



Compiled By Jeff McDuffie

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The trigrams used in the official mo pai school logo/banner (left to right) are not just for looks, but are the secret to its inner alchemy.

The 1st trigram is the lower dantian between the lower parts of the kidney and slightly in front of them.

The 2nd trigram is sky yang via air that's breathed or sunlight that enters baihui to lower dantian.

The 3rd trigram is earth yin that comes up through huiyin if sitting or yongquan points if standing to huiyin or lower dantian.

The 4th trigram is the metal of the lungs that completes the true elixir in the lower dantian. Done by focusing on the Tan Zhong (center of the inside of the chest) point till it's heated to melt the metal element, and then it is lowered down into the lower dantian.

In memory of John Baharuddin/Ie Djie Djiang aka John Chang.



John Chang uses his positive (lower dantian) and his negative (huiyin) to generate the electric current in his body. One force comes from the sky and the other from the earth. They are pulled into the navel chakra and projected outwards from the hands on the exhale. If one wants to project more yang then only sky yang is pulled in via baihui and the nose. If one only wants to project yin then only earth yin is pulled up via yongquan on the inhale. To project yin yang gong both are pulled in at the same time and merge together in the lower dantian and then projected out through the hands. The aura of john chang's energy is said to be a reddish green color when he'd emit it from his hands. This is a very strong electric color and it may be of use to visualise this color when practising emission. During johns treatment of people he would mostly use chest breath holding while forcing the energy through his arms by compressing down his lower abdomen. In this way he was able to control the power output. Light abdomen compression = lower energy intensity while very strong compression = intense energy output.

Notes On The Training Techniques

De Qi Earth Grounding Zhan Zhuang:

This special form of zhan zhuang is the foundational practice in the mo pai system, and begins the process of hooking up to the earths yin qi and circulating it through the body. A important aspect of this practice is the opening of the yongquan points on the bottoms of the feet. This method can be reversed to extend the baihui into the sky to pull in yang qi. Opening these points are crucial aspects of the whole system.

Nei Yang Gong:

This meditation practice was once a very secret practice in a Buddhist lineage, that also incorporated Taoist elements into the practice. It went untill in the last half of the 20th century that it was publicly revealed. A man by the name of Shifu Lin sold level 1 of mo pai for \$300 and it was this same technique but he didnt call it Nei Yang Gong. His instructions of the practice was incomplete and now here is the full level 1. I personally thought at one time his level 1 was fake but it went untill i found the full method did i realise it was the real thing. The complete version contains triangle and square breathing (used to get down to 1 breath a minute), both of which are the foundation breathing methods in all tenaga dalam schools in Java or Indonesia as a whole. Unique aspects of the meditation are the up and down tongue movement and the yin and yang breathing, which can either make the body more yin or more yang. Other aspects are the use of positive affirmations which were originally Buddhist mantras and the use of the lower or middle dantian areas in cultivation.

Latihan Menarik Getaran Tenaga Dalam:

The name of this technique translates to "exciting and exercising the vibration of inner power". This technique is the exact same practice as Jim McMillan taught as level 2a but with additional points. The qi condensing part of this practice can be done sitting (and should be) as well by pushing the air below the navel (the abdomen being tensed), and pulling up huiyin and then holding them in a compressed state together for 45 seconds while focussing inside the lower dantian. This draws in extra qi and makes it solid while processing the qi into a stronger form able to be used. The other focus of this technique is to fill up the upper channels in the arms with yang qi. This will have to be translated because i did not include it (but read it) so a person can see for themselves. You will have to use a "picture to text" app to copy and paste into Google Translate. The translation is not the best into English but its understandable.

Menyalurkan Tenaga Dalam:

This practice translates to "distributing inner power". It is the counterpart to level 2 and teaches how to project qi from the hands. This is known as fa qi in some neijia schools. This was never touched on in Jim McMillan's instructions. Needs to be translated also.

The Empty Force Breath:

This is the main practice used to learn how to move the qi ball around and cut all the cords. A similar practice exists in kundalini yoga and in some Tibetan tsa lung practices. This is the practice that will have to be done for up to 3 hours a day. By this time the lower dantian will be completely filled with yang qi and through this practice the ball of yang qi will fully become mobile. In this practice you do not have to make any sounds or stick the tongue out as in the instructions. These two things are just extra details that are not important to the objective we are using this method for.

Complete Fusion Practices:

These last three methods are used to first make a special connection from huiyin to the inside of the lower dantian which causes a spark. The second practice is sending down the yang qi into the earth where you pull back up as much yin qi as you've sent down yang over time. The third and final practice completes the fusion by fusing the inner and outer yin and yang inside the lower dantian. A explosive force will be generated inside the lower abdomen if yin and yang comes together like a mix of fire, light and electricity. If completed then you will become like a conduit between heaven and earth, and will have mastered the thunder and lightning.

Yi Qi Gong: "Hooking up the cables". Opens all the meridian channels which number 72, and then finally the full opening of the crown using a very special method at the very end. This concludes the overview of the training methods.

This manual represents the very best and most precise instruction on mo pai nei gong with only the mo pai school itself knowing anything missing or more. It took lots of researching over the course of 6 years and reading over 1000 books on similar subjects just to come across these practices and which are now combined into this short pdf. These practices are as close to real mo pai as anything else out there and does exactly the same internal processes.

De Qi Earth Grounding Zhan Zhuang

Tune in to your breathing and calm and focus the mind. Stand with the feet just shoulder width apart and with the hands palm up at the sides of the chest.

Now take your mind down into the soles of your feet, which should be in firm contact with the floor or bare earth. Take at least a minute or two to experience whatever you find there. (It is quite likely at this stage that acupoint Yong Quan (KD 1) will begin to announce its presence. This might be felt as a strong tingling, or even as something indefinable spiralling up through the legs. This is all to the good, but don't worry if not much appears to be happening at Yong Quan, because the grounding process will still be working. Sometimes the sensations are much more diffuse and experienced throughout the feet or legs.)

Now visualize roots, or tendrils, emanating from Yong Quan and beginning to penetrate into the ground. Without any strain or undue effort, use your mind to gently drive these roots ever deeper into the earth. At the same time the roots should start to spread out, as if supporting a mighty tree. The watchwords here are deep and wide.

Now imagine green earthly Qi rising lazily up the inner thighs merging at huiyin, and then splitting again up the thrusting channels and entering into the hands from the shoulder down the inner side of the arms. The channels used can be altered from the yin channels recommend here, its best to study a meridian diagram for more detail in qi guiding. Remember that Qi tends to obey the bidding of your mind, as long as you are focused. Can you feel the moment that contact is made, almost as if something has just 'turned itself on'? Remain standing and flowing the earth qi up the body into the hands.

A note about projecting your mind into the earth: it is never enough just to say to oneself, for instance, 'Australia!' and have your Qi immediately arrive there. Nor can you just picture the moon or stars and have your Qi go there instantaneously. The mind has to calmly lead the Qi all the way. So when we are grounding ourselves and seeking De Qi with the earth's core, we really do need to visualize our 'roots' penetrating through floorboards, the foundations or whatever building we are in, and through soil, clay and rock. A good visual imagination helps, not to mention the ability to maintain a relaxed focus. Lead the Qi down as deep and as widely as you can, but do not strain! In reality, if you extend down beyond your own energy field (about a metre in most people), you will be contacting the earthly Qi anyway.)

This same procedure can be done sitting in lotus posture or sitting in a chair. So if sitting in lotus you'll be visualising roots emanating from the huiyin, or if sitting in a chair make sure the feet are "planted" on the floor etc. De qi earth grounding transforms you into a yin qi conduit or like a "lightning rod" with long term practice. Over time a person will be able to project yin qi from the hands coming up directly from the earth.



Kosta Danaos one of johns western students practicing de qi zhan zhuang.

NEI YANG GONG – INTERNAL NOURISHING QIGONG (内养功)

Internal Nourishing Qigong is a static form focused mainly on Tu Na (breathing), which became popular at the end of the Ming and beginning of the Qing dynasties. Efforts made to research and standardize the form after the founding of the People's Republic of China resulted in a revised version that is used in the Beidaihe Qigong Sanitarium in Hebei province. Decades of clinical trials have demonstrated notable therapeutic effects on digestive disorders, respiratory diseases, and a variety of other chronic problems. It is simple, efficient, and safe, and is indeed an excellent form of medical Qigong therapy.

In terms of its practice, Internal Nourishing Qigong emphasizes interval breathing, silent chanting, the lifting and lowering of the tongue, and gathering Qi in the Dan Tian, as well as coordinating breath training with mental focus. The form is characterized by the contrast of stillness of the brain and movement of the internal organs.

The practitioner may expect physical comfort, smooth respiration, and mental serenity, through specific training of the posture, breathing, and mind. Internal Nourishing Qigong can calm the spirit, supplement the source Qi, balance Yin and Yang, harmonize Qi and blood, free the channels and network vessels, and coordinate the internal organs.

PRACTICE METHOD

Posture

This practice has four postures: lateral recumbent, supine, sitting, and reclining.



LATERAL RECUMBENT POSTURE

One may lie on either side. Since lying on the right side is more common, let us take the right side as an example.

Assume the lateral recumbent position in bed. Incline the head slightly forward and bend the waist and back a little to draw in the chest and straighten the back. Lay the right arm by the ear, 2 Cun from the head, and flex it in a comfortable position, with the palm facing up and the fingers extended naturally. Stretch the left arm naturally over the left hip, with the palm facing down and fingers relaxed. Extend the right leg naturally with the knees bent 120° and place the left knee on top of the right one. Close the eyes lightly or keep them slightly open. If lying on the left side, reverse these directions.

Note: Though lying on the right side is more popular, one may choose either side based on individual preference. The right side is recommended for those with gastrotonia, gastric dysperistalsis, or slow gastric emptying, and the left side for those suffering from prolapse of gastric mucosa.

SUPINE POSTURE

Assume the supine position in bed. Close the mouth and eyes lightly, incline the head slightly forward, and stretch the upper body. Rest the head on a pillow of appropriate height. Extend the arms naturally at both sides with palms facing inward and fingers comfortably extended. Extend the legs naturally with heels touching and tips of the toes comfortably open.

Note: Choose a pillow of appropriate height to ensure that the head and neck remain straight, level, and comfortable.

SITTING POSTURE

Sit on a stool or chair, keeping the upper body upright and head erect, and incline slightly forward. Draw in the chest and straighten the back; relax the shoulders and sink the elbows. With palms facing down and fingers naturally separated, lightly place them on the first third of the thighs. Straighten the waist, relax the abdomen, and sit on the first third or two thirds of the seat of the chair. Keep the feet shoulder-width apart and parallel to each other, with the calves perpendicular to the ground and knees bent 90° . Keep the mouth and eyes lightly closed.

Note: In the sitting posture, both the hip joints and knee joints should form an angle of 90° . If the height of the stool is too low, put a cushion on it or a pad on the ground to ensure the proper posture. Only when the body is relaxed can the channels flow smoothly. Simply sitting is the most commonly used sitting posture and is for beginners. The lateral recumbent posture is recommended for the elderly and weak.

RECLINING POSTURE OR ZHUANG-SHI (壮式)

The requirements for the reclining posture are basically the same as for the supine position, except that the pillow should be 8 Cun higher and a cushion placed underneath the shoulders and the back to provide support. Place the feet together, extend the arms comfortably, and press the palms against the sides of the legs.

Breathing method

The breathing method for Internal Nourishing Qigong is somewhat complicated, involving the coordination of interval breathing, tongue movements, silent chanting, and abdominal breathing. The most often adopted breathing types are inhale-pause-exhale, inhale-exhale-pause, and inhale-pause-inhale-exhale.

INHALE-PAUSE-EXHALE

Close the eyes and mouth lightly and breathe through the nose. While inhaling, lightly press the tongue against the palate. At the same time, conduct the Qi downward to the abdomen and expand it. Pause a moment before slowly exhaling, as you retract the abdomen and lower the tongue. Silent chanting of “I am quiet,” for example, can be coordinated with the breathing. Silently chant “I” while inhaling, “am” during the pause, and “quiet” while exhaling. Practice this repeatedly for 20–40 minutes. The following table is included for clarification.

Interval breathing	Inhale	Pause	Exhale
Silent chanting	I	am	quiet
Tongue movement	Raise the tongue against palate	Do not move	Lower the tongue from palate
Abdominal breathing	Expand abdomen	Do not move	Retract abdomen

Note: The duration of pause between inhaling and exhaling should be increased gradually to prevent adverse reactions, such as chest stiffness, chest pain, abdominal distension, and dizziness. Inhale-pause-exhale has the function of reinforcing Yang to dispel cold and is thus suitable for those with Yang deficiency syndromes.

INHALE-EXHALE-PAUSE

Breathe through the nose, or inhale through the nose and exhale through the mouth. As you inhale, conduct the Qi downward to the abdomen and expand it; in breathing out, retract the abdomen slowly. At the end of exhalation, take a pause (hold the breath) and keep the abdomen motionless for a moment. Raise the tongue and press it against the palate during inhalation; lower the tongue as you exhale and keep it motionless during

the pause. Silent chanting of “serene and empty,” for example, can be coordinated with the breathing. Silently chant “serene” while inhaling, “and” while exhaling, and “empty” during the pause. Practice it repeatedly for 20–40 minutes. The following table is included for clarification.

