

Selective Terms in QigongDharma

Ai (合): Harmony or Universal Love, as in Ai-Ki-Do that translates as the pathway of Harmony with the Energy (Ki – Lifeforce/Vitality) of the Universe.

Abdominal Breathing

Natural Abdominal Breathing: A Daoist/Buddhist breathing practice engaging the diaphragm to naturally expand the abdomen upon inhalation and contract on exhalation. This is also an energetic practice to settle heart/mind spirit and nourish the internal organs and the lower dan tian.

Reverse Abdominal Breathing

A special form of breathing that engages the inner field of the lower dan tian. The specific details of reverse abdominal breathing need to be taught to apply the technique correctly. It is not just the reverse of natural abdominal breathing – as the name implies.









Bagua (八卦) refers to the eight trigrams of the YiJing, directly related to Taiji and Yin~Yang philosophy. These symbols represent eight fundamental principles of nature. Each Trigram consists of three lines, that are either broken or unbroken, representing yin or yang, respectively.



Bā Duàn Jǐn (八段锦): Known as the Eight Pieces of Brocade.

Generally considered a Wai Dan qigong practice developed in 12th century China, and connected with both Buddhist and Taoist traditions.

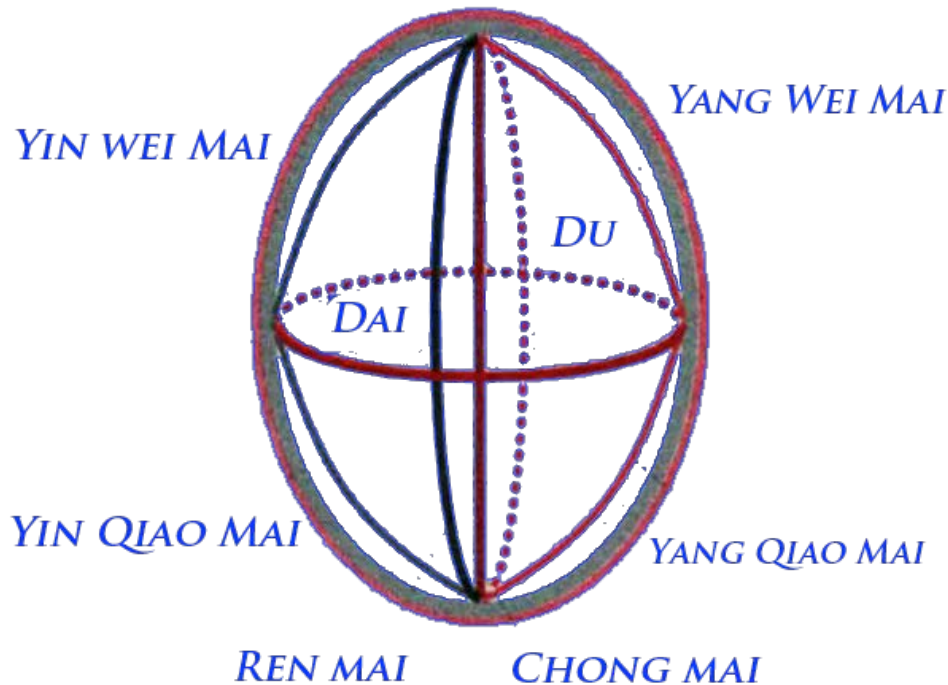
Ba Men (八門) which literally means, 8 doors. This refers to 8 basic moving patterns that are foundational concepts for Tai Chi movements and techniques. These 8 doors are commonly compared to the Bagua or 8 trigrams of the Chinese YiJing theory. The 8 doors are as follows:

-  Peng - Means to ward off
-  Lu - Means to yield or roll back
-  Ji - Means to press or squeeze
-  An - Means to press or push
-  Cai - Means to pluck, grab or control
-  Lie - Means to split
-  Zhou - Means to use the elbow
-  Kao - Means to bump

Ba Mai (把脈) Known as the Eight Extraordinary Vessels. Considered to be Qi reservoirs and pathways regulating the Qi status in the primary channels. They are not directly connected to the organs and don't have the same structure as the main meridians.

They are believed to absorb and release Qi from the main meridians replenish Qi as needed. The eight vessels are called “Qi Jing Ba Mai.”

