



QÌ-NESIOLOGY BALANCING PROCEDURE INTEGRATING QÌGŌNG AND KINESIOLOGY

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Abstract:

This paper gives you some ideas on how the author has combined traditional *qìgōng*(氣功) principles and techniques with kinesiology balancing procedure for better health and learning. Since *qìgōng* is a vast subject, there are thousands of ways of doing a *Qi-nesiology* balance. The author also believes that the spirit of the self-responsibility model, free choice and self-healing of the kinesiology will “cross-breed” with *qìgōng* techniques and applications to give rise to a new healing tradition.

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1. Introduction – How It Started

I am from Hong Kong – a place where the East and the West meets. Like many people of my generation, I grew up in a traditional Chinese extended family. I was educated in a Catholic school and went to college at the University of Oregon in the United States. Since I was a kid, I have been submerged in western and eastern cultures and ideas at the same time. When I was 14, I took my first mind-mapping and speed-reading workshop from an American organized by my school. During the same period, I was doing *Tai Chi* every week with my mother's teacher in the park where she went for morning exercises everyday.

In June 1997, I took my first Touch for Health Level One class with the late Mr. Zale Giffin, an American Instructor from Hawaii. Unlike many other brain-based, personal-growth or energy healing techniques I had been learning so far at that time, I was amazed by the simplicity and effectiveness of a Touch for Health balance. I also enjoyed the process of “listening” to my body's feedback through muscle-checking. To put it in another way, Touch for Health, a “baby of mixed blood”, resonates in me. My gut feeling told me that “this is it!” Like many of you here, I started my journey of learning and discovery in Touch for Health and kinesiology. I flew to many places in the world to learn from different masters. In 1998, I became a Touch for Health Instructor and in 1999 I became a Brain Gym[®] Instructor. Since then, kinesiology has become my job, my career, my way of communicating with myself, my husband, my kids and the society. It has become a way of living and an inseparable part of my life.

Together with Mr. Conrad Ho, my best friend and husband, we set up a company and made it our mission to spread

kinesiology to the Chinese-speaking world. Being a pioneer of a totally new subject, I often faced all sorts of interesting questions from learners and users. Many of the questions we faced are typically Chinese, e.g. how is that different from Chinese acupressure or acupuncture? Is it the same as doing *Tai Chi* or *qìgōng*? I faced many more of these questions when I introduced the subjects in mainland China, where Chinese culture are more deeply ingrained and western ideas more foreign. I remembered last year, Conrad & I were introduced to the vice-principal of a university in Nánjīng, China. We showed him one of the kinesiology books that we translated – Brain Gym[®] Teachers' Edition, which talks about all the Brain Gym[®] 26 movements. He lifted his eyeglasses, browsed through the book in great interest and concentration, and responded in a loud voice, “I believe this stuff works. Don't we have similar things in China also?” Not long ago, I showed some of our kinesiology books and manuals to my *qìgōng* teacher. He said “These founders might have learnt *qìgōng* before. This is western *qìgōng* (洋氣功)!”

As a student, a teacher, a user, a practitioner, a sponsor, a facilitator, these are the question I often ask myself: what are the similarities and difference between Chinese traditional medical and keep-fit techniques such as *Tai Chi*, *qìgōng*, traditional Chinese acupressure (推拿/*tuīná*), and kinesiology (Touch for Health and Brain Gym[®] are the ones I know best and use most)? What are the best from all these modalities? How they be integrated to give new perspectives and achieve better results?

From my experiences, I have found that these techniques are common in many ways: (1) all look at the human mind/body as a whole, not as parts; (2) all are based on the

worldview that an intervention in the whole can affect the part giving out symptoms; (3) all are based on some sort of energetic model, not materialistic model. In early 2000s', Conrad & I started to explore further and deeper into various Chinese healing modalities. He took nearly all the degree courses in traditional Chinese medicine in the University of Hong Kong. I also began my study and practice on *qigōng*. I started studying *qigōng* from Mr. Chang Wen Yue (常文躍), founder of Ruyi Culture Centre (如意文化中心) in Hong Kong. Mr. Chang, a clairvoyant and a *qigōng* master from Tángshān (唐山), China, have been practicing *qigōng* since he was nine years old.