Interval breathing	Inhale	Exhale	Pause
Silent chanting	serene	and	empty
Tongue movement	Raise the tongue against palate	Lower the tongue from palate	Do not move
Abdominal breathing	Expand abdomen	Retract abdomen	Do not move

Note: Inhale-exhale-pause differs from inhale-pause-exhale in the functions and indications. The learner may select one or the other according to his/her condition, but should not practice both simultaneously. Inhale-exhale-pause in Internal Nourishing Qigong nourishes the Yin and clears heat. It is thus appropriate for those with Yin vacuity syndromes.

INHALE-PAUSE-INHALE-EXHALE

Breathe through the nose and inhale a little air. At the same time, raise the tongue against the upper palate, expand the abdomen, and silently chant the first word. Take a pause while silently chanting the second word. Keep the tip of the tongue against the upper palate and the abdomen motionless. Continue to inhale. Conduct *Qi* downward to the abdomen and expand it. At the same time, silently chant the third word. Breathe out slowly, retract the abdomen, and lower the tongue. This form of breathing can be coordinated with the silent chanting of three words. Practice it repeatedly for 20–40 minutes. The following table is included for clarification.

Interval breathing	Inhale	Pause	Inhale	Exhale
Silent chanting	I	am	quiet	
Tongue movement	Raise the tongue against palate	Do not move	Do not move	Lower the tongue from palate
Abdominal breathing	Expand abdomen	Do not move	Expand abdomen	Retract abdomen

Note: Silently chant the words without vibrating the vocal cords. You may start with three words for chanting while inhaling, exhaling, and pausing, but as you become more skilled in the practice, you may reduce the respiratory frequency, prolong the duration of

the pauses, and increase the number of words to a maximum of nine. Divide the words into three groups, irrespective of the number of words or length of the phrase, and coordinate the chanting with breathing, pausing, and tongue movement.

Choose words that are easy, pleasant, and positive, such as "I am quiet," "relax with tranquility," "brain calm and organs active," "persistent practice brings health," etc. The practitioners are free to choose among the recommended ones or make up some of their own. "Take it easy," for instance, can be adopted by those who tend to be anxious; "brain calm and organs active," by those with spleen vacuity; "remain serene and empty – genuine Qi will follow," by those with Qi and blood vacuity; and "gather Qi in the Dan Tian" or "soothe Qi in the chest," by those with liver Qi stagnation. Silent chanting helps induce tranquility and eliminate random thoughts. Positive auto-suggestion can bring about desirable physiological effects.

Inhale-pause-inhale-exhale functions similarly to inhale-pause-exhale and is applicable to cases with Yang vacuity syndromes.

Method of Keeping the Mind On

The Method of Keeping the Mind On is a practice within Internal Nourishing Qigong that involves keeping the mind on a specific area of the body in order to eliminate stray thoughts and focus the mind. It plays a very important role in attaining the meditative state of tranquility. The area most often used to concentrate on is the Dan Tian. The Tan Zhong (CV17) and toes can also be used for this purpose.

FOCUSING ON THE DAN TIAN

Internal Nourishing Qigong takes Qi Hai (CV6), an acupoint 1.5 Cun below the navel, as the Dan Tian. One may conjure up the image of a circle with Qi Hai at the center on the surface of the abdomen or a ball with Qi Hai at the center in the abdomen. While inhaling, imagine Qi flowing into the abdomen and the ball rotating with the breathing. The Ancients believed Qi Hai to be the "source and confluence of the Qi." Keeping the mind on it replenishes the source Qi and expels disease. As the Qi Hai stands in the middle of the body, keeping the mind on it guards the practitioner against adverse reactions in the head, chest, or abdomen. Better results can be expected if one keeps the mind on the Qi Hai in the abdomen as it expands and retracts rhythmically with abdominal breathing.

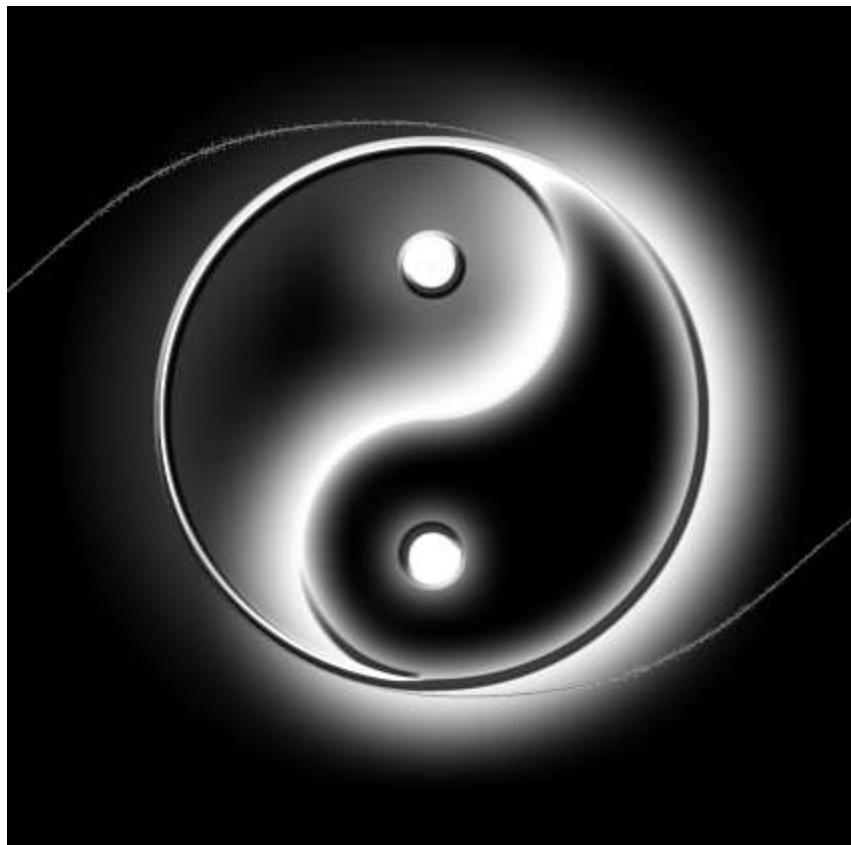
FOCUSING ON THE TAN ZHONG POINT

One may reflect or focus on a circle with the Tan Zhong point as the center, or the region around the xiphoid fossa – the ensiform process.

FOCUSING ON THE TOES

Lightly close the eyes, leaving a line of light between the upper and lower eyelids, and gaze at the big toe through the line of light. Practitioners who prefer to keep their eyes closed may visualize the shape of the big toe in the mind. Though the Qi Hai is most often adopted for concentration, the Tan Zhong point is recommended for women during the menstrual period, and the big toes for those with fire hyperactivity due to Yin deficiency.

Note: Beginners may find it hard to coordinate mental concentration with breathing patterns, silent chanting, tongue movements, and abdominal breathing. Do not worry. This can be practiced in several stages. Master the breathing techniques first and then integrate these with mental focus. Practice consistently and full integration of breathing and the mental focus will naturally be achieved.



Note: After practice put both hands over the lower dantian on top of each other, and push inwards while rubbing clockwise making sure the flesh is also moving in circles (you just don't rub the top surface of the skin). Use the hands as counter pressure against the lower abdomen when inhaling and the abdomen moves out (dantian condensing breathing), but do not tense the abdomen muscles. Feel the qi rotating inside the dantian clockwise while you emit qi from the lao gongs to mix with the dantian qi. Do this 300 to 1000 times a day building up lots of friction and heat. This method brings in extra qi directly to the lower dantian, and clears up any stagnated energy while generating a feeling of electromagnetic energy around the lower abdomen. A special effect of this practice over time is that it rolls the qi into a ball that becomes more solid, and the qi will no longer leak out from the lower dantian easy. Also over time the qi will continue to rotate long after practice (24 hour cultivation). To prevent skin irritation use a small amount of baby oil on the hand that is in contact with the skin.

LATIHAN MENARIK GETARAN TENAGA DALAM

Membangkitkan tenaga dalam dan memperkuat tenaga dalam yang sudah ada yang paling efektif adalah latihan menarik napas dalam, menahan kemudian menyalurkan tenaga itu menuju titik-titik sentralnya.

Caranya, berdiri dengan dua kaki renggang. Julurkan dua tangan Anda dan pusatkan konsentrasi seolah-olah Anda akan menarik seluruh kekuatan alam ini masuk dalam tubuh untuk kemudian dimasak menjadi kekuatan yang luar biasa.

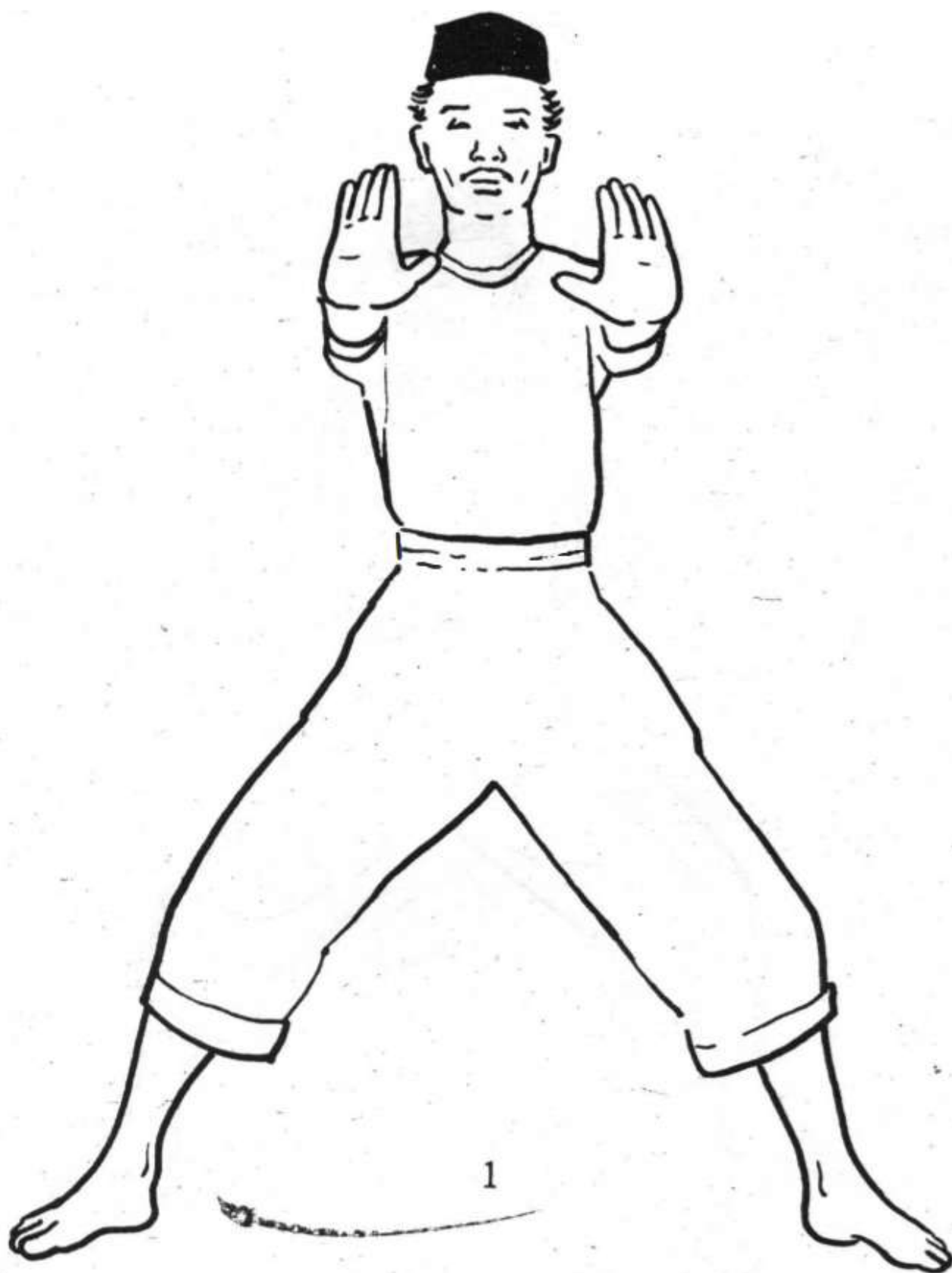
Gerakan itu dimulai :

- Menarik napas dalam-dalam (gambar 1 ke gambar 2).
- Setelah siku sampai belakang atau pisau tangan (genggaman) sampai di pinggang, rendahkan kuda-kuda Anda. Ini bertujuan melatih kekuatan otot kaki.
- Dalam posisi gambar 3, napas ditahan.
- Dalam kondisi menahan napas itu, beri kejutan/hentakan mulai dari dada tiga detik, perut tiga detik, kembali ke dada tiga detik.
- Begitu menahan napas sudah cukup berat, lepaskan napas perlahan-lahan disertai gerakan mendorong dua tangan.

