Auditory learners interpret the underlying meanings of speech through listening to tone of voice, pitch, speed and other nuances. Written information may have little meaning until it is heard. These learners often benefit from reading text aloud and using a tape recorder.

Tactile/Kinesthetic Learners --

learn through , moving, doing and touching...

Tactile/Kinesthetic persons learn best through a hands-on approach, actively exploring the physical world around them. They may find it hard to sit still for long periods and may become distracted by their need for activity and exploration.

Here are some more practical suggestions pertaining to each learning style:

Visual Learners --

- √ use visual materials such as pictures, charts, maps, graphs, etc.
- √ have a clear view of your teachers when they are speaking so you can see their body language and facial expression
- √ use color to highlight important points in text

- ✓ take notes or ask your teacher to provide handouts
- ✓ illustrate your ideas as a picture or brainstorming bubble before writing them down
- ✓ write a story and illustrate it
- ✓ use multimedia (e.g. computers, videos, and filmstrips)
- ✓ study in a quiet place away from verbal disturbances
- ✓ read illustrated books
- ✓ visualize information as a picture to aid memorization

Auditory Learners --

- ✓ participate in class discussions/debates
- ✓ make speeches and presentations
- ✓ use a tape recorder during lectures instead of taking notes
- ✓ read text out aloud
- ✓ create musical jingles to aid memorization
- ✓ create mnemonics to aid memorization
- ✓ discuss your ideas verbally
- ✓ dictate to someone while they write down your thoughts
- ✓ use verbal analogies, and story telling to demonstrate your point

Tactile/Kinesthetic Learners --

- ✓ take frequent study breaks
- ✓ move around to learn new things (e.g. read while on an exercise bike, mold a piece of clay to learn a new concept)
- ✓ work at a standing position
- ✓ chew gum while studying
- ✓ use bright colors to highlight reading material
- ✓ dress up your work space with posters
- ✓ if you wish, listen to music while you study
- ✓ skim through reading material to get a rough idea what it is about before settling down to read it in detail.

What Is Multiple Intelligence?

Conceived by Howard Gardner, Multiple Intelligences are seven different ways to demonstrate intellectual ability.

Visual/Spatial Intelligence
Verbal/Linguistic Intelligence
Logical/Mathematical Intelligence
Bodily/Kinesthetic Intelligence
Musical/Rhythmic Intelligence
Interpersonal Intelligence
Intrapersonal Intelligence

Visual/Spatial Intelligence --

ability to perceive the visual. These learners tend to think in pictures and need to create vivid mental images to retain information. They enjoy looking at maps, charts, pictures, videos, and movies.

Their skills include:

puzzle building, reading, writing, understanding charts and graphs, a good sense of direction, sketching, painting, creating visual metaphors and analogies (perhaps through the visual arts), manipulating images, constructing, fixing, designing practical objects, interpreting visual images.

Possible career interests:

navigators, sculptors, visual artists, inventors, architects, interior designers, mechanics, engineers

Verbal/Linguistic Intelligence --

ability to use words and language. These learners have highly developed auditory skills and are generally elegant speakers. They think in words rather than pictures.

Their skills include:

listening, speaking, writing, story telling, explaining, teaching, using humor, understanding the syntax and meaning of words, remembering information, convincing someone of their point of view, analyzing language usage.

Possible career interests:

Poet, journalist, writer, teacher, lawyer, politician, translator

Logical/Mathematical Intelligence --

ability to use reason, logic and numbers. These learners think conceptually in logical and numerical patterns making connections between pieces of information. Always curious about the world around

them, these learner ask lots of questions and like to do experiments

Their skills include:

problem solving, classifying and categorizing information, working with abstract concepts to figure out the relationship of each to the other, handling long chains of reason to make local progressions, doing controlled experiments, questioning and wondering about natural events, performing complex mathematical calculations, working with geometric shapes

Possible career paths:

Scientists, engineers, computer programmers, researchers, accountants, mathematicians

Bodily/Kinesthetic Intelligence --

ability to control body movements and handle objects skillfully. These learners express themselves through movement. They have a good sense of balance and eye-hand coordination. (e.g. ball play, balancing beams). Through interacting with the space around them, they are able to remember and process information.

Their skills include:

dancing, physical coordination, sports, hands on experimentation, using body language, crafts, acting, miming, using their hands to create or build, expressing emotions through the body

Possible career paths:

Athletes, physical education teachers, dancers, actors, firefighters, artisans

Musical/Rhythmic Intelligence --

ability to produce and appreciate music. These musically inclined learners think in sounds, rhythms and patterns. They immediately respond to music either appreciating or criticizing what they hear. Many of these learners are extremely sensitive to environmental sounds (e.g. crickets, bells, dripping taps).

Their skills include:

singing, whistling, playing musical instruments, recognizing tonal patterns, composing music, remembering melodies, understanding the structure and rhythm of music

Possible career paths:

Musician, disc jockey, singer, composer

Interpersonal Intelligence --

ability to relate and understand others. These learners try to see things from other people's point of view in order to understand how they think and feel. They often have an uncanny ability to sense feelings, intentions and motivations. They are great organizers, although they sometimes resort to manipulation. Generally they try to maintain peace in group settings and encourage cooperation. They use both verbal (e.g. speaking) and nonverbal language (e.g. eye contact, body language) to open communication channels with others.

Their skills include:

seeing things from other perspectives (dual-perspective), listening, using empathy, understanding other people's moods and feelings, counseling, cooperating with groups, noticing people's moods, motivations and intentions, communicating both verbally and non-verbally, building trust, peaceful conflict resolution, establishing positive relations with other people.

Possible Career Paths:

Counselor, salesperson, politician, business person

Intrapersonal Intelligence --

ability to self-reflect and be aware of one's inner state of being. These learners try to understand their inner feelings, dreams, relationships with others, and strengths and weaknesses.

