

QI AND QIGONG

A COLLECTION OF QUOTES

by Peter Fritz Walter

FACT IS THAT SCIENCE, IN PARTICULAR SYSTEMS THEORY, HAS BY
AND LARGE CONFIRMED TAOIST COSMOLOGY.
WIKIPEDIA

THE CONCEPT OF CHI

The Chinese do not divide the physical from the spiritual, considering both part of the same larger reality. They call the human energy field or vital energy *chi*; energy practice, the total revitalization of the body, is called *chi kung*, also spelled *qi gong* or *chi gong*, which means something like ‘energy work’ or ‘mastering the energy.’

Paul Dong calls the vital energy ‘empty force’ and writes in his book ‘Empty Force:’

‘However, the greatest challenge is to master one’s own mind and spirit; this is far more difficult to learn than mere physical techniques such as those of conventional martial arts. For the most fascinating element of this ‘power of nothing’ is that it becomes a physical force than can affect others—the most dramatic illustration of the philosophy of achieving harmony with nature through nonresistance.’

—Paul Dong and Thomas Raffill, *Empty Force: The Power of Chi for Self-Defense and Energy Healing*, 2006, Preface by Thomas Raffill, p. x. Paul Dong writes that ‘looking in a large Chinese dictionary, one finds eighty-five meanings listed for chi, p. 1).

Chinese philosophy explains human life with the idea of an energy reservoir that a person receives at birth in the form of *yuan chi* (*primary chi*) and which is stored in certain energy centers in the lower abdomen. However, this human chi is not isolated but in steady exchange with cosmic chi in the form of *tian chi* (*heaven chi*), *di chi* (*earth chi*) and *ying chi* (*nourishment from food and water*).

What results is *zhen chi* (*true chi*) which controls all of life's activities. This chi can also be transmitted to another person for healing purposes, and this without any physical contact needed.

CHI AND SCIENCE

Paul Dong writes:

‘Infrasonic sound may be related to some of the injury-producing effects of the empty force. As we know, infrasound is vibration at a very low frequency, inaudible to the human ear; and, although its energy is also very low, some infrasound can injure a person’s internal organs, sometimes fatally. To my knowledge, effects of external chi that have been measured by instruments in China include infrasound, low-frequency amplitude-modulated infrared radiation, low-frequency magnetic information, particle flow information, visible or super-faint light, and organic ion flow, among others.’ (Id., p. 7)

‘The importance of gamma rays in external chi lies in their ability to destroy cancer cells both on the surface and within the body. (Id., p. 11).

THE PSYCHIC POWER OF CHI

Paul Dong writes:

‘Exercising the chi is what the Taoists called the cultivation of jing (essence), chi, and shen (spirit), a kind of ‘internal exercise.’ (Id. p. 16).

THE CHINESE WAY

Master Lam Kam Chuan writes in his book *'The Way of Energy (1991):'*

'The Chinese have studied the energy of the human body for thousands of years. This study is one of the earliest activities recorded in human civilization and dates back to the reign of the Yellow Emperor (thought to have been 2690-2590 BC). It continues to expand and develop to this very day. The results form a sophisticated and meticulous body of knowledge bringing together three disciplines usually treated as completely separate in the West: medicine, philosophy, and the martial arts.

氣

Central to the Chinese analysis of energy and its behavior is the concept of Chi (pronounced 'chee'). The Chinese character for Chi has several meanings. It can mean 'air' or 'breath,' but it is most commonly used to represent the concept of 'energy' or 'vital essence.' In the human body, Chi is the fundamental energy that sustains life and is present in the vibrating biological processes of energy single one of the

millions and millions of cells. It drives all the activities throughout the organism. This energy is not uniquely human. Every being shares in and is a natural manifestation of the vast Chi or fundamental energy of the universe. Just as modern science has demonstrated the elegant unity of all matter and energy in the elemental structure and processes of our planet and the known cosmos, so too has the cumulative Chinese understanding of Chi been based on minute observation of a correspondingly delicate and interdependent web of energy patterns flowing through and forming the basis of all that exists.’

—Master Lam Kam Chuen, *The Way of Energy: Mastering the Chinese Art of Internal Strength with Chi Kung Exercise*, 1991, p. 18.

Dr. Yang, Jwing-Ming, writes in his book *‘The Root of Chinese Qigong (1989, 1997):*

’The Chinese have devoted a large part of their intellectual effort to self-study and self-cultivation in the hope of understanding the meaning of their lives. This inward-feeling and looking, this spiritual searching, has become one of the major roots of Chinese religion and medical science. Qi, the energy within the human body, was studied very carefully.’

