

Qi-Gong and Kuji-In

A Practical Guide to
An Oriental Esoteric Experience

by François Lépine

Permission granted to share and transmit pages
1 to 35 of this eBook, for the sake of preparing
seekers to the teachings of Quantum Buddhism.



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I thank the Masters that have
taught me this Sacred knowledge.

I pray that God will grant you a blessed experience
as you practice the powerful techniques found in this book.

- *François Lépine*

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Introduction

The human body, despite the fact that we use it every day of our lives from birth to death, is still the center of many profound mysteries. The mysteries of the heart and mind (which seem to defy the ability of science to dissect and understand) are even greater. By comparison, the mysteries of the Spirit are beyond the reaches of our imagination. For this reason, we begin our spiritual work with the study and practices that use the human body as a tool. Through our personal research, we will find many spiritual secrets are hidden in the workings of our physical and tangible experience.

We could write an entire book for each chapter we have written here. However, we wish to concentrate on the practical aspects of each of the techniques we will be showing you. Thus, we will summarize a great deal of information in but a few lines. There are also a few technical words that you may want to understand before you start learning about this mystical art. These words are essential to your understanding of the rest of the book, and we will repeat their names often to make their assimilation easier. These new terms are in bold below, followed by an explanation of their meaning and use.

Meridians: There are many circuits of energy in the human body. Most of them start or end at an extremity such as the fingers or toes. The Chinese refer to these energy circuits as Meridians. Both Qi-Gong and Kuji-In employ certain tools to stimulate and direct

the energy emanating from these energy circuits in order to heal your body on the energetic and physical levels and to help you manifest your desires. The techniques you will use to work with energy include: breathing exercises, visualizations (called mandalas), chants/prayers (called mantras) and hand positions (called mudras). Qi-Gong and Kuji-In use these mandalas, mantras and mudras, along with specific exercises, to help you connect with your Higher Self. This book also provides the conceptual context that will make it possible for you to successfully use these techniques.

Mudra: A “mudra” is a hand gesture or a hand position that is employed to bring into effect the flow of energies that terminate or start at the fingertips.

Mantra: The energy of the body can also be stimulated through sound. A “mantra” is a sound, which can take the form of either a short word or a more complex prayer. A mantra will stimulate specific energy patterns within and around you.

Mandala: Above all, the symbols and imageries in your mind affect the flow and the manifestations of the energies you use. A “mandala” is a symbol or image that is visualized in order to engage the mind in active participation with an energy work or a spiritual process.

Mudra, mantra and mandala: these are three simple tools that can enhance your entire spiritual experience. These tools affect the energies in your physical and spiritual body. When combined, they can greatly enhance your personal development. They can

produce any kind of effect, from accelerating the healing of the body to aiding you in developing psychic abilities. These tools are a part of a sacred knowledge called Qi-Gong, which means “working with energy” or “energy practice”.

There is another art called “Kuji-In” that redefines your vision of the world around you. Practicing its techniques will slowly reveal to you a vision of the universe that you could not have anticipated before you began, because it allows your limited human mind to expand its vision, to perceive the Source of All. This spiritual method will surely help you progress on your path to the realization of your full potential. Here follows a Buddhist contemplation that I hope will inspire you about the state of mind that the Kuji-In intends to develop in each practitioner.

Buddha said: “I consider the positions of Kings and Rulers as that of dust motes. I observe treasures of gold and gems as so many bricks and pebbles. I look upon the finest silken robes as tattered rags. I see myriad worlds of the universe as small seeds of fruit, and the greatest lake in India as a drop of oil on my foot. I perceive the teachings of the world to be the illusion of magicians. I discern the highest conception of emancipation as a golden brocade in a dream, and I view the holy path of the illuminated ones as flowers appearing in one’s eyes. I see meditation as a pillar of a mountain, Nirvana as a nightmare of daytime. I look upon the judgment of right and wrong as the serpentine Dance of a dragon, and the rise and fall of beliefs as but traces left by the four seasons.”