Their Skills include:

Recognizing their own strengths and weaknesses, reflecting and analyzing themselves, awareness of their inner feelings, desires and dreams, evaluating their thinking patterns, reasoning with themselves, understanding their role in relationship to others

Possible Career Paths:

Researchers, theorists, philosophers

Medical - Therapeutic Qigong and Tai Chi



life (ming)

Physiological Mechanisms Triggered by Qigong and Yoga/Pranayama

OXYGEN

Physiological Mechanisms	Structures & Substrates	Qigong or Yoga Activity
Energy Generation	Oxygen Uptake	Movement/Breath
Aerobic Water	Oxygen Uptake	Movement/Breath
Immune Enhancement	Oxygen Uptake	Movement/Breath
Free Radical Neutralization	Oxygen Uptake	Movement/Breath

LYMPH

Physiological Mechanisms	Structures & Substrates	Qigong or Yoga Activity
Aerobic Generation	Oxygen Uptake	Movement/Breath
Propulsion-		
a) Aerobic	Oxygen Uptake	Movement/Breath
b) Intrinsic Contraction	Interstitial Fluid Volume	Breath and Relaxation
c) Muscle Pump Muscle	Contraction	Movement
d) Gravitational	Body Position	Postures and Movement
e) Breath Apparatus	Lungs, Diaphragm, Cistern Chyli	Breath
Immune Function	Propulsion (2a-e)	Breath, Movement, Posture
Cerebrospinal Fluid Flow	Propulsion (2a-e)	Breath, Movement, Posture
Nutritive Function	Propulsion (2a-e)	Breath, Movement, Posture

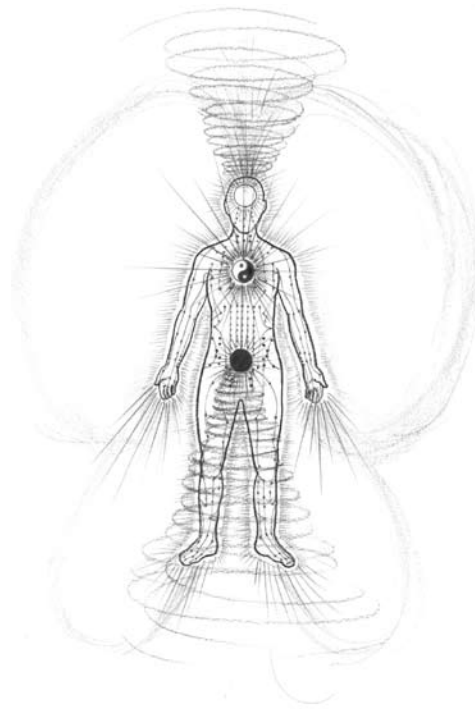
NERVOUS SYSTEM

Physiological Mechanisms	Structures & Substrates	Qigong or Yoga Activity
Autonomic	Neuro-structure& Chemistry	Relaxation and Breath
Neurotransmitter Profile	Hypothalamus	Relaxation/Visualization
Microcirculation	Hypothalamus	Relaxation
Immunity	Immune Cells	Relaxation, Meditation
Brain Hemisphere Control	Brain, Nervous System	Alt Nostril Breath / Move
Brain Wave Frequency	Brain, Nervous System	Meditation
Neuroreflex Stimulation	Neuroreflex System	Rubbing Points
Brain Structures	Hypothalamus, Pituitary, Pineal, 3 rd Ventricle	Intention, Meditation and Visualization

Yang Heaven, Yin Earth, and the Myriad of Things

Yang

Heaven



Yin

Earth

The Eras of Medicine

Shamanic Era	Beginning	-	400 BCE
Systematic Era	400 BCE	-	1600 BCE
Industrial/Rational Era	1600 BCE	-	1905 CE
Neo-Systematic Era	1905 CE	-	2000 CE
Neo-Shamanic	2000	-	Present

The Kinds of Medicine

Symptomatic
Constitutional
Tonic
Transformational - Holonomic

The Bodies

Somatic
Autonomic
Mental Emotional
Energetic
Holonomic

**In the West, these views were held in an
either/or, versus type relationship.**

Materialism	versus	Idealism
Rationalism	versus	Empiricism
Mechanism	versus	Vitalism
Reductionism	versus	Holism
Ontological	versus	Physiological
Bio-medical	versus	Self-regulatory
Focus is pathogen	versus	Focus is person

**In the East, these views are held in complementary/and
rather than either/or, versus type relationship.**

Attack the Evil	AND	Nurture the Righteous
Focus is Pathogen	AND	Focus is Person
Ontological	AND	Physiological
Bio-medical	AND	Self-regulatory
Materialism	AND	Idealism
Rationalism	AND	Empiricism
Mechanism	AND	Vitalism
Reductionism	AND	Holism

Paracelsus	-	munia
van Helmut	-	magnale magnum
Robert Fludd	-	magnetic fluid
George Stahl	-	anima
Antoin Mesmer	-	animal magnetism
Reichenbach	-	odic force
Beman	-	x-force
Brunler	-	bio-cosmic energy
Cayce	-	electronic or atomic vibratory radiation etheronic force
Reich	-	orgone
Russian	-	bio-plasma
German	-	bioelectrical potential
Westlake	-	vis medica universalis
Biophysics	-	field, resonance

Beneficial Acupressure Points

By Bonnie Weston, Institute of Integral Qigong and Tai Chi Teacher 2003

Abbreviations:

Bl	=	Bladder
CV	=	Conception Vessel
GB	=	Gall Bladder
LI	=	Large Intestine
Lv	=	Liver
TB	=	Triple Burner
Pe	=	Pericardium Channel
St	=	Stomach

Acupressure is an ancient healing art that uses the fingers to press key points on the surface of the skin to stimulate the body's natural healing. There are over 360 acupoints located over the entire body. These sensitive and powerful points are close to the surface of the skin and linked together by the meridian channels. The points are numbered and named according to the meridian on which they are located. They also have a poetic name, which refers to their benefits or location. For example, Three Mile Point gives a person three extra miles of energy.

Most points occur on both sides of the body, so you must apply acupressure to both points. But, a few are single points located on the Conception or Governing Channels in the middle of the body.

Acupressure is a simple way to encourage the flow of Qi in the body in order to correct imbalances or prevent them from occurring. Simply find the point and then exert pressure with a fingertip or thumb. The pressure can be a steady pressing, a tapping motion or massaging rotations and are perfect for self-massage.

The pressure is applied gently at first and then gradually increased until a mild sensation is felt – not pain. The sensation can be a dull ache or a tingling feeling. It will peak and then disappear. When it disappears, stop the pressure. If you feel pain, STOP. If you don't feel anything, continue for 30 seconds to two minutes, then stop. Be relaxed and comfortable. Breathe relaxed full breaths. Apply the pressure on exhalation.

Bl-10 Heavenly Pillar ACU-1 *Tian Zhu*

Location: On nape of neck, just inside hairline, two finger widths on either side of the spine. In depression on side of large neck muscle.

Benefits:

- Improves circulation in the head and neck.
- Can relieve depression, anxiety, stress, burnout, overexertion and insomnia.
- Opens sensory organs clearing nasal passages and relieving sinus problems.
- Improves memory and concentration.
- Relieves tension and discomfort in the mouth.

