

Position of the Tongue

The tongue is the bridge between the two channels, the Functional and the Governor. They are separated by the tongue. There are three positions for the tongue. For the beginner, place the tongue where it is most comfortable. If it is uncomfortable to place the tongue to the palate, place it near the teeth. The correct place is called the "Heavenly Pool."

First Position

The place near the teeth will produce air (wind) and will make it easy for you to fall asleep.

Second Position

The top of the palate before the palate is the Fire Place. If touched for too long, it will make the mouth and tongue feel dry.

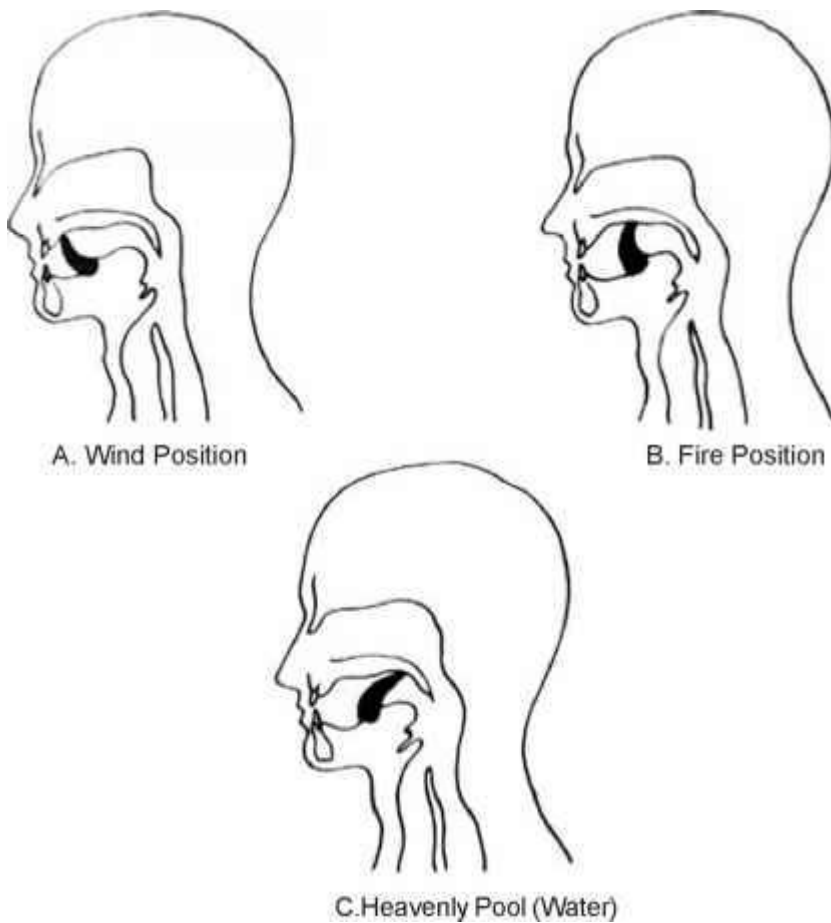


Fig. 2.6 Tongue Positions

Third Position

This is the Heavenly Pool position about 1.5 inches in front of the teeth, stimulating the salivary gland that is under the tongue. The Heavenly Pool has two pools, which in the Tao system connect with the perineum Sperm Palace and the K1 Kidney, the Sole (Bubbling Spring). It connects with the kidney and runs up past the heart, so these two pools will stimulate the kidney and sperm energy to rise up past the heart and enter the small brain and the Pituitary Gland, which transforms it into brain energy. This will later on become Nectar and strengthen the heart energy.

How to Breathe

While concentrating the breath should be soft, long, and smooth. After a while you can forget about your breath. Attention to breath will only distract the mind which must focus on drawing energy to the desired points. There are thousands of esoteric breathing methods; you might spend your whole life mastering them and acquire no lasting energy.

