

Qigong Meditation Tool Kit



Reduce Stress & Gain Clarity

Everything You Need to Start NOW!

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David Hastings Lloyd

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AN OPEN LETTER

To All of the Students at the Jade Dragon Qigong School

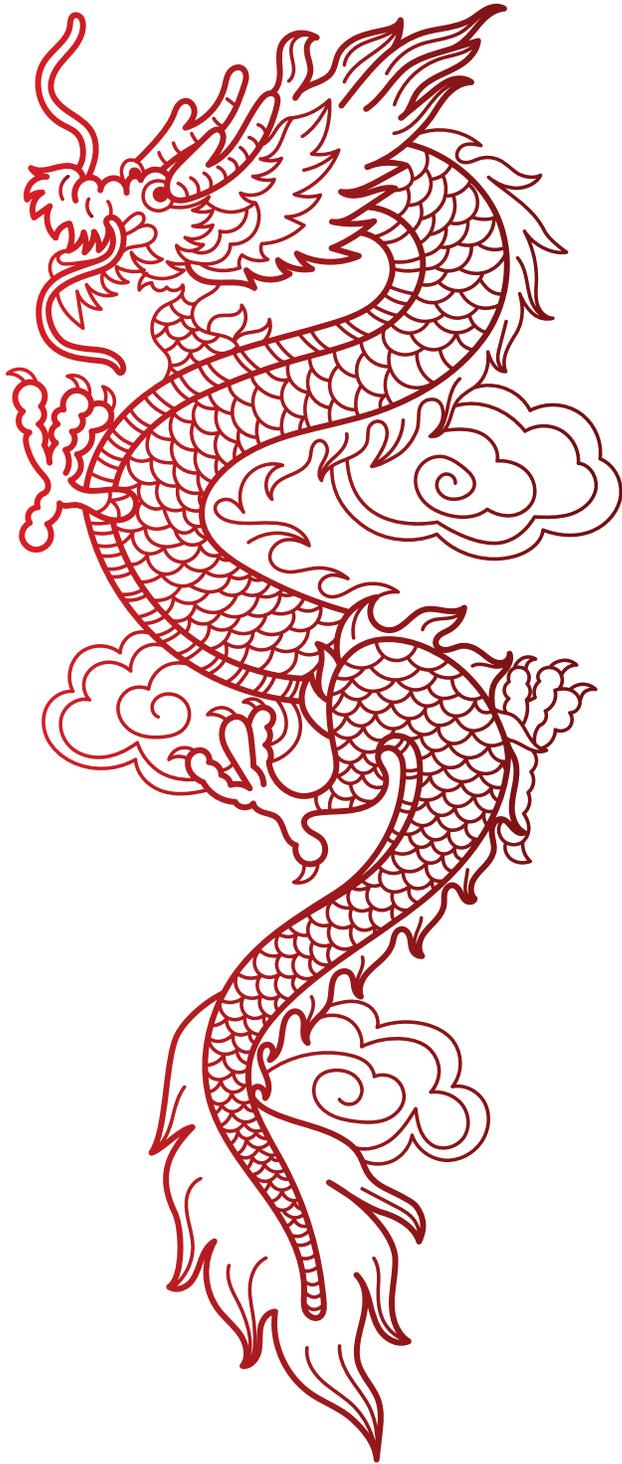
This book is only the first step in your journey toward strength and peace of mind. By beginning a daily practice of Qigong meditation, you are joining a lineage that goes back to a time before written history. These are not simply breathing exercises, they are a form of personal transformation. The lessons taught at the Jade Dragon Qigong School encompass a new way of experiencing life in the modern world. We bring the ancient and the modern into harmony by combining traditional health practices with modern science. You were born to be strong, happy, vibrant, and at peace. It is the modern signals crossing with our ancient genes that send us down a path to frustration and stagnation. Our goal is to get you back on track to a life filled with strength and resilience. This book contains an introduction to the ancient breathing practices of Daoist masters dating back thousands of years. However, this lifestyle also includes other practices that solidify the base given proper Qigong practice. Without breath, there is no life, so the breath is where we begin. As you read this book, recognize that you are carrying on a tradition that has rejuvenated countless numbers of people. If you practice regularly, and with sincerity, you will become a part of that history as Qigong goes from an ancient tradition to a modern healthcare method. This book contains all the details you need to start your transformation today.

Yours,

David Hastings Lloyd R.Ac, R.TCMP

Founder of the Jade Dragon Qigong School





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CHAPTER ONE

QIGONG: DEFINITION & HISTORY



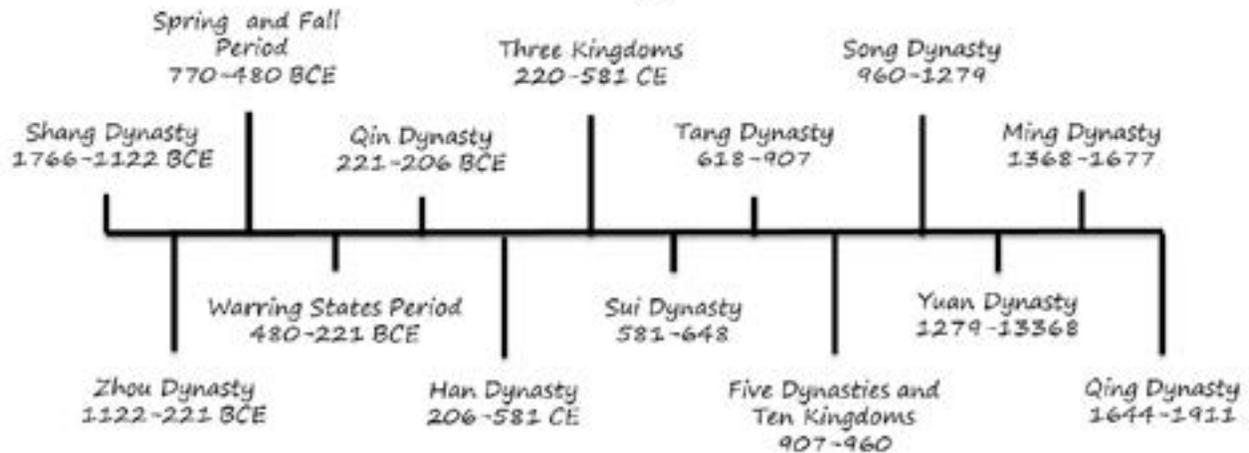
What is Qigong? Qigong (also spelled chi gung or chi kung - pronounced “Chee Gung”) is a method of gentle exercise that combines various movements, postures, and breathing patterns that repeat in organized sets. Tai Chi (also spelled Taiji - pronounced “Tye-Jee”) is a form of Qigong. Qigong is the art and science of using breathing techniques, gentle movement, and meditation to cleanse, strengthen, and circulate the life energy (Qi) inside of our bodies. Qigong practice leads to better health and vitality as well as a tranquil state of mind.



When you practice and learn any form of qigong exercise, there are both external movements and internal movements. It is the inner methods of qigong that make it a superior health and wellness practice. Qigong practice conditions both the body and mind. The internal training also differentiates Qigong from almost every other form of exercise in the Western world, as they often emphasize prolonged cardiovascular movements (such as in running and biking) or they focus on muscular strength training (weight lifting). Though these exercises have many health benefits, they lack the calm connection between mind and body encompassed in Qigong.

How old is Qigong? The history of Qigong in China dates back roughly 5000 years. Until recently Qigong was given a variety of names, including xing-qi (moving the circulation of energy), dao-yin (guiding the flow of energy), tu-na (exhaling and inhaling), zuo-chan (sitting in meditation), yang-shen (nourishing the spirit) and jing-zuo (sitting still). It was not until 1953 when Liu Gui-zheng published a report called “Practice on Qigong Therapy,” that the term Qigong was embraced commonly as a formal name for this method of exercise.

Chinese Dynasties



Qigong is believed to have derived from an ancient form of dance that was created for healing illness and preserving strength. The sages of old China were keen observers of nature, and they sought to live following the lessons taught by the spirit of the natural world. It is through these observations that the methods of Qigong developed. This powerful form of physical cultivation has four significant periods of development in its history.

Before 206 BC: This era of Qigong is documented in the Yi Jing (Book of Changes - 1122 BC). The Yi Jing is the first book in Chinese history to introduce the concept of Qi. The term “Qi” translates as a form of vital energy within the body and universe. The ancients explained the unfolding of the world based on the three universal powers of heaven (Tien), earth (Di), and human (Ren). Studying the connection of these three energies was the first step in the development of Qigong. During the Zhou dynasty (1100-221BC), the founder of Taoism Lao Zi (also written Lao Tzu - born around 590 BC), wrote about breathing techniques in his book the Dao De Jing (also written as the Tao Te Ching). Interest in Qi heightened as Chinese medicine advanced, and Qigong became one of the pillars of medicine in ancient China.

206 BC - 500 AD: During the Han dynasty (206 BC - 220 AD), Buddhist philosophy and meditation methods were imported from India. Meditation practitioners of this era unified Qigong practice and meditation into the realm of psychology and mental focus. Before the arrival of Buddhism Qigong practice was more focused on health and harmonizing with nature. The Buddhist practitioners mentally cultivated their Qi to a deep level. They more focused on with internal energies and strove to control their bodies, minds, and spirits.

500 AD - 1911AD: During the Liang dynasty (502-557 AD), people realized that Qigong could be used for martial arts purposes. During this era, many different styles of Qigong were founded. These include Tai Chi Nei Dan (Internal) and Shaolin Wai Dan (External) exercises.