GB-20 Gates of Consciousness ACU-2 *Feng Chi*

Location: At back of head in depression between the bottom of the skull and the neck muscles.

Benefits:

- Releases tensions in the head and improves circulation in the face.
- Relieves headaches, tension in the neck and shoulders and sore painful eyes.
- Improves circulation of blood and Qi to the head.
- Prevents and relieves common colds and eases sore throats.

Bl-23 and Bl-47 Sea of Vitality ACU-3 *Shen Shu* and *Hu Men*

Location: Bl-23 On lower back 2 to 4 finger widths on either side of the spine, about level with the waist, by lower edge of the second lumbar vertebra. Bl-47 About four finger-widths from spine. Place thumbs on either side of waist and locate points on both sides of spine with middle finger **If you have fractured or disintegrating bones, do not do this. For weak backs use light touching.**

Benefits:

- Strengthens kidneys and immune system.
- Boosts vitality and relieves fatigue of impotence.
- Stimulates ear functions and reduces tinnitus.
- Eases sore throats and pain or weakness in lower back
- Regulates menses and improves sexual vitality.
- Relieves acne, eczema and bruises on body.

Lv -3 Bigger Rushing ACU-4 *Tai Chong*

Location: Top of foot in web between first and second toes, just before they join the small bones of the foot.

Benefits:

- Strengthens liver and reduces allergic sensitivity.
- Calms the nervous system and strengthens immune system.
- Increases circulation in legs, relieves aching muscles and helps prevent varicose veins.
- Promotes repair of small blood vessels and helps clear bruises.
- Increases flow of Qi to the eyes and relieves eye tiredness.
- Overcomes the effects of exercise, stress, strain and toxins in the body.
- Relieves depression and irritability.

St-36 Three Mile Point ACU-5 *Zu San Li*

Location: Four finger widths below the lower edge of the kneecap in the hollow between the two bones of the leg.

Benefits:

- A general tonic point that improves circulation in the whole body.
- Relieves tiredness and achy pains.
- Boosts immunity and increases resistance to allergies.
- Strengthens the spleen and stomach.
- Helps digestion and helps prevent constipation, diarrhea and indigestion.
- Improves skin tone and circulation in legs
- Increases emotional stability.

CV-6 Sea of Energy ACU-6 *Qi Hai*

Location: Two finger widths below the navel in the middle of the abdomen.

Benefits:

- Relieves lower back weakness, constipation, gas and impotence.
- Strengthens lower back and replenishes energy reserves.
- Increases vitality and the ability to cope.
- Tones abdominal muscles and organs and strengthens reproductive organs.
- Overcomes weakness and fatigue.

CV-17 Sea of Tranquility ACU-7 *Shan Zhong*

Location: In the middle of chest in line with nipples.

Benefits:

- Increases circulation and relieves palpitations in chest.
- Calms the heart and mind.
- Releases obstructions in the chest.
- Calms the heart and mind.
- Releases obstructions in the chest.

TB -15 Heavenly Rejuvenation ACU-8 *Tian Liao*

Location: On shoulders, midway between base of neck and the outside of the shoulder. One-half inch below the top of the shoulder.

Benefits:

- Relieves nervous tension and shoulder pain.
- Increases resistance to colds and flu.
- Good for lungs.
- Relieves muscular tension and stiff neck

LI-11 Pool at the Bend ACU-9 *Qu Chi*

Location: When elbow is bent, the point is located in the depression at the end of the skin crease towards the outside of the elbow.

Benefits:

- Stimulates the intestines and benefits the immune system.
- Relieves stiffness and pain in upper body.
- Relieves constipation, colds with fever and arthritic elbow pain.
- Relieves toothache and pain in the mouth.

With LI-4, it tones the skin, improves complexion and insures strong, healthy function of the large intestine.

LI-4 Union Valley ACU-10 *He Gu*

Location: At the highest spot of the muscle when the thumb and the index finger are brought close together. *Do Not Stimulate this point if you are pregnant or suspect that you are pregnant.*

Benefits:

- Benefits the whole upper body.
- Aids the large intestine function, helping elimination and relieving constipation.
- Helps tone skin and improve complexion.
- Can improve mobility and relieve pain in arms, shoulders and neck.
- Relieves headaches and sore eyes. Clears nasal passages and promotes healthy teeth.
- Can help reduce symptoms of head colds.
- A general tonic point that promotes the circulation of blood and Qi.
- Regulates blood in the upper body.
- Relieves tension, pain and cramping in hands and fingers.
- Improves immune response.
- Clears meridian channels in the upper body and enhances mental functions.
- Can relieve worry and anxiety.
- Promotes uterine contractions and relieves labor pains.
- Helps expel toxins from body.

TB-5 Outer Gate ACU-11 *Wai Guan*

Location: On the outside of the forearms, three finger widths above the wrist in the hollow between the bones.

Benefits:

- Relieves allergic reactions, rheumatism, and tendinitis.
- Regulates and relaxes entire body.
- Promotes circulation through the entire body and a good balance in function and vitality between the upper, middle and lower body.

- Can prevent or relieve fevers headaches, ear problems and pain in elbow, wrist or fingers.
- Stimulates flow of Qi and blood in the head.
- Regulates body temperature.

Pe-6 Inner Gate ACU-12 *Nei Guan*

Location: Between tendons on the inside of arms. Three finger widths above the wrist crease closest to the palms.

Benefits:

- Relieves wrist pain, nausea, insomnia, and indigestion.
- Balances internal organs and calms the spirit.
- Stimulates and regulates heart function and promotes good circulation of blood and energy through the arms and upper body.
- Can relieve or prevent mild chest or gastric pain.
- Calms the mind and relieves anxiety.
- Relieves pain in the elbow and wrist and relaxes muscles in arms.

If you would like additional information on acupressure, my main sources of information were:

Acupressure's Potent Points: A Guide to Self-Care for Common Ailments by Michael Reed Gach. Bantam Books, 1990. ISBN # 0-553-34970-8

Acupressure Step by Step: The Oriental Way to Health by Jacqueline Young. National Book Network, 1998. ISBN # 0-7225-3529-5

EFT Emotional Freedom Techniques

EFT Emotional Freedom Techniques in brief:

EFT is a meridian energy therapy - just like acupuncture, it works directly on the meridian system in the body. But instead of needles, you stimulate the major meridian points by tapping on them or massaging them lightly.

EFT is a true mind/body healing technique because it combines the physical effects of meridian treatments with the mental effects of focussing on the pain or problem at the same time.

