

Chinese Qigong  
Series 1



RELAX  
AND  
CALMING  
QIGONG  
實用意功

BY WANG PEISHENG  
& CHEN GUANHUA

王培生 陳冠華編著

# Relax and Calming Qigong

*Written by Wang Peisheng and Chen Guanhua*

*Translated by Chen Guanhua*

*English edited by Tony Rossi*

NEW WORLD PRESS, BEIJING, CHINA

## 实用意功

王培生 陈冠华 编著

新世界出版社出版

北京百万庄路24号

新华书店北京发行所发行

河北永清第一胶印厂印刷

850 × 1168毫米 大32开本 2  $\frac{1}{4}$  印张

53千字 1987年12月第一版

印数1 ~ 7000 定价平: 1.00元

ISBN 7 — 80005 — 033 ~ 5

17223 — 186 / N. 006

## THE AUTHORS

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Wang Peisheng, born in 1919 in Hebei Province, now lives in Beijing. At 13, Wang started to learn the Buddhist *Qigong* from his teacher, a nun named Miaochan Fashi in Jile'an, a Buddhist nunnery in Beijing. Wang Peisheng then studied the Taoist *Qigong* under an old Taoist Wang Zhenyi. In addition, he has been imbued in many other types of *Qigong*. Wang was also learning Confucian self-cultivation methods from Jin Hu and Xu Zhenkuan. At this time he learned *Taijiquan* and other forms of Chinese martial arts from various masters.

Since 1949, Wang Peisheng has been invited to teach *Taijiquan* and *Qigong* at such colleges and institutes as: Beijing Polytechnical Institute, Beijing Normal University, Beijing Normal College, Beijing Foreign Languages Institute, Beijing College of Mining Industry, the Central Drama College, Beijing College of Agriculture Mechanization, the Chinese Academy of Sciences and the Central College for Advanced Study of Sanitation. Wang's book *Wu Style Simplified Taijiquan* has been published in Chinese. Another book *Wu Style Taijiquan* has been published in English. The Chinese edition will be published soon.

Chen Guanhua, born in 1924 in Jiangxi Province, is 61 years old. He graduated in 1950 from the Department of Electrical Engineering of Qinghua University and in 1953 from the Beijing Russian Language Institute. He then worked as a scientific and technological Russian-Chinese interpreter for four years. Since 1956 Chen has been an engineer in the Ministry of Electric Power and its subordinate units. He is now a senior engineer of the Scientific and Technological Information Research Institute of the Ministry of Water Resources and Electric Power.

Chen began practising *Qigong* for several months in 1946. He once again began in 1963 and has practised *Qigong* continuously since then. His master was Qin Zhengsan. Since

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1981 Chen has been learning *Qigong* from Wang Peisheng. Chen has published the following articles on *Qigong*:  
“The Key to *Qigong* Is Mastering your Mind” *Qigong Magazine*, No. 4, 1981;  
“Making Three *Dantians* Linear” *Qigong Magazine* No. 2, 1982;  
“Once Again About Making Three *Dantians* Linear” *Qigong Magazine* No. 1, 1983;  
“Several Ideas on Spontaneously Moving *Qigong*” *Qigong Magazine and Science* No. 3, 1984;  
“*Qigong*: Mastering the Mind” *China Daily*, Dec 31, 1984

Tony Rossi, born in 1948, graduated with a B.A. degree from the Geography Department and the Education Department of the Humboldt State University in Arcata, California, U.S.A. in 1974, and with an B.A. Degree from the History Department of the same university in 1977. Mr. Rossi taught history and geography in Australia for six years. He has been teaching English in China since 1980. He is now an English teacher at the Chinese Academy of Science.

While a student in the United States, he practised Yoga for four years. Mr. Rossi has recently studied *Qigong*.

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# INTRODUCTION

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It is known that *qigong* is an effective means of curing diseases and improving health. In China, *qigong* has a 5,000-year history. As early as the Spring and Autumn and the Warring State Periods (770-221 B.C.), *qigong* had achieved high level of importance. Later Buddhism came to China and some of its features were added to *qigong*. During its several thousand years of progress, *qigong* has gained complexity and development. It is said that in China there are about 1,000 types of *qigong*, passed on by Taoist priests, Buddhist monks, Confucian scholars, *wushu* masters, doctors of traditional Chinese medicine, and others. Nowadays in China, Taoist *qigong* is becoming popular.