Qi means mysterious; **Jing** means meridian or channels; **Ba** means eight and **Mai** means vessels. Qi Jing Ba Mai is then translated as "Eight Extraordinary Meridians"



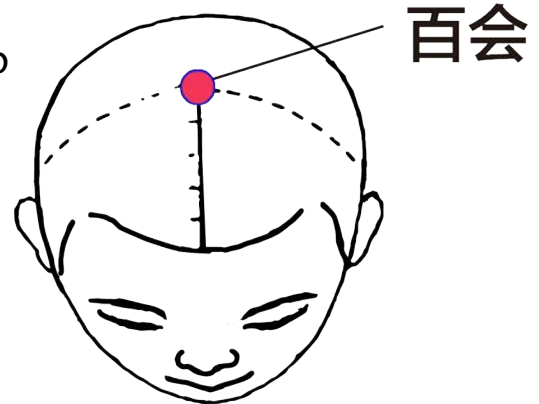
In some qigong traditions they are called, the Miraculous Meridians, due to their positive therapeutic benefits. In other qigong circles they are referred to as the Eight Psychic channels because of the powerful emotional, energetic and psychological benefits that are possible with correct use.

These are the names of the Ba Mai:

1. Governing Vessel (Du Mai)
2. Conception Vessel (Ren Mai)
3. Thrusting Vessel (Chong Mai)
4. Girdle Vessel (Dai Mai)
5. Yang Heel Vessel (Yangqiao Mai)
6. Yin Heel Vessel (Yinqiao Mai)
7. Yang Linking Vessel (Yangwei Mai)
8. Yin Linking Vessel (Yinwei Mai).

Bi Xi: Breathing through the nose.

Baihui (百會) (Gv-20): The Heaven's Gate. An important acupuncture point located on the top of the head (aligned with the spine). It literally means "100 meetings point." Bai Hui is the uppermost point on the physical body and the energetic peak point of the **Sushumna Nadi/Chong Meridian** -- the energetic core.

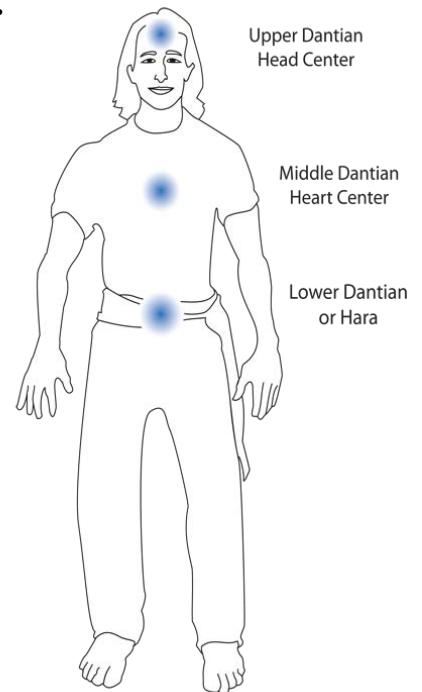


Chi or Qi 氣: The pervading Unified Energy of the Universe. The vitality that animates all living beings as well as permeates all matter. 氣 is the Japanese shinjitai kanji. **Qigong 氣功** translates as the Kung Fu of Qi cultivation: the self-empowering art and science of cultivating life-force. Qigong practices regulate, balance and strengthen the energy centers, points and channels of the organism. Qigong is the integrative practice and skill of the body/mind/heart/spirit that unifies the breath, body and intention, holistically. This integrative state of 'oneness' distinguishes Qigong from ordinary exercise.

Dabao 大包 (SP-21): The Great Enclosure or Great Embrace. The cavity found at the under-arm (side of the chest) at the 6th intercostal space on the mid-axillary line.

Dan Tian (丹田) means “elixir field.” These are energetic locations (energy centers) in the body store and generate Qi and are related to the qualities of vitality, energy and spirit, respectively.

- ☯ **Xia Dan Tian (下丹田)** of lower elixir field is an area in the abdomen that is a reservoir for qi.
- ☯ **Zhong Dan Tian (中丹田)** The middle elixir field located between the heart/lungs and the solar-plexus region.
- ☯ **Shang Dan Tian (上丹田)** The upper elixir field. Often associated with spirit or Shen.



Dao (道): The Way or the natural order of the Universe. The primordial essence or fundamental nature of the Universe. In Daoism, Chinese Buddhism and Confucianism, the object of spiritual practice is to become “one with the Dao” to harmonize with nature and achieve ‘effortless effort’ 無為 wúwéi.