1911 AD to Present: Since the founding of the People's Republic of China (1949 AD) medical researchers and Qigong masters have made efforts to popularize the practice of health preservation and disease prevention. Modern scientists have also studied Qigong regarding physiology, biochemistry, and metabolism. This increase in understanding has inspired many modern people to learn this ancient tradition. More open teaching and research have now replaced selective and closed-door training.

Given the above history Qigong can be classified into three significant traditions; philosophical, medical and martial. Each tradition has its purpose and various methods of training and practice.

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REGULATING: BODY, BREATH & MIND



Qigong routines can be simple or complex, short or long, and can be done standing, walking, sitting and lying down. Some Qigong methods are quite vigorous and demanding; others can be practiced by people who are weak to rebuild strength and health. Most Qigong exercises involve both specific postures and movements. Some Qigong forms may also include a particular method of breathing as well as a type of specified mental focus. These are known as the three elements (also translated as regulations) of Qigong. Each form of Qigong practice integrates these three elements. The only differences between styles are through adjusting the focus on each component.

Regulating the body

Proper body posture guarantees smooth respiration and mental relaxation. Good posture assists in opening the body's energy meridians, which naturally allows Qi to flow. The aim is to adjust the body to the most comfortable posture, including the head, neck, waist, limbs, fingers, and organs.



Regulating the breath

Qigong practice changes the depth, frequency, and rhythm of respiration deliberately. Breathing is a critical component in making any form of exercise useful and combining breathing with meditation helps reduce stress and focus the mind. The deepening of respiration increases lung capacity, promotes the circulation of oxygen in our blood, massages the internal organs in the abdomen, and helps support the digestion and assimilation of food.

Regulating the mind

Once you can adequately adjust the breath and body only then can you focus the mind. To concentrate and monitor mental activity to enter a Qigong meditative mind state is termed Ru Jing (translates as “Into the Stillness”). The primary objective at this stage is to rid yourself of stray thoughts and replace those unneeded thoughts with one thought or image that gradually induces tranquility. Focusing the mind is where you will find stillness and clarity. Finding this still point is the essential factor in qigong practice, much of the benefit related to Qigong practice depends on promoting a state of physical and mental stillness.

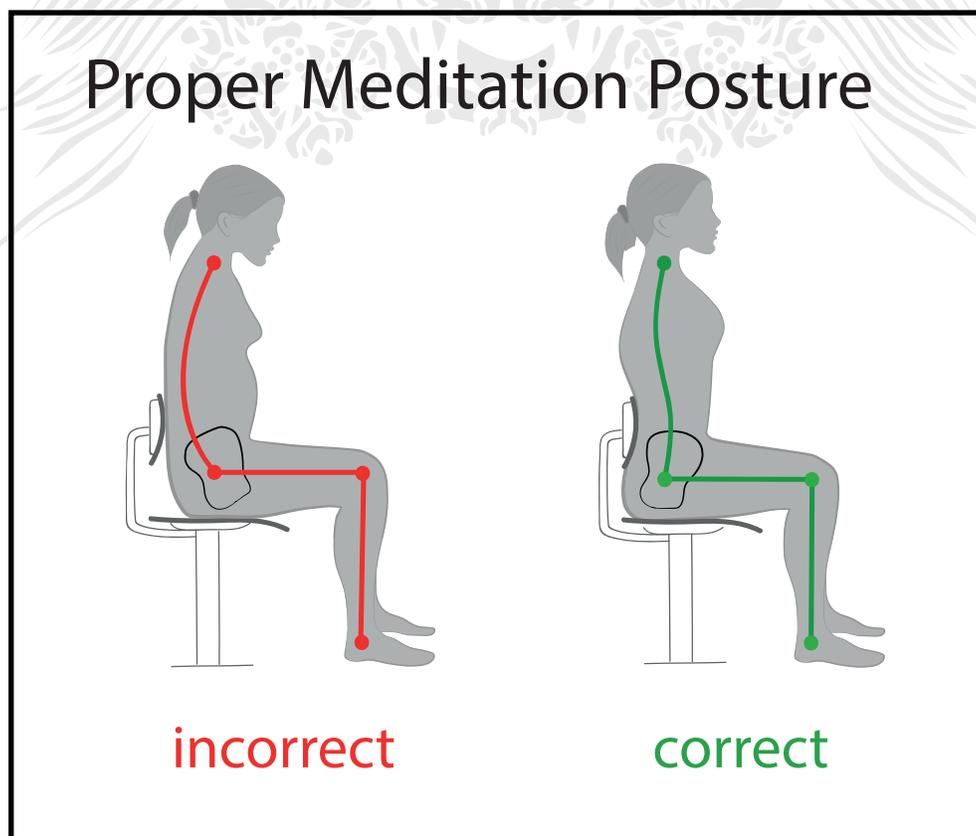
Details on Posture

There are a variety of postures used in Qigong meditation. Going forward we will be discussing the two most practical positions for day-to-day use: sitting and standing.

Sitting Qigong Posture: For many people, the simplest way to get started is to sit on a chair.

- Sit on the edge of a chair or bench, with only the buttocks and not the thighs resting on the surface. Do not lean your body against the back of the chair.
- Place your feet flat on the floor, parallel to each other, shoulder-width apart with toes pointing forward.

- Your knees should be bent 90°, your thighs relaxed.
- Straighten your back to align the vertebrae in your spine. Your shoulders should be slightly pulled down and relaxed, with the chest caved somewhat.
- Tilt the head so that the chin is slightly tucked in to align your head and neck with the rest of your posture. Relax the arms, bending your elbows, with your palms resting in your lap facing either upward or downward, fingers slightly curled and spread apart in a natural position.
- As in all Qigong meditation positions, let your tongue relax in a natural place between the upper palate and the ridge of your upper teeth to form a bridge for your Qi energy to flow.





If you are comfortable sitting on the floor or a meditation cushion, please follow the above guidelines for that position as well.

Standing Postures & Meditation Positions

Observe the following steps to align all standing meditation postures and ensure smooth, uninterrupted flow and circulation of blood and Qi. Standing body postures include both still and dynamic forms. Non-moving forms such as Zhan Zhuang (Post or Tree Standing) and Rooting Qigong do not require movement of limbs or trunk. Dynamic forms include tai chi forms or the Eight Piece of Brocade form.

Whether you are practicing still or dynamic Qigong meditation, you should adhere to the following steps for correct body postures:

- Except for one-legged stances, you should stand with your feet flat, shoulder-width apart with your body weight spread evenly balanced on both feet.

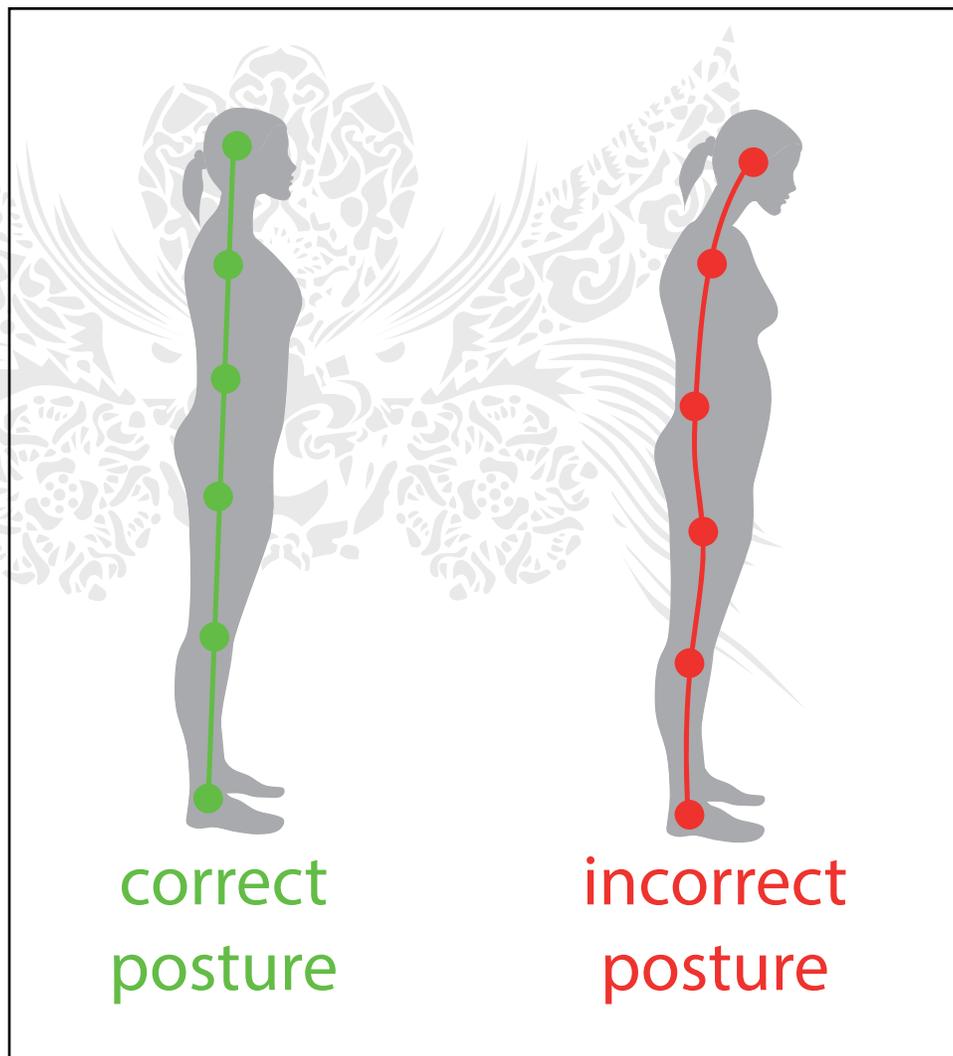
Tuck your tail bone in to straighten out the lower back. Your knees should be slightly bent to allow circulation of blood and Qi in the hips and legs and to help keep the vertebrae straight and upright. If done correctly, your inguinal canal should be indented, and the back of your buttocks and thighs should be very relaxed.