In Taoist opinion, the practice of *qigong* can be divided into five steps: Changing grain into semen, changing semen into *qi*, changing *qi* into spirit, returning spirit to nothingness, and combining nothingness with *tao*. The first step, changing grain into semen is the building foundation, in which the feeling of *qi* begins to appear and semen increases. When the change into *qi* is completed, *qi* can circulate along *ren-du* channels, i.e. along the middle lines of the chest, abdomen, back and head, which is called "small circulation." When the change of *qi* into spirit is completed, *qi* can circulate along all the main channels around the body, which is called "large circulation." For one who has completed the step returning spirit to nothingness, it is easy to enter the nothingness state, a higher-level *qigong* state, in which people feel their bodies are likely to disappear.

This book introduces two types of fundamental *qigong*, i.e. relaxing and calming *qigong* and shell *qigong*. It also introduces three other types of *qigong*: changing semen into *qi*; changing *qi* into spirit, and making three *dantians* (key acupoints) linear and experiencing the state of nihility.

These types of *qigong* are simple, easy to practice, and can quickly have positive effects in curing disease and improving health. People can make progress step by step in



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practicing these types of *qigong*. For young people, it usually takes one month to build the foundation, one hundred days to finish changing semen into *qi*, eighteen months to finish changing *qi* into spirit. For older persons or patients, more time is required. Ordinary people can achieve this, but only if they practice these types of *qigong* half an hour every day; *qigong* is no mystery.

## WHAT IS QI?

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The Chinese word *qi* (氣) usually means gas, as in air (*kongqi*, 空氣), or oxygen (*yangqi*, 氧氣). But sometimes *qi* has an extremely broad meaning. For example, in the famous poem “*Zhengqi Ge*” (“Song of Correct Qi,” 正氣歌), *Zhengqi* (correct or universal *qi*, 正氣) includes the sun, stars, mountains and rivers. According to the theory of traditional Chinese medicine, human life relies on *yuanqi* (original *qi*, 元氣). *Yuanqi* is translated into English as “original (inborn) vital energy.”

What is the *qi* in *qigong*? It sometimes refers to the air we breathe, sometimes to the universal *qi*, or to the original vital energy (*yuanqi*). But there is also a special and important type of *qi*, which we can feel when practicing *qigong*. It is sometimes called “real *qi*” (*zhen qi*, 真氣). After practicing *qigong* for a certain period of time, most people can feel that the acupoint on which their attention is concentrated becomes warm and expansive. This sensation is called “feeling of *qi*.” Along with a rise in your *qigong* level, a feeling of *qi* will develop. For example, after you successfully complete the step of changing semen into *qi*, the feeling of *qi* can circulate along the *ren-du* channels. After finishing the step of changing *qi* into spirit, your feeling of *qi* can circulate along all the main channels of the body. In other words, your feeling of *qi* will gradually develop and eventually be felt throughout your body. As a result, your original vital energy or *yuanqi* can be recovered, your chronic diseases cured, and your health improved. The feeling of *qi* may have some unknown connection with the air you breathe and the universal *qi*. It is known that the feeling of *qi* varies with the same frequency as breathing.

It is not known what causes the feeling of *qi*. Here we will introduce a hypothesis about it. In recent years some scientists have found that in the state of *qigong*, brain waves have a lower frequency and greater magnitude, and are more synchronized. Also, the temperature at the acupoint to

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which one's attention is directed is 1 to 3°C higher than other parts of the body. From modern physiology we know that such an action as bending a finger is caused by brain waves whose messages are sent to the finger through the nervous system; the terminal of the nerve releases some chemicals which enable the corresponding muscles to stretch or to retract. Proceeding from these facts, we propose that special brain waves, generated while practicing *qigong*, cause the expansion of the micrangium, thereby increasing the blood supply and stimulating the acupoint. Consequently there is a rise in temperature and other unusual phenomena at the acupoint, which in turn causes a feeling of warmth, expansion and other sensations – the feeling of *qi*.