Dharma धर्म: The “Truth” that supports and maintains order in the Universe. It is also the practices and teachings of awakening in Buddhist traditions.

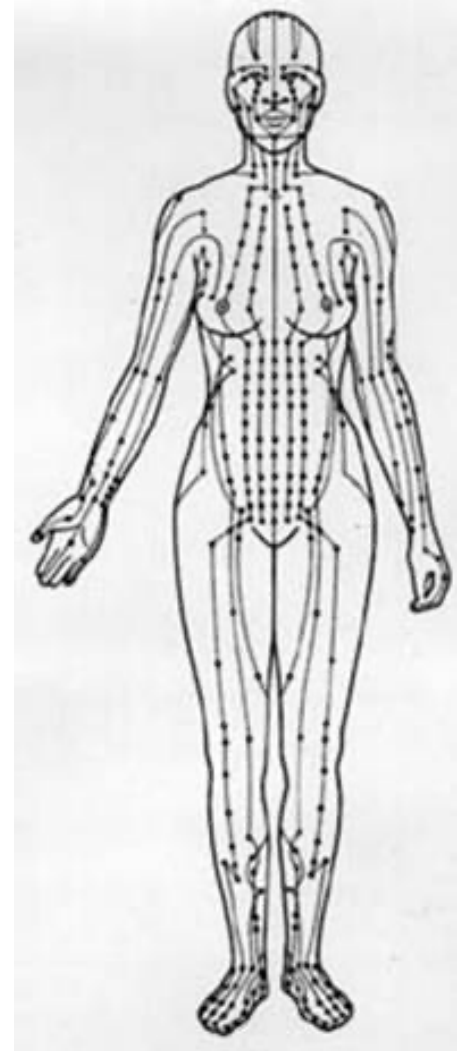
Hara (腹) : or Tanden (character common to Chinese and Japanese 腹): Associated with the lower dan tian in Chinese qigong. Sometimes referred to as the energetic “center” of the human being.

Qian Ding (Gv-21): A cavity located a half-an-inch in front of the Baihui on the top of the head.

Hui Yin (Cv-1): This energetic point (acupuncture) is located at the perineum and means “the convergence of the Yin” because it intersects the meridians between the upper and lower body.

Of the Eight Extraordinary Meridians, in qigong practice, the **Du**, the **Ren**, the **Chong** and the **Dai** are usually the most referenced.

As energetic focal points, the **Du Mai** extends from the area of the tip of the coccyx up the back field of the spine, up over the head, and ends in the upper part of the inside of the mouth. The **Ren Mai** down flows from the lower part of the mouth along the front energetic mid-line of the torso and ends at the perineum – the **HuiYin**. In the **Microcosmic Orbit** practice the Ren and Du meridians are linked into a single continuous circuit. This is also how Qi is circulated in the womb. The **Chong Mai** flows vertically deep within the body’s core. It has close resemblance with – if not an actual equivalent to – the **Shushumna Nadi** described in Yogic traditions. It is our energetic core channel.



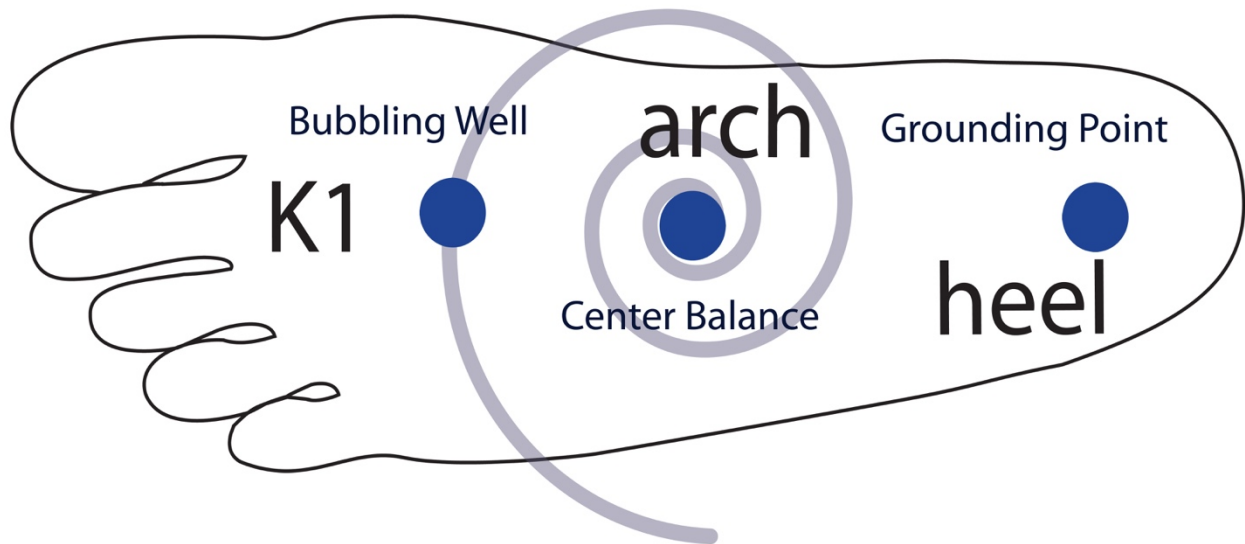
Huo Qi: Vital Qi. The Qi in living things.

