

Qigong from daoist and buddhist traditions

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DAO YUAN
School for Qigong

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[DAO YUAN
Schule für Qigong]

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Successor of Grandmaster Guo Bingsen, China

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Introductions / Workshops in Melbourne 2019:

19 May, 1:30-3:00pm AACMAC
22 May, 5:15-8:45pm Bargoonga Nganjin

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Chinese Philosophy, the bond between the theories of Chinese medicine and Qigong

E. Guba, Chinese Philosophy, the bond between the theories of Chinese medicine and Qigong

Jing, Qi, Shen: the three treasures of Qigong

These three treasures of qigong are connected with each other: Jing transforms into Qi, Qi transforms into Shen and Shen leads to Xu, the emptiness from which everything arises. On the other hand, Xu causes Shen, Shen causes Qi and Qi causes Jing.

Jing (精 - essence, spirit, vitality, extract)

Jing is generally translated as "essence"; it means a fine preliminary stage of qi in the course of the development of things from the Dao.

Chapter 21 of Dao De Jing says:

The great Virtue follows the Dao
and only the Dao.

The Dao is something
of indistinct and blurry.

So blurry, so indistinct,
in which there are images.

So indistinct, so blurry,
in which there are things.

So deep, so dark,
in which there is Jing.

The Jing is real
in which there is fidelity.¹

So perhaps Jing can be understood as the things in the flow of arising from the deep darkness of Dao.

Also in Qigong we know a state of spiritual absence. In this state it can easily happen that a very special, saliva of fine, slightly sweet taste forms in the oral cavity - the "jade pond". In Qigong we call this liquid "pure Jing". You swallow it in three sips down to the lower abdomen. There it is transformed into Qi and stored as such. As a result, it is available to us for health purposes, but also for sending it out.

The formation of this saliva cannot be "made" (consciously caused) - you wei. This pure Jing comes into being by itself, out of the non-doing, the Wu Wei.

Qi (氣 - meaning in everyday speech: breathing, mist)

Qi is generally translated as "energy" or similar. In fact, however, this refers to a fine matter, a kind of energy matter. This is composed of Yin- and Yang-Qi. Yin- and Yang in turn form the five phases of transformation. Everything that exists consists of special compositions of Qi and is subject to the rules of its movements according to the interrelations of Yin and Yang and the Five Phases of Transformation.

The Qi in our body is biological Qi, in the organs it is biological Organ-Qi etc.

The qi of the human microcosm corresponds to the macrocosm of nature.

This correspondence can be seen, for example, in the colors of qi:

The Qi of the liver is blue-green, the Qi of conifers is also blue-green.

The Qi of the heart is red, the Qi of apple trees and plane trees is also red.

The qi of the spleen is yellow, the qi of willows is also yellow.

¹ Source: Translation of Dao De Jing into French and German by Guo Bingsen and Edith Guba; Translation into English: Edith Guba

The qi of the lungs is white, the qi of poplars is also white.

The qi of the kidneys is black, the qi of cypresses is also black.²

When we practice with these trees, there is an exchange of qi between the respective tree and our body: we get fresh qi in the colour of the corresponding tree and benefit from it, the tree gets our used, even sick qi and also benefits.

Qi has the property to bring itself into a harmonious flow equilibrium. This flow also exists in communicative situations between people: who has more, gives, who has less, gets. Therefore, one of the goals of qigong is to increase one's own qi. This not only helps yourself, but also your environment. In China, there is a saying that when someone practices Qigong in the family, the whole family benefits.

It is also advantageous for people in therapeutic professions to have more Qi than the patients: this corresponds to the therapeutic ideal of wanting to support others.

Therapists want to help others. But in the course of patient contacts it happens almost automatically that they absorb their used qi and pass on their own healthy qi to them. This can be the cause of exhaustion and various diseases. Therefore, therapists should know methods by which they can protect themselves and strengthen them in a way that allows them to release qi without being weakened.

This also applies to Qigong teachers, because they also work with individuals or in groups with Qi. Ideally, they can give qi to their disciples so that they can progress faster in qigong. If they have less Qi than their disciples, then they are supplied by them themselves: Qi balances itself in communicating systems among the participants. A qigong teacher should be able to supply all his disciples with qi. Therefore, the teaching permit for Fan Teng Gong at the Dao Yuan School for Qigong will only be issued after the completion of the Nei Jing Gong 2.³

Shen (精 - the spirit)

Shen, the spirit, has two manifestations: the Shi-Shen and the Yuan-Shen. Shi-Shen is the spirit of knowledge, knowledge and purposeful action. Yuan-Shen is our original spirit, his movements are spontaneous and cannot be evoked at will. Both live in the heart. Shi-Shen is yang, Yuan-Shen is yin. In everyday life, Shi-Shen usually dominates. It is the goal of Daoist practice to help the Yuan Shen to develop, because it is the Yuan Shen to whom the latent abilities belong. The actions of Shi-Shen are based on you wei (doing), the actions of Yuan-Shen are based on wu wei (not doing). Exercises for cultivating the mind correspond to an advanced level in Qigong.