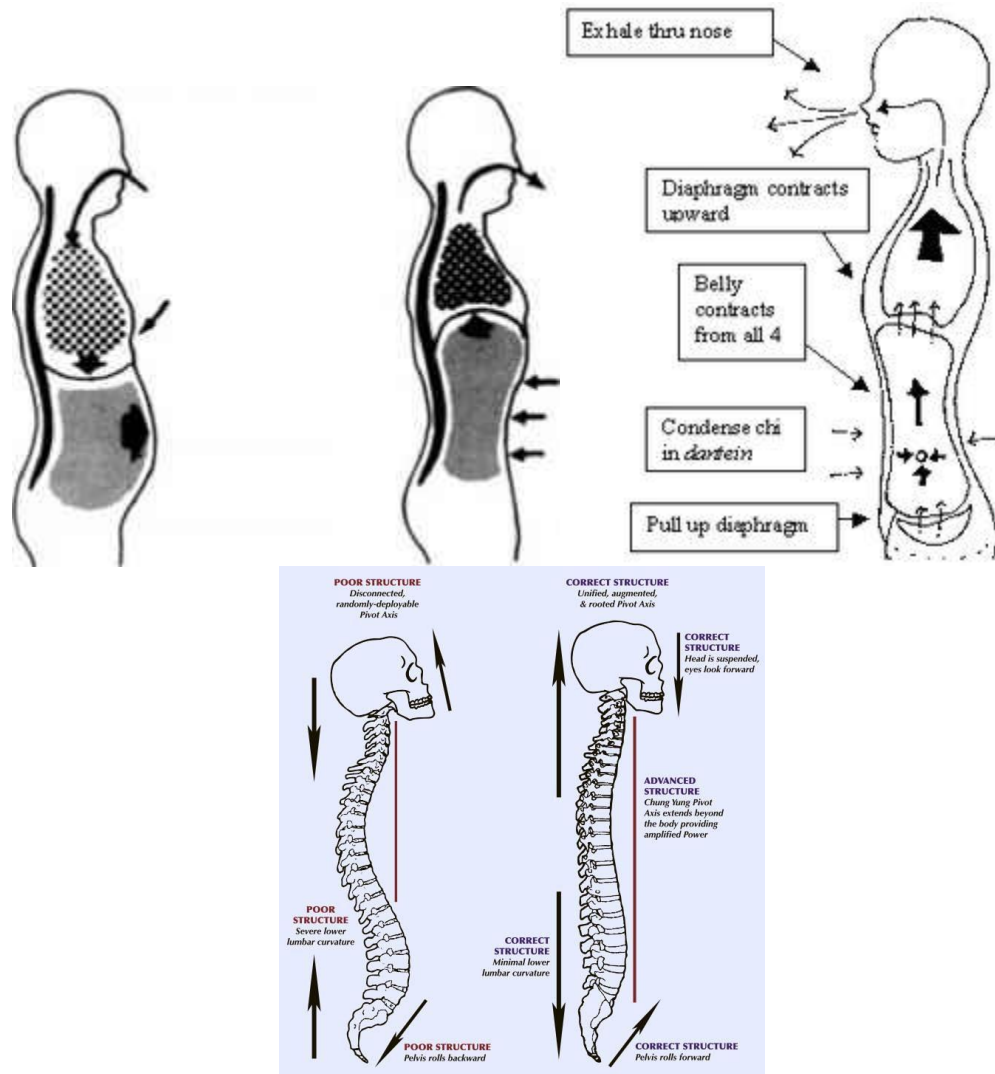


Fig. 2.5 To relax, practice taking long slow deep breaths in the abdomen, not the chest.

But once the Chi is awakened and you complete the route you may experience many different breathing patterns: rapid breathing, shallow breathing, deep breathing, prolonged retention of breath, spinal cord breathing, inner breathing, crown breathing, soles of the feet breathing, etc. You need not try to regulate your breath as breathing patterns will occur automatically according to the body's needs.