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 3.

The emphasis is on the spiritual, rather than the material life. Contrary to the Western belief that by strengthening the physical body you also improve your health, Chinese philosophy posits the concept of *internal energy balance* as the crucial factor for perfect health, considering exercise that disregards the flow of the *chi*, the internal energy, as not conducive to long-term health and wellbeing.

DEFINITION OF QIGONG

Dr. Yang, Jwing-Ming, writes in his book *The Root of Chinese Qigong* (1989, 1997):

'The Chinese have studied Qi for thousands of years. Some of the information on the patterns and cycles of nature has been recorded in books, one of which is the Yi Jing or Book of Changes, 1122 BC. When the Yi Jing was introduced to the Chinese people, they believed that natural power included Tian (Heavens), Di (Earth) and Ren (Man). These are called 'San Cai' (The Three Natural Powers) and are manifested by the three Qi's: Heaven Qi, Earth Qi and Human Qi.'

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 7.

THE THREE TREASURES

Dr. Yang, Jwing-Ming, writes in his book *The Root of Chinese Qigong* (1989, 1997):

“Understanding *jing* (essence), *chi* (internal energy) and *shen* (spirit) is one of the most important requirements for effective qigong training. They are the root of your life and therefore also the root of qigong practice. Jing, chi and shen are called ‘San Bao’, which means ‘Three Treasures’ or ‘Three Origins’ or ‘Three Foundations.’ In qigong training, a practitioner learns how to ‘firm his jing.’ This is called ‘Lian Jing Hua Qi’ which means ‘to refine the jing and convert it into chi. Then he learns how to lead the chi to the head to convert it into shen (also called nourishing shen). This is called ‘Lian Shen Liao Xing’ or ‘to refine the shen to end human (emotional) nature.’

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 21.

‘According to Chinese medical and Qigong society, the original jing which you obtained from your parents stays in your kidneys after your birth. This original jing is the source of your life and growth. The original jing is converted continuously into qi which moves into the Lower Dan Tian, and stays stored there in its residence for further use. The Dan

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Tian is located on the Conception Vessel—one of the eight qi ‘reservoirs’ in the body which regulate the qi flow and the other qi channels. Dan Tian is considered ‘Water Qi’ (Shui Qi), and is able to cool down the ‘Fire Qi’ (Huo Chi) which is generated from the jing of food and air and which resides at the Middle Tan Tian.’

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 23.

YIN AND YANG

Dr. Yang, Jwing-Ming, writes in his book *The Root of Chinese Qigong* (1989, 1997):

“There are twelve parts of the human body that are considered organs in Chinese medicine, six of them are Yin and six are Yang. The Yin organs are the Heart, Lungs, Kidneys, Liver, Spleen, and Pericardium, and the Yang organs are Large Intestine, Small Intestine, Stomach, Gall Bladder, Urinary Bladder, and Triple Burner.

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 39.

SCHOLAR QIGONG

Dr. Yang, Jwing-Ming, writes in his book *The Root of Chinese Qigong* (1989, 1997):

‘In China before the Han dynasty (206 B.C.), there were two major schools of scholarship. One of them was created by Confucius (551-479 B.C.) during the Spring and Autumn Period and the scholars who practice his philosophy as commonly called Confucians. Later his philosophy was popularized and enlarged by Mencius (372-289 B.C.) in the Warring States Period. The people who practiced this were called Ru Jia (Confucianists). The key words to their basic philosophy are Loyalty (Zhong), Filial Piety (Xiao), Humanity (Ren), Kindness (Ai), Trust (Xin), Justice (Yi), Harmony (He), and Peace (Ping). Humanity and the human feelings are the main subjects of study. Ru Jia philosophy has become the center of much of Chinese culture.

The second major school of scholarship was called Dao Jia (Daoism) and was created by Lao Zi in the 6th century B.C. Lao Zi is considered to be the author of a book called the Dao De Jing (Classic on the Virtue of the Dao) which described human morality. Later, in the Warring States Period, his follower Zhuang Zhou wrote a book called Zhuang Zi, which led to the forming of another strong branch of scholarship. Before the Han dynasty, Daoism was

not considered a religion, but rather another branch of scholarship. It was not until the Han dynasty that traditional Daoism was combined with the Buddhism imported from India, and it began gradually to be treated as a religion. Therefore, the Daoism before the Han dynasty should be considered scholarly Daoism rather than religious.’

—Dr. Yang, Jwing-Ming, *The Root of Chinese Qigong: Secrets for Health, Longevity, & Enlightenment* (1989, 1997), p. 64-65.