As mentioned above, the feeling of *qi* depends on the mind; however, to a certain extent, it is independent of the mind. For example:

1. Even after having a short nap, one can maintain the feeling of *qi*, if one has felt it before the nap.

2. When calm, one can unconsciously reach the feeling of *qi* in some acupoints where he has previously concentrated his attention for a certain period of time and has therefore made it open to *qi*.

3. Sometimes one may experience the feeling of *qi* in “opened” acupoints, even though he may not be focusing his attention on those acupoints.

# RELAXING AND CALMING QIGONG

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This type of *qigong* can be practiced when one is standing, sitting, or lying down.

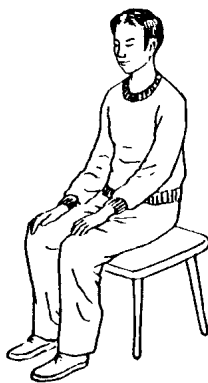
## **Body position:**

**a) Standing position** (Fig. 1): Stand with feet shoulder-width apart and toes pointing forward, knees bent slightly, arms and hands naturally hanging down with palms facing legs, and eyes and mouth slightly closed.

**b) Sitting position** (Fig. 2): Sit erect on a stool with feet flat on the ground, legs shoulder-width apart, knees bent at a 90 degree, thighs perpendicular to the trunk, palms resting in a relaxed manner on thighs, shoulders down, chin slightly withdrawn, chest in, and eyes and mouth slightly closed.



**Fig. 1 Standing position**



**Fig. 2 Sitting position**

**c) Lying position** (Fig. 3): Lie flat on back with head on a pillow, arms laid comfortably by the sides of the trunk and palms facing downward, legs extended naturally, feet shoulder-width apart, toes pointing upward, and eyes and mouth slightly closed.

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After adjusting your posture, concentrate your mind from the *baihui* acupoint through the *jianjing*, *shanzhong*, middle *dantian*, *huiyin*, *yinglingquan* and *sanyinjiao* acupoints, to the *yongquan* acupoint. After this, direct your mind to circulate the *qi* around the sole of your feet in the direction of your first toe to your little toe for one to three turns. Concentrating your mind on the *yongquan*, imagine that you are standing with each foot on the water of a small well, and that your *yongquan* is attached to the surface of the well water.

When your mind cannot concentrate on the *yongquan*, direct your thoughts along the outsides of your legs from the *yanglingquan* acupoint through the *huantiao*, *huiyin* and *mingmen* acupoints to the middle *dantian*. Then direct your mind to return to the *yongquan* in the way mentioned in the previous paragraph.

Relaxing and calming *qigong* can direct your turbid *qi* down to the ground and raise your clear *qi*. It may cure neurasthenia, tracheitis, hypertension, etc.



**Fig.3 Lying position**

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# SHELL QIGONG

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Shell qigong is one of the basic types of *qigong*, simulating a shell with a mussel inside. It is divided into three stages.

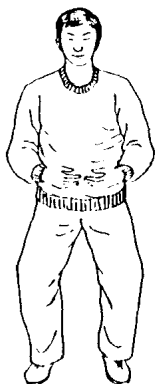
## **First Stage: Raising the Mussel**

This is the main stage of shell *qigong*, simulating a closed shell raising its mussel.

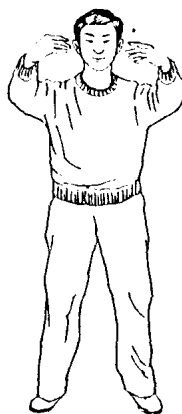
### **Body position:**

Standing (Fig. 4): Stand with feet shoulder-width apart and toes pointing forward, with the knees bent slightly, shoulders relaxed and elbows down. Your arms hold your belly with your middle-finger tips attached to the sides of the navel. Close your eyes and mouth slightly.

Alternately keep your *laogong* and *shaohai* acupoints attached to your *daimo* (waistline channel). When you feel you have attached your *laogong* to your *daimo*, you can direct your mind to attach your *shaohai* to your *daimo*, and so on. The longer you practice, the better, but you shouldn't practice so long that you feel uncomfortable or tired. While you are



**Fig.4 Raising the mussel**



**Fig.5**

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practicing this *qigong*, you can imagine that your arms hold a big ball, while your feet are on another big ball, and still another big ball is balanced on your head. Carefully make sure that the three big balls are aligned. When you feel the middle ball starting to wander, it is time to begin the second stage.