Example: Five minutes in the base position of Fan Teng Gong

The feet stand shoulder-wide parallel, the tips point slightly inwards. Bend your knees as if you wanted to sit down; your forearms rise into a parallel position, your palms pointing to each other. Take care that the knees do not point beyond the toes; the weight is especially on the front areas of the feet, on the Yongchuan points. Relax well. The tip of the tongue lies loosely behind the upper incisors on the palate.

Explanation: The weight pressure on the Yongchuan points stimulates the circulation of qi in the kidney meridians. Since all meridians are connected to each other, the increased circulation in the kidney meridians stimulates the circulation of Qi throughout the entire body.

The position of the hands to each other also has a meaning: in women the right side of the body is yang, the left side is yin - in men it is the other way round. In any case, the fact that the palms of both hands are facing each other during practice favours and stimulates the exchange and balancing of yin-qi and yang-qi in the body: If yang-qi is weak, it is strengthened by yin-qi, if yin-qi

2 Especially fascinating is the fact that the colors are visible (e.g. in the face color, which is also taken into consideration for diagnosis) as well as in the usually invisible area.

3 Fan Teng Gong serves the own stabilization, Nei Jing Gong develops the ability to send out a lot of Qi without harming oneself.

is weak, it is strengthened by yang-qi. This is possible, because Yin and Yang can change into each other.

After 5 minutes we go into the final phase:

- Hands in front of navel, women right hand inside, men left hand inside. The hands do not touch and neither does the navel, there is a small distance between each. - 1 min.
- Turn your hands to the floor and immediately pull your forearms out so that they are parallel to each other and to the floor again. - 1 min.
- Make loose hollow fists, these rise with inhalation through the nose to ear level.
- Hands open, turn to each other, fingertips to each other, the hands sink slowly through the mouth with the palms of the hands to the floor in front of the body, down to the side of the legs.
- Place hands on navel with contact - 1 min.
- Rub hands until warm, rub face, ears, nose.

The 5 minutes in the basic position can be extended up to 40 minutes. But: Careful! Please take note of the advice in the appendix! In case of any problems please write directly to me: e.guba@qigong-daoyuan.net (Emerging pains and other phenomena can be a "Qigong reaction"). These are positive in themselves, but there are tips on how to help yourself!

What happens during these exercises

During these exercises you can often notice certain changes already in the first 5 minutes of practice: the hands, the whole body becomes warm (or cold), there is a tingling sensation in the hands, hands and feet can swell. These are signs of increased qi circulation: we cannot see qi with our eyes, but we can feel it.

When qi circulates in the meridians, blood follows. When your body is well supplied with blood, it warms you up. According to the teachings of Chinese medicine it is a sign of good health if Qi and blood circulate well in the meridians.⁴

If you do these kinds of exercises, you will take in pure qi from the cosmos in addition to food qi and breathing qi. This then further increases the circulation. The combination of these three forms of Qi is transformed into biological Qi during practice. Biological Qi can easily be integrated into our body.

Qi, which circulates more strongly, recognizes energetic blockages by itself and tries to dissolve them. As long as they're not dissolved, we may feel pain. After they are dissolved, the stagnant qi that caused the blockages is expelled. We experience this as cold when practicing. After the used, sick Qi has been expelled, the newly absorbed Qi can flow through the now free areas: we usually perceive this as warmth flow. This sequence: pain - cold - warmth is typical for the processes of purification and healing in connection with Qigong practice.

What happens to the absorbed Qi?

We all inherited Qi from our parents. This is located in the kidneys and determines our life expectancy. In addition, until puberty, children are naturally able to continuously absorb pure Qi from the cosmos as they grow up. This process ends with the onset of sexual maturity and the Qi built up until then is now broken down again in the further course of life.

If we practice qigong, then we can absorb new pure qi from nature and from the cosmos. This is stored in the Dantian, an area in the lower abdomen; it is consumed sooner than the Qi stored in the kidneys and can thus contribute to prolonging life, since the "main battery" is spared.

The importance of imagination and breath

⁴ During sports the body also gets warm. In this case, the warming is due to the muscle movements. In Qigong it happens because of the Qi movements induced by the practice. Although sport can certainly also help to maintain health, the warming of the body has other causes in both cases. Warming caused by muscle movements can keep a healthy body healthy. This type of warming-up is not sufficient for more serious illnesses.

Many forms of Qigong work with certain imaginations or breaths. These have the aim to set certain Qi-circulations in motion.

In Fan Teng Gong and also in Nei Jing Gong we work without imagination or special breathing. The breath should be natural, i.e. the way it adjusts itself by itself. While practicing we can think about everything, but please not about energetic processes in the body!