- Straighten the vertebrae: since the Qi flows up the spine, it is essential to maintain a straight meditation posture to ensure clear, unobstructed pathways for the Qi to travel.

- Drop the chest and shoulders. By dropping the shoulders and slightly concaving in the chest, you ensure that all tension is released. A relaxed thoracic cavity will also guarantee better circulation of Qi and blood to the internal organs.

- Align the head and neck with the rest of your meditation posture by slightly pulling in the chin toward the chest.

- Gently press your lips together and place the tongue against the upper palate just before the ridge of your upper teeth in a natural resting position.



Performing this action creates a bridge for the Qi to circulate from the top of the head down toward the torso.

When you have observed all of these steps, your body posture and meditation position will align for the Qi and blood to flow. Follow these steps for all standing body poses — both still and dynamic qigong meditation forms.

Details on Breathing

Focused breathing is a timeless practice. In ancient Daoism and Buddhism, teachers of old developed greatly refined breathing techniques. These masters knew that conscious breath control was the key to mental clarity. Controlled breathing is a method of internal alchemy that leads to strength and balance. The practices of the ancient Daoist masters went far beyond merely relaxing the body and reducing stress. To the ancients, breathing was considered a doorway through which a practitioner could achieve higher awareness and a deeper understanding of their life. In other words, the breath is the link between their Qi (internal) and material/physical (external) existence. This understanding makes our bodies a sacred place; this view is very different from seeing it as a strictly material object or a machine.

When you can control your breath, you are the master of your Qi or dynamic life force. You can use breathing to create seamless connections between the body and the mind. You can awaken the connection to your spirit. You can heal and rejuvenate your material body, as well as your spiritual understanding; this is the power of the breath.

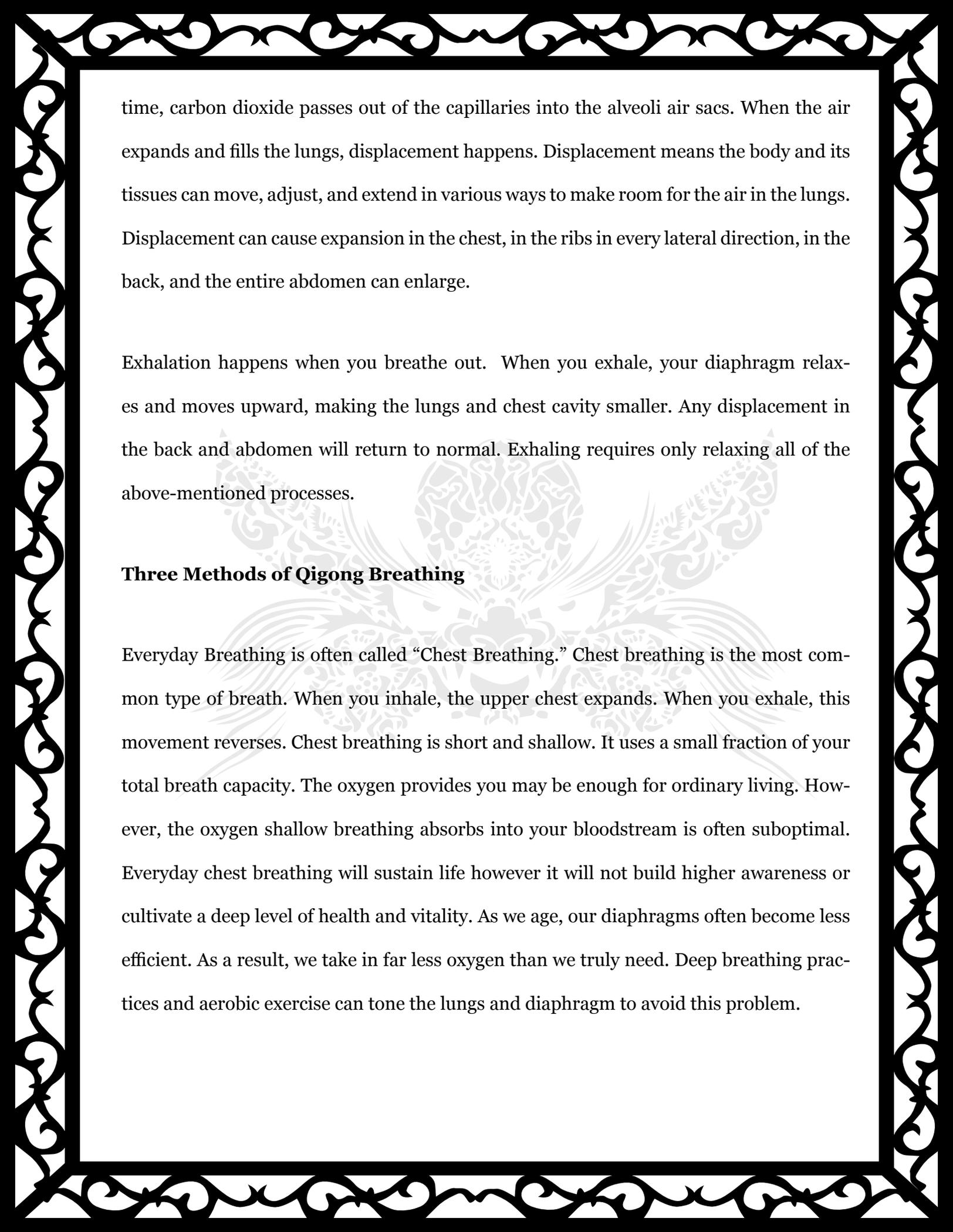
Breathing creates a constant connection between the organs and body functions. The lungs, heart, digestive system, liver, kidneys, and nervous system are all regulated by

breathing. This process governs the most in-depth energy exchange systems in the body. The intake of oxygen transforms food into energy. The energy from this process creates expression and movement. When the breath is under control, your nervous system cannot be manipulated by outside forces. “Breathing control gives a person strength, vitality, inspiration, and power.” Zhuang Zhou (369—298 B.C.E).

Breathing is your link to the universe. By controlling the process of breathing you can regulate all the systems in the body, including your emotions. Imagine being calm in the face of an emotional storm instead of being controlled by the winds of anger and anxiety. This strength is within your reach through the slow and focused breathing methods of Qigong meditation.

These ancient practices point to a direct correlation between one’s level of health and the body’s oxygen level. The purpose of this section is to outline the three primary breathing types.

What is Breathing? Breathing consists of inhalation and exhalation. Inhalation happens when you breathe in and your diaphragm contracts (tightens) and moves downward. The action of inhalation increases the space in your chest cavity, into which your lungs can expand. The intercostal muscles between the ribs also open to allow the chest to widen. As your lungs expand, air is drawn in through your nose or mouth. The air travels down your bronchial tube and into your lungs, filling the alveoli (air sacs). Through the thin walls of the alveoli, oxygen from the air you just breathed in enters the capillaries. At the same



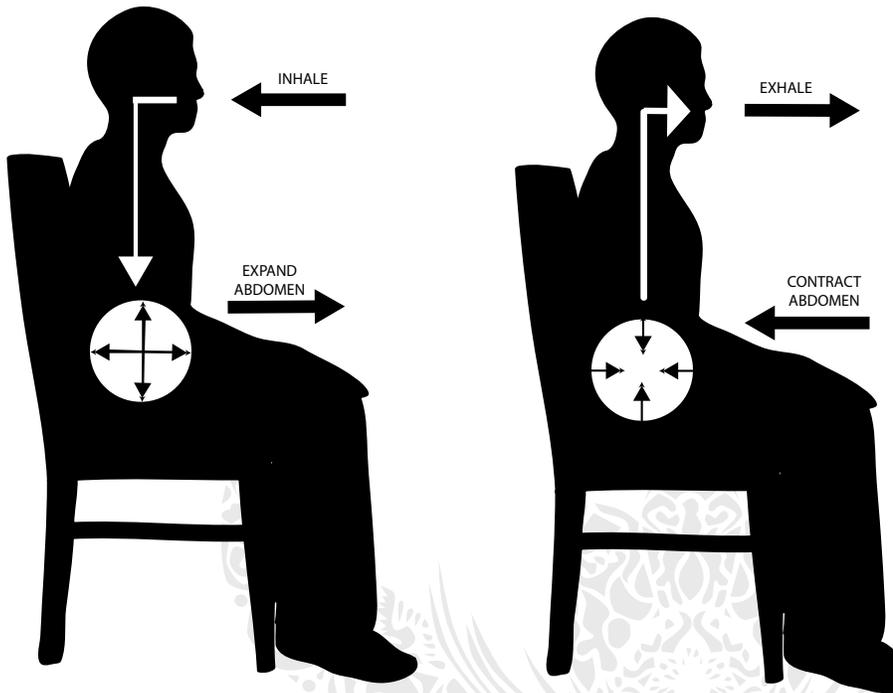
time, carbon dioxide passes out of the capillaries into the alveoli air sacs. When the air expands and fills the lungs, displacement happens. Displacement means the body and its tissues can move, adjust, and extend in various ways to make room for the air in the lungs. Displacement can cause expansion in the chest, in the ribs in every lateral direction, in the back, and the entire abdomen can enlarge.