Ulangi latihan gerakan ini hingga anda merasakan bagian dada dan perut anda mengeras. Prinsipnya, semakin anda mampu menarik napas secara maksimal (banyak) kemudian mampu menahannya dalam waktu yang lama, menunjukkan itu sebuah keberhasilan dalam latihan.

Catatan : Bagi pemula, dalam menarik napas dan menahannya cukup dilakukan sekedarnya saja. Terlalu memaksakan diri memberikan akibat yang kurang baik.

Note: This practice is continued on but is done in a full lotus position after the standing form is fully mastered. It uses one arm at a time while you keep the abdomen tightly sucked in and holding the breath. You push out and pull back the arm as many times as possible under isometric muscle tension and breath holding with focus on the qi ball in the lower dantian (it will move inside and you may feel a sting inside it). When pushing out the palm its turned slightly inwards (like a palm out knife hand strike) so if done correctly you will feel a stinging electric sensation on the middle of the palm. The sensation will start around the outer thumb but with practice it will be on the palm. This is a sign that a cord is being cut. This sensation must be got on both center palms to cut two cords. This level is known as 2b in mo pai and is only done after level 2 has fully been completed.



- Julurkan dua tangan.



- Tarik napas secara maksimal



- Tahan napas, hentakkan ke : dada, perut, pada masing-masing tiga detik.

MENYALURKAN TENAGA DALAM

Jika seluruh latihan sudah dijalankan, baik yang batin maupun yang fisik, anda tentu bertanya bagaimana menyalurkan (mengeluarkan) tenaga dalam dari tubuh.

Menyalurkan tenaga dalam cukup sederhana. Prinsipnya diawali dari konsentrasi, mengejangkan pusat getar (dada dan perut). Jika anda ingin menyalurkan getaran tenaga dalam melalui telapak tangan maka bayangkan dari telapak tangan itu memancar suatu cahaya.

Penyaluran tenaga dalam selalu disertai konsentrasi dan hembusan napas. Gampangnya, jika anda akan menyalurkan tenaga dalam ke suatu benda maka dekatkan tangan ke benda itu. Kejangkan dada atau perut kemudian hembuskan napas.

Dengan cara yang sederhana itu, tenaga dalam sudah memancar keluar. Dan perlu diketahui, fungsi dari pancaran getaran tenaga dalam itu tidak hanya untuk bela diri saja. Fungsinya masih banyak tergantung bagaimana seseorang hendak memanfaatkannya.

Tenaga dalam bisa dimanfaatkan untuk pengobatan penyakit, membuat pagar gaib pelindung agar terhindar dari tangan jahil, memberi getaran pada suatu benda agar tidak dicuri orang, mengusir makhluk halus yang jahat, menghentikan pendarahan, menundukkan orang dan sebagainya.

Intinya, fungsi dari tenaga dalam itu tergantung dari pengembangan pikiran manusia. Dengan demikian, kekuatan batin (kehendak) memegang peranan, dan seseorang yang ahli dalam ilmu tenaga dalam biasanya karena ketekunannya dalam melakukan uji coba.

Menurut ilmu batin, berkembangnya suatu ilmu tergantung dari suasana batin. Artinya, batin yang bersih menjadi peka inspirasi-inspirasi dari alam gaib. Barang orang

menjadi pandai bukan karena lamanya berguru melainkan karena tekunnya menekuni ilmu-ilmu yang sudah dimilikinya.

Seorang guru hikmah berwasiat, belajarlh dari ilmumu yang sedikit. Artinya, satu ilmu yang ditekuni bisa menambah wawasan secara alamiah, dibanding memiliki banyak ilmu tetapi tidak ada satu bidang pun yang ditekuninya.

Orang yang memiliki bakat dalam ilmu batin bisa menyerap pelajaran dari apa yang dilihatnya. Mereka tidak belajar dengan otaknya melainkan belajar melalui hati nuraninya. Mereka tidak memburu jumlah ilmu melainkan memburu berkahnya ilmu.

Sejarah mencatat prestasi gemilang orang-orang terdahulu yang sakti mandraguna bukan karena mereka memiliki banyak ilmu. Orang bodoh yang tulus, yang sedikit ilmu tetapi yakin hatinya ternyata mampu melakukan hal-hal yang luar biasa.

Bayangkan, Sutowono yang berzikir dengan kalimat Ya Tapasku Ya Jarakku, atau santri lugu yang berzikir dengan Ya Kayuku Ya Kayumu ternyata mampu menyeberangi lautan. Mereka tidak fasih dalam lidah melainkan fasih dalam hatinya.

Karena itu, mempelajari ilmu tenaga dalam tidak perlu harus berkelana keliling jagad. Satu ilmu, satu guru, ditekuni pelajarannya, disertai dengan laku diri yang positif, insya Allah yang satu kalimah itu akan menjadi berkah.

Kembali pada bahasan bagaimana menyalurkan tenaga dalam itu, jawaban termudah adalah dengan batin. Secara teori menggunakan kekejangan, napas penyaluran tetapi hakikatnya ada pada niatnya hati.

Seseorang yang energi batinnya telah mapan akan mudah menyalurkan getarannya kepada orang lain. Caranya, perhatikan gambar di bawah ini :

Note: When practicing qi projection make sure to hold the open palm towards the object, something like a light small vhs box standing up. Stand a few feet away and follow through with the instructions learned above, but when pushing the qi you also twist/turn the hand with tension (on the tendons) to release the qi . If using the right hand twist it to the left all the way using slow tense movement and twist it back to the right. The opposite movement is done with the left hand. This process causes the qi to condense into the bones and tendons which increases the vibrational power of the qi, and combined with pushing it by tensing the abdomen down hard and holding the breath causes it to shoot outwards beyond the hand. At this point only yang qi is being used and yin is needed for it to extend from the hand through empty space. John has to stand near the boxes during tests so his yin qi field is around in the area so the yang qi can pass through it to have a physical effect on the objects. This same thing is done in a couple other schools to where the master has to be near the student during tests of qi projection/fa qi. Since this is not possible doing it by yourself some have came up with ideas like using large crystals beside the boxes or two large glasses of cold water next to them. These things may or may not give off a strong enough yin field but the water if charged up may help and worth a try. To charge the water hold the glass in your hand and project qi into it using the sword finger mudra and make sure to project positive emotions into it for at least 10 minutes. As a extra thing to do after projecting qi into it take it outside at night and sit the glass on the ground all night making sure to get it back in before the sun rises.



Keterangan :

- Menyalurkan getaran tenaga dalam disertai dengan memusatkan konsentrasi. Begitu halnya dengan pihak yang ingin diisi.
- Proses penyaluran itu dilakukan bersamaan dengan dorongan kedua tangan dan napas (hembus). Ketika aktivitas ini dilakukan, visualisasikan seolah-olah Anda menyalurkan “sinar” tenaga dalam.
- Ketika guru/pelatih menyalurkan tenaga dalam, pihak yang menerima menyedotnya dengan hisapan napas. (disertai gerakan dua tangan menarik ke belakang). Tarikan napas disimpan di dada/perut, buang napas lewat mulut tetapi dada/perut masih dikejangkan.
- Akhiri proses penarikan energi tenaga dalam yang disalurkan orang lain itu melalui isarah tembakkan napas (seperti membuang ingus).

Proses pengisian yang lain bisa dengan sarana air putih. Yaitu, seseorang —yang akan menyalurkan getaran tenaga dalam— memusatkan konsentrasi. Selanjutnya ia menyalurkan tenaga dalam itu melalui telapak tangannya.

Sebagaimana dalam proses pengisian langsung pada manusia, pengisian pada media benda mati juga melalui telapak tangan dan hembusan napas. Di saat menyalurkan getaran pusat getar (dada/perut) dalam keadaan kejang/keras.

Penyaluran Masal (Jamaah)

Jika jumlah orang yang hendak disaluri tenaga dalam dalam jumlah banyak (masal) maka guru dengan beberapa asisten bisa menyalurkan getaran tenaga dalam secara masal. Dalam aktivitas ini, konsentrasi dan kekuatan batin amat dibutuhkan.



PENYALURAN MASAL bisa dilakukan jika jumlah murid dalam jumlah banyak (Foto: Dok Satya-Pati).

Connecting the Middle Elixir Field and the Lower Elixir Field

1. Keep the left palm on the heart's center and move the right hand to the lower abdomen with the palm up, just below the navel. Inhale naturally, and feel yourself breathing into the heart's center. When you exhale, feel the energy of the breath drop to the Tan Tien.

2. Now focus on breathing in a golden mist through the mid-eyebrow down to the heart. Exhale, and condense the energy down to the Tan Tien. Follow your natural breathing patterns; do not force the breath or any movement of energy. With each breath, you are extracting and retaining the essence of the vital energy of life for the use of your body. Do this from 9 to 18 times.

3. Rest, and feel the Middle and Lower Elixir Fields open and connected (Fig. 9.16).

4. This time, when you inhale, feel the breath rising from the lower abdomen to the heart center. Then, when you exhale, send it from the heart center down to the Tan Tien. Use the breath to purify the space between these areas. Follow your natural breathing patterns without using any force. Use the power of the mind, eyes, and heart to direct the current of life-force within the body. Do this from 9 to 18 times.

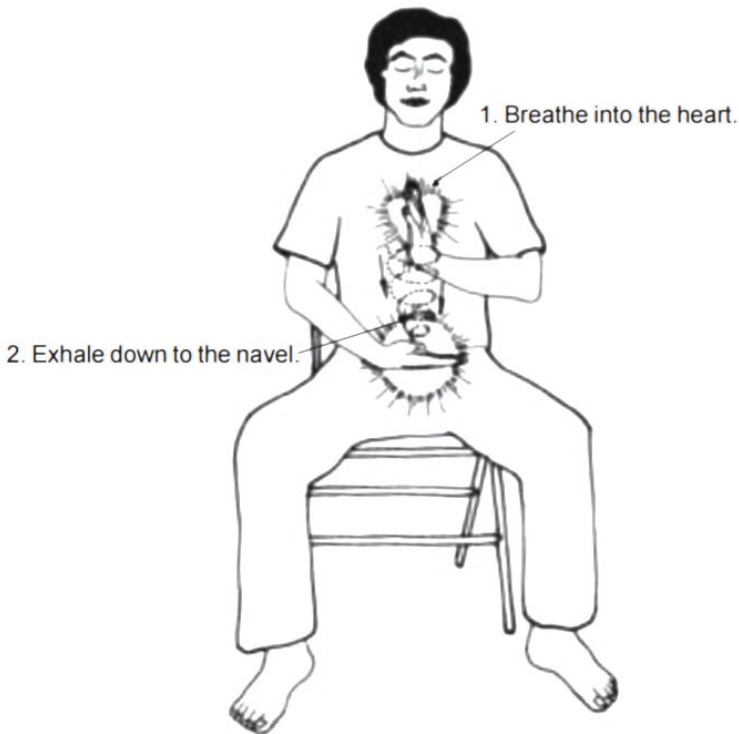
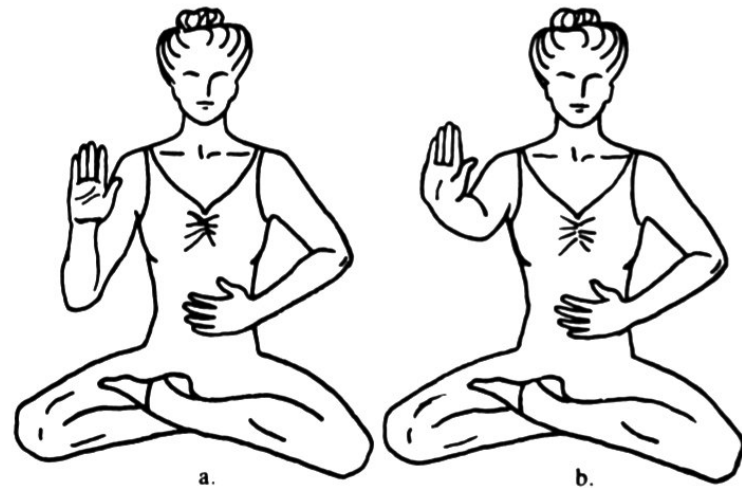


Fig. 9.16 Connect the Middle and Lower Tan Tien.

5. Rest in the Original Force at the Lower Tan Tien. Feel the sensations of expansion, energy, lightness, peace, and balance.

1. Sit in a comfortable position, preferably on a chair with your feet flat on the floor, your thighs parallel to the floor, and your spine erect and straight.



Figures 72a and 72b.

2. Place your left palm on the stomach area slightly to the left of the abdominal cavity.

3. Inhaling, slowly move the palm of your right hand away from your chest, concentrating and fixing your eyes on the tip of the fingers. As you push your hand and arm forward, feel that you're pushing a heavy object with the heel of your hand. Your eyes should intently follow the movements of your right hand throughout this exercise.

4. Exhaling, slowly bring your right hand back to your chest.

5. Perform this in and out movement for a total of 7 times.

NOTE: As you move your hand away from your chest, feel a band of energy moving out of your stomach. The right hand is draining the energy. Then feel the left hand absorb new energy into the stomach. For this exercise to be effective, you must concentrate deeply on what you are doing. The exercise should be done slowly, with total synchronization of your breath, mind, and hand movements.