Above all, let the knowledge of this book be assimilated through experience rather than isolated intellectual analysis. Take the time to contemplate the feeling each technique evokes for you. Pay

attention to your body, your heart and your mind. Eventually, you will become aware of your Spirit. All of the technical words will be surrounded by practical instructions, and this will help your mind make the necessary links. Trust yourself and have a good learning experience.

Summarized Theory

The Buddhist, Taoist and Hindu teachings contain the fundamental wisdom that can be found behind most Oriental practices. All the teachings of the mantra's sounds, the mudras gestures and the mandala's symbols come from these sources, as well as from the many applications of meditation those teachings utilize. Chinese medicine is also a very important source of knowledge for Qi-Gong practitioners.

The martial arts that were developed by the Shao-Lin monks use a mystical secret science to control the energy in the body. This profound science is called Qi-Gong. Qi is energy in its manifested form, and Gong is the practical method of application. Therefore, Qi-Gong methods are the means or techniques of controlling the flow of energy inside your body. After a while, with a lot of practice, you can also experiment with the manifestation of Qi outside your body.

The most popular form of Qi-Gong in North America and Europe is Tai Qi Chuan. The art of Qi-Gong existed long before the martial artists incorporated it in their fighting styles. Therefore, there are a lot of Qi-Gong practices that are very easy on the body. These practices are not linked with any specific fighting techniques, and it is not necessary to learn to fight to learn these techniques.

Like many esoteric philosophies, the Buddhists teach that, in order to attain spiritual illumination, one must undertake the necessary exercises with a sincere heart. The secrets of healing, the ability to see beyond ordinary reality, the gift of communication from mind to mind, these are all aspects of the Buddhist's magical system. Like every group of Alchemists, they also seek to expand their lifespan beyond the normal period. Yet none of these abilities will manifest for you unless you begin with the proper attitude.

The Qi-Gong techniques shown in the first lessons are the basic methods which will enhance your ability to experience spiritual energies. After you have achieved the ability to sense energy, we will concentrate on the practical aspects of the oriental esoteric science of Kuji-In. We encourage you to learn more about Chinese Medicine and the channels of energy in the body. It is also very important for you to choose a meditation technique and to meditate frequently if you want to benefit from the enormous potential of the methods explained in this manual. For beginners, a simple meditation technique is provided in this book. As you learn more and as you diligently practice what you have learned, your experiences with Qi-Gong and Kuji-In will improve.

Oriental Energy Systems: Jin, Qi, Shen

In the last section we explained that energy takes shape in a broad range of manifestations: light, movement, electricity, life... Thus we find that energy will manifest in your body in many ways. We have classified them here as three types of energy: Jin, Qi and Shen. These are the energies that flow in the physical body according to Traditional Chinese Medicine. They take other names in occidental occult philosophy, and we will speak about these other terminologies elsewhere.

Jin

The energy that directly influences the physical plane is called Jin. It is the power that is converted into physical movement; it is heat energy, and it is the force behind every action. Jin can be converted from Qi, which is a more subtle energy. Many methods for converting Qi into Jin involve compressing Qi until it is dense enough to become available on the physical plane, where it can manifest. Jin can produce heat, it can create more intense electric currents in our nervous system, it can heal our body more quickly than Qi alone and it can augment physical strength. Jin is energy acting on gross matter. It usually flows through the lower abdomen.

You will develop the Jin level of energy through the use of breathing exercises and Qi-Gong practices. Jin will be used in many of the physical practices you will be learning in the next several sections. Jin assists us in developing willpower and self-confidence. Willpower and self confidence help the Jin to manifest physically.

Qi

Qi is energy in its ethereal form. It is our life force. It is bioelectricity. It is naturally used by the body for all of our life functions and it is used by the brain to operate. Qi can move from one place to another before it is converted to the active form of Jin or to the elevated form of energy known as Shen. We wish to develop and accumulate Qi because it is easy to use and because it offers us the widest range of applications. Breathing techniques enhance the movement of Qi in the body, as well as our ability to make effective use of mental imagery.