Breathe noiselessly through the nose. Make the breathing smooth and gentle. Any sound passage of the breath will mar your concentration, and if your breathing is rough you will not succeed in attaining a complete state of calm. But take care, if you interfere with the breathing you will arrest the flow of energy.

In the beginning if you have difficulty focusing, count from one to ten and ten to one, five times. You can take thirty-six abdominal long, slow, deep breaths which will lower the energy held in your chest, shoulders, arms, and head, and help you attain inner calm. Once you have acquired energy and concentration you can imagine

energy entering every pore when you inhale and leaving every pore when you exhale. In this way you will experience the entire surface of your body breathing.

4-6-8 Breathing

Breath in a count of 4.

Hold a count of 6.

Exhale a count of 8.

“**Three Treasures**” of Daoism are essential concepts in Chinese Medicine and Internal Alchemy, for cultivating our energy and consciousness to a higher level.

Jing is often translated as “Essence”, and sometimes as “Seed” or “Sperm” depending on context. Jing is the creative power behind the physical body. Jing is the source of life and is the densest of the Three Treasures. Jing or Essence (a Yin/female characteristic) is that aspect of the body that is the basis for all growth, development, and sexuality. Congenital Essence is that part of the body’s Essence that is inherited from one’s parents. After birth, Jing is akin to an inborn constitution (DNA), determines each of our growth patterns. Congenital Essence can never be replaced if lost, but can be supplemented by acquiring more Jing, which is derived from food and herbs. Many of the best tonic herbs for healthy aging support the Jing. It is important to maintain abundant Chi through proper diet, breathing exercises and meditation, and tonic herbs so that you do not consume essence. Proper lifestyle habits, such as proper, sound sleep at night also help to preserve Jing.

Jing is Yin in nature, and is the primary substance responsible for growth and development, metabolism, and plays a role in daily activity especially when Chi is depleted.

Kidney Essence/Jing produces marrow, which then produces bone marrow and then fills the spine, bone marrow and spinal cord. This is why Kidney tonics are so important in the full recovery of back injuries. Kidney Jing rules over growth, reproduction, and development, and Kidney deficiencies can manifest as improper growth and maturation, sexual dysfunction, ED impotence, infertility, premature aging and birth defects.

Chi is often translated as “Vital Force” or “Breath”. Chi is the dynamic energy which streams through the body, linked to the breath. Chi gives us the ability to activate and move our bodies and it the most refined Treasure. Chi is generally thought of as the vital force within our bodies. Chi in its yang form is responsible for animation of the human form. Chi travels through the 12+ meridians (channels) of the body, very much like blood through vessels. Kung/ qigong and Tai Chi works to ensure that Chi is able to move freely, that it is moving in the correct direction, and that there is an abundant availability of Chi. It is acquired through food, air and herbs. Chi corresponds broadly to energy and matter, and every phenomenon in the Universe is a manifestation of Chi. When Chi is condensed it can manifest matter (Yin form) and when it disperses it manifests energy (Yang form).

A quote from Chang Cai explains this concept: “Every birth is a condensation and every death is a dispersion. Birth is not a gain, death is not a loss. When condensed, the energy becomes a living being and when dispersed it is the substratum of mutations.” Chi could be likened to the String theory of quantum physics as it manifests differently depending on its vibrational quality; to simply say that "Chi is Energy" is a gross over-simplification.

“A human being results from the Chi of heaven and earth. The union of the Chi of heaven and earth is called a human being”.

1. Chi is the source of all movement of the body: ascending, descending, entering and leaving
2. Chi protects the body against external and internal pathological factors, aka infection.
3. Chi is the source of production and transformation of Blood, tears, sweat, and urine
4. Chi governs over the body’s ability to retain substances such as Blood and Organs
5. Chi warms the body
6. Chi mechanism (or Chi movement) is described in ancient Chinese medical texts which explain: “If there is no ascending or descending, there is no birth, growth, maturation and decline. If there is no entering /exiting, there is no birth, growth, transformation, receiving and storage. If the Chi Mechanism functions well there is room for birth and transformation. If Chi mechanism is

disrupted, there is fragmentation and no birth or transformation.” The improper direction of Chi is called "rebellious Chi" or "counter-flow Chi".