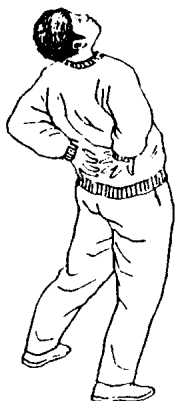
### **Second Stage: Opening the Shell**

This state simulates opening a shell.

#### **Procedure:**

Slowly raise your arms to the level of your shoulder. Then you can imagine that your arms have touched the shell, but do not open the shell (Fig. 5). After a while, put your arms down and with the tips of your middle fingers massage the following acupoints: *qichong*, *yinglingquan*, *sanyinjiao*, *xuanzhong*, *yanlingquan*, and *huantiao*.

Then hold your hands on your back (Fig. 6 and Fig. 7). The tips of your middle fingers should point to the *mingmen* acupoint so that your two *laogong* acupoints and *mingmen*



**Fig. 6**



**Fig. 7**

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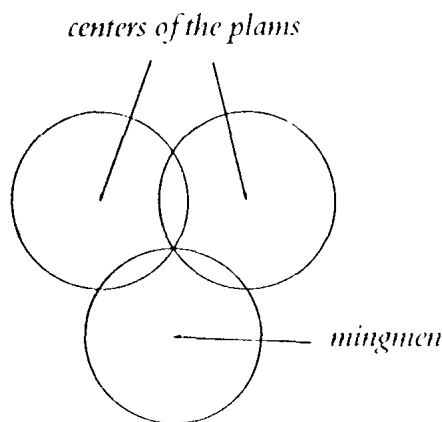
form an equilateral triangle (Fig.8). In figure (Fig.8), the three acupoints are considered to be the centers of three circles. This is called "linking three rings with the moon".

Then bend backwards until you feel that the vertical triangle has become horizontal, like an opened shell. Stay in this position for a while until you feel that your *yongquan* acupoints have gone underground and your *baihui* acupoint has touched the earth. Then straighten your back, just as a bent bamboo naturally straightens after releasing stress. In this way the *baihui* acupoint will conduct the water of the *yongquan*\* upward. This is called "the head of a dragon conducts the water".

Relax your shoulders and place your hands by your sides. After taking a short break, you can begin the third stage.

### **Third Stage: Gathering the Qi**

This stage simulates an open shell gathering food.



**Fig.8**



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### Procedure:

Raise your arms up, with the palms facing each other and with the elbows bent slightly, until the tips of your middle fingers reach eye level. The distance between tips of the two middle fingers should equal the distance between the centers of your eyes.

Touch your middle-finger tips together and then spread your hands apart, until the distance between the palms equals the width of your shoulders, as if from the middle-finger tip to the tip of the big toe, each side forms an opened shell. Touch your middle-finger tips together again, and then raise your hands, palms upward with your arms inclined to sides (Fig. 9). During this time your heels are raised. Then, while inhaling, concentrate your attention on the tip of your nose and imagine you are breathing *qi* from the sky into your lungs. Then lower your hands down in front of your eyes. Touch your middle-finger tips together. Then relax your shoulders and place your hands by your sides in front of your stomach (Fig. 10). During this time, concentrate your attention on the *renzhong* acupoint and imagine the real *qi* that you have just inhaled has come down to the middle *dantian*.

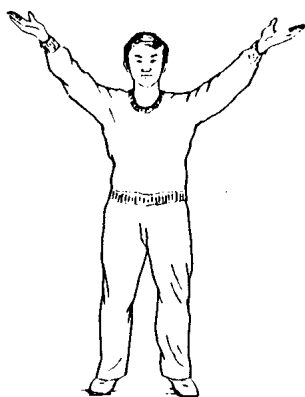


Fig.9

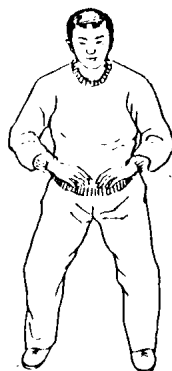


Fig.10