☼ Empty Force Breath Exercises

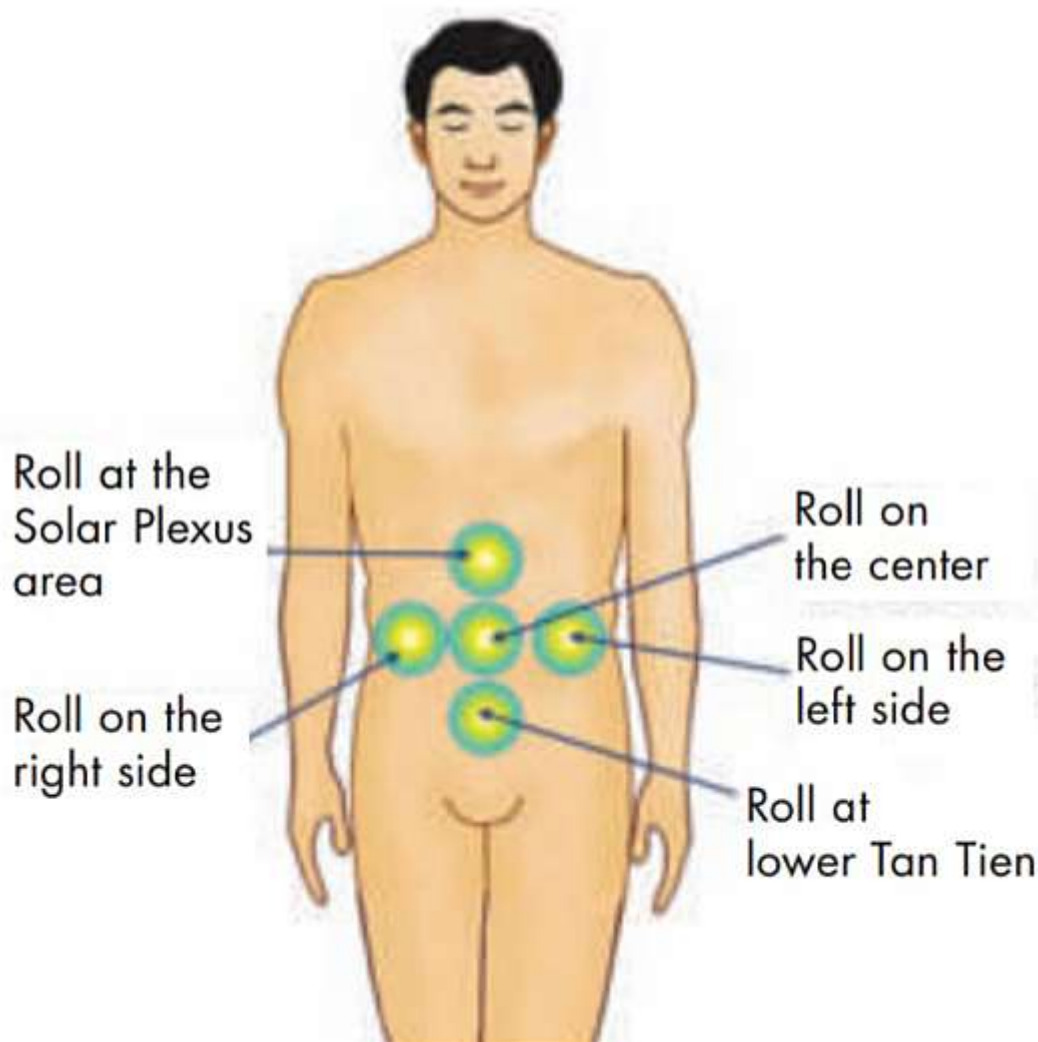
Begin by sitting in a comfortable cross-legged position on the mat. Place your hands on the hips with the fingers to the front and thumbs to the back to support your movements in the exercise.

☼ *Exercise 1: Rounded Mouth*

The Rounded Mouth exercise is combined with the practice Rolling the Ball. This exercise will activate the facial muscles and bring more oxygen to the face. Regular practice will help get rid of facial wrinkles.

Because these exercises have you holding your breath out, take two preparatory breaths before beginning, to provide extra oxygenation. This extra oxygen will make holding the breath out more comfortable.

- 1. Preparatory inhalation:** First exhale to clear the lungs. Then, with mouth closed, briskly suck in a strong, deep breath through the nose into the lungs. Hold for a short, comfortable time to enhance oxygen absorption in the lungs by locking the throat with a chin tuck (fig. 4.16).
- 2. Release breath:** Untuck the chin and empty the lungs by blowing a long, relaxed, and steady exhale out of the mouth (fig. 4.17).
- 3. Second inhalation:** Inhale as in step 1: With the mouth closed, briskly suck in a strong, deep breath through the nose to fill the lungs. Tuck the chin,



holding a little longer this time to increase oxygen absorption. Exhale again by blowing out through the mouth.

4. **“Cho-o-o-o-o” release:** Inhale a third time, increasing the hold time to a little longer still. When you are ready, forcefully release the held breath making the “Cho-o-o-o-o” sound. Continue the exhalation with the mouth open wide (fig. 4.18). You may also extend the tongue out for a more powerful effect. As you exhale, use your diaphragm to forcefully compact the large lower lobes of the lungs upward. At the same time use all the muscles around the heart and lungs to fully compress the lungs. Remember to stay within your comfort zone.

Squeeze the abdominal organs and flatten the abdomen toward the back. Firmly contract the urogenital and anal sphincter muscles so that you can feel the force of the “Cho-o-o-o-o” sound coming from deep in the body, not just from the top of the chest and throat. The sound should have a wheezing quality that emits from deep in the lungs. Squeeze out all of the air that you can.

Holding the breath out, internally suck the thoracic diaphragm as high as possible inside the rib cage to create the maximum empty force.

5. **Round mouth, extend tongue, roll eyes up:** With the diaphragm sucked up high inside the rib cage and with the lungs emptied, round the lips over the teeth, making an O shape around the mouth. (Don’t open the jaws too wide.) Extend the tongue out with power through the rounded mouth and roll the eyes up toward the crown (fig. 4.19).
6. **Rolling the ball:** Keeping the lungs emptied out and the mouth, tongue, and eyes engaged, exercise the diaphragm, organs, and abdominal muscles by practicing Rolling the Ball:
 1. At the end of the “Cho-o-o-o-o” exhalation, imagine drawing a ball up to the very top of the dome formed by the fully raised diaphragm.
 2. Without inhaling, roll the ball down below the rib cage by pressing the diaphragm down as far as it can go.
 3. Maintaining the continuity of movement by using your Yi synchronized with your abdominal muscles, push the ball farther down and out to the front as far as the belly will go (fig. 4.20).
 4. Next, roll the ball in toward the spine in the back by changing the direction of force of the lower abdominal muscles (fig. 4.21).
 5. When the belly is flattened and pressing the ball back to the kidneys, roll the ball up the back into the dome of the rib cage (figs. 4.22 and 4.23). Use the Empty Force “breathless suction” to draw the ball back up to the top of the raised dome inside the rib cage. You can assist the pull up by

- extending the tongue out further as you (breathlessly) suck the ball up.
6. Repeat Rolling the Ball several times, as long as you can comfortably hold the breath out.

Comment: Besides massaging the organs, exercising the abdominal muscles, and moving stagnant chi, Rolling the Ball creates the conditions for a strong vacuum to suck air that will be gasped directly into the whole digestive tract.

7. Gasp air down to the esophagus, stomach, and intestines: When you need to breathe again, press the diaphragm and abdominal organs downward, open your mouth, and quickly expand your compressed abdomen to the front, back, sides, up, and down simultaneously. This will create the strong vacuum suction. The vacuum that you create sucks air down the esophagus through the stomach into the small intestine and finally into the large intestine (and also into the lungs) (fig. 4.24). The rush of air sucked in by the abdominal vacuum causes a gasping sound as the air passes through the throat.

Before exhaling, swallow down forcefully, then lock the neck and use your Yi to push the air down through the esophagus and stomach to the intestines in order to retain the air in the digestive tract. At first, more air will bypass the lungs as the strong vacuum suction draws it into the digestive tract. After the initial rush of air, the lungs will fill up more.

8. Repeat: Do the exercise ten times, or fewer as necessary to stay in your comfort zone.



Fig. 4.16 Suck in a deep breath through the nose, hold the breath, and tuck the chin.



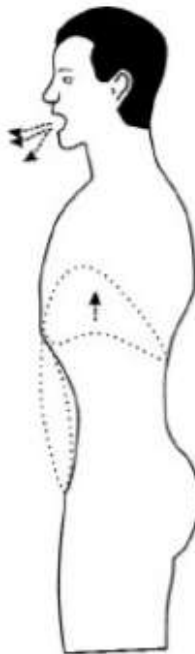
Fig. 4.17 Untuck the chin and release the breath in a long, steady exhale.



Fig. 4.18 Forcefully release the breath with the "Cho-o-o-o-o" sound, mouth open wide. Suck the diaphragm high up into the rib cage, fully emptying the lungs.



Fig. 4.19 Holding the breath out, round the mouth, extend the tongue, and roll the eyes upward.



Directing the forces of the “Cho-o-o-o-o” exhale. Flatten the abdomen toward the spine, contract the diaphragm upward in the dome of the rib cage.



Fig. 4.20 To begin Rolling the Ball, direct the forces from the top of the diaphragm's dome down and out to the front, then change direction, guiding the force toward the back.



Fig. 4.21 Roll the ball back toward spine.



Fig. 4.22 Press the ball against kidneys.



Fig. 4.23 From the kidneys, return up the back to the top of the diaphragm dome in the rib cage.



Fig. 4.24 Finish Rolling the Ball by gasping air into the intestines. Release the ball, the tongue, and the eyes.

○ *Exercise 2: Jutting Jaw*

The Jutting Jaw exercise is done to tighten the skin of the throat and under the chin, preventing “double chin.”

- 1. Forcefully jut your lower jaw outward:** Following the instructions for the Rounded Mouth exercise just described, after step 4 (the “Cho-o-o-o-o” release) bare your lower teeth, jut the lower jaw forward forcefully, and hold it (fig. 4.25). You do this instead of rounding the mouth and sticking the tongue out. Feel the skin being stretched under the chin and in the throat area.
- 2. Roll eyes up:** Roll the eyes up toward the crown. Maintain the jutted jaw with bared teeth and eyes rolled up (fig. 4.26).
- 3. Combine Jutted Jaw with Rolling the Ball:** Continue with Rolling the Ball as described in step 6 above.
- 4. Repeat:** Repeat this combined sequence ten times.



These two exercises (Rolling the Ball and Jutting Jaw) may be performed sitting on raised heels or kneeling (figs. 4.27 and 4.28). These positions afford a somewhat more powerful execution of the exercises. Sitting on raised heels especially increases the internal power of the diaphragm and the abdominal pull-up. You can practice Rolling the Ball in this position or in the kneeling position. Experiment by changing between cross-legged, on raised heels, and kneeling

positions from time to time as you do repetitions of the exercises.



Fig. 4.25 Jut the lower jaw out forcefully.



Fig. 4.26 Hold the jaw forward, baring the teeth and rolling the eyes.



Fig. 4.27 The "Cho-o-o-o-o" exhalation on raised heels.



Fig. 4.28 Rounded Mouth and Rolling the Ball in kneeling.

◉ *Exercise 3: Refined Abdominal Rolling*

For further benefit you can refine the "rolling" process by developing control of muscle groups in specific areas. Work on a section at a time with each Empty Force Breath. With each successive breath move to the next area.

1. Middle sector, left side, right side of abdomen: Start by practicing Rolling

the Ball in the middle sector of the abdomen, then on the left side, then switch to the right side. Once you have gained some facility with these large sectors, work within the middle sector and do some mini-rolls.

- 2. Middle sector mini-rolls:** Begin Rolling the Ball in a smaller circle within the lower abdomen, then move up to the middle abdomen, then the upper abdomen, and finally in the lower rib cage on successive Empty Force Breaths.

Comment: Blood, chi, and oxygen are directed to areas affected by the exercises. The abdominal area receives the benefit of a greatly increased availability of oxygen as a result of the Empty Force Breath and the abdominal exercises. Oxygen is necessary for metabolizing fat. The increased oxygen from these exercises will help burn off excess body fat. Do more abdominal rolling exercises to remove excess fat in the belly area.

By developing greater awareness and control of the different muscle groups in this important area you also become enabled to more effectively direct the internal force and chi. Among the many applications of this ability, you can greatly strengthen your grounding connection to the earth as developed in Chi Kung practice. The grace and power of one's Tai Chi practice is greatly enhanced when the movements are directed from the tan tien.

Empty Force Breath Combined with Tao Yin

To use the Empty Force Breath in combination with a Tao Yin exercise, get into the beginning position of that particular exercise. Normally you would inhale in the beginning position and then begin the active movement on the exhale. With the Empty Force Breath added to an exercise, do the preparatory breaths for the Empty Force Breath as previously instructed. Begin moving into the position as you exhale the “Cho-o-o-o-o” sound.