Jing (精) refers to “essence” in Traditional Chinese Medicine.

(2 meanings): #1 means Channel. Sometimes translated into ‘meridian’ referring to the twelve organ-related “rivers” which circulate Qi throughout the body.

#2 means the most concentrated or densely-vibrating energy in the body. One of the **Three Treasures**, Jing is the one associated most closely with our physical body. The home of Jing is the lower dantian. Jing is closely associated with the Kidneys and includes the energy and substances of the reproductive system. Jing is considered to be the root of vitality and the physical substance out of which our life unfolds.

YongQuan (K-1): The Gate of Earth is located on the sole at one-third the distance from the toe to the heel. It means “bubbling well” or “bubbling spring”. This is a vital earth energy access point in the practice of qigong.



Laogong (勞宮) (PC-8): Called the Labor Palace is located at the center of the palms. Energy-healers who use **qigong** emission (external qi therapy) techniques to amplify and balance another person's **qi** (life-force energy) frequently use the palms of their hands as a place from which to emit energy.

The Lao Gong is a vital Qi gateway for accessing and emitting Qi.

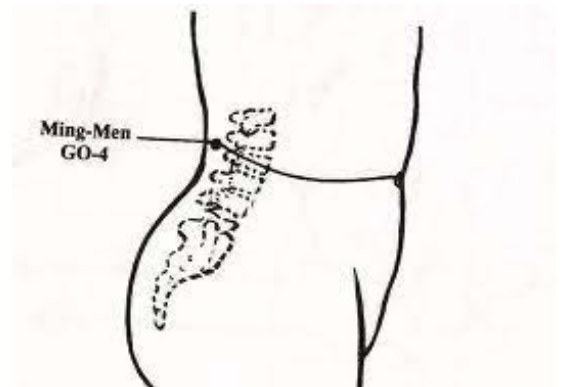


Luo: The secondary or smaller Qi channels that branch out from the primary Qi channels and are connected to the skin and to the bone marrow. They are also referred to as the lao collaterals.