EFT is a self-help protocol, designed for ease of use and so everyone can benefit from Emotional Freedom Techniques without prior knowledge about meridians.

EFT was designed and developed by Gary Craig, a Stanford Engineer, from Dr. Roger Callahan's Thought Field Therapy or TFT.

TFT is done by a carefully trained practitioner and relies on complex sequences of tapping the points. Gary Craig applied the concept of "total redundancy" to TFT and made the EFT Emotional Freedom Techniques protocol in which you tap all the meridian points for every problem, so by default you will always tap on the right one.

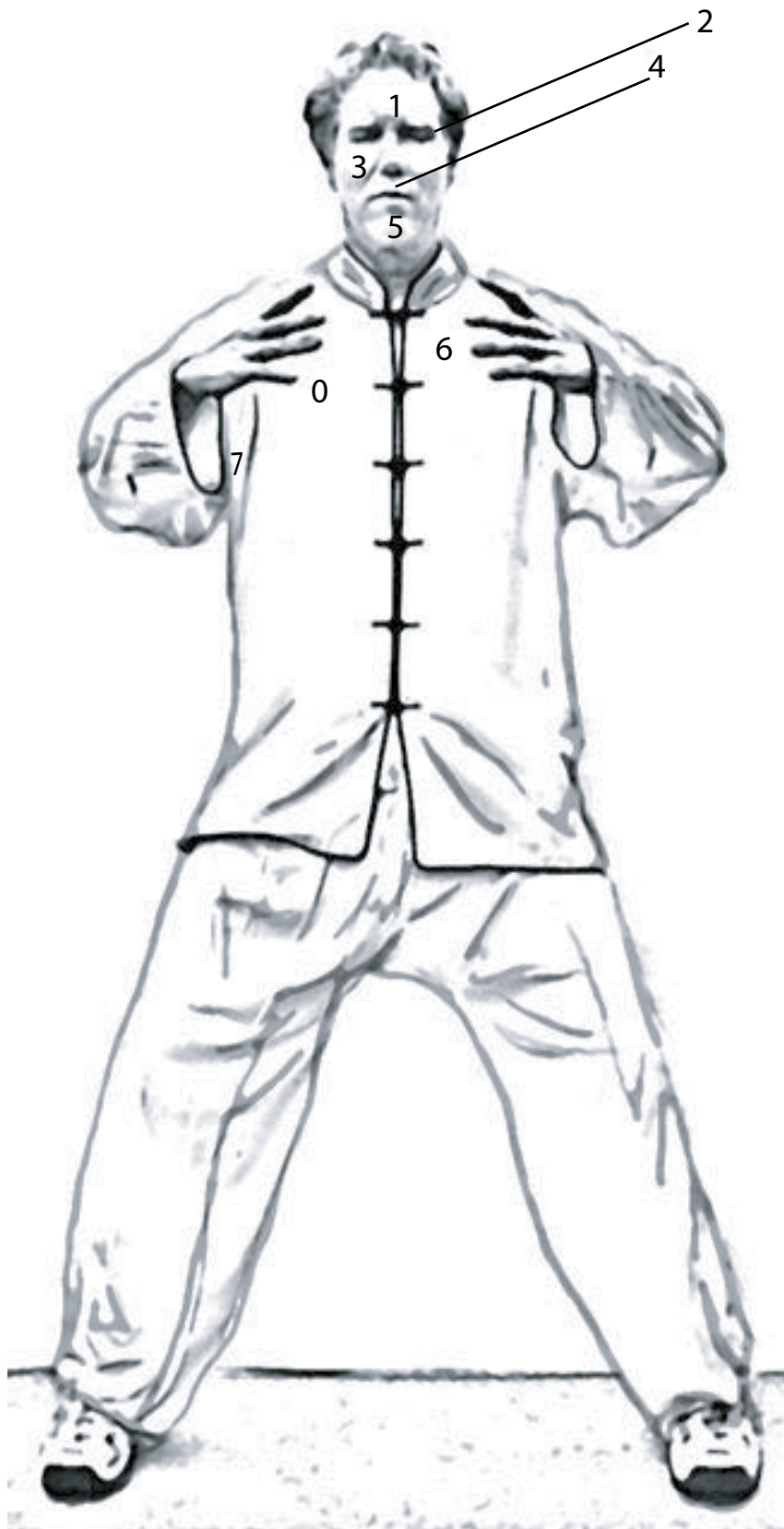
Gary Craig's website is <http://www.emofree.com>.

Other sites of interest:

Attractor Field Technique <http://www.the-tree-of-life.com/>

The Complete EFT Emotional Freedom Techniques Protocol

The EFT Treatment Points



SIMPLE SESSION

0 = The Sore Spot - On your chest where you would pin a medal or a brooch. Gently push with your fingertips to find an area that feels tender, rather than sore.

1 = Start Of The Eyebrow - Where the bone behind your eyebrow turns into the bridge of your nose.

2 = Corner Of The Eye - On the bone in the corner of your eye.

3 = Under The Eye - On the bone just below your eye, in line with your pupil if you look straight ahead.

4 = Under The Nose - Between your nose and your upper lip

5 = Under The Mouth - In the indentation between your chin and your lower lip

6 = Collarbone - In the angle formed by your collarbone and the breastbone

7 = Under Arm - in line with a man's nipples on the side of the body

Take a moment now to find and touch each point in turn.

You may notice that some feel slightly different from others, or you may not. When you get to work on various issues, you will feel that some of the points “feel” differently when you tap them, and you will notice that the shift or release will occur with one or more points, depending on the reason for using the technique at the time.