2. What is *Qigōng*?

Qigōng is a diamond in the treasure-house of China's cultural heritage. The basic principles, assumptions and applications of *qigōng* form not only the most basic foundation of traditional Chinese medicine, but also Chinese philosophies, religions, literature, languages and arts. Its applications are wide. It has been used not only for health maintenance, diagnosis and treatment of diseases, but also in education, sports, arts, agriculture, industries and even in the military.

The word *qigōng* (氣功, pronounced as Chì Gōng) is a combination of two ideas: “*Qì*” means air, breath of life, or energy, and “*gōng*” means the skill of working with, cultivating, self-discipline or achievement. *Qigōng* is a general term that refers to a wide range of physical and breathing exercises that enhances blood flow, cultivate potentials of the mind and body, and purify the human heart and soul. According to the definition published in the official *qigōng* textbook in China, *The Standard Training Manual of Qigōng*, *qigōng* are “traditional

physical exercises practiced by our people in the tranquil state that open and develop human life potentials through three means: tuning the body, tuning breathing, and tuning the heart.”

(《氣功標準教程》/*Qigōng biāozhǔn jiàochéng*:

“氣功是人體在安靜狀態下，通過調身、調息、調心的方法，開發人體生命潛能的民族傳統體育項目。”)

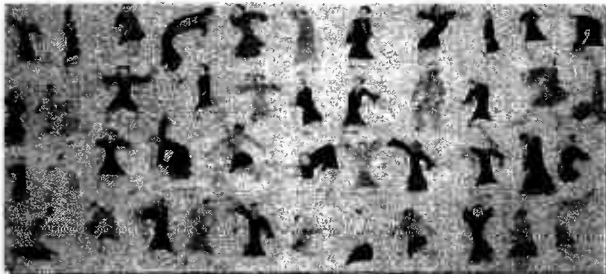
For centuries, people in China have benefited from *qigōng* and believe that improving the functioning of *qì* in the body maintains health and heals diseases. In traditional Chinese medicine, good health is a result of a free-flowing, well-balanced energy system. It is believed that regular practice of *qigōng* helps to cleanse the body of toxins, restore energy, reduce stress and anxiety, and help individuals maintain a healthy and active lifestyle.

No historical relic has yet been discovered to show the exact timing when *qigōng* was first practised in China. Artwork, medical manuals, folklore, treatises, scriptures and reports on the subject go back over a few thousand years. In the time of Yáo(堯), people had already realized that dancing could strengthen health. The chapter “On Ancient Music” of the *Lü's Spring and Autumn Annuals* completed around 239 B.C. recorded: “From as early as the beginning of the Tao Tang tribe, *yīn* tends to stagnate and accumulate in the depth of the body. The water channels are blocked and water can no longer flow in its correct channels. *Qì* smolders and stagnates within the body; the tendons and ligaments shorten and joints lock up. Thus, dances are created to move and direct the circulation flow again.”

(《呂氏春秋·古樂》):

“昔陶唐氏之始，陰多滯伏而湛積，水道壅塞，不行其原，民氣鬱闕而滯著，筋骨瑟縮不達，故作為舞以宣導之。”

Among the historical medical manuals, compilations and relics unearthed in 1974 from the King Ma Tomb No. 3 at *Mǎwángduī* (馬王堆), Changsha, Hunan Province, there was a silk painting *Dǎoyǐn Illustrations* (《導引圖》) of the early Western Han Dynasty period (3rd century B.C.), on which were drawn 44 men and women in various poses or postures. Under each pose, or *dǎoyǐn* diagram, was a caption with the name of an animal or the name of the disease that the posture might help cure. This indicates that people in China might have already used the form of illustrations to teach and learn *qìgōng* no later than 300 B.C.