The more freely Qi can move in and around your body, the healthier you will be, and the more clearly you will be able to think. Qi can be stored inside the body battery for later use (more on this in other chapters). Qi can move through the body and, with experience, outside the body. It can be transferred to someone else for healing purposes, or for the exchange of Qi to another person. Great Chinese doctors use it in all sorts of medical techniques. Martial artists use it to augment their power and speed. It is also spelled Chi in the case of Chi -Gong, or Ki. The Chinese and Japanese characters are not alphabetical; they are pictograms, so their spelling in English varies.

Shen

Shen is the spiritual aspect of energy. It is more volatile and harder to feel. It is always present, but the average person won't even know it is there. It is the energy used in internal spiritual methods like prayer and meditation. As we develop Shen, we also develop our Spirit and elevate our consciousness. Little information about Shen is available to the average person. In fact, a practitioner only becomes aware of its existence after extended training.

Chakras

We will be very brief regarding the definition of the “Chakras”. The topic of Chakras is a subject too vast to cover in detail in this book, but we will give you the basic information needed to use the different techniques shown here.

The Chakras are the main energy centers found in the physical body. Each Chakra has specific primary functions you will need to know. These will be described along with the techniques that activate those functions. There are seven major Chakras.

1- Base Chakra: Located at the base of the spine; extends from the base of the pelvis at the front of your body, to the coccyx at the back of your body. The base Chakra thus covers the entire base of your body.

2- Navel Chakra: Located about one inch below your navel.

3- Solar Plexus Chakra: Located at the solar plexus, right under your sternum.

4- Heart Chakra: Located directly in the middle of the sternum, in front of your heart.

5- Throat Chakra: Located in the little indentation of bones at the base of your throat.

6- Third Eye Chakra: Located between your eyebrows.

7- Crown Chakra: found at the top of your head, with the center point exactly on top of your head, but spreading down to surround part of your head, around the forehead and the back of the skull.

Another important Chakra is called the “Jade Gate”, and it is found at the back of the head, on the pointy bone at the back of the skull.

Behind the Navel Chakra, in the middle of the body, inside the lower abdomen, is a place which is called the “Dan-tian” in Chinese Medicine; we will refer to it in our practices. It is in the Dan-tian where the energy of the body is gathered and stored for later use.

It is not necessary to remember all these Chakras right now. We will give you the information you need about the Chakras throughout the book.

Techniques

As you start training, we encourage you to eat well and exercises regularly to keep your body in good health. Some of the techniques you will be learning are more demanding than others. Respect your limits, while always trying to go beyond them safely. Since some of these techniques might raise your body temperature aggressively, we encourage you to drink a lot of water.

It is good to experiment with all of the techniques at least once, until you discover which ones you prefer. Once you decide what works best for you, feel free to spend more time on the practices you prefer. Follow your heart and do not doubt yourself. You should use at least one physical practice, one heart practice, one practice for the mind and one for the Spirit. The first subtle results will come quickly, then a longer period of time might pass before you see any tangible results. During this plateau period, your body will be accumulating and increasing your energy level. Do not begin your training by focusing on the end-results you may eventually attain; instead, enjoy the immediate benefits that these exercises provide. Before all else, seek Love. The power associated with these practices will come by itself. If you seek power, it will take much more time for the effects to manifest, and they will not be as impressive.

The Physical Body

Breathing

Normal and Reversed Breathing

Normal Breathing:

Normal Breathing is very different from the automatic breathing cycle that keeps you alive when you are not thinking about breathing. The reason is simple: no one really breathes correctly without thinking about it. Most people take in only 11 ml of oxygen per minute, far below the minimum oxygen your body needs to be healthy. A Normal Breath is a healthy breath.

An inhalation should fill your lungs almost completely without straining your abdomen or diaphragm. The breath should naturally fill your abdomen, without raising your upper torso. A deep breath should not even make your upper ribs move. Place your hand over your heart, where your ribs connect to your sternum, between your solar plexus and your throat. Take a deep breath and feel to see if your ribs are moving. If they do, you are filling your upper lungs too much, and not enough air is getting to the bottom of your lungs. Although it is impossible to keep your rib cage totally immobile (which is not the objective) it should move as little as possible without requiring too much effort.