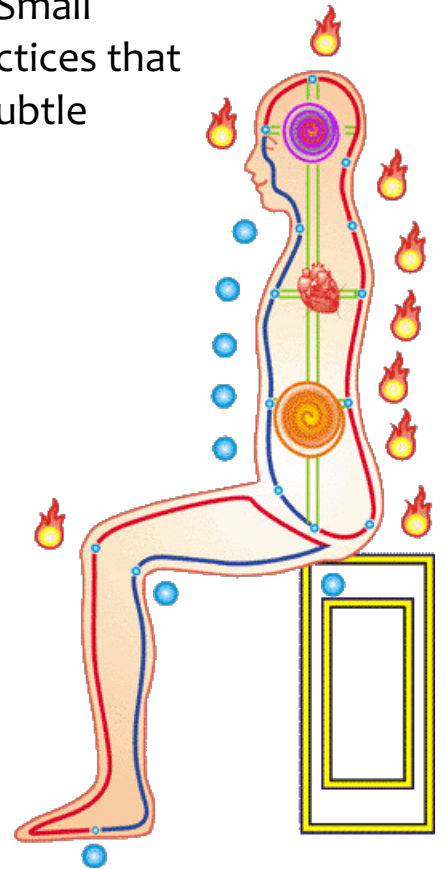
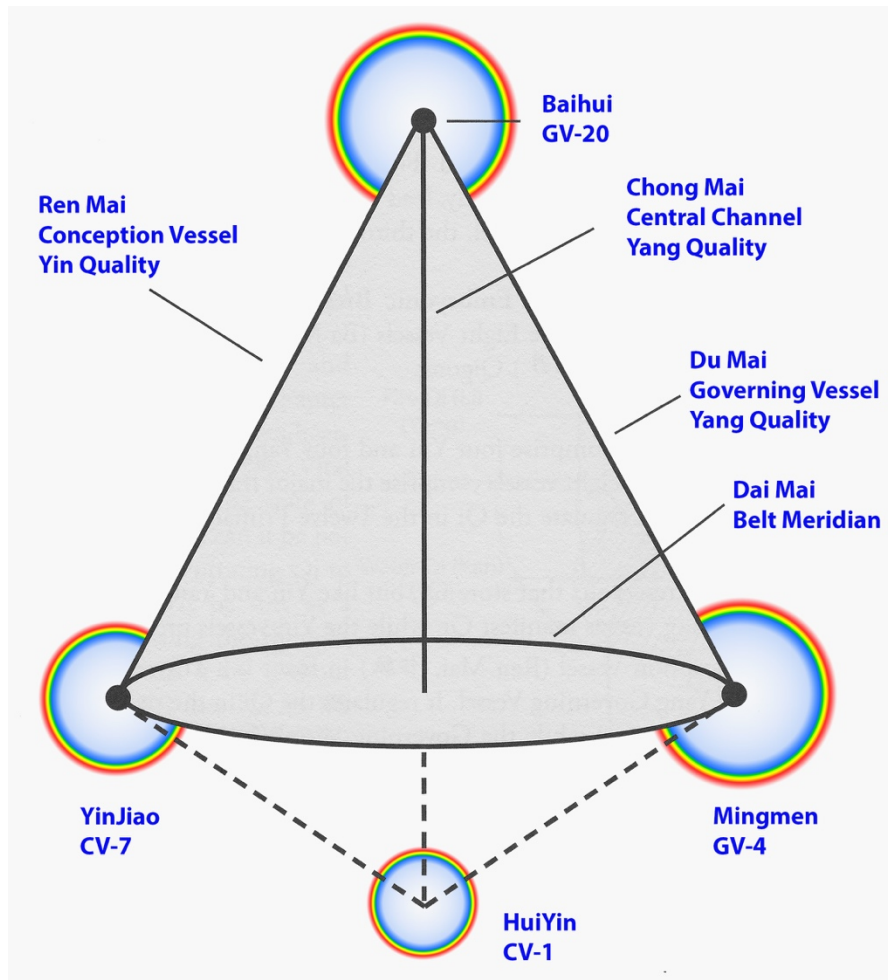
Kung Fu (功夫) literally means “energy/hard work, time/patience.” It is commonly misunderstood to mean Chinese martial arts, but it actually refers to anything that takes time, patience and energy to accomplish.

Kua: Kua refers to the interior pelvis area, including the inguinal area, hips joints, to the upper area of the pelvis. The interior structure of the Kua also includes the iliopsoas from the perineum up through the sacral-lumbar area. It is an energetic field within these structures. The practice of ‘folding in the kua’ allows for correct structural alignment and integrity of movement in qigong/neigong and martial arts.

Mingmen (Gv-4): means “The Gate of Life”. This important energy access point is activated and recharged with skillful qigong practice. As a storage place for Original Qi, and the relationship between the Kidneys and the Ming Men is also the alchemical relationship of the elements of **Water and Fire**.



MicroCosmic Orbit (小周天): Also known as the ‘Small Circulation’ is one of many Daoist/Yogic internal practices that circulate qi/prana through specific channels of the subtle body.



Macrocosmic Orbit is the larger energy circuit around and through the whole body.

Nei Dan (內丹術): means “internal elixir.” Certain qigong practices and meditations are said to bring together Jing / Qi / Shen to cultivate qi and transform the body and consciousness. Nei Dan is a training process for this purpose. This is a generalization.

Neigong: refers to a wide spectrum of breathing, meditation, and qigong practices associated with internal martial arts and spiritual practices. Neigong means “internal skill” as opposed to the waigong or “external skill.”

Qi: Universal energy, Prana, Life Force - including heat, light, and electromagnetic energy. Qi also refers to the energy animating and circulating in living organisms.

Qi Shi: The feeling of Qi as it expresses itself.