If we look from the perspective of historical origins, *qìgōng* in contemporary China can be categorized into six main types: (1) Taoist (道), (2) Buddhist (佛), (3) Medical (醫), (4) Confucian (儒), (5) Martial (武) and (6) People's (民間). If we classify by the characteristics of methodologies, there are five main schools: (1) *Dǎoyǐn* School (導引派), which makes use of physical movements of the limbs, requiring the use of intention to direct energy flow, and the harmony of physical form and spirit; (2)

Tūnà School (吐納派), which emphasizes the use of breathing; (3) *Jìngdìng* School (靜定派), which trains thoughts and intentions through emotional calmness, sitting and meditation; (4) *Cúnxiǎng* School (存想派), which trains the mind to use an intense focus, e.g. on some organ inside the body or some scenery outside the body, to crowd out other less useful thoughts; and (5) *Zhōutiān* School (周天派), which trains up the skill of directing *qì* and intention to circulate in the meridians. For sub-types, it is estimated that there are more than 300 streams (流) of *qìgōng* and more than 1,600 branches (派) in modern China.

3. What is Qi?

The concept of *qì* originates from philosophy. Traditional philosophers believed that everything in the universe is

• A silk scroll showing 44 human *dǎoyǐn* poses excavated at the tomb of King Ma of the Western Han Dynasty.

a result of the movement of *qì*. In *the Book of Changes* (易經/*Yìjīng*), it says “Species evolve and emerge in the midst of the heat and mists between Heaven and Earth.”

(天地氤氳，萬物化生). When the concept of *qì* is introduced into medicine and health maintenance, it is used to explain the movement of human life forces. In a Taoist text by Gě Hóng of Jin Dynasty, *Bàopǔzǐ*, *The Master Embracing Simplicity*, it says, “Human lives in a sea of *qì* and *qì* flows in human. From Heaven and Earth to everything in the Universe, nothing is not dependent on *qì* for their existences”.

(葛洪《抱朴子》：「人在氣中，氣在人中，自天地至萬物，無不賴氣以生者也。

」)。We can conceptualize *qi* as an extremely small moving substance. This substance sustains human life and other existences in the universe.

In *qigong* theory, there are many types of *qi*. The main ones are:

- 1) Inborn *Qi* (元氣/*yuánqì*), the innate essence received our parents or from “heaven”;
- 2) Pectoral *Qi* (宗氣/*zōngqì*), a processed form of *qi* made from the fresh air inhaled absorbed by the lungs and the nutrients derived from water and foods extracted by the spleen and stomach;
- 3) Nourishing *Qi* (營氣/*yíngqì*), the *qi* directed by the heart into the blood vessels to nourish the whole body; and
- 4) Defending *Qi* (衛氣/*wèiqì*), the *qi* circulating on the surface of the body and outside the meridians to protect the body.

It is important to note that in Qi-nesiology balance, we are making use of Universal Energy (混元氣) for balance. In this way, we are not depleting our own energy reserve.

4. The Jewels of Touch for Health and Edu-K – The Spirit of Free Choice, Self-Responsibility, and Self-Healing/Learning. Muscle-checking is a Plus.

Now, let us look at kinesiology from the West. From the knowledge and experiences on kinesiology (i.e. Touch for Health and Educational Kinesiology) I have had so far, I would say it is simple, profound, and it works. In my opinion, these three presumptions stand out to be the most distinctive features of Touch for Health and

Educational Kinesiology:

4.1 Self-responsibility Model, which presumes that the person being balanced is the one who makes their own choices, in the past, in the present and in the future. He is the one responsible for his own health and learning because these are the results of their own decisions. The facilitator’s role is to make space to smoothen up the process.

4.2 Free Will and Freedom of Choice, as beautifully manifested in the client-centered goal-setting procedure. This allows the person being balanced to choose what is best for himself and his “soul”. “I” can do something for better health and learning and change the way I react to circumstances in my life! “I” can create and change things in my life!

4.3 Self-healing Model (vs. Curing Model) – the goal-setting procedure also presumes that the body/mind being balanced will automatically do its job of self-healing and learning without the need for diagnosis, advice or prescription from the facilitator. The person has all the resources he needs to facilitate his own healing and learning.