Exhalation happens when you breathe out. When you exhale, your diaphragm relaxes and moves upward, making the lungs and chest cavity smaller. Any displacement in the back and abdomen will return to normal. Exhaling requires only relaxing all of the above-mentioned processes.

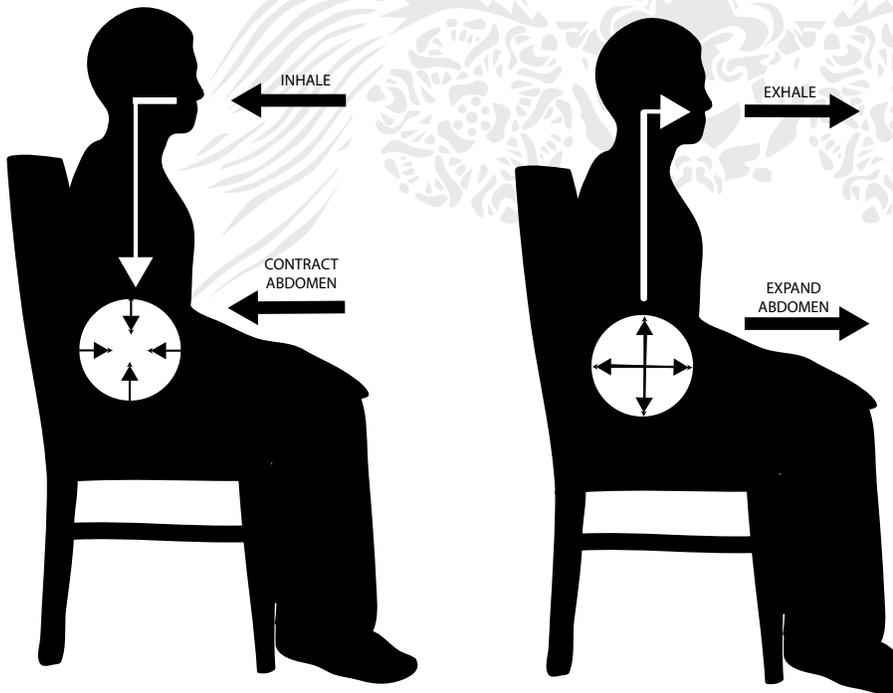
Three Methods of Qigong Breathing

Everyday Breathing is often called “Chest Breathing.” Chest breathing is the most common type of breath. When you inhale, the upper chest expands. When you exhale, this movement reverses. Chest breathing is short and shallow. It uses a small fraction of your total breath capacity. The oxygen provides you may be enough for ordinary living. However, the oxygen shallow breathing absorbs into your bloodstream is often suboptimal. Everyday chest breathing will sustain life however it will not build higher awareness or cultivate a deep level of health and vitality. As we age, our diaphragms often become less efficient. As a result, we take in far less oxygen than we truly need. Deep breathing practices and aerobic exercise can tone the lungs and diaphragm to avoid this problem.

Abdominal Breathing - "Buddhist Breathing"



Reverse Abdominal Breathing - "Daoist Breathing"



Abdominal Breathing – "Buddhist Breathing"

Qigong breathing uses your entire respiratory process. It creates a relaxed feeling in your body, quiets your mind, and oxygenates your blood. Start by relaxing your body. Especially the face, neck, jaw, and shoulders. Rest the tip of your tongue on your upper palate just behind the upper front teeth. This action connects the Du and Ren energy meridians, which promotes healthy energy flow. Sit with a straight spine, eyes closed, and explore your breath with an attitude of patience and curiosity. Focus on the practice, but don't tense your body or mind.

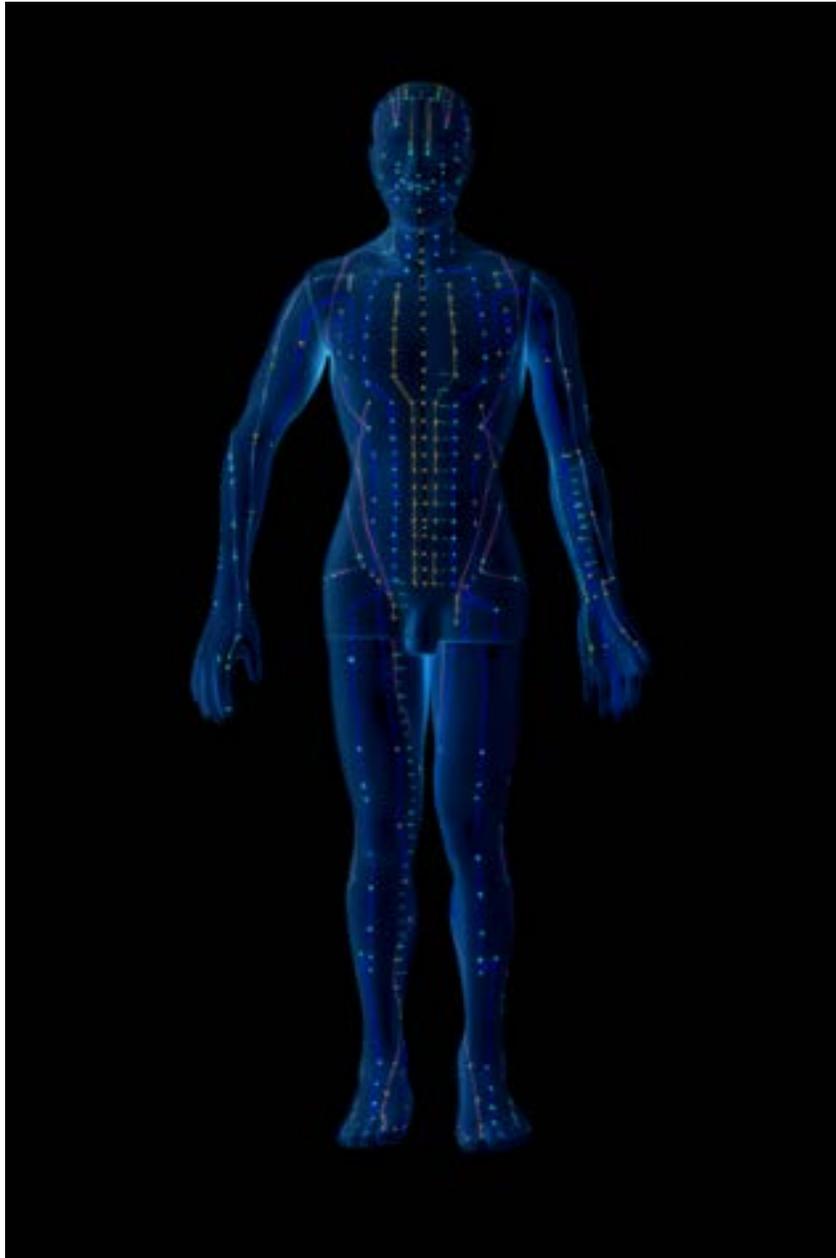


Observe your breath. Just notice the natural rhythm of your inhalations and exhalations. Don't try and change anything yet, just pay attention to how the breath flows. Follow the breath this way for nine inhales, and nine exhales. Now, place one hand on the front of your chest, and another hand on your lower abdomen, known as the lower Dan Tien. On the inhale, allow your chest and ribs to expand all the way around your torso gently. Let your abdomen relax and extend outward gently into your hand. Keep it natural and don't force anything. This practice should be very relaxing. You will notice that as your body begins to receive a higher amount of oxygen a sense of relaxation and energy will come to you. Do not push yourself or allow excessive tension to creep in. Relax Huiyin (Ren 1 acupuncture point), the perineum. Breathe this way for several minutes.

Reverse Abdominal Breathing - "Daoist Breathing"

Daoist, or Reverse Abdominal Breathing, is an advanced and specific breathing practice developed by ancient Daoist masters. The purpose is to intensify the meridian energy flow in the body and to increase the refinement of the body and mind during meditation. Many people find a significant difference in the quality and depth of meditation and movement practice when using this method. Daoist Reverse Abdominal Breathing is gentle, but it adds a fair bit of intensity to your meditation. Do not practice Daoist Reverse Abdominal Breathing until you can perform Buddhist Breathing comfortably. When you're ready, give it a try.