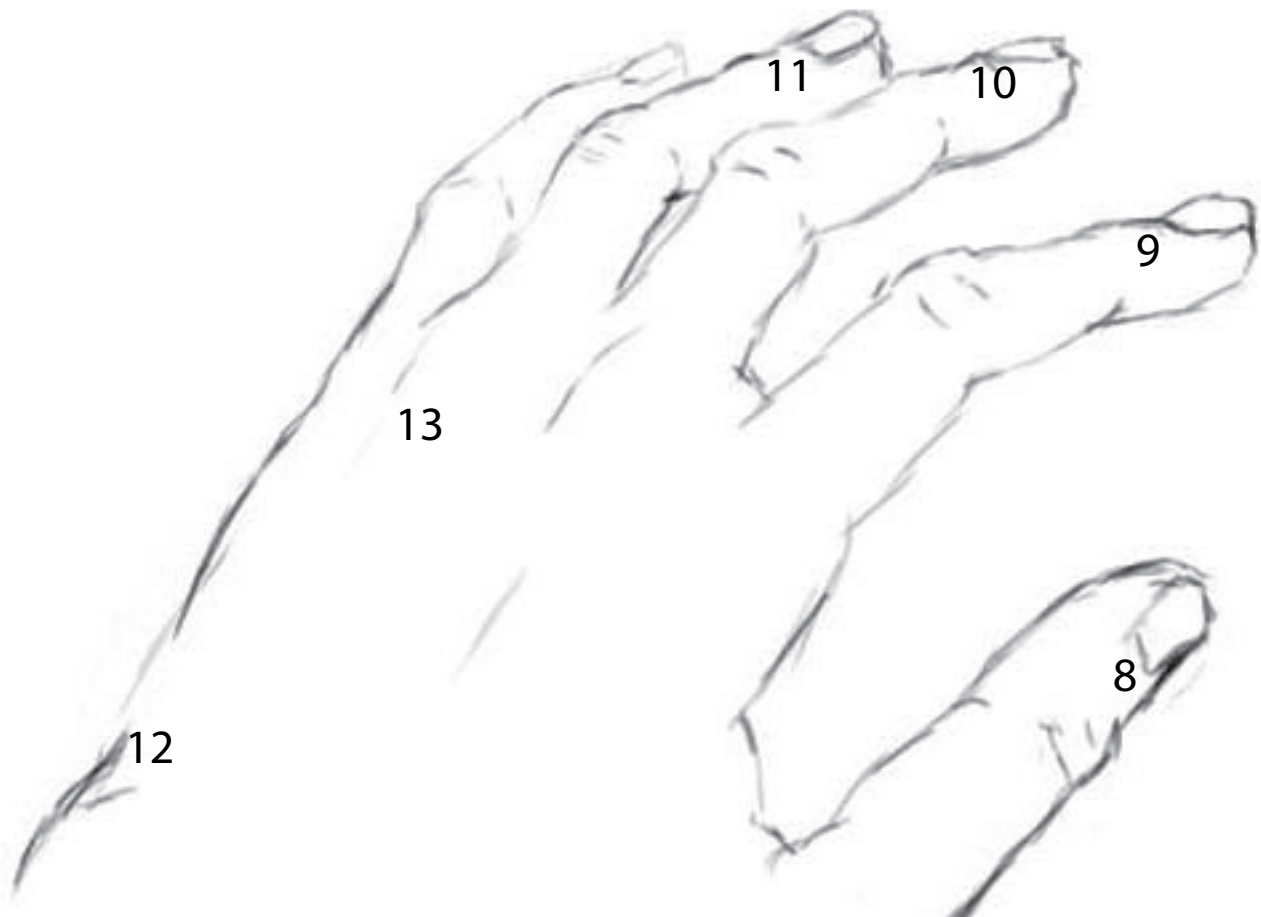
ADVANCED SESSION

8 = Thumb - all finger points are on the thumb side of the finger, in line with the nail bed.

9 = Index Finger, 10 = Middle Finger, 11 = Little Finger

12 = Karate Chop Point - on the side of your hand, roughly in line with your lifeline, at the widest portion of the palm.

13 = Gamut Point - just behind and between the knuckles of your ring and little finger.



Tapping the Points

In EFT, tapping on the points stimulates them. Try now tapping the point under your eye, with your index or index and middle fingers, quite rapidly about seven to nine times or as many times as it takes for you to take a normal breath in and out. The strength of tapping should be comfortable, but you should be able to feel a resonance from the tapping spreading out across a reasonable part of that side of your face.

Different people have different speeds of tapping. . A tapping speed in line with the rhythm of “Jingle Bells” is usually demonstrated. In spite of this, some people develop a kind of woodpecker action after a while, and others tap quite slowly. What feels right to you probably is right for you.

For practice, tap all the points from the Eyebrow to the Karate Chop point now just to get the feel of doing it.

REMEMBER, you can use the Simple Session. Most say the shorter session is as effective as the Advanced Session. We have found this to be true.

Contacting the Problem

To direct the releasing effects of the tapping to the required area, we focus the mind on the problem by using a statement of the problem: *“I am afraid of heights.”*

Preferably, this is **spoken out loud** to engage as much of the neurology as possible and to contact the problem as directly as possible. In a moment, take a little time to think about a problem that you have, a pain, a fear, an illness or perhaps a phobia, something that always makes you depressed when you think about it, just generally any negative emotion you are happy to release now and forever. Choose a statement that rings true to you, choosing words that make sense to you and you alone.

The more forthright, direct and truthful you can be, the more profound a change you will experience.

The Set Up

Now that we’ve named the problem, we can start with the Set Up. For the opening statement, we use the following routine:

Find the sore spot on either side of your chest; rub it round gently and say:

“Even though I (insert problem statement), I deeply and profoundly accept myself.”

For example, if you decided your problem was “My back is killing me”, you would say as your Set Up Statement:

Even though my back is killing me, I deeply and profoundly accept myself.”

Repeat this **three times**, rubbing the Sore Spot continuously as you do so, and please do endeavor to put some meaning and energy into the “I deeply and profoundly accept myself” part.

The Round

Following the Set Up, we now tap all the points, starting from the top (Eyebrow) and ending up with the Karate Chop Point on the hand.

As you tap each point, repeat a **shortened version of the Set Up Statement which is called the reminder phrase**; so if your set up statement was,

“Even though I hate and despise my boss, I deeply and profoundly accept myself.”

Say the reminder (shortened version) phrase on each point at the same time as you tap:

.. ”I deeply and profoundly accept myself.”

The 9 Gamut

This is the middle part in what is sometimes called the EFT sandwich. Following tapping all the points about 7 times from the top of the eyebrow to the karate chop point, you tap continuously on the Gamut point, and then do the following:

1. Move your eyes from the floor to the ceiling without moving your head and back again.
2. Move your eyes from left to right and back again
3. Move your eyes in a big circle and back again
4. Hum - Happy Birthday To You (or another tune or just a scale) for about one bar;
5. Count - one two three four five
6. Hum again

Take a deep breath in and out. As you do these (at first slightly unusual) things, repeat the statement in between as best you can to keep yourself focused on the problem in hand.

Then, repeat the Round one more time, tapping all the points from the eyebrow to the karate chop point. Take a deep breath and allow yourself a moment to reflect on how you feel now.

The eye movements are linked to various brain functions and the reason for the humming-counting-humming maneuver is to switch between brain hemispheres quite quickly; both are designed to “wake up” your nervous system so the tapping can go to work on the problem.