If moving to the full position while exhaling like this is not possible, do the “Cho-o-o-o-o” exhale first, take an extra breath, and then exhale as you assume the full Tao Yin position. Empty your lungs as best you can, then hold your breath out and do some form of Empty Force diaphragm and abdominal movement. Smile with your lips closed. It is not necessary to stick the tongue out during the Empty Force out-breath exercise, but do it when you feel inspired to.



Using the Empty Force Breath, move into the Tao Yin position with the "Cho-o-o-o-o" exhalation. Here Master Chia uses the "Cho-o-o-o-o" exhalation in Monkey Rotates Spine to Leg Out.



The Empty Force Breath in a full Tao Yin position: Rolling the Ball in Monkey Rotates Spine to Leg Out.

EMPTY FORCE BREATH OPTIONS FOR TAO YIN EXERCISE

Choose a Tao Yin exercise or sequence within an exercise that lends itself to being able to practice some form of Empty Force diaphragm and abdominal movement. You might choose one of the following Empty Force Breath exercises to fit the particular Tao Yin movement.

- 1. Roll the Ball in the basic circular pattern:** You may do this when the abdominal muscles are not tensed in the Tao Yin position and a full range of abdominal movement is possible.
- 2. Use Empty Force Breath suction to raise the diaphragm up and then press it down repeatedly:** If there is light tension, it may be possible to only do this simple repetitive up-and-down movement. Repeat the up-and-down movement as long as is comfortable.
- 3. When no abdominal movement is possible, suck the diaphragm up and hold:** In this situation, hold your exhalation out and use breathless suction to suck the diaphragm up into the ribcage, holding the diaphragm there until you're ready to breathe.
- 4. Conclude and release from the Empty Force Breath exercise:** When you are in a Tao Yin pose and want to release from the Empty Force Breath exercise:
 1. Press the diaphragm and organs downward and expand them.
 2. Simply let the vacuum thus created suck the air down through the throat with the gasping sound and swallow hard to retain it. Then move on to the next phase of the Tao Yin sequence, perhaps the resting position.
 3. Relax and breathe as in a normal Tao Yin resting phase.

Food is normally aerated and mixed with saliva during mastication (chewing). With greatly increased oxygen in the blood and available to the intestines, digestion can be more effective and more efficient. Since about 80 percent of the body's normal supply of oxygen is used by the brain, the groggy feeling after eating can be eliminated. Thus mental alertness can function unimpaired after meals, especially if you do not overeat.

Certainly it is best to do Empty Force breathing before meals, rather than soon after a meal!



1. Water Element
2. Fire Element
3. Wind Element
4. Earth Element
5. Space Element
6. Cognitive Element

Fusion Of Yin And Yang Qi

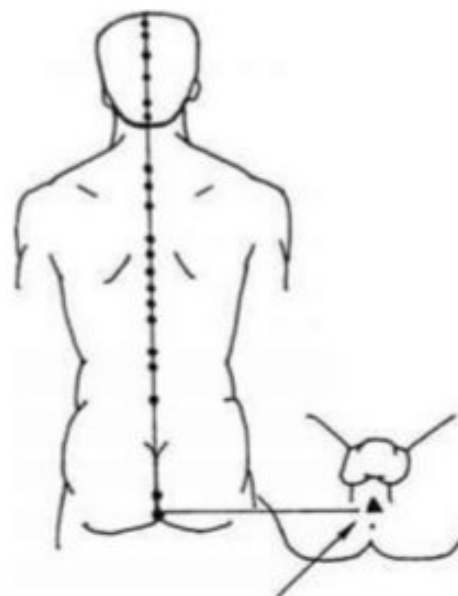
At the very root of the torso, at the center of the pelvic floor, between the genitals and the front of the anus, lies Huiyin, the first point on the Ren Mai (aka Conception Vessel). The English translation of Huiyin is “Meeting Of Yin” or “Convergence Of Yin.” The point is also occasionally rendered as “Seabed.”

Simply in virtue of its location (as the lowest point), Huiyin is considered the most “yin” point of the human torso. Metaphorically, it’s like the floor of the ocean. It’s also the meeting-place of three important extraordinary vessels: the Ren (aka Conception), Du (aka Governing) and Chong (aka Thrusting) Mai.

In TCM this acupuncture point is indicated in a variety of physical imbalances related to the lower abdominal region: vaginitis, retention of urine, nocturnal emissions, hemorrhoids, erectile dysfunction and irregular menstruation. Interestingly, Huiyin is also used to alleviate mental disorders (aka “shen disturbances”). Strengthening Huiyin will have many benefits for the whole physiology.

Huiyin energy center is of great importance in our Nei gong training. We connect our mental awareness to this area by activating the muscles of the pelvic floor. Gently squeezing the anus as if to stop a bowel movement or pulling upward on the pelvic floor muscles as in a Kegel will engage Huiyin center.

Just as we practiced the breathing to wake up and energize the lower dantian, Huiyin also needs to be activated with the mental spirit and connected internally.



Huiyin Exercise 1:

Sit comfortably on a chair or cross legged on the floor. Place the palm of your hand directly under your pelvis so that your middle finger is touching the Huiyin point as described above. Breathing naturally, contract, and pull up with the muscles in the area of your finger; alternate between contracting and releasing this area. Focus with calm attention and relaxed breath. Practice sets of 36 Huiyin pull-ups for 5-10 mins.

Huiyin Exercise 2:

Stand up with knees gently bent, in a high horse stance. Feet facing front and parallel to each other. Hands are on lower dantian. Feel your weight settling through your legs and feet into the earth. Inhale through the nose deeply into the lower dantian. Tongue is on the roof of the mouth behind the front teeth.

As you exhale press the lower abdomen backward towards the spine. With the lower dantian still pressed inwards pull the Huiyin upwards along the center line of the body into the center of dantian.

Pulse or click the Huiyin at intervals that are manageable for you. Try 12, 18 and then 36.

IMPORTANT: This is where a lot of practitioners can go wrong, so do not hesitate to contact me if this step is confusing to you!

Here are some helpful pointers:

- Stand sideways in front of a mirror. Check to see if your spine and sacrum are aligned and do not thrust forward when you lift Huiyin. Some people confuse this exercise with a pelvic tilt. This is wrong because it throws the Huiyin and Dantian out of alignment.
- Lift gently so you don't exhaust yourself. Beginners will often over exert the gluteal and other core muscles. We want to connect to the energy center and this can happen best with clear mental focus and minimal physical effort.
- This area of the body has everything to do with our physical vitality. If you find this technique hard to do, then it is a good indicator that you need to practice. Start with less repetitions a few times a day.
- Unlike the previous meditations where the breath is fused with the mind and movement, **THAT IS NOT THE CASE HERE!** Between each set take a couple of deep breaths, but when you are pulsing Huiyin take shallow breaths as needed. You are pulsing at about 1 second intervals and trying to breathe that fast will only upset the system. Do not hold your breath!

- These 2 techniques are meant to condition your Huiyin and begin to charge up the center. A charged Huiyin entering the lower dantian will, over time, create a spark with the center of dantian. Once that spark happens we can let these techniques go.
- There is no set time when this will happen. Everyone is different, so please practice with joy and trust the process.

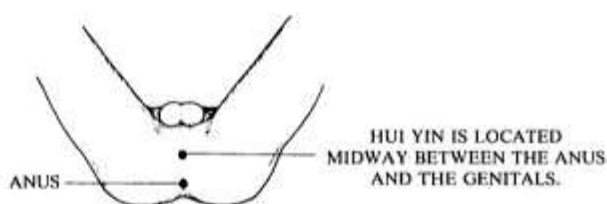
The lower dantian is yin compared to the upper dantian. Within the yin of lower dantian is the dan, we can think of dan as an egg. Dan is the most yang aspect of lower dantian and has a positive charge. Huiyin is yin, and has a negative charge. Your intention is to bring these two polarities together inside the lower dantian. That is why alignment is important as well as effort. Too much effort and you over shoot the mark, too little and you miss it as well. Think of this connection as a courtship; there is a potential for misunderstanding and missing the mark, but once you get it they will find each other easily.



The perineum is the area between the genitals and the anus. The Hui Yin energy center is located here. Inhale 80% slowly and evenly into the dantien. Stop the breath. Mentally direct the chi energy from the dantien to the perineum area as you muscularly push downward and feel that area press downward. (Do not use anus force). Hold the breath for three counts then exhale slowly visualizing the chi moving from the perineum area to collect and fill the lower dantien (abdomen). Practice this step until thoroughly familiar before progressing to the next step.

Inhale 80% slowly and evenly into the dantien. Stop the breath and force the chi energy to the perineum by pressing downward muscularly with the internal organs, not the anus. Visualize the chi collecting in the perineum hui yin center for 8 counts. Without exhaling relax the muscular exertion downward and visualize the chi filling the abdomen. Then continue without exhaling by pushing downward again and collecting the energy at hui yin center for another 8 counts. If you do not feel uncomfortable or strained then repeat again for 8 counts before relaxing the abdomen and exhaling. Upon exhalation visualize the chi remaining in the lower dantien. Repeat this a minimum of nine times. FIGURE 30 illustrates the perineum area and the hui yin center.

FIGURE 30: THE PERINEUM AREA



Concentrate on the area that is four fingers below the navel. Make a continuous slow even inhalation as you simultaneously contract this area pulling it rearward while contracting the anus pushing toward ming men center on the spine and pulling the testicles (muscularly) up as if to pull them inside the body. Do not use too much power.

Do these three actions while inhaling and when you reach a full inhalation, exhale without relaxing the contraction of the three. Inhale again slowly and evenly while contracting more and concentrating on pulling the testicles inside the body. Do not use too much force at first but gradually progress daily.

Repeat for a third time as you maintain contraction.

Relax totally, and exhale slowly. Repeat a minimum of nine times.

***IMPORTANT:** In the first of these last two methods here, you must learn to push the yang qi into the huiyin, and on down through the earth when sitting. This gathers up as much yin as you've sent down yang. "Feel the body sinking".

In the second technique you must learn to pull in the yin and yang from the earth (through huiyin or yongquan) and sky (through baihui) on the inhale, and make them meet at the same time inside the lower dantian, and hold them together with the intent on fusing them together. You must feel them both moving towards each other. A electric shock will be felt in the body if they are coming together right. Focus on this shock in meditation to cause the true fusion. This is a very rare achievement and takes deep meditation and practice.



Note: The next section is on Yi Qi Gong which is a practice to open up all the meridians in the body which add up to 72. Not only are these meridians opened but they are "hooked up" like cables to the power source in the center line of the body. This completes full training in the mo pai system.

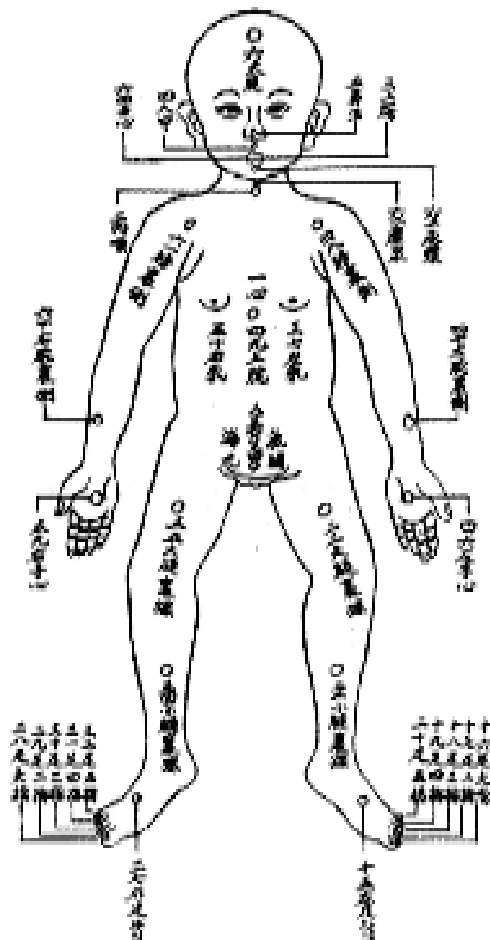
DETAILED EXPLANATION OF INTENTION QI GONG

Yi Qi Gong Xiang Jie

by Wang Xian Bin

意 氣 功 詳 解

正面三十六部位



Translated by Huang Guo Qi
Edited by Tom Bisio

五子解

辛未五月

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The activities described in this book, physical or otherwise, may be too strenuous or dangerous for a given individual.

Before embarking on any of the physical activities described in this book, the reader should consult his or her physician for advice regarding their individual suitability for performing such activity.

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Overview & Summary: Detailed Explanation of Intention Qi Gong

“Intention Qi Gong” implies the application of the imagination through intention. This is a function of spiritual force. It means to guide *Qi* with Intention (*Yi*). Once this numinous intention exists, the *Jing Luo* (meridians) of the entire body can circulate smoothly and harmoniously, and a weak constitution can become a strong constitution. This skill is easy to learn. There are no mysterious or secrets. The entire set can be practiced in ten minutes. If trained persistently, real results can be achieved in one hundred days.

Detailed Explanation on Intention Qi Gong was written by Wang Xian Bin (Wang Zhu Lin) and was published in 1931 in Tianjin and printed by Jian Jin Fu Xing Stationary Printing Company.