The directional movement of Qi is very important for good health as such:

Spleen Chi ascends to combine with air in the Lungs where it combines with the Heart Chi and makes Blood. The Middle Burner, or Middle Jiao, is the moderator of Chi flow. The Spleen and Stomach energetic organ system are located in the Middle Burner and pertain to the Earth element in the Five-elements phase theory. Both coordinated fulfill the functions of transporting nutrient substances to nourish Zang and Fu organs and the whole body. Therefore, the Spleen together with Stomach is said to be nourishing Earth of the Middle Burner. The Middle Burner is the switch of the Chi-mechanism; it regulates the correct direction of Chi both up and down and resolve Chi-stagnation associated with many diseases. When Spleen-Chi descends instead of ascending. It cannot carry Food-Chi ascending to the Lungs, therefore the whole production of Chi is disrupted and this may result in Chi deficiency.

Moreover, when Spleen-Chi descends, it may cause loose stools or prolapse of the organs.

Stomach Chi descends and allows for unusable food to move downward to the intestines. The Stomach sends impure Chi downwards to the intestines. When Stomach-Chi ascends instead of descending it causes acid re-flux, hiccups, nausea, vomiting and belching. As the Stomach carries food essences to the whole body, the ascending of Stomach-Chi also disrupts the production of Chi and Blood, and may result in Chi deficiency.

Liver Chi ascends from the right side. Over-activity of Liver Chi can become too ascending and cause emotional problems. The Liver controls the movement of Chi in all directions and is central in the correct flow of Chi. The Liver can also heat up due to Liver Chi Stagnation and attack other organs such as the Stomach causing an abnormal rising of Chi and acid reflux.

Lung Chi descends from the right side.

Ren Mai, aka **Conception Vessel** (a channel that runs up the mid-line of the body to the mouth) Chi descends- if it travels in a counter direction, or up, it causes coughing and asthma.

Gathering Chi is yet another type of Chi in the body. Spleen sends Chi upward (to the Lungs and Heart) and the Food-Chi(Gu Qi) to the Lungs to combine with air to generate Gathering-Chi (Zong-Qi 宗气) It has two main functions:

1. It exits through the throat projecting the breath that influences the voice.
2. It fills the heart with Chi energy promoting the circulation of Chi and Blood.

Shen is often translated as “Mind-Spirit”. Shen is the emotional-mental-spiritual power in the human being. Shen is the most subtle of the Three Treasures and is the vitality behind Jing and Qi. Shen represents the forces that shape our personality including mental and spiritual aspects. The Heart houses Shen and it can be observed by trained practitioners through a certain brightness of the eyes. Shen disturbances generally refer to mental disorders. While the Shen is often referred to as the spirit, it should not be confused with the Christian idea of the spirit; it is more about a person's inner light. Our Shen allows us to think and discriminate as well as it shapes our personality. Shen is the most immaterial of the Three Treasures.

神

SHEN SPIRIT

Calming the breathing the Spirit gets centered.
An abundant Qi gives you a powerful conscious.

An abundant Jing is the substratum of a strong and clear Shen.

A centered Shen extracts more efficiently the nutrients of the food and the energy from the air.

A focused Shen activates the Qi.
"When the mind is quiet and empty the true Qi is under one's control. If one keeps a closed mind the danger of disease will disappear".
"The mind is the owner of the energy and the energy is the owner of the blood".
A centered Shen with high values does not waste energy.
The mind influences on breathing.

In other closer way to the west thought, we could say that the Shen is the mind, the Qi is the breathing and the Jing is the body or the physical substratum.

氣

QI ENERGY

精

JING ESSENCE

Qi transforms the food and feeds the Jing.

Jing generates Qi.