When you exhale, let your abdomen rest until the air doesn't come out naturally anymore, and then pull your abdomen in slightly without force. It won't completely empty your lungs. If your ribs

are moving inward or downward too much, it means you had to lift them upward when you inhaled, or that you filled the upper part of your lungs too much.



Breath in
Abdomen out
Upper chest normal



Breath out
Abdomen normal
Upper chest normal

When you breathe normally, it is your abdomen that pushes out slightly and pulls in slightly, (as you inhale and exhale). The breathing cycle should not require excessive force, but it should fill your lungs up to 80% of your maximum capacity. To fill your lungs to 100% of their capacity requires effort, and it is not natural. Breathing out with force and pulling in your abdomen slightly at the end of the breath empties your lungs to 10% or 20% of their capacity. Just as it is not healthy to fill your lungs to 100%, it is not healthy to empty them completely; to empty your lungs totally requires the application of more force than to bring them to a natural state.

To learn this for yourself, try filling your lungs completely (without hurting yourself), while keeping your rib cage as immobile as possible. Then, hold the air in for 10 seconds and breathe out completely, holding your breath out for 10 seconds. Let all your muscles relax and allow your body to breathe without influencing it, while you think about the difference between these two ways of breathing. Now, take in a Normal Breath, filling your lungs down to your abdomen with only a slight effort. Hold the air in for 3 seconds, and then let it out without any other effort than a slight pulling inward of your abdomen at the end of exhalation.

This is what is meant by a “Normal Breath”. Normal Breathing will be used in all of the techniques that focus on the elevation of self, such as meditation, mental and spiritual training. The Reversed Breath is used in physical development, to open the channels of energy in your body and to enhance your ability to manifest your Qi on the physical plane.

Reversed Breathing

To clearly understand the principles of Reversed Breathing, you must first practice accurate Normal Breathing. It is important to keep your rib cage almost motionless while doing the Reversed Breathing. You should also understand the principles of Jin, Qi and Shen in order for this practice to be effective.

The Reversed Breathing cycle is used to concentrate or compress your Qi in a way that will make it denser, compressing it, so it can become available on the physical plane. It is used to produce Jin

from your Qi. When you compact the Qi, you will feel heat. This is the Jin.

To clarify this for you, forget about the Normal Breathing method for a moment and let yourself breathe instinctively. Imagine yourself in a situation where you are very alert, perhaps needing to defend yourself, thus requiring that you are ready for immediate action. While closing your fists, take in a quick, deep breath without thinking. Most people will notice that the abdomen automatically pulls in when you are breathing in, and it pushes out slightly when you exhale. Experiment a bit with this breathing.

When in Danger, the body automatically does a Reversed Breath, getting ready to pour energy into physical action. The quick breath mentioned above was only meant as an example. For the Reversed Breath method, the breath should be drawn in as smoothly as the Normal Breath unless stated otherwise.



Breath in
Abdomen pulled in
Upper chest normal



Breath out
Abdomen let out
Upper chest normal

When we are working with methods that focus on manifesting physical phenomena, we will be doing Reversed Breathing. The upper rib cage still doesn't move, and you should still breathe slowly and comfortably. As you breathe in, contract your abdomen, pulling it in slightly. As you breathe out, release your abdominal muscles completely, pushing out slightly at the end of the exhalation, without force.

Radial Qi Gathering method

Before you do anything that utilizes Qi, you must have Qi reserves to work with. Working without reserves of Qi will deplete your own life force, which should be avoided at all cost. Gathering Qi is quite simple, and you can do it just about anywhere and anytime as long as you aren't doing something that requires concentration. For example, don't do this when you're in a moving car. When you gather Qi, you and everyone around you will get a little bit more prone to lose their concentration. For example, everyone could get sleepy, or hyper, or feel strange sensations in their body, especially if they are not used to feeling Qi. Moreover, you will need to be able to use your concentration for the visualizations that are necessary to successfully gather, store, and move Qi. The energy that you envision is real and it will follow your concentration. As you visualize it traveling with your breath down to the area below your navel, the Qi will be moved to your Dan-tian. When you visualize compressing it in your Dan-tian, this too will actually occur. You may use the pictures as a guide, and you will find it useful to think of the energy you are moving as a white cloud which flows like a stream wherever you direct it with your mind.