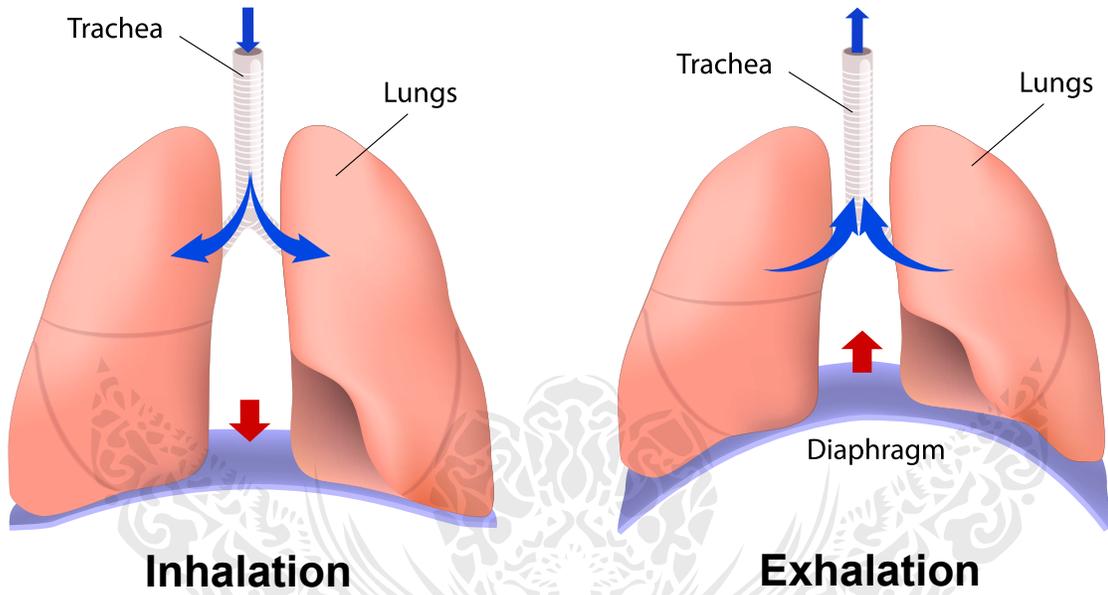
Follow the first three steps of regular abdominal Breathing above (relaxing, the tip of the tongue to the roof of the mouth, straight spine). To practice Reverse Abdominal Breath-



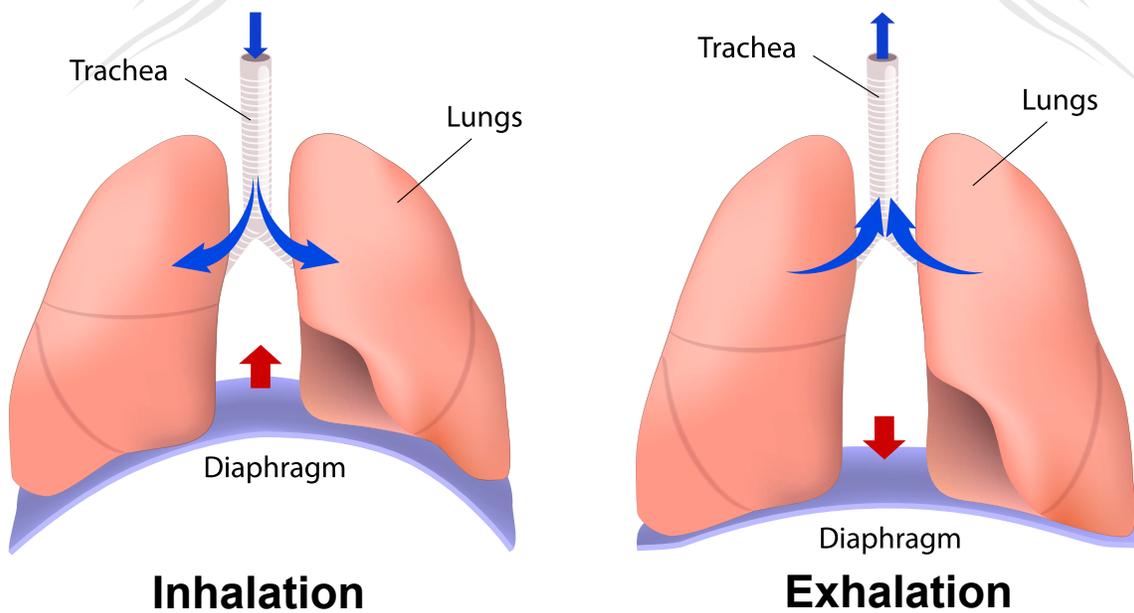
ing place both hands on your lower abdomen, with the left hand on your body and the right hand covering it. This hand position helps you feel your lower abdomen move. On the inhale, allow your chest and ribs to expand all the way around gently (like Regular Abdominal Breathing). At the same time as you inhale, gently contract your lower abdomen to draw the most inferior portion, the part below the navel, gently inward and back toward your spine, away from your hands. This process is the “reverse” of regular abdom-

inal breathing. It creates a gentle scooping motion, inward and upward along the front of your sacrum and spine, draw that lowest portion of your belly inward. Then on the exhale, relax and allow your abdomen to expand outward, back to its starting position.

The Diaphragm During Buddhist Breathing



The Diaphragm During Daoist Breathing





Keep your Huiyin (Ren 1 acupuncture point) relaxed and do not let excessive tension to work its way into the perineum as you contract the abdomen. Once again as you Inhale, expand the chest fully while you draw the lowest belly inward. On the Exhale, re-

lax. Repeat this process for several minutes.

The gentle scooping up the inside of the spine is a subtle invitation to allow the energy to move up your spine along the Du Mai Acupuncture Channel. This scooping movement pairs up with the shape of a Yin Yang symbol turning in your body. Visualize the Yin Yang symbol on its side turning up your spine with each breath.

Daoist Reverse Breathing takes a bit of practice. Try it in your daily meditation. When it is a natural process for your body, you can begin to incorporate it into your various meditation practices.

Dynamic Qigong includes movements. As a rough guide, when the hand or body moves backward or inward, we inhale. When the hand or body moves forward or outward, we exhale. Use this harmony between movement and breath as a guide in your daily practice.

Regulating the Mind

Concentrating and regulating mental activity to enter a peaceful Qigong mind state, is called Ru Jing (translates as “Into the Stillness”). The



critical point at this stage is to get rid of all stray thoughts and to replace your general running commentary of thoughts with one single idea. In doing so, the process gradually induces a tranquil feeling in the body and helps you enter a state of stillness. Ru is an essential aspect of qigong practice. The methods commonly adopted are as follows:

Fixing the mind: In this practice, the mind focuses on a specific part of the body or an object outside the body. When concentrating, the practitioner should clear their mind of all extraneous thoughts and remain relaxed and natural at the same time.

Breath-following: To practice this method concentrate on the movement of your abdomen while breathing. Avoid conscious control of your breath by letting it naturally occur when it needs to. Practice this exercise until your breath, and your mind are united.

Breath-counting: One inhalation & one exhalation form one breath. Count each breath until reaching ten. Build until you can reach one hundred, all the while keeping your mind clear.

Silent reciting: Choose to recite a single word or phrase silently. For instance, two Chinese words “song” meaning relax and “jing” meaning tranquilize are used for exhalation and inhalation respectively. Another two-word alternation is to say “here” while breathing in, and “now” while breathing out.

Imagination: Think of a natural setting such as a flower garden, grass, flowing water, a mountain peak or any environment or scenery that induces calmness.

With regular focused Qigong practice, you will be able to regulate the body, the breath, and the mind. When these three faculties are harmonized, you reap the fruits of health, peace of mind, and longevity.



CHAPTER THREE

A BASIC STANDING ROUTINE

Da Mo's standing Qigong practice is very well known in China. In this method, tension builds energy up in the various muscles and Qi channels of the limbs. Once power has built up to a high level, you change position to allow it to flow into other parts of the body. You can feel this immediately, just give this exercise an honest try. In physics, this is called creating a potential difference (covered in detail in our course *The Science of Qi*). Once energy builds to a high level in a specific area, it will be able to move to an area where the energy state is lower.

Although the early stages of this practice involve a decent amount of muscular tension, eventually you drop the tension and complete the exercise in a relaxed fashion. This exercise will allow the Qi built up in the limbs and connect with the Qi in central channels in your torso.

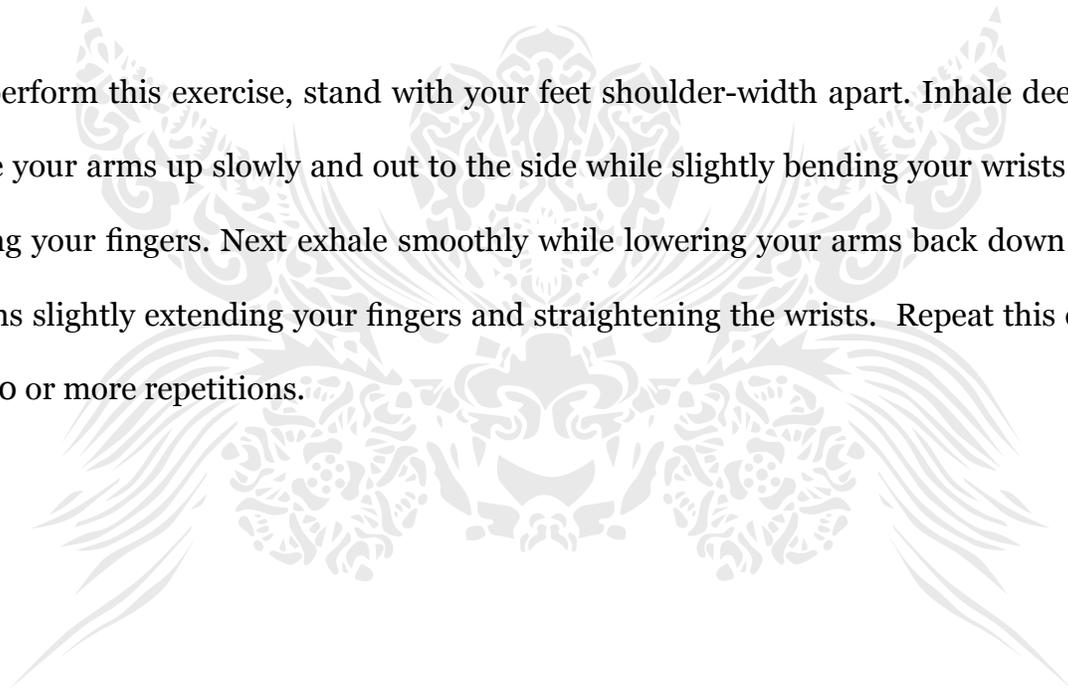
You can use either regular abdominal breathing – Buddhist breathing – or you can use reverse abdominal breathing – Daoist Breathing – for this exercise. Daoist breathing may be too strong for you if you are a Qigong beginner. Start with regular abdominal breath-

ing. Once you are comfortable with the practice you can try reverse abdominal breathing.