The contents include:

1. Section One: Original Resources for Cultivating and Strengthening the Body
2. Section Two: Instructions for Practicing Intention Qi Gong
3. Section Three: Effects of the Intention Qi Gong in Preventing and Eliminating Illness
4. Appendix with Songs Explaining Intention Qi Gong
 - Qi Circulating Song
 - Song of the Six Important Acu-points
 - Skill Completing Song

Wang Xian Bin

Wang Xian Bin was born in the sixth year of Emperor Qian Long’s Regime (1856) and suffered from childhood diseases due to a weak body constitution. Fortunately, after he was instructed in Intention Qi Gong by Mr. Feng Peng Ju, his illnesses were cured. Afterwards, he continued training without any interruption for over sixty years and has been vigorous in spirit with a strong and healthy constitution. Therefore, he wrote down his experiences and his methods for maintaining good health in order to benefit all people and to express his heartfelt thanks to Mr. Feng for his generous instruction in this art. Intention Qi Gong is a very important Daoist practice for training *Qi*.

Author's Preface

At the age of 8 years old, my constitution was weak and I was very thin due to malnutrition. In the year of Sixth Heavenly Stem and Sixth Earthly Branch in the regime of Emperor Tong Zi, when I was fourteen, I became even weaker and more frail. I lost my appetite. My father worried about my condition. Numerous medical treatments produced no effect. At that time, by chance, I was introduced by my teacher, Mr. Ding Lang Ji, to his friend Mr. Feng Peng Ju. Mr. Feng Peng Ju was already eighty-three years old, yet had a vigorous spirit. He was also quite skillful in traditional Chinese medicine and in Intention Qi Gong. With great sympathy, Mr. Feng examined me. He said that I had been sick from infancy and could not be cured. He said that this problem was related to pre-natal insufficiency and post-natal malnutrition, and that ordinary herbs would not be effective. Although Mr. Ding repeatedly asked him to prescribe a rescue formula, Mr. Feng replied that there was only one choice - to train Intention Qi Gong. He said that if this skill was learned and persistently practiced, my life might be saved. Mr. Feng taught me Intention Qi Gong and told me that I must practice this method without interruption for one hundred days. I trained as I was told and my sickness was suddenly cured. Afterward, realizing that this must be done everyday, I practiced this method continuously for over sixty years. This year I am seventy-six, and still so healthy and so physically and mentally strong, that no one can believe that I suffered from infantile sickness in my childhood.

In gratitude and in debt to Mr. Feng's generous instruction and with the goal of promoting physical training, I have orally instructed several hundred relatives and friends in performing this method. As a consequence, sick people were cured and weak people became stronger and healthy people became much stronger. Many students have written to me to express their thanks and these letters have piled up. The efficacy of this skill is significant and must not be neglected. In order to spread this art, I have written down this method of body cultivation so that the public can enjoy the benefits of this art. In this way, Intention Qi Gong can be made popular. Mr. Feng would no doubt nod and smile underneath the earth.

Written by Wang Xian Bin

In the Early Spring of Eighth Heavenly Stem and Eighth Earthly Branch Year
(Tianjin, 1931)

Testimonial From a Student

I suffered from neurasthenia¹ due to stress. But after instruction in Intention Qi Gong by Mr. Wang Zhu Lin, I followed his teaching, and after hundred days, I saw results. Afterwards, I continued training for more than ten years without interruption and my body and energy have become much stronger. Therefore, I really believe in this method. If women practice Intention Qi Gong, they should practice the left form first and then practice the right form. This is all from oral instruction of Mr. Wang Zhu Lin.

¹ A medical condition characterized by lassitude, fatigue, headache, and irritability, associated chiefly with emotional disturbance.

DETAILED
EXPLANATION OF
INTENTION QI GONG

Yi Qi Gong Xiang Jie

by Wang Xian Bin

意氣功詳解

Translated by Huang Guo Qi
Edited by Tom Bisio

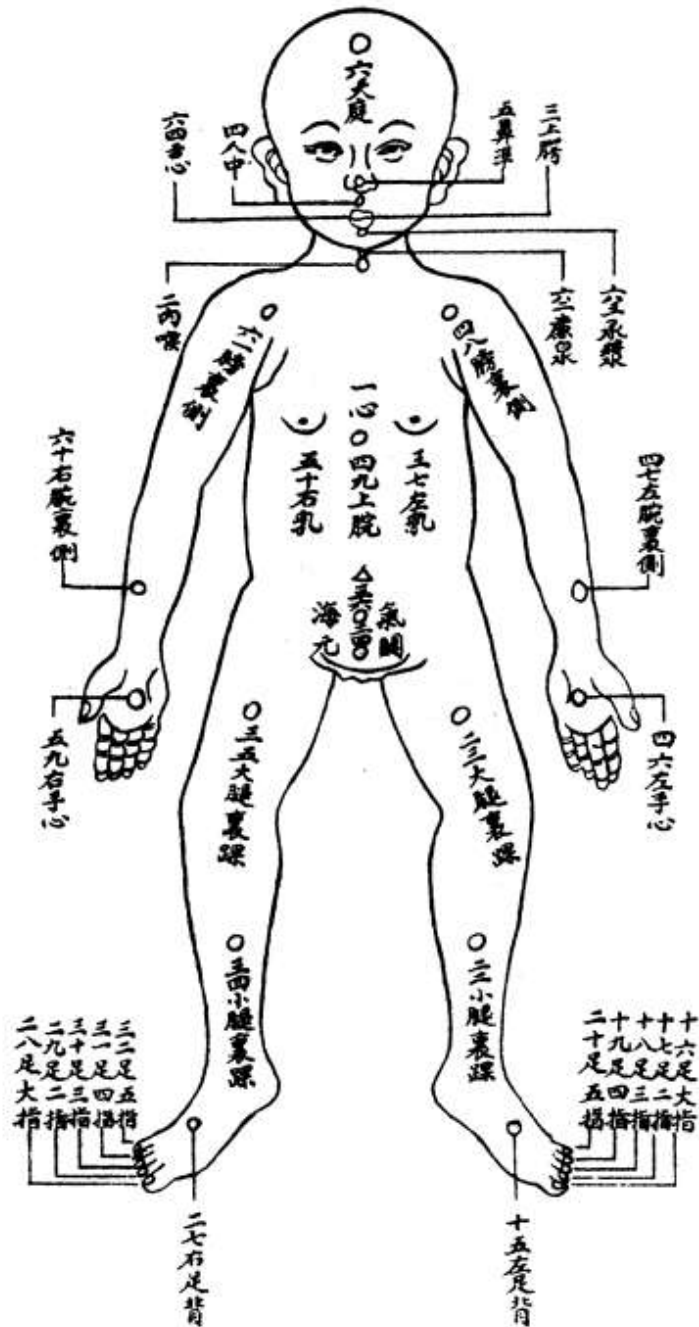


**Practice Position:
Front View**



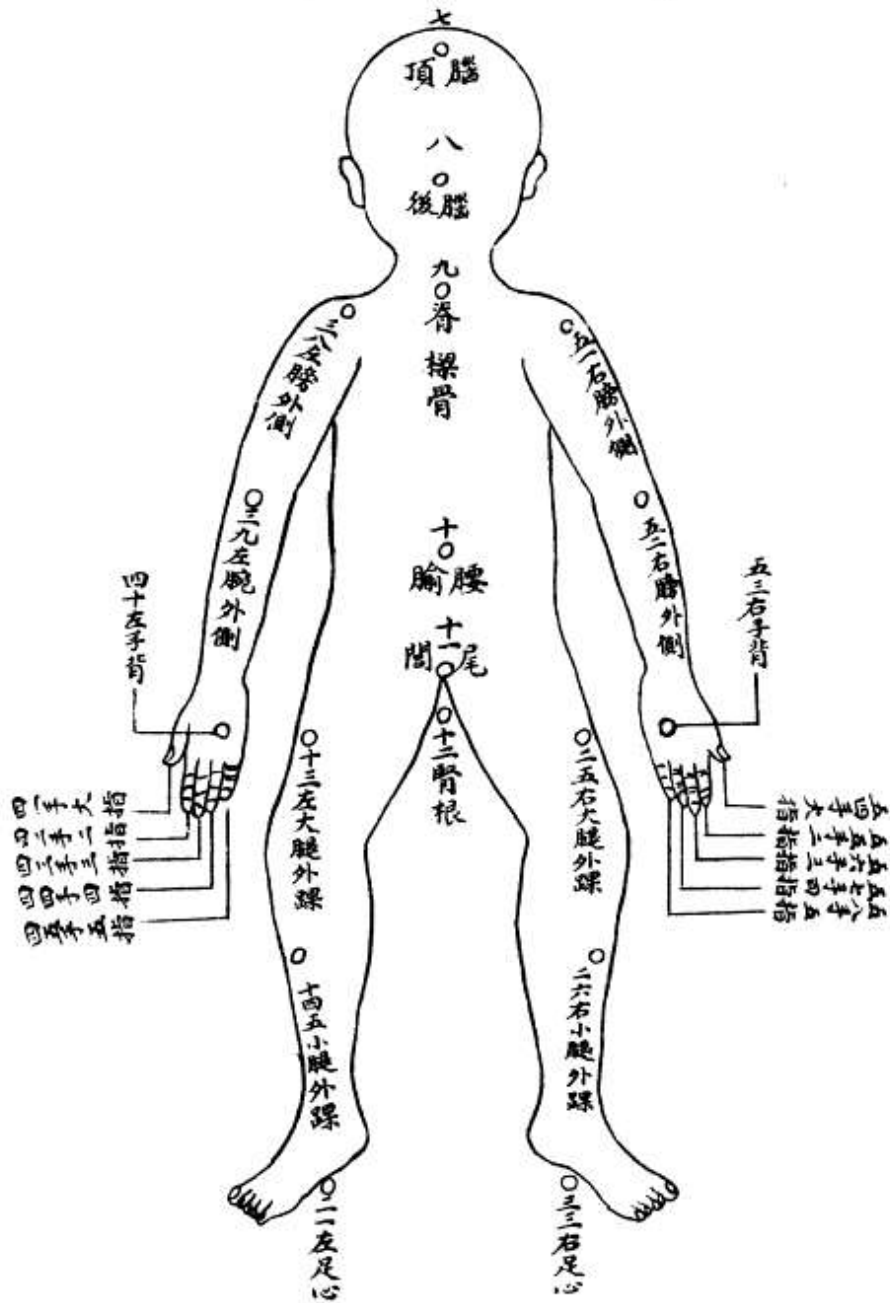
**Practice Position:
Side View**

正 面 三 十 六 穴 部 位



Acu-Points on the Front of the Body

背 面 二 十 八 穴 部 位



Acu-Points on the Back of the Body

Detailed Explanation of Intention Qi Gong

by Wang Xian Bin

I. Original Resources of Body Cultivation & Strengthening

Whether in men or women, the old or in the young, illness is always related to Qi and blood stagnation in the sixty-four acu-points in the human body. This stagnation, which is hidden in the meridians and collaterals, accumulates daily and is not noticed by human beings. Once illness occurs, it can be cured if it is mild, but cannot be easily fixed by herbal drugs if it is severe. However, if illness is treated by the heavenly art of Intention Qi Gong so that Qi and blood are encouraged to circulate, and if practiced sincerely every day, at a certain time in the morning and in the evening, or even if only once in the early morning, the channels and collaterals of the entire body will be dredged and properly maintained. Then a positive effect could be seen in one hundred days. General Yue Fei was weak and easily became sick in his childhood, when he studied at the Grand Buddha Temple in Tang Yin. After Monk Ci Wei taught him this method, his constitution became stronger and illness was eliminated. In the generations that followed, this art was spread. Once Qi is regulated and blood is nourished, all diseases will surely be eliminated and good health and long life can be maintained.

II. Instructions for Practicing Intention Qi Gong

Students must arise in the morning and without washing the face or cleaning the teeth, gargle with low-salt water in order to dispel of turbid breath in the mouth. Then sit on a low chair, in a natural posture, so that the three parts of the thigh and leg are flat and straight,¹ with the toes turned slightly inward. The eyes are closed. The mind is concentrated and the two hands are crossed. Breathe in and out three times. Breath through the nose with the mouth closed. Then open the eyes and touch the tip of the tongue to the upper palate.

The Heart-Mind should be concentrated to inhibit any distractions. Focus your attention on One Intention, in order to gather the Qi of the whole body into a ball in the heart. Then, it is necessary to think about this ball and guide its movement with the unified intention.

1. Start from the heart.
2. Go up to the throat.
3. To the upper palate (*Yin Jiao* - GV 28).
4. To the philtrum (*Ren Zhong* - GV 26).
5. To the nose tip (*Su Liao* - GV 25).
6. To *Tian Ting* (GV 24).
7. To Brain Vertex (*Bai Hui* - GV 20).
8. Down to Brain Back (*Feng Fu* - GV 16).
9. Slowly down to the spinal bone (*Da Zhui* - GV 14).
10. To *Yao Shu* (GV 2).
11. Down to the coccyx (*Chang Qiang* - GV 1).
12. Anteriorly to *Shen Gen* (Root of Kidney which is *Hui Yin* - CV 1).
13. Leftward to the external aspect of the knee of the left leg (*Fu Tu* - ST 32).
14. Downward to *Zu San Li* (ST 36).
15. To the dorsum of the left foot (*Chong Yang* - ST 42).