Testing Your Changes

A great way to ascertain from yourself or others just how you feel is to put a number on it. The technical term is taking a SUD Level or SUDS Scale reading. (*Subjective Units of Disturbance*)

What that means is you ask yourself:

On a scale of 10 to 0, 10 being the highest imaginable pain/freak out/fear/sadness/discomfort, and 0 being completely calm, pain free, tranquil, relaxed and happy, how would you rate what you are experiencing at this moment?

This works for emotions and physical sensations as well as for beliefs that might be an issue.

On a scale of ten to zero:

How depressed are you right now?

How painful is your leg?

How bad is your fear of heights?

How distressing is this memory?

How much do you hate this person?

Before you begin tapping for any subject or problem, **take the time to take a SUDS rating and make a mental note of it.** Then, when you have completed a Sandwich treatment, ask the question again to find how much has changed. It's a good way to be able to assess how well the treatment has worked and **if you need to repeat the treatment.**

Sometimes, the problem can go from as high as 10 to as low as 0 in a single Sandwich treatment. More often though, you start with 8 or 9, and after a round of tapping, the severity is reduced to a 4 or a 5. This means that the treatment is beginning to work but there's more to be done.

Testing is a very important part of the EFT procedure.

Subsequent Treatment Rounds

If the original set up statement was something along the lines of, "Even though I have this problem" and you have tapped a first round on "this problem", and upon checking with yourself, this problem is not as severe anymore but still noticeable, change the start up affirmation to:

"Even though there is still some of this problem remaining", or "Even though I still have some of this problem."

When you're down to a rating of "Oh its a tiny little bit now" which would be a 2, 1 or a half on the subjective rating scale, a third round can be done with the opening statement of,

"I want to completely overcome this problem and I fully and completely accept myself."

And that's it!

It's as simple as that. There's no need for you to worry about getting it wrong, or getting the wrong statement.

ALL TAPPING YOU DO IS GOOD FOR YOU.

Any tapping you do stimulates the meridians, relaxes you, calms you and makes you feel a little better, even if you get totally the wrong opening affirmation and the original problem has not yet shifted.

Just try again with a different start up phrase, or think about what the truth about the problem might be.

Tapping Primordial Qi

There are numerous systems of “Tapping Qi”, some ancient, some contemporary. Tapping Primordial Qi is ancient, tapping long honored acupuncture energetic points that are associated with the aspect of oneself that is timeless and boundless -- the spirit self, the eternal self.

When we purposefully associate with the eternal aspect of ourselves, the worry, fear, doubt and even pain of the local-historic self can be overwhelmed and neutralized by the power of our spiritual wholeness.

To begin Tapping Primordial Qi, think of or write down a statement of something that is an issue for you. It can be a physical ailment, something that stresses you at work, a spiritual doubt, or a financial issue. There are no limits to what you can address and transform.

Once you have named the problem in an opening statement, also think of or write a positive affirmation about its outcome. Here are some examples:

“Even though I feel worried at times about the future, I am absolutely sure that everything will unfold in accord with highest good and harmoniously.”

“Even though my knee still hurts at times, I know that it is healing thoroughly, allowing me to move about with ease.”

“Even though I am feeling overwhelmed, I trust the universe and my potential for good.”

Go to each of the points or areas of the body listed below. Repeat the “statement” (acknowledgment of the challenge, plus affirmation) to yourself as you gently tap the points with the finger tips. Go to the next point or area of the body only when you feel that you are through with that point. Say the statement, and keep tapping until you feel done.

Tapping Primordial Qi -- The Points

Ki-1 • Bubbling Well *Yong Quan* • Located on the sole of the foot, between the second and third metatarsal bones, one-third the distance from the webs of the toes to the heel

GV-20 • Hundred Meeting Point *Bai Hui* • Meeting point on the Governing Vessel with the six yang channels located on the midsagittal line on the crown of the head, at the intersection of a line connecting the right and left ear apices.

Third Eye Point • *Yintang* • This point is located between the eyebrows in the groove where the bridge of your nose meets your forehead.

Great Sun • *Taiyang* • Located at the temples.

GV-28 • Gum Intersection *Yin Jiao* • Meeting Point on the Governing Vessel with the Conception Vessel located in the mouth, at the junction of the frenulum of the upper lip with the upper gum. An Immortality Point, a life recovery point.

CV-24 • Sauce Receptacle *Cheng Jiang* • Meeting Point on the Conception Vessel with the Governing Vessel, Large Intestine and Stomach Channel, located on the chin, in the depression in the center of the mentolabial groove, below the middle of the lower lip.

CV-17 Thymus *Shang Zhong* • Located in the upper center of the chest behind the sternum.

Solar Plexus • Located half way between the bottom of the sternum and the navel

Spirit Gate • CV-8 • *Shen Que* • Located at the navel.

Inner and Outer Gates • Inner Gate Pe-6 *Nei Guan* and Outer Gate TB -5 *Wai Guan* • (Pinch at the same time). TB-5 is located on the outside of the forearms, three finger widths above the wrist in the hollow between the bones. Pe-6 is located between tendons on the inside of arms three finger widths above the wrist crease closest to the palms.