Storing Qi in your Dan-tian

Place your palms on your Dan-tian, which is just below your navel (fig. 1). Men should have their left palm inside, touching their Dan-tian, with their right palm over their left. Women should have their right palm inside, with their left palm over their right. If you are standing, bend your knees slightly. If you are sitting, try to keep your spine straight, and do not cross your legs.

As you inhale, visualize white light coming from all around you, penetrating all the pores of your skin, flowing into your body and filling your inner Dan-tian.

Remember that what you visualize is actually occurring. As you exhale, all of this white energy is condensed into a concentrated ball of light in your inner Dan-tian, in the middle of your body just below the level of your navel. Gather Qi by breathing normally, deeply, and calmly. Take in Qi from all around you and concentrate it in your inner Dan-tian.



Fig.1

Active Gathering

Stand up, take a few Normal Breaths and relax. Slightly bend your knees and begin.

As you breathe in, imagine a white light coming from above you, which enters through the top of your head rather like a white wind, descending in a continuous flow to your Dan-tian. Please refer to fig. 2 below. You may use this figure as guide for your visualizations. As you breathe out, the energy remains in your lower abdomen and becomes a ball of light. Take nine relaxed breaths, absorbing Qi (the white light) from the area above your head. You may find that you tighten the muscles of your abdomen and arms when you try this for the first time. That is a normal reflex. Practice using just your will to draw the energy down, while keeping your muscles relaxed.

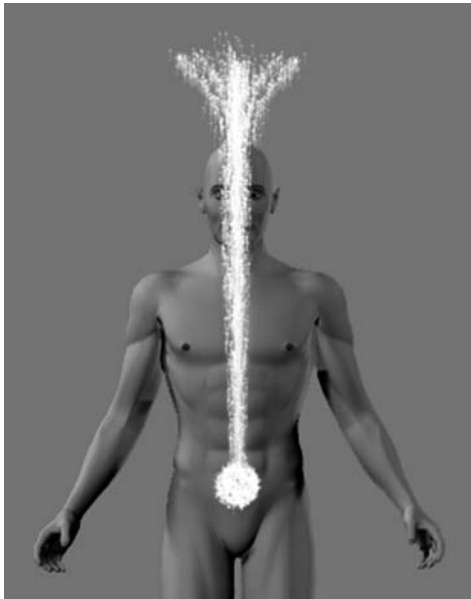


Fig.2

In the next exercise, you will draw energy into both hands, through the trunk of your body, and down into the Dan tian. You will inhale, and draw energy in through both hands simultaneously. To do this, extend your arms out to your sides, with your palms facing away from you; absorb the energy through the middle of your palms, drawing the energy through your arms, the trunk of your body, and down into your Dan-tian. Repeat this sequence, (inhale and draw the energy down to the Dan-tian) nine times. Relax your body and make this entire process as effortless as possible.

Next you will repeat this process with both of your feet, drawing the wind-like energy up into the soles of your feet, and up