In this way, certain energetic functions that we restore through practice can develop as quasi-autonomous functions of our body.

The three Dantian (丹田)

Inside the human body there are three areas where absorbed Qi is stored after all meridians and organs are well supplied. They are called "The Three Dantian."

"Dan" in everyday language means a kind of round medicine. In Qigong this term is used for the concentrated energy (into a small, luminous sphere) that can form in the three Dantians.

"Tian" means "field." So the Dantian is not a point, but an area in which the qi absorbed during practice is accumulated.

The lower Dantian is in the lower abdomen.

The middle Dantian is in the chest.

The upper Dantian is in the head.

Usually you start by filling the lower Dantian. If there is enough Qi concentrated there, then it rises automatically to the top.

Exercises for the organs

In Qigong there are exercises for specific organs. Their use should be medically monitored, because if you give too much or too little to a single organ, imbalances can arise instead of being resolved.

But there are also exercises in Qigong that always appeal to the whole person, the entirety of the organs, all tissue forms and cavities. These are preferred by some qigong masters, because sometimes complicated medical diagnoses or false diagnoses are avoided and instead the qi itself - our inner body intelligence - can become active. This corresponds to Wu Wei, the non-doing.

Results from Wu Wei are usually stronger in Qigong than results from You Wei, the doing. Note: the exercises themselves come from You Wei: you learn them, you teach them, you do something with them. The results of these highly complex, advanced exercises, which have been handed down for a long time, come from Wu Wei: non-intervention.

A small organ massage for all organs: In the cycle of creating, let the hands circle in front of the yin organs in regular repetitions. (For a better transition between the kidneys and the liver, the bladder is also added.)

Outlook: Wu Wei during treatment

At a high level in Qigong one automatically knows which treatment measures one should take as a therapist. That which before was perhaps a vague intuition, which one did not know about, one can trust her, one cannot - then becomes certainty. Furthermore, good knowledge of theory is still useful, because this kind of certainty does not like to be called. With solid theoretical knowledge, a lot of practical experience AND a sure intuition you can treat in a relaxed and effective way.

Interesting links:

https://daoyuan-fan-teng-gong.net/?page_id=281

<https://daoyuan-fan-teng-gong.net/?p=1241>

<https://daoyuan-fan-teng-gong.net/?p=2477>

<https://daoyuan-fan-teng-gong.net/?p=2607>

Appendix: Advice for practicing Fan Teng Gong

- Conclusion of the exercises: a good conclusion is very important. After practicing you should rest a little and have a warm drink.
- Avoid cold: you should avoid draughts when practicing; dry yourself with a dry towel after practicing if you have sweated while practicing and put on something; do not drink cold drinks after practicing. Sauna sessions are not recommended.
- Avoid moisture: after practicing, wait about 30 to 40 minutes before taking a shower or bath. Do not practice barefoot on damp surfaces.
- Food: do not practice on an empty stomach and eat a snack beforehand, especially if you practice after getting up; after a main meal wait about 40 minutes until you start practicing; cancer patients should refrain from fish and seafood. Otherwise you should eat what you're hungry for.
- For women: during menstruation, stand slightly lower or practice for shorter periods. Pregnant women can practice until the 4th month, then again approx. 6 weeks after childbirth.
- People with mental disorders should only practice when they are in a quiet phase, not during an acute crisis.
- Persons with physical disabilities can perform the exercises in the imagination. One can imagine, for example, that an immobile arm takes the position of the exercise.
- Points of the compass: The healthy exercise with the face to the east or to the west; in case of cancer in the initial or slightly advanced stage with the face to the east; in case of cancer in the advanced stage with the face to the north; in case of blood cancer or difficult to cure diseases with the face to the west.
- Day times: the best times to practice are in the morning from 5 to 7 o'clock, at noon from 11 to 13 o'clock, in the evening from 17 to 19 o'clock and at night from 23 to 1 o'clock. People suffering from serious illnesses - especially cancer - should 'immerse themselves' in practice and practice as often as possible until improvement occurs. Afterwards they should practice regularly 2x daily.
- Building a stable energetic base: you should not have sexual intercourse during the first three months of practice. People with serious illnesses should take this advice to heart.
- Health reasons: Sick people should do the exercises as often as possible; the effect of the exercises can only unfold if you practice regularly on a daily basis; even if your health has improved, you practice regularly to avoid relapses.
- Compatibility with other exercises: you should keep a distance of four hours from other traditional qigong exercises. There is not sufficient experience available on compatibility with other energetic methods.
- If healthy and sick people practice together in the same practice room, this has no negative effects.
- In the beginning these exercises seem to be very tedious; soon they become easier, a pleasant feeling of physical lightness appears, sleep improves and you get a healthy appetite.