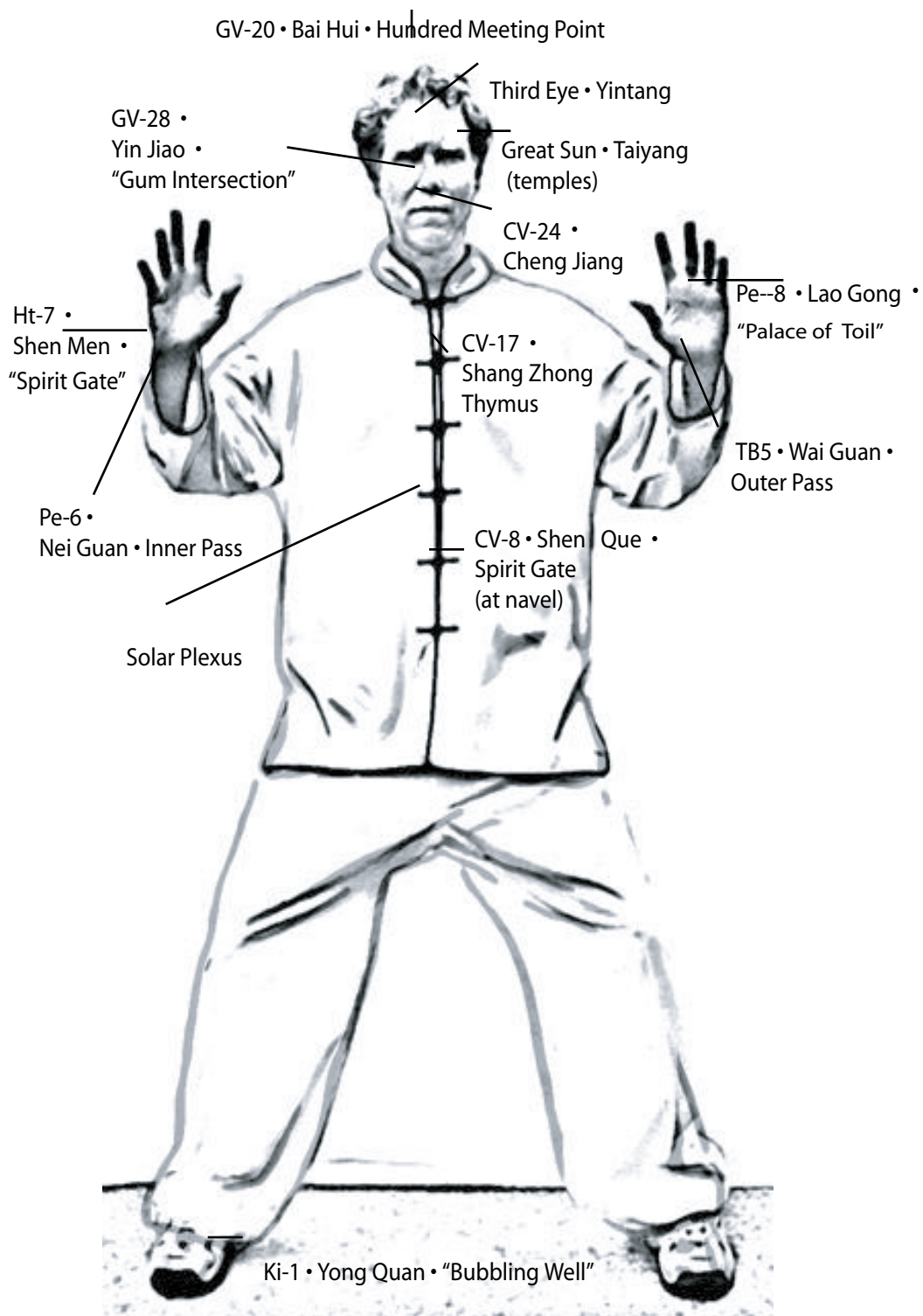
Spirit Gate • Ht-7 *Shen Men* • Ht-7 is located on the transverse wrist crease, in the small depression between the pisiform and ulna bones.

Palace of Toil • Pe-8 *Lao Gong* • Pe-8 is located on the palmar surface, between the second and third metacarpal bones, proximal to the metacarpophalangeal joint.

You have reached the final step -

Place the Lao Gong points in the center of the palms - and are finished tapping, place the hands in prayer position or one hand over the other (Lao Gong to Lao Gong) over the navel. Take a deep breath or a few deep breaths. When you feel complete, say “and so it is” or “it is done.” You may feel the need to go another round, begin again at the Bubbling Well points on the bottoms of the feet. Repeat as many times as you wish until you feel centered and calm.

Illustration - Tapping Primordial Qi



Qi (Chi) Channels -- Acupuncture Meridians

According to the *Nei Jing, The Yellow Emperor's Classic of Inner Medicine*, “The Meridians move the Qi and Blood, regulate Yin and Yang, moisten the tendons and bones, benefit the joints.” The word Meridian used in Chinese Medicine is a French translation of the Chinese word *jing-luo*. *Jing* means “to go through” or “a thread in a fabric”; *luo* means “something that connects or attaches.” Meridians connect the interior of the body with the exterior, which is the basis for acupuncture theory.

Traditional Chinese Medicine recognizes twelve primary acupuncture meridians (channels) that are named after the organ to which they are predominantly connected. The meridians traverse the body, interconnecting with each other. All either end or begin in the hand or foot. The meridians are paired. Each Yin meridian has a complementary Yang meridian associated with it and reaches a peak activation during a specific time period each day. During the course of a day, day energy flows from Yang to Yin and back again.

Yin Organs (wu-zang)

Chinese medicine recognizes five Yin Organs (*wu-zang*) and six Yang Organs (*liu-fu*). Yin organs are: Heart, Lungs, Spleen, Liver, and Kidneys. The Pericardium is sometimes considered the sixth Yin Organ. The Yin Organs produce, transform, regulate, and store Fundamental Substances -- Qi, Blood, *Jing*, *Shen* (Spirit) and Fluids.

Lungs *Fei*

Nei Jing calls the Lungs “the lid of the Yin Organs”, because of their location on the top of the thoracic cavity. Tradition also says that the “lungs rule Qi” because of respiration, and therefore regulate Qi for the whole body. Interestingly, “the Lungs regulate water passages”, a key principle in Taiji and Qigong. Master Point Lu-9

Spleen *Pi*

In Chinese medicine, the Spleen is the main organ for digestion. It transports nutrients and regulates the blood and keeps it flowing in its proper paths, and “rules” muscles, flesh, and the four limbs. Master Point Sp-3.

Heart (*xin*) *HeartMind*

The Heart “rules” the Blood and Blood Vessels, “stores” and “rules” the *Shen*, or spirit. *Xin*, or Heart-Mind is the focal area of consciousness and the emotions. Master Point Ht-7.

Kidneys (*shen*)

The Kidneys store Original Essence (*Yuan Jing*) and are responsible for growth, development, and reproductive functions. They play a major role in water metabolism and control all moisture in the body. Master Point Ki-3.

Liver (*gan*)

The Liver spreads and regulates Qi throughout the body, and is the most sensitive to stagnation. Depression or frustration disturbs the functioning of the Liver. Master Point Lv-3.

Pericardium (*xin-hao*)

The Pericardium is the external protective shield of the Heart. Its function is to dissipate excess Qi from the Heart through the *Laogong* cavity (P-8), thus regulating the Heart's Qi level. Master Point Pe-7.

Yang Organs (*liu-fiu*)

The six Yang Organs are the Gall Bladder, Stomach, Small Intestine, Large Intestine, Bladder and Triple Burner. The Yang Organs receive and break down, and absorb nutrients that will be transformed to Fundamental Substances (Qi, Blood, Jing, Shen, Fluids), eliminate the excess and separate the pure from the turbid.