¹ The thigh and torso are at 90° and the upper and lower legs make a 90° angle. This means that the lower leg is roughly perpendicular to the floor. The feet are flat on the floor.

16. To the big toe of the left foot (*Da Dun* - LR 1).
17. To the second toe of the left foot (*Li Dui* - ST 45 and *Nei Ting* - ST 44).
18. To the third toe of the left foot.
19. To the fourth toe of the left foot (*Zu Qiao Yin* - GB 44).
20. To the fifth toe of the left foot (*Zhi Yin* - BL 67 and *Zu Tong Gu* - BL 66).
21. Curve to the sole of the left foot (*Yong Quan* - KID 1).
22. Upward to *San Yin Jiao* (SP 6).
23. To the internal aspect of the knee of the left thigh (*Ji Men* - SP 11).
24. Upward to *Guan Yuan* (CV 4).
25. Rightward to the external aspect of the knee of the right thigh (*Fu Tu* - ST 32).
26. Downward to *Zu San Li* (ST 36).
27. To the dorsum of the right foot (*Chong Yang* - ST 42).
28. To the big toe of the right foot (*Da Dun* - LR 1).
29. To the second toe of the right foot (*Li Dui* - ST 45 and *Nei Ting* - ST 44).
30. To the third toe of the right foot.
31. To the fourth toe of the right foot (*Zu Qiao Yin* - GB 44).
32. To the fifth toe of the right foot (*Zhi Yin* - BL 67 and *Zu Tong Gu* - BL 66).
33. Curve to the sole of the right foot (*Yong Quan* - KID 1).
34. Upward to *San Yin Jiao* (SP 6).
35. To the external aspect of the knee of the right thigh (*Ji Men* - SP 11).
36. Upward to *Qi Hai* (CV 6).
37. To the left breast (*Ru Zhong* - ST 17).
38. Leftward to the lateral side of the left shoulder (*Jian Yu* - LI 15).
39. Downward to the lateral side of the left elbow (*Qu Chi* - LI 11).
40. To the dorsum of the left hand (*Zhong Zhu* - SJ 3).
41. To the thumb of the left hand (*Shao Shang* - LU 11).
42. To the index finger of the left hand (*Shang Yang* - LI 1).
43. To the middle finger of the left hand (*Zhong Chong* - PC 9).

44. To the ring finger of the left hand (*Guan Chong* - SJ 1).
45. To the small finger of the left hand (*Shao Ze* - SI 1).
46. To the palm of the left hand (*Lao Gong* - PC 8).
47. Upward to the internal side of the left wrist (*Lie Que* - LU 7).
48. To the internal side of the left shoulder (*Yun Men* - LU 2).
49. To the center of the epigastric region (*Wei Wang* - Extra).²
50. To the right breast (*Ru Zhong* - ST 17).
51. Rightward to the lateral side of the right shoulder (*Jian Yu* - LI 15).
52. To the lateral side of the right elbow (*Qu Chi* - LI 11).
53. To the dorsum of the right hand (*Zhong Zhu* - SJ 3).
54. To the thumb of the right hand (*Shao Shang* - LU 11).
55. To the index finger of the right hand (*Shang Yang* - LI 1).
56. To the middle finger of the right hand (*Zhong Chong* - PC 9).
57. To the ring finger of the right hand (*Guan Chong* - SJ 1).
58. To the small finger of the right hand (*Shao Ze* - SI 1).
59. To the palm of the right hand (*Lao Gong* - PC 8).
60. Upward to the internal side of the right wrist (*Lie Que* - LU 7).
61. To the internal side of the right shoulder (*Yun Men* - LU 2).
62. To *Lian Quan* (CV 23).
63. To *Cheng Jiang* (CV 24).
64. To the center of the tongue (*Ju Quan* - Extra) and back to the heart.

Finishing the Exercise

1. At this moment, the mouth will be full of saliva, but do not swallow the saliva yet. Flatten the tongue and gently knock (click) the teeth thirty-six times in order to turn the saliva into foam. Then swallow the saliva all at once, so it descends to Dantian. Close the mouth and breathe naturally in and out three times through the nose.

² This point is five cun directly above the umbilicus and is usually called *Shang Wan* (CV 13).

2. Pause and then stand up with the two hands dropped down and relaxed. Walk slowly forward for seven steps. Repeat this, walking to and fro seven times (7 x 7 steps). The practice is finished within about ten minutes.

Accumulating *Qi* into a ball and guiding the ball is performed through imagination and intention.

III. Effects of Intention Qi Gong in Preventing and Eliminating Illness

In the past, methods of cultivating spirit and character, maintaining health, and promoting life were kept secret. Usually, these methods were instructed by a master without any explanation about the founder of the method. In order to study these methods an altar would be set up, and in a formal ceremony one would be accepted as a disciple. Disciples were told to keep the method secret. Then outsiders would not be able to learn these methods. Only Intention Qi Gong, recorded herewith, is not enshrouded in mystery and its true method will be presented.

Imagination is related to psychological function and the spirit. A stream of essential Qi flows with your intention, through sixty-four areas, which are also the important acu-points of the body and have a relationship with the manifestation of various diseases. If Intention Qi Gong is practiced everyday with correct concentration of the Heart-Mind, then smooth and harmonious circulation of Qi and blood through the acu-points will be maintained and diseases will disappear before they can occur. Below is a detailed explanation of the acu-points where intention and Qi circulate and the relationship of these acu-points to potential diseases.

1. Heart

The heart is the governor of the whole body and also governs for life and death. Once something begins in the heart, various desires follow. If the heart is calm, there will be no desires. This is the reason why people in ancient times practiced meditation. Regulating the heart and regulating breathing with the eyes slightly closed reduces heart fire, lowering it to the Dantian area, so as to merge spirit (*Shen*) with Qi. This area of the body [the heart] is related to the following diseases: hemiplegia, mental derangement, poor memory, cough with spitting of blood, sadness in voice, insufficiency of Qi in infants, and retarded speaking ability.

2. Throat

This area is related to dry sensation in the throat, sore throat and congestion in the throat, difficulty in speaking, panting, and difficulty in swallowing water.

3. Upper Palate

The middle point of the upper palate is *Yin Jiao* (GV 28). It is related to boils and sores in the nose, flushed cheeks and restlessness, swelling and painful gums, and warm diseases due to pathogenic cold and summer heat.

4. Philtrum

The philtrum (*Ren Zhong* - GV 26) is related to emaciation and thirst, excessive drinking of water, water retention and edema in the whole body, epilepsy, and abnormal laughing and crying.

5. Nose Tip

The upper end of the nose is *Su Liao* (GV 25), which has an interior and exterior relationship with the lung meridian. It is related to profuse nasal discharge, sores and boils in the nose, and nasal bleeding.

6. *Tian Ting* (Heavenly Hall)

Five proportional units directly above the nose in the hairline is *Shen Ting* (GV 24). It is related to mania, upward motion of the eyeballs, headache, dizziness, clear nasal discharge, fear and fright.

7. Brain Vertex

On the vertex is *Bai Hui* (GV 20). It is related to lock jaw in apoplexy, mental derangement, aphasia due to epilepsy, headache and blurred vision.

8. Rear of the Brain

One proportional unit within the posterior hairline is *Feng Fu* (GV 16). It is related to heavy sensation in the body and stiff neck after apoplexy, sore throat and cold damage diseases.

9. Spinal Bone

Below the 7th Cervical vertebrae is *Da Zhui* (GV 14). It is related to distending sensation in the chest, full sensation in the hypochondriac region, vomiting and upward gushing of air, five types of fatigue, seven types of injury, and accumulation of pathogenic factors in the chest.

10. Yao Shu (GV 2)

Between the left and right low back is *Yao Shu* (GV 2), found below the twenty-first vertebra [at the hiatus of sacrum]. It is related to pain in the low back with difficulty bending forward and leaning backward, and irregular menstruation in women.

11. Coccyx

At the end of the sacral bone is *Chang Qiang* (GV 1). It is related to intestinal pain, hemorrhoids, low back pain, retention of urine, constipation, a heavy sensation in the head, and watery diarrhea.

12. Shen Gen (Root of Kidney)

Between the anus and external genitalia is *Hui Yin* (CV 1). It is related to itching sensations in the anus, lingering hemorrhoids, yin pattern headache, and irregular menstruation.

13. External Aspect of the Knee of the Thigh

Six proportional units above the knee is *Fu Tu* (ST 32). It is related to Bi Syndrome due to wind, spasmodic contraction of the hand and foot, numb and cold sensation in the knee, and impairment in flexion and extension of the meridians and collaterals in the medial aspect of the thigh.

14. Zu San Li (ST 36).

Three proportional units below the knee is *Zu San Li* (ST 36). It is related to deficient cold in the stomach, reverse flow of *Qi* in the abdomen, loud intestinal noises, sore and a painful sensation in the knee.

15. Dorsum of Left Foot

On the dorsum of the foot is *Chong Yang* (ST 42). It is related to pain and swelling in the dorsum of the foot, hard and enlarged abdomen, poor appetite, climbing up high and singing songs and walking without clothes.³

16. Big Toe of the Left Foot

At the tip of the big toe is *Da Dun* (LR 1). It is related to five types of urinary disturbance, hernia, pain in the lower abdomen, somnolence, and all problems of the genitals.

³ This last indication is related to extreme heat in *Yangming* disease.

17. Second Toe of the Left Foot

On the second toe are *Li Dui* (ST 45) and *Nei Ting* (ST 44). They are related to lock jaw, edema, cold pattern malaria in, somnolence, cold sensation in the four limbs, and a distending and full sensation in the abdomen.

18. Third Toe of the Left Foot

There is no acu-point on this toe, therefore it is not linked with the meridian.⁴ However, *Qi* should also be guided to this area by intention.

19. Fourth Toe of the Left Foot

On the tip of the toe is *Zu Qiao Yin* (GB 44). It is related to costal pain, hiccup, feverish sensation in the hand and foot, stiff tongue, dry mouth, furuncles and headache.

20. Fifth Toe of the Left Foot

On the fifth toe are *Zhi Yin* (BL 67) and *Zu Tong Gu* (BL 66). They are related to nebula, nasal obstruction, cramps, cold pattern malaria, blurred vision, easy fright, and lack of sweating due to cold damage.

21. Sole of the Left Foot

On the sole is *Yong Quan* (KI 1). It is related to pain in the thigh, frequent fright, sore throat, dry tongue, irritability, and all types of heat syndromes.

22. *San Yin Jiao* (SP 6)

Three proportional units above the internal malleolus is *San Yin Jiao* (SP 6). It is related to deficiency and weakness of the spleen and stomach, full and distending sensation in the chest and abdomen, and any problem involving the three yin meridians of the leg: kidney, liver and spleen.

23. Internal Aspect of the Knee of the Left Thigh

On the medial side of the thigh, above the muscle shaped like a fish belly and between the tendons is *Ji Men* (SP 11). It is related to abdominal distension due to reverse flow of *Qi*, and difficulty in urination.

24. *Guan Yuan* (CV 4)

Three proportional units below the umbilicus is *Guan Yuan* (CV 4). It is related to colic pain below the umbilicus, seminal emission, the five types of urinary disturbance, cold sensation and deficient condition.

⁴ The Stomach Meridian of Foot *Yangming* has a branch that goes to the tip of the middle toe, however as the author indicated there are no acu-points on the middle toe.

25. External Aspect of the Knee of the Right Thigh

Six proportional units above the knee is *Fu Tu* (ST 32). It is related to Bi-Syndrome due to wind, spasmodic contraction of the hand and foot, numb and cold sensation in the knee, and impairment in flexion and extension of the meridians and collaterals in the medial aspect of the thigh.

26. *Zu San Li* (ST 36)

Three proportional units below the knee is *Zu San Li* (ST 36). It is related to deficient cold in the stomach, reverse flow of Qi in the abdomen, loud intestinal noises, and a sore and painful sensation in the knee.

27. Dorsum of the Right Foot

On the dorsum of the foot is *Chong Yang* (ST 42). It is related to pain and swelling in the dorsum of the foot, hard and enlarged abdomen, poor appetite, climbing up high and singing songs and walking without clothes.⁵

28. Big Toe of the Right Foot

At the tip of the big toe is *Da Dun* (LR 1). It is related to five types of urinary disturbance, hernia, pain in the lower abdomen, somnolence, and all problems of the genital organs.

29. Second Toe of the Right Foot

On the second toe are *Li Dui* (ST 45) and *Nei Ting* (ST 44). They are related to lock jaw, edema, cold pattern malaria, somnolence, cold sensation in the four limbs, and a distending and full sensation in the abdomen.

30. Third Toe of the Right Foot

There is no acu-point on this toe, therefore it is not linked with the meridian.⁶ However, Qi should also be guided to this area by intention.

31. Fourth Toe of the Right Foot

On the tip of the toe is *Zu Qiao Yin* (GB 44). It is related to costal pain, hiccup, feverish sensation in the hand and foot, stiff tongue, dry mouth, furuncles and headache.