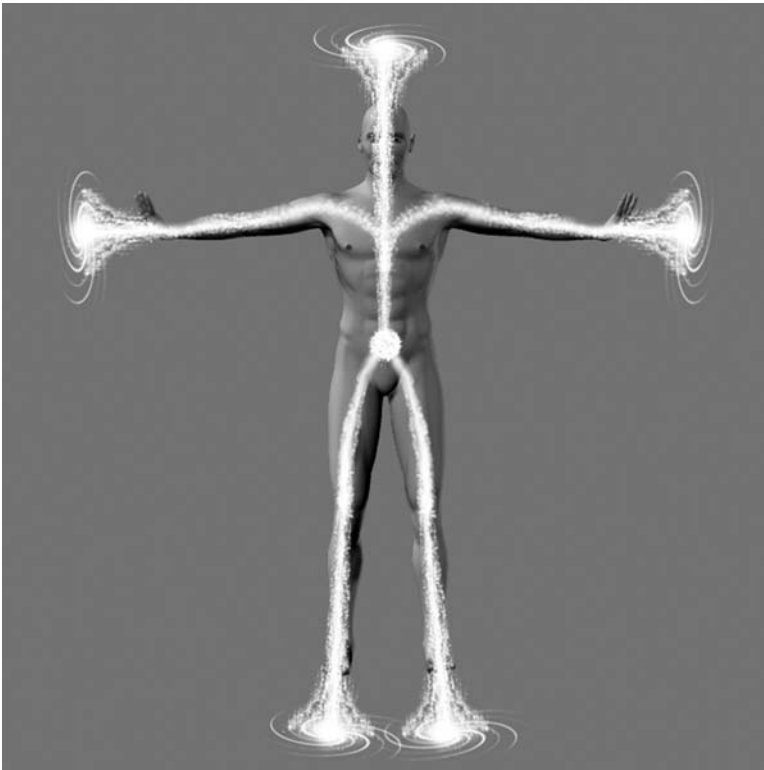


Fig.3

through your legs, directing the flow to your Dan-tian. When you have the energy centered in your Dan-tian, visualize the white energy ball growing stronger and stronger with each of the nine breaths.

Once you've taken nine breaths, while drawing the energy into your Dan-tian through each of the 5 centers, (filling your abdomen from the area above your head, and from both of your hands and feet), you will proceed to draw energy through all 5 centers at the same time, using all five entry points simultaneously, and filling your Dan-tian with nine breaths of energy. (fig. 3)

Finish this exercise by placing your palms over your Dan-tian and taking a few Normal Breaths. This will help to store the energy you have gathered.

Feeling the Flow of Qi

While your body is taking in oxygen and circulating it, it is also naturally circulating bioelectric energy. This energy is used to manage bodily functions and to sustain life. The calmer and more smoothly this energy flows, the healthier we are and the more clearly we think. Our emotions are influenced by this bioelectric energy flow as well as by our hormones.

In the same way that we have learned to draw energy into the Dan-tian by concentrating on our breathing and visualizing the bioelectric energy as it follows our breath into our Solar Plexus, we can also concentrate on our breathing and direct the bioelectricity in other ways. For example, we can make this energy flow through our body simply by desiring it to do so. When we wish to lift an arm, we don't need to know how the blood flows in the veins and how the neural energy stimulates the ADP of the muscle fibers to make them contract... all we need to do is "will it" and the arm lifts. A baby can lift its arm as well as a scientist. It only has to desire to do so.

In order to cause this to occur according to your desires, you simply need to imagine where the energy is and where you want it to go, and the Qi will behave accordingly, following the motion of your mental image. With time and practice, you will be able to feel this movement of Qi as if it was a wind flowing through your body. Some people describe this as a feeling that water is flowing from the source of the Qi to wherever they direct it. The traditional name for the art of causing this energy to flow in accordance with your desires is Qi-Gong, meaning "the practice of Qi."

Breathing will enhance the movement of Qi. Visualization alone will also cause Qi to flow, but not enough to make your practice truly efficient. In order for this practice to be truly effective, you must breathe properly, mentally visualizing the flow, then you must desire that the bioelectric energy move to the specified location. This is similar to wanting to move your arm; you desire it and it occurs, even though the rest of your body remains motionless. It is an isolated action, affecting only that part of you that you desire to move. Breathing normally is essential to the development of your energy channels and to the use of Qi in its many applications. When you breathe in, you are drawing energy into you, and when you breathe out, that energy will flow to wherever you direct it. Clear visualizations, proper breathing and the proper use of desire are crucial to effective movement of the Qi.

It is important that you follow the basic training process outlined here so you can correctly train your mind to visualize the good energy moving according to your desires. We strongly recommend that you never imagine any chaotic or disordered energy moving through your body, because it might disturb your regular bodily functions.

A step by step approach is necessary to develop your mental ability to control Qi in your body. As you acquire the necessary knowledge and experience in the art of directing this energy flow, you will be able to feel the effect of your training and understand the different applications of Qi-Gong more quickly and more completely.