Radiant Heart Qigong: is the meditative art and science of conscious embodiment of presence. RHQ recognizes, honors, cultivates and nourishes the ‘energy’ aspect of our being. It is a complete practice system in itself and complements any other forms of meditation. It empowers practitioners with calm clear energy, strength and vibrant health - bringing peace to the heart and spirit.

San Cai: The three designations of Heaven, Earth, and Human.

Shen: Spirit - residing in the Upper Dan Tian.

Sung: the action of settling throughout the organism. This conscious relaxation or ‘sinking’ optimizes the qi flow, especially in qigong. As ‘sung’ can also develop *during* qigong and standing meditation practice, it helps carry momentum in movements and the sense of grounded connection as well.

Tàijíquán (太極拳): The Supreme Ultimate Fist - A style of Chinese internal martial arts which emphasizes the cultivation of internal Qi.

Tàijí (太極): the perennial philosophy of the Dao.

Tian Qi: Heavenly Qi.

The Three Treasures: San Bao (三寶) means “three treasures” and refers to (jing), energy (qi), and spirit (shen) the cultivation of which is the main focus of many styles of qigong.

Wai Qi Liao Fa (外氣療法): Wai Qi means “external Qi” and Liao Fa means “technique for healing.” It means a Qigong healing method which uses Qi emitted by a healer.

Wei Qi: Protective or Guardian Qi - This is the Qi on the surface of the body which generates a shield to protect the body from negative external influences (such as colds).

Wudang Qigong: Wudang Mountain has a long history of dedicated practice to meditation, qigong and martial arts. Wudang Qigong focuses on the main energy channels (meridians), and incorporates both sitting in stillness and moving forms in its practice.

Wǔxíng 五行: Five phases change known as the Five Elements. The Five Elements are: **Fire** (火; huǒ), **Water** (水; shuǐ), **Wood** (木; mù), **Metal** (金; jīn), and Earth (土; tǔ)

Wu Xing Gong: The many and various qigong practices directly related to 5 Elements theory.

Wu Tiao (五調) refers to the 5 regulations of Qi Gong practice which are regulating the Body, Breathing, Mind, Qi, and Spirit.

Wú Wéi (無為): the cultivation of the flow state of “effortless Effort.” This is at the core of the application of the principles of QigongDharma.

Xin: Heart – also refers to the emotional quality of mind.

Yang: The active, positive, masculine polarity. In TCM Yang points to excessive, overactive, overheated. The Yang organs are the Gall Bladder, Small Intestine, Large Intestine, Stomach, Bladder, and Triple Burner.

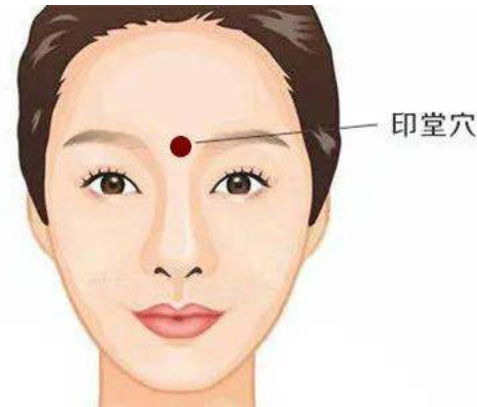
Yin: The passive, negative, receptive feminine polarity. In TCM Yin points to deficient or stagnant energy. The Yin organs are the Heart, Lungs, Liver, Kidneys, Spleen, and Pericardium.

Yin-Yang: connected to Taiji as a Daoist philosophical concept symbolizing the nature of manifest reality having opposite but interconnected forces.



Yi: The “mind” which generates clear thinking and discernment. It has the energy of ‘intention.’

Yintang (印堂) (EX-HN3): The “third eye” point located between the eyebrows.



Ying Qi: Managing Qi - the Qi which manages the functioning of the organs and body.

Yuan Jing: Original Essence - the fundamental, original energy inherited from your parents.

Yuzhenn (BL-9): The Jade Pillow is located at the base of the skull. It is essentially the gate of the Occiput.

Sān Jiāo (三焦): The Triple-Burner or triple warmer is an intricate omnipresent organ-complex that manages body fluid metabolism, endocrine and immunological functions and connects us to our external environment.

Zhàn zhuāng (站樁/站桩): qigong standing meditation practice, also known as standing like a tree or a post standing. There are many different postural forms.