32. Fifth Toe of the Right Foot

On the fifth toe are *Zhi Yin* (BL 67) and *Zu Tong Gu* (BL 66). They are related to nebula, nasal obstruction, cramps, cold pattern malaria, blurred vision, easy fright, and lack of sweating due to cold damage.

⁵ This last indication is related to extreme heat in *Yangming* disease.

⁶ The Stomach Meridian of Foot *Yangming* has a branch that goes to the tip of the middle toe, however as the author indicated there are no acu-points on the middle toe.

33. Sole of the Right Foot

On the sole is *Yong Quan* (KI 1). It is related to pain in the thigh, frequent fright, sore throat, dry tongue, irritability, and all types of heat syndromes.

34. *San Yin Jiao* (SP 6)

Three proportional units above the internal malleolus is *San Yin Jiao* (SP 6). It is related to deficiency and weakness of the spleen and stomach, full and distending sensation in the chest and abdomen, and any problems involving the three yin meridians of the leg: kidney, liver and spleen.

35. External Aspect of the Knee of the Right Thigh

In the medial side of the thigh, above the muscle shaped like a fish belly and between the tendons is *Ji Men* (SP 11). It is related to abdominal distension due to reverse flow of *Qi*, and difficulty in urination.

36. *Qi Hai* (CV 6)

1.5 proportional units below the umbilicus is *Qi Hai* (CV 6). It is a “Sea of Energy in man and it is an important pass for reproduction in women. It is related to *Qi* deficiency and panting.

37. In the Center of the Left Breast

In the center of the breast is *Ru Zhong* (ST 17). It is related to nodes in the breast, mastitis, intra-mammary abscess, retention of phlegm in the diaphragm in women, and insufficient lactation.

38. Lateral Side of the Left Shoulder

Above the shoulder between the bones is *Jian Yu* (LI 15). It is related to weakness of the tendons and bones, pain in the shoulder, urticaria due to wind heat and dryness and withered skin color.

39. Lateral Side of the Left Elbow

At the end of the transverse cubital crease of the flexed elbow is *Qu Chi* (LI 11). It is related to redness and swelling of the arm due to cold damage, itching sensation in the skin, and irregular menstruation in women.

40. Dorsum of the Left Hand

In the depression of the metacarpo-phalangeal section of the ring finger is *Zhong Zhu* (SJ 3). It is related to heat patterns, headache, blurred vision, deafness, and pain in the elbow, arm and fingers.

41. The Thumb of the Left Hand

At the thumb tip is *Shao Shang* (LU 11). It is related to congestion in the throat, cold sensation after perspiration, cough with sputum, a swollen mandibular region due to cold and heat patterns, obstruction in the throat, and difficulty in swallowing water and grain.

42. The Index Finger of the Left Hand

At the fingertip is *Shang Yang* (LI 1). It is related to full sensation in the chest, cough, swollen limb, dry mouth, deafness, toothache, and aversion to cold.

43. The Middle Finger of the Left Hand

At the fingertip is *Zhong Chong* (PC 9). It is related to febrile diseases, vexation, lack of perspiration, burning hot sensation in the body, cardiac pain with a sensation of fullness, and stiff tongue.

44. The Ring Finger of the Left Hand

At the fingertip is *Guan Chong* (SJ 1). It is related to congestion in the throat, rolled tongue, headache, cholera, reverse flow of Qi in the chest, and pain and motor impairment in the arm and elbow.

45. The Small Finger of the Left Hand

At the fingertip is *Shao Ze* (SI 1). It is related to various types of malaria patterns related to cold or heat, vexation, dry mouth, cough, lack of perspiration, and red, painful eyes.

46. The Palm of the Left Hand

In the center of the palm is *Lao Gong* (PC 8). It is related to apoplexy, easy frustration, bloody urine and bloody stool, foul breath, distending and full sensation in the chest and hypochondriac region, and anorexia.

47. The Internal Side of the Left Wrist

1.5 proportional units above the wrist, when the index fingers of the two hands are crossed, is *Lie Que* (LU 7). It is related to paralysis and swelling of the four limbs, enuresis, and seminal emission.

48. The Internal Side of the Left Shoulder

Below the big bone is *Yun Men* (LU 2). It is related to lack of energy in the chest and hypochondriac region, repeated cough, pain and motor impairment in the arm, and accumulation of goiters.

49. The Epigastric Region

Wei Wang (Extra Point) is five body units above the umbilicus. This is not an “extra Point.” It is actually *Shang Wan* (CV 13) It is related to poor digestion of water and grain, cholera, vomiting and diarrhea, distending and full sensation in the abdomen, and palpitation.

50. In the Center of the Right Breast

In the center of the breast is *Ru Zhong* (ST 17). It is related to nodes in the breast, mastitis, intra-mammary abscess, retention of phlegm in the diaphragm in women, and insufficient lactation.

51. The Lateral Side of the Right Shoulder

Above the shoulder between the bones is *Jian Yu* (LI 15). It is related to weakness of the tendons and bones, pain in the shoulder, urticaria due to wind and heat, and dry and withered skin color.

52. The lateral Side of the Right Elbow

At the end of the transverse cubital crease of the flexed elbow is *Qu Chi* (LI 11). It is related to redness and swelling of the arm due to cold damage, itching sensation in the skin, and irregular menstruation in women.

53. The Dorsum of the Right Hand

In the depression of the metacarpo-phalangeal section of the ring finger is *Zhong Zhu* (SJ 3). It is related to heat patterns, headache, blurred vision, deafness, and pain in the elbow, arm and fingers.

54. The Thumb of the Right Hand

At the Thumb tip is *Shao Shang* (LU 11). It is related to congestion in the throat, cold sensation after perspiration, cough with sputum, swollen mandibular region due to cold and heat patterns, obstruction in the throat, and difficulty in swallowing water and grain.

55. The Index Finger of the Right Hand

At the fingertip is *Shang Yang* (LI 1). It is related to full sensation in the chest, cough, swollen limbs, dry mouth, deafness, toothache, and aversion to cold.

56. The Middle Finger of the Right Hand

At the fingertip is *Zhong Chong* (PC 9). It is related to febrile diseases, vexation, lack of perspiration, sensation of burning heat in the body, and cardiac pain with full sensation, and stiff tongue.

57. The Ring finger of the Right Hand

At the fingertip is *Guan Chong* (SJ 1). It is related to congestion in the throat, rolled tongue, headache, cholera, reverse flow of *Qi* in the chest, and pain and motor impairment in the arm and elbow.

58. The Small Finger of the Right Hand

At the fingertip is *Shao Ze* (SI 1). It is related to various types of malaria patterns related to cold or heat, vexation, dry mouth, cough, lack of perspiration, and red, painful eyes.

59. The Palm of the Right Hand

In the center of the palm is *Lao Gong* (PC 8). It is related to apoplexy, easy frustration, bloody urine and bloody stool, foul breath, distending and full sensation in the chest and hypochondriac region, and anorexia.

60. The Internal Side of the Right Wrist

1.5 proportional units above the wrist, when the index fingers of the two hands are crossed, is *Lie Que* (LU 7). It is related to paralysis and swelling of the four limbs, enuresis, and seminal emission.

61. The Internal Side of the Right Shoulder

Below the big bone is *Yun Men* (LU 2). It is related to lack of energy in the chest and hypochondriac region, repeated cough, pain and motor impairment in the arm, and accumulation of goiters.

62. *Lian Quan* (CV 23)

In the center of the Adam's apple of the neck is *Lian Quan* (CV 23). It is also acupoint that connects to the tongue and is related to cough, upward flow of *Qi*, panting, spitting of foamy saliva, and contraction of the tongue root.

63. *Cheng Jiang* (CV 24)

In the depression below the lip is *Cheng Jiang* (CV 24). It is related to hemiplegia, ulcer in the mouth and gum, sudden aphonia, puffy face, and emaciation and thirst.

64. The Center of the Tongue

The crack in the center of the tongue is *Ju Quan* (Extra Point). It is related to the tongue coating and stiff tongue, ulcers inside the mouth, osteomyelitis of the maxillary bone, a heavy and swollen tongue, and experiencing un-describable sensations of heat.

Appendix: Songs Explaining Intention Qi Gong

I have practiced Intention Qi Gong, since my childhood without interruption, for over sixty years. During the past several decades, I have also orally instructed hundreds of relatives and friends in the art of Intention Qi Gong. Among them, those with sickness were cured and those with a weak body constitution became stronger. Therefore, it is not necessary to talk further about the effects of Intention Qi Gong.

In order to promote physical education, I have compiled the training methods and the preventive effects of this art into this book, in order to share this method with anyone who can benefit from it. More recently, many students have come to learn Intention Qi Gong. But, some of them forget the training procedure and the location of the acu-points. Some students feel that the art is difficult and some of them stopped training after a number of days because of these difficulties. I have carefully taken note of these issues and researched auxiliary methods, in the hope that every student can make some progress and can spread this art to others, so that all can benefit from a long life. For this reason, I have attached three easy songs with notes in this appendix.

1. Qi Circulating Song
2. Song of the Six Important Acu-Points
3. Skill Completing Song

Students should not train this method hastily. Read and understand the following carefully and profoundly:

1. The author's preface
2. Original Resources of Body Cultivation and Strengthening (Section 1)
3. Instructions for Practicing Intention Qi Gong (Section 2)
4. Effects of Intention Qi Gong in Preventing and Eliminating Illness (Section 3),.

Memorize them by heart, and then read the songs. In order to make progress, students should practice this method according to the songs. In this way, they will not miss any details and will not be confused. By training proficiently and without difficulties, the student can gather Qi into a

ball in the heart and then let the ball go through the acu-points using imagination and intention.

One must train carefully every day, for about ten minutes. This is the standard. If the student practices this way for one hundred days, without interruption, the body can be cultivated, a higher realm will be achieved, and the results the student is seeking will immediately appear. If Intention Qi Gong is practiced consistently throughout one's life, than disease can be dispelled and life can be prolonged.

-Supplement added by Wang Zhu Lin (White Marble Pavilion)

-7th day of 7th month of 8th Heavenly Stem and 8th Earthly Branch year.

1. Qi-Circulating Song

Sit straight naturally with three body parts flat,⁷

Must know that the two feet turn inwards.

Close the eyes with the two hands crossed,

Slightly parallel to Qi Hai (CV 6).

Close the mouth and breath through the nose three times,

Open the eyes and touch the upper palate with the tongue tip lightly.

Imagine Qi of the whole body gathering in the heart,

Like a ball and going upward.

From the sitting position to imagination that Qi is gathered like a ball in the heart, takes about two minutes.

⁷ The thigh and torso are at 90° and the upper and lower legs make a 90° angle. This means that the lower leg is roughly perpendicular to the floor. The feet are flat on the floor.

2. Song of the Six Important Acu-Points

Starting from the heart, go through the throat and curve around the root of the kidney (one minute),⁸

Turn leftward from the root of the kidney and go around Guan Yuan (CV 4) (one minute).⁹

Go rightward and curve around Qi Hai (CV 6) (one minute),¹⁰

Go from Qi Hai (CV 6) to left breast and to the epigastric area (one minute),¹¹

From the epigastric area to the right breast and further to Lian Quan (CV 23) (one minute),¹²

From Lian Quan (CV 23) back to the heart, its original source (one minute).¹³

From the heart to the ball going upward, to Qi circulating through six important acu-points and back to the heart, this part is trained for six minutes.

⁸ Starting from the heart until circulating Qi to the root of the kidney (CV 1) - Steps 1-12 - takes about one minute.

⁹ Steps 13-24

¹⁰ Steps 25-36

¹¹ Steps 37-49

¹² Steps 50-62

¹³ Steps 63-64

3. Skill Completing Song

Not to swallow it when a mouthful of saliva appears,

Keep the tongue flat and knock the teeth to stir it into thick saliva.

Then, swallow it all at once downward to Dantian.

Three times of respiration through the nose.

Stand up with two feet and drop the two hands naturally,

With seven steps to and fro and train for seven times continuously.

After hundred days without interruption, illness can be eliminated,

Great long life can be enjoyed if trained persistently..

From a mouthful of saliva to seven times seven steps, this part is trained for two minutes.

From circulation of Qi through the acu-points to the end the practice, this method should be trained according to the three songs every day, for ten minutes.

*Special Note: After Yi Qi Gong is fully mastered (which takes a long time) then the baihui is fully opened as the last step in the mo pai system. This training is done by compressing the qi ball in the chest by holding the breath there and pushing it upwards slowly and then shooting it to the crown of the head using short bursts of the sound of HEEK. This is done 20 times each day till signs appear at the top of the head. The signs are itchiness, burning, a liquid coming from the area and a tiny hole appearing. Once these signs appear then the training is stopped and only the centerline of the body from huiyin to baihui is trained each day. When death is near then this method is used to leave the body through baihui and retain your power, personality and sense of self. You also have power over your own reincarnation and can choose to be born again or move on. This is what they say in Tibetan Buddhism too.

John Chang & Irsan Mashuri



John Chang & Jim Mcmillan



John and his whole family having a 2017 new year's party



John and his wife



A gathering of mo pai members in 1983 (John is 6th from the left)



John visiting Kosta's school and his students