Technique for Learning to Sense Qi:

Once you've practiced the Gathering Qi method, your body has a little more Qi than it normally does, and this makes it easier for you to feel the Qi. Never do any Qi exercises without filling yourself up with Qi beforehand, otherwise you could use up your basic life-force or Bioelectric reserves and this can lead to undesirable side-effects, such as fatigue or illness.

Take a few natural breaths. Put your right palm over your left arm without touching it, maintaining at least a distance of one inch. You will now use the Reversed Breathing technique. As you breathe in and contract your abdomen a bit, fill your right hand with Qi by imagining that your hand is filled with white light/wind. As you breathe out, let your abdomen relax, visualize the Qi emanating from your right hand to the surface of your left arm. Use your will/desire as well as your imagination to achieve this effect. Move your right hand over the skin surface as you begin to notice a light sensation emanating directly from your right hand.

Qi can trigger sensations of heat, cold, a windy sensation, a tickling, or nothing at all when you are first trying this. After taking a few breaths, and using your palm to emanate the Qi, try to emanate Qi by pointing with your fingers. To do this, keep your right arm straight and point the fingers of your left hand at your right arm, moving your left hand over the fingers of your right arm and up to the elbow, then very slowly back and forth while you continue Reversed Breathing and the visualization. Eventually, you will feel the Qi flowing.

Qi-Gong

Small and Grand Circulation

The following is a limited summary of the Small and Grand Circulation. There is an enormous amount of knowledge available on this subject, and we recommend that you learn more about it after you learn these basic practices.

There are two main passageways of Qi, one of which run down the middle of the front of your body and the other up the middle of your back. The channel in front is called the “Conception Vessel”, and the one in the back, along the spine, is called the “Governing Vessel”.

Small Circulation

We will use the Reversed Breath for this technique, as you visualize white light flowing through your vessels. Figure 4 will help you understand the trajectory for this visualization. Using the reverse breathing, you will inhale once while you perform steps #1 to #4, and then exhale at step 5.

Take a few Normal Breaths and relax.

Begin your inhalation, and visualize white Qi emanating from your inner Dan-tian. As you contract your abdomen, visualize the Qi moving down into your Conception Vessel (#1). The Qi keeps flowing gently down and under your groin as you contract your sexual organs and your perineum (#2). The Qi flows back into the coccyx and up as you contract the cheeks of your buttocks. (#3) Next you complete the inhalation as the Qi moves into your spine at the level of your inner Dan-tian (#4). As you breathe out, letting go of your abdomen, the Qi moves back in your inner Dan-tian (#5).

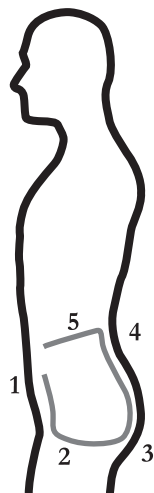


Fig.4

Start with a few consecutive small circulations and try to feel the Qi flowing. It is recommended that you do nine complete loops at a time, and then relax. Perform these exercises slowly and comfortably.

Grand Circulation

Using figure 5 as your visualization guide, complete one inhalation while you perform steps #1 to #5. Exhale naturally, without visualization.

Take a few Normal Breaths and relax.

As you begin your inhalation, contract your abdomen, and visualize white Qi emanating from your inner Dan-tian and moving down into your Conception Vessel at (#1). The Qi keeps flowing gently down and under your body as you contract your sexual organs and your perineum (#2). The Qi flows back into the coccyx and up your back, as you contract the cheeks of your buttocks (#3). Keeping your abdomen, perineum, and buttocks contracted, visualize the Qi flowing up your back to the top of your head at (#4). Finish your inhalation as the Qi starts moving back down your forehead and nose (#5). As you breathe out, let go of all contractions, and the Qi will naturally move back down the front of your body, through the Conception Vessel, and down to the point at #1 again.

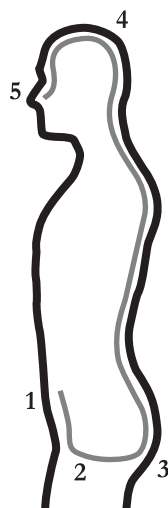


Fig.5

Perform nine circulations at a time, then relax. Always do these exercises slowly and comfortably.