Opening the Gates

This exercise will mobilize your internal energy and prepare your body for the Da Mo standing Qigong set. During every part of your Qigong practice, keep part of your attention focused on proper posture and correct breathing, while also focusing on what you are feeling internally through your system. The more clearly you bring energy into your conscious awareness, the more strongly it will flow. Your mind guides your Qi.

To perform this exercise, stand with your feet shoulder-width apart. Inhale deeply and raise your arms up slowly and out to the side while slightly bending your wrists and relaxing your fingers. Next exhale smoothly while lowering your arms back down to your thighs slightly extending your fingers and straightening the wrists. Repeat this exercise for 10 or more repetitions.



Opening the Gates



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The Da Mo Fist Set

When you practice this method, you should go from one position to the next after a period of focused breathing and concentration. Do not change the order. First, you build up Qi in the wrist, and then you move step-by-step into the hands, arms, and chest. If you change the order, the Qi will not flow properly. It won't hurt you, but it won't give you the best result. You can either count your breath or use a meditation timer for each position. The traditional prescription for this exercise is to hold each position for 50 breaths; you can also use a timer and set it to a length of time that you feel comfortable performing each posture. Alternatively, you can reduce the number of breaths to suit your needs.

This exercise is not as simple as it looks, don't overdo it. This set can move a lot of energy, and if you push yourself too hard, you can feel dizzy. If this happens just stop the exercise, have some tea and relax. It won't hurt you; you'll just feel temporary discomfort. Practicing Qigong is not a competition, only perform the tasks that you can complete without excessive strain. Build yourself up over time.



Position #1: Hold the hands next to the body with palms facing downward, and your thumbs extended toward your body. Use your mind to imagine pushing the palms down when you exhale, relax when you inhale. This will start the process of building Qi up in your palms and wrists. Your hands should start to feel warm after a few minutes.



Position #2: Without moving your arms, curl your fingers into partial fists with the palms still facing downward, and the thumbs extended toward the body. Use your mind to imagine tightening the fists and pressing the thumbs backward when you exhale, relax when you inhale. This position will further build energy up in your wrists while retaining the force built up in the first form.



Position #3: Again, without moving your arms, turn the fist so that the palms face each other and place the thumbs over your fingers with the knuckles pointing to the ground making a loose fist. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This posture will cause energy to build up in the muscles and nerves of the hands and arms.



Position #4: Extend the arms straight in front of the body, palms still facing each other. Keep your hands in the form of a regular fist. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling.



Position #5: Extend the arms straight up above the head with your hands still in fists, palms facing each other. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This posture will build up energy in the shoulders neck, and sides of the torso.



Position #6: Lower the arms so that the upper arms are parallel with the ground, the elbows bent and the fists by the ears, with the palms facing forward. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This position builds up energy on the sides of the torso, chest and upper arms.



Position #7: Extend the arms with loose fists straight out to the sides with the palms facing forward. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This position will build up energy in the shoulders, chest, and back.



Position #8: Extend the arms in front of the body with the palms facing each other with the elbows slightly bent. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling.



Position #9: Bring the fists toward the body, bending the elbows with the palms facing forward. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This position is similar to the 6th position, but the fists are closer together and facing forward. This posture stresses different muscles and intensifies the flow of energy through the arms.



Position #10: Raise the forearms vertically with the palms facing forward, upper arms out to the sides and parallel with the ground. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This position will build up energy in the shoulder area.



Position #11: Keeping the elbows bent, lower the fists until they are in front of the abdomen on either side of the lower Dan Tian. Use your mind to imagine tightening the muscles in your hands when exhaling, relax while inhaling. This position is the first position to send energy back into the main energy channels of the torso (ren & du meridians).



Position #12: Raise the arms straight out in front of the body, palms open and facing upward. Imagine lifting up when exhaling, relax when inhaling. This position is the second position used to send energy back into the main energy channels of the torso (ren & du meridians).

Closing the Gates

Think of this as a “wrap up” of energy lingering around in the upper part of the body. This exercises will correctly root your energy back into your lower abdomen where it can be stored efficiently to promote health and longevity.

Stand with the feet about shoulder width apart with the palms facing each other. As you inhale, draw the hands apart and out to the sides, then slowly upward, always keeping the palms aligned. When you are finished inhaling, and the hands are spread out at around the level of the heart, begin to exhale slowly while bringing the palms, forearms, and elbows together in a smooth, natural movement until the palms are about 6 inches apart, at this point your exhalation should be about 50% complete. Next, lower the hand and arms slowly down in front while continuing to exhale until you are back at the original position. Repeat this exercise 10 or so times.

Closing the Gates



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PROVEN BENEFITS FROM QIGONG MEDITATION PRACTICE

The following section is a selection of health benefits from the published paper Anti-Aging Benefits of Qigong by Kenneth Sancier. [For the full report with references CLICK HERE.](#)

Clinical studies of effects of qigong on hypertensive patients

Several groups in China have investigated the effects of qigong on hypertension (i.e., high blood pressure). The research of Wang, Xu and coworkers of the Shanghai Institute of Hypertension was selected for discussion because it serves as a model for the many different effects that qigong may have on organs and functions of the body. For these studies, the patients practiced “Yan Jing Yi Shen Gong” for 30 minutes twice a day. This qigong is claimed to be especially valuable for therapeutic purposes and delaying senility. The qigong exercise consists of a combination of sitting meditation and gentle physical movements that emphasizes a calm mind, relaxed body, and regular respiration.

In 1991, the Shanghai group reported a 20-year controlled study of the anti-aging effects of qigong on 204 hypertensive patients. Subsequently, they reported a 30-year follow-up on 242 hypertensive patients, and more recently, the researchers reported an 18-22 year study of 536 patients. The patients were randomly assigned to the two groups. To control blood pressure, the patients were given the same hypotensive drug and in the same hospital. None of the patients smoked.

Blood Pressure

The effect of qigong exercise on blood pressure is shown graphically in Fig. 1. The blood pressure (systolic and diastolic) in millimeters mercury is plotted as a function of time over 20 years for the group consisting of 242 patients, 122 in the qigong group and 120 in the control group. During the first two months, the blood pressure of all patients dropped in response to the hypotensive drug. Subsequently, and over the period of 20 years, the blood pressures of the qigong group stabilized while that of the control group increased.

Remarkably, during this period the drug dosage for the qigong group could be decreased, while the dosage for the control group had to be increased.

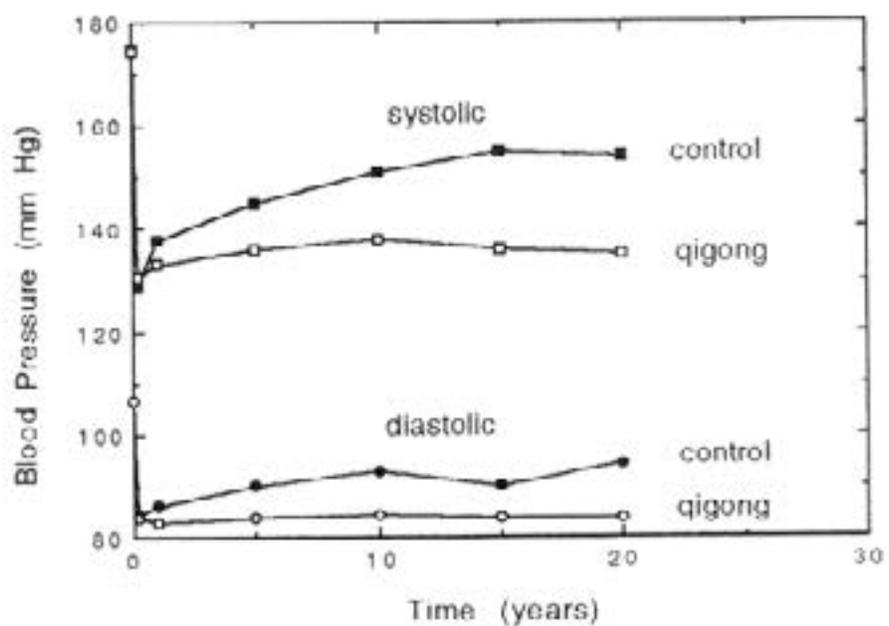


Fig. 1. Effect of qigong on blood pressure of hypertensive patients over 20 years. Qigong group (n=104) practiced 30 min/day twice/day, control group (n=100).