Each Yang Organ is coupled with a Yin Organ. In Chinese Medicine, a meridian corresponding to a Yang Organ may be used to treat disorders of the related Yin Organ.

Yin Organ

Heart *Xin*

Lung *Fei*

Spleen *Pi*

Kidney *Shen*

Liver *Gan*

Pericardium *Xin-bao*

Yang Organ

Small Intestine *Xiao-chang*

Large Intestine *Da-chang*

Stomach *Wei*

Bladder *Pang Guang*

Gall Bladder *Dan*

Triple Burner *San-jiao*

Stomach *Wei*

The Stomach is the most important of the Yang Organs. It transforms ingested food and prepares it for the Spleen to extract the essence from the food and transport it through the entire body. Master Point St-42.

Small Intestine *Xiao-chang*

The Small Intestine controls receiving and transforming food and drink after digestion by the Stomach and Spleen. Master Point is SI-4.

Large Intestine *Da-chang*

The Large Intestine's main function is to receive food and drink from the Small Intestine. After reabsorbing some of the fluids, it excretes stools. Master Point LI-4.

Bladder *Pang Guang*

The Bladder receives and excretes urine produced by the Kidneys, out of the turbid fluids transmitted from the Lungs, Small and Large Intestines. Master Point is Bl-64.

Gall Bladder *Dan*

The Gall Bladder stores and excretes bile. It is the only Yang Organ that does not deal with food, drink, or their waste products. The channel is associated with managing stress and relieving pain. Master Point is GB-40.

Triple Burner *San-jiao*

The Triple Burner is called the sixth Yang Organ. It is “the commander in chief of all the Qi of the various Organs.” Zhang, Jie-bing *Lei Jing*. Many contemporary scholars feel that this channel is associated with endocrine function. Master Point is TB-4.

The Eight Extraordinary Channels

The Eight Extraordinary Channels [also known as Strange Flows, Psychic Channels, Miraculous Vessels] were the focus in Qi physiology, prior to the era when the twelve organ channels became the primary focus of Chinese Medicine. They are associated more with the traditional Daoist medicine than the more contemporary Traditional Chinese Medicine.

Governing Vessel *Du Mai* (Yang) exerts an influence on all the Yang channels and can be used to strengthen the Yang of the body. It can strengthen the spine and nourishes the spine and brain as the Governing Vessels inner pathway enters the brain. *Du* channel is the back portion of the Small Heavenly Cycle, sometimes referred to as the Microcosmic Orbit. Master SI-3.

Conception Vessel *Ren Mai* (Yin) exerts an influence on all the Yin channels of the body and nourishes Yin energy of the body. It is of paramount importance for the reproductive system of both men and women, but particularly women, as it regulates menstruation, fertility, conception, pregnancy, childbirth, and menopause. *Ren* channel is the front portion of the Small Heavenly Cycle (Microcosmic Orbit). Master Point is Lu-7.

Thrusting Vessel (*Penetrating Channel*) *Chong Mai* carry energy through the center of the body, controls the body's center core and is associated with the central Tai Chi Channel. Master Point is Sp-4.

Girdle Vessel or *Dai Mai* regulates the Qi of the gall bladder. It is also responsible for the Qi's horizontal balance. If you have lost this balance, you will have lost your center and balance both mentally and physically. From the point of view of Qigong, the Girdle vessel is also responsible for the strength of the waist area. When Qi is full and circulating smoothly, back pain will be avoided. Master Point is GB-41.

Yang Heel Vessels *Yangqiao Mai* control the development of the body's right and left Yang energy. Master Point is Bl-62.

Yin Heel Vessels *Yinqiao Mai* control the development of the body's right and left Yin energy. Master Point is Ki-6.

Yang Linking Vessels *Yangwei Mai* control the development of the exterior of the body (and correlates to Heaven energy). Master Point is TB-5.

Yin Linking Vessels *Yinwei Mai* control the development of the interior of the body (and correlates to Earth energy). Master Point is Pe-6.

Clock of Energy Circulation

Chinese Medicine has determined that the activity of each organ system is associated with particular time of the day or night, resulting in a circadian rhythm.

Organ	Time	Element
Lung	3 am to 5 am	Metal
Large Intestine	5 am to 7 am	Metal
Stomach	7 am to 9 am	Earth
Spleen	9 am to 11 am	Earth
Heart	11 am to 1 pm	Fire
Small Intestine	1 pm to 3 pm	Fire
Bladder	3 pm to 5 pm	Water
Kidney	5 pm to 7 pm	Water
Pericardium	7 pm to 9 pm	Fire
Triple Burner	9 pm to 11 pm	Fire
Gall Bladder	11 pm to 1 am	Wood
Liver	1 am to 3 am	Wood

Channel by Sequence

Lu	>	LI	>	St	>	Sp	>	
Ht	>	SI	>	Bl	>	Ki	>	
Pe	.	TB	>	GB	>	Lv	>	Lu

Exercises

Trace Channels (Specific) Visualize, Coordinate Breath

By 3's, By Areas

Leg Yang - St, GB, Bl

Leg Yin - Sp, Lv, Ki

Arm Yin - Lu, Pe, Ht

Arm Yang - LI, TB, SI

Trace Channels (General) Visualize, Coordinate Breath

The Six Healing Sounds

There are many versions of the Healing Sounds. Probably the best one is one that you create purely for yourself because it feels exactly right and you do it from a very deep and sincere state. So, when you read the literature and find one or several alternatives, relax rather than get confused. In the history of China things have often changed and evolved. The same is true for you. Consider that the very best system will evolve through your personal, purposeful cultivation. This system from Taoist Cosmic Healing, it is one of the more prevalent. We will use it as a starting point. Be sure to continue your personal search for the perfect sounds for your health and well being.

Traditional Element	Yin/Yang Organs	Sound
Wood	Liver/Gall Bladder	Xu (Shuu)
Fire	Heart/Small Intestine	Ha (Haaa)
Earth	Spleen/Stomach	Hu (Whoo)
Metal	Lungs/Large Intestine	Ah (Ahhh)
Water	Kidney/Bladder	Chui (Chruee)
Fire	Triple Burner	Xi (Shee)

Three Ways to Practice the Healing Sounds

Earth - Body	Normal, Singing Tone
Life (Heartmind) - Tai Chi	Whispery
Celestial - Spirit	Internal

External Depending on the sound make a movement that tells the story of the organ or that spontaneous expression, with or without touching the organ, meridian points or tracing the channel

or

Internal Depending on the sound use visualization of colors, scenes from nature, etc.