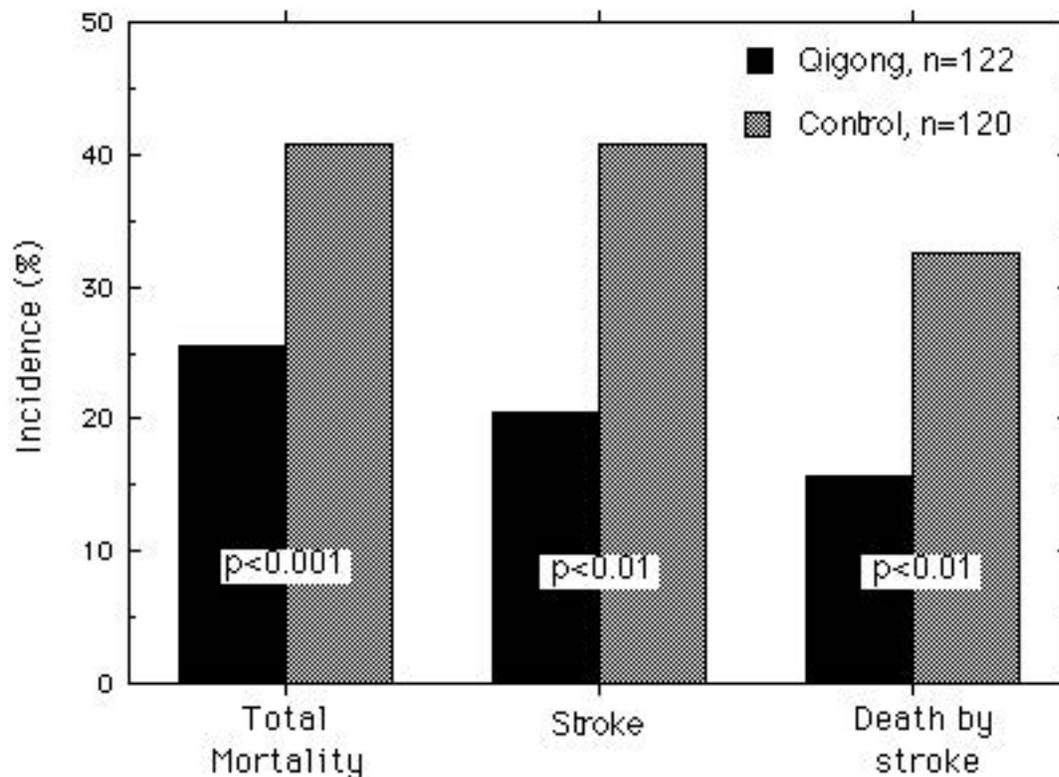


Figure 2. A 30-year follow-up of the effect of qigong on mortality and stroke of 242 hypertensive patients. Both groups received drug therapy (ref. 15).

Mortality and Stroke

The incidences of mortality and stroke for the 30-year study are shown in Fig. 2. These results show that qigong exercise decreased by about 50 percent the incidence of total mortality, mortality due to stroke, and morbidity due to stroke. At the end of 30 years, 86 patients survived in the qigong group and 68 in the control group. These results clearly show that qigong has significant potential for preventing strokes and extending life.

Improvements in heart function and microcirculation

Aged hypertensive patients usually are found to have a deficiency of Heart-energy, which often leads to a weakened function of the left ventricle and a disturbance of microcirculation. The researchers evaluated the effects of qigong for 120 aged patients by using ultrasonic cardiography (UCG) and indices of microcirculation.

Experiments showed that the left ventricular function (LVF) in the hypertensive aged group (80 cases) was lower than that in the aged normal blood pressure group (40 cases), while the LVF in the deficiency of Heart-energy hypertensive patients (46 cases) was lower than in the non-deficiency Heart-energy hypertensive patients (34 cases).

After practicing qigong for one year, cardiac output was increased, the total peripheral resistance decreased, and the ejection fraction, mitral valve diastolic closing velocity and the mean velocity of circumferential fiber shortening tended to be increased. Significant changes did not occur in the group without Heart-energy deficiency.

Quantitative evaluation of nailfold disturbances in microcirculation was made on the above groups by observing 10 indices of abnormal conditions: configuration of microvessels, microvessel tension, condition of blood flow, slowdown of blood flow, thinner afferent limb, efferent limb and afferent limb ratio, color of blood, hemorrhage, and petechia. The results showed that hypertension had an accelerating effect on the disturbance of microcirculation. The incidence of disturbance of microcirculation was 73.9% in the deficiency of Heart-energy hypertensive patients. After a year of qigong practice,

the incident of disturbance was 39.1% ($p < 0.01$).

The results suggest that qigong exercise has beneficial effects on Heart-energy and regulation of the blood channel, and qigong seems to have improved abnormal conditions of blood circulation.

Improvement in sex hormone levels

One consequence of aging is that the levels of sex hormones change in unfavorable directions. For example, female sex hormone (estrogen) levels tend to increase in men and decrease in women. Three studies indicate that qigong exercise can reverse this trend. The effect of qigong exercise on plasma sex hormone levels was determined for hypertensive men and women. The sex hormones levels were measured before and after qigong practice for one year.

Seventy male patients with essential hypertension (ages 40 to 69; disease stage II) were divided into two groups. For the qigong group ($n=42$), which practiced qigong for one year, the estradiol level (E₂) decreased from 70.1 to 47.7 pg/ml, a decrease of 32% ($p < 0.01$), while no significant changes occurred in the control group ($n=20$). The testosterone levels (T) of both groups decreased about 7%. The value of E₂ for the qigong group (47.7 pg/ml) approached that of healthy men (42.2 ± 5.8 pg/ml) of the same age but without hypertension or cardiovascular, pulmonary, hepatic, renal, or endocrine diseases ($p < 0.05$).

For women (ages 51 to 67, the number in the group is not available), the aging process was associated with failure of ovarian function manifested by decreased E2 and increased T levels. Qigong practiced one year resulted in an increase of E2 from 40.9 ± 3.5 to 51.6 ± 3.5 pg/ml, a value about equal to that of normal menopausal controls without hypertension or cardiovascular, pulmonary, hepatic, renal, or endocrine diseases. The value of T was also increased by qigong from 25.5 ± 2.2 to 37.2 ± 2.2 ng/dl.

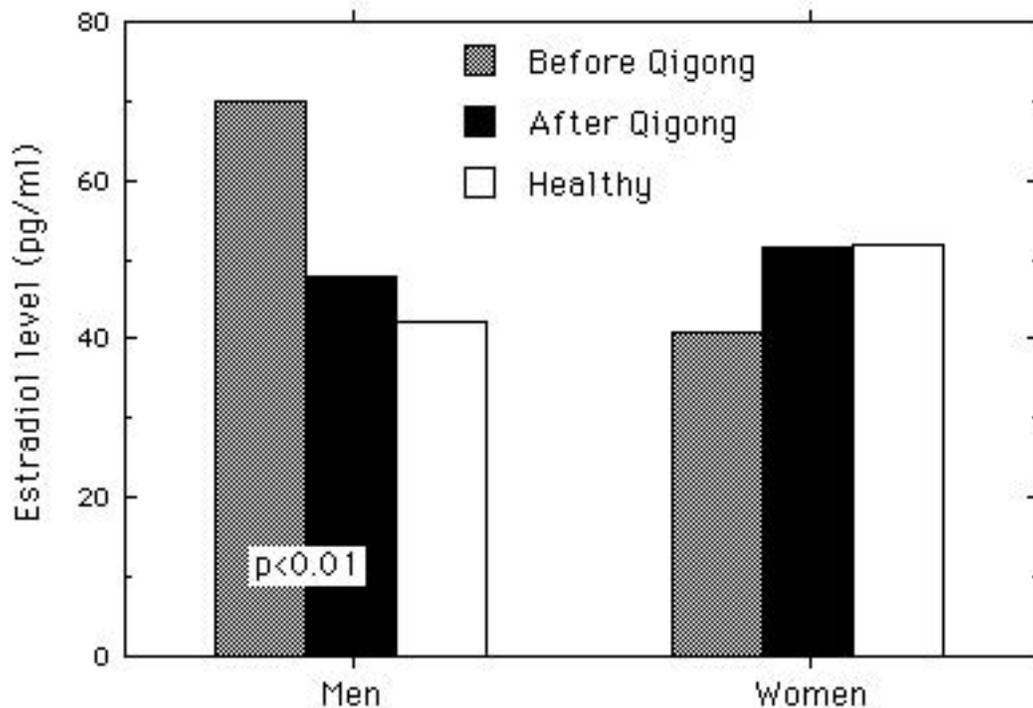


Fig. 3. Serum estradiol levels of hypertensive men (ages 40-69) and women (ages 51-67) who practiced qigong one year compared to healthy controls.

The favorable changes in estradiol levels, E2, brought about by qigong are summarized in Fig. 3 for both men and women.

In an auxiliary study, the 24-hour urinary estradiol levels were determined in 30 men

ages 50 to 69. Qigong for one year resulted in a decrease of 31% in E2 and a decrease of 54% in the estradiol/testosterone ratio (E2/T). These changes were accompanied by improvements in symptoms associated with Kidney deficiency hypertension, such as soreness, dizziness, insomnia, hair loss, impotence, and incontinence. The average score for these symptoms was changed favorably by qigong from 5.5 ± 2.3 to 2.8 ± 1.3 ($p < 0.001$).

Ye Ming and co-workers reported similar favorable changes in plasma sex hormone levels E2 in 77 male and female qigong exercisers after 2 months qigong compared with 27 controls. They did not observe significant changes in testosterone.

The three studies above show that qigong exercise can help restore the sex hormone levels that had deteriorated because of aging.

Changes in blood chemistry in hypertensive patients

Wang, Xu and co-workers made a series of determinations indicating the profound effects that qigong exercise may have on blood chemistry of hypertensive subjects. Improvements were noted in plasma coagulation fibrinolysis indices, blood viscosity, erythrocyte deformation index, levels of plasma tissue-type plasminogen activator (tPA), plasminogen activator inhibitor (PAI), VIII factor related antigen (VIII R:AG), and anti-thrombin (AT-III). In another study, they reported that qigong exercise beneficially changed the activities of two messenger cyclic nucleotides (cAMP and cGMP).

Enhanced activity of anti-aging enzyme SOD

Superoxide dismutase (SOD) is produced naturally by the body but its activity declines with age. SOD is often called an anti-aging enzyme because it is believed to destroy free radicals that may cause aging. The effects of qigong exercise to treat disorders of retired workers were studied by Xu Hefen and coworkers and included determinations of plasma SOD.

For their study, 200 retired workers, 100 males and 100 females, ranging in age from 52 to 76 were divided into 2 groups: the qigong exercise group and the control group, and each group consisted of 50 males and 50 females. The main qigong exercise was Emei Nei Gong (one kind of qigong exercises of the Emei School), and was practiced at least 30 minutes a day.

The result showed that the mean level of SOD was increased by qigong exercise. For example, the SOD level was larger in the qigong group (about 2700 μ /g Hb) and than in the control group (1700 μ /g Hb), and this difference was significant ($p < 0.001$). This study shows that qigong exercise can stimulate physical metabolism, promote the circulation of meridians and regulate the flowing of qi and blood, thus preventing and treating disorders of aging and promoting longevity.

Cancer

Feng Lida pioneered in research showing that emitted qi from qigong masters produced marked changes in cell cultures of cancer cells from mice. Several studies reported the effects of emitted qi on tumors in animals. For example, emitted qi was reported to inhibit the growth of implanted malignant tumors in mice but did not destroy the tumors. Encouraged by the results with animals, researchers carried out clinical research on the effects of qigong on human subjects with cancer.

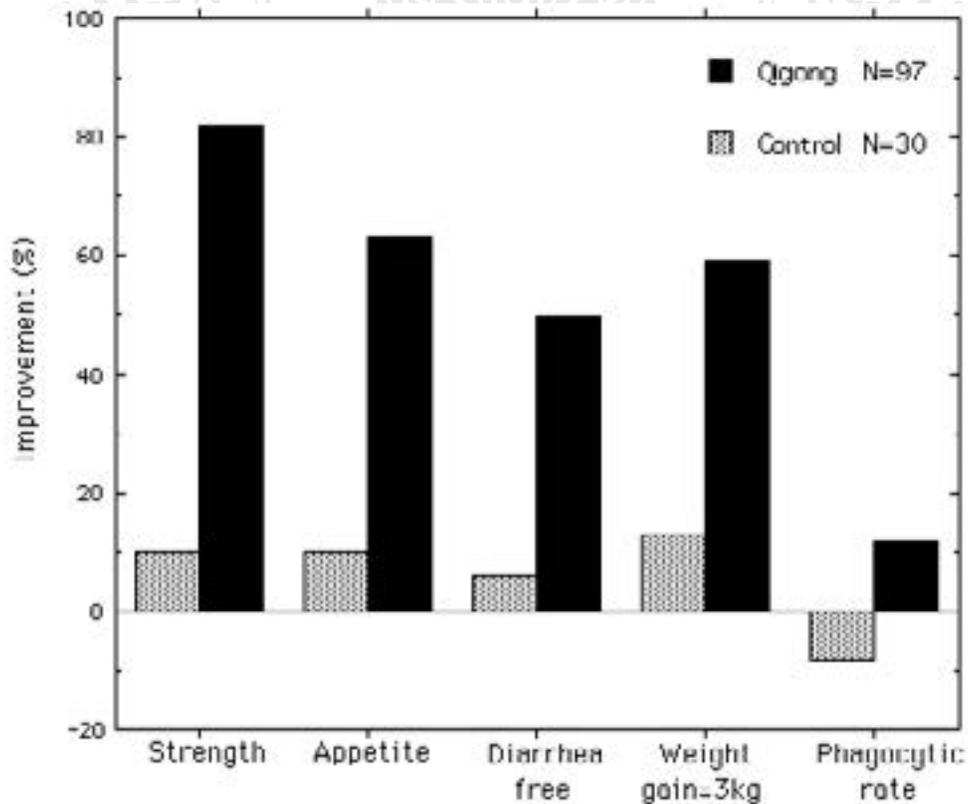
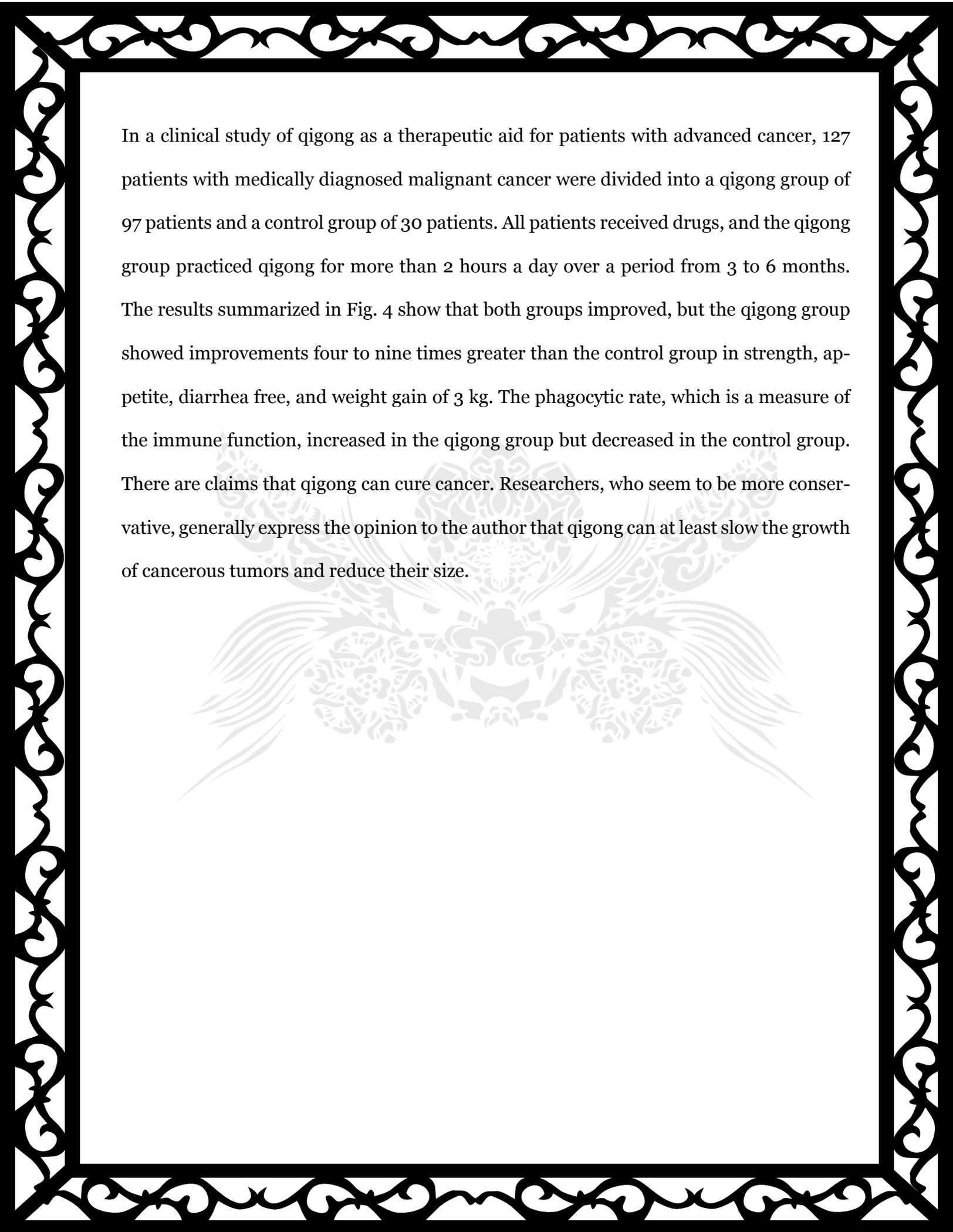


Fig. 4. Improvements in patients with advanced cancer treated with qigong & drugs compared with drugs alone.



In a clinical study of qigong as a therapeutic aid for patients with advanced cancer, 127 patients with medically diagnosed malignant cancer were divided into a qigong group of 97 patients and a control group of 30 patients. All patients received drugs, and the qigong group practiced qigong for more than 2 hours a day over a period from 3 to 6 months. The results summarized in Fig. 4 show that both groups improved, but the qigong group showed improvements four to nine times greater than the control group in strength, appetite, diarrhea free, and weight gain of 3 kg. The phagocytic rate, which is a measure of the immune function, increased in the qigong group but decreased in the control group. There are claims that qigong can cure cancer. Researchers, who seem to be more conservative, generally express the opinion to the author that qigong can at least slow the growth of cancerous tumors and reduce their size.

CONCLUSION

As you can see throughout this report Qigong Meditation is a safe and effective form of exercise that can boost both your quality of life as well as your energy and vitality. With the information in this e-book you can start your journey today.

For more details and access to detailed programs and coaching, please go to:

www.jadedragon.org

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Join David directly online for his course Qigong Fundamentals by [CLICKING HERE](#).

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