Such worldviews or presumptions, I would say, are the “Jewels of Kinesiology”. They are empowering to the individual and are crucial presumptions when applying the techniques. They are the presumptions that I would like to continue to use when applying the techniques that integrate *qigong* and kinesiology.

The other distinctive feature of kinesiology is, of course, muscle checking. When used with mindfulness, objectivity and respect, muscle checking is an advantage in providing:

- 1) an operational procedure that gives feedback on various energetic, emotional, mental or physical status;
- 2) a powerful feedback or noticing reference to the person being balanced about his own states.

5. The Basic Procedure of a Qi-nesiology balance

The basic steps of a Qi-nesiology balance are below:

1. Do pre-checks and set the “energy field” (氣場)
2. Set your goal
3. Check and/or notice *jīng*(精), *qì* (氣) and *shén* (神) values
4. Check and/or notice 14/28/42 Muscles, *qì* flow or other checks
5. Balancing of Body/Breathing/Mind
6. Recheck and/or re-notice 14/28/42 Muscles *qì* flow or other checks
7. Recheck and/or re-notice *jīng*(☐), *qì* (☐) and *shén* (☐) values
8. Anchoring the goal with the intention of “好”(hǎo)!
9. For Home Use: *qìgōng* exercises and/or Informational Water

The following are more detailed explanations of the steps:

5.1 Do Pre-checks and Set the “Energy Field”

Do pre-checks the way you are familiar with. e.g. water, central meridian energy, left/right, front/back, up/down balance, cross crawl, etc. Setting the “energy field” means setting the intention of the kind of energy you use. In this case, we are using Universal Energy. Relax your body, and think of Universal Energy (e.g. as white fog or white clouds) gathering in your immediate surroundings in an anti-clockwise, circular motion.

5.2 Set Your Goal

What do you want? Remember to set your goal in a Positive (accepting the way things are, as well as open to new possibilities), Active (including whole body movement that feels “present time” or words that use present tense, Clear (using steps or words that a child can understand) and Energetic (with feelings, actions, and/or words that energize and inspire) way. Take a Brain Gym® 101 class if you’d like to learn how to do this more skillfully.

5.3 Checking *jīng*(精), *qì*(氣) and *shén*(神) values

In *qìgōng* model of the world, human life activities are the results of the interaction among these three elements: *jīng* (精), *qì* (氣)

and *shén* (神). We can understand these concepts as: *jīng* = materials (物質); *qì* = energy (能量); *shén* =

information (信息). Take the metaphor of a computer, for instance, *jīng* is the materials that make up the physical of a computer. *Qì* is the energy, in this case electricity, that drives the computer. *Shén* is the programming which runs the computer. In human terms, *jīng* is the raw materials that form and grow our body. There are two sources – nature and nurture. Humans get their *jīng* from their parents (when the egg and sperm meet in the fertilization process), and from Nature (food, water, air, etc.). In the case of humans, *qì* or energy in the forms of electricity, heat, magnetism, electro-

• *jīng*, *qì*, *shén*
by calligrapher
Féng Dà Biāo
(馮大彪)



magnetism, etc. that keeps life going. *Shén* includes all spiritual, mental and emotional movements and activities as well as memories, habits, life skills, etc. *Shén* does not exist by itself. It depends on *jīng* and *qì* to carry it, like memories on a magnetic floppy disc. However, it is the creative and driving force of all human life activities and movements.

When using the *jīng* (精), *qì* (氣) and *shén* (神) model for noticing, use it metaphorically to know where the blocks are. Alternatively, you may quantify it on a linear scale, e.g. 1 to 10 or attraction value 0-1000.

5.4 Check and/or notice 14/28/42 Muscles, *qì* flow or other checks

Choose the kind of checks you like for better noticing of your current postures and other mental, emotional and physical states. For 14/28/42 muscle checks, refer to John Thie, D.C.'s *Touch for Health*.

Qì flow checks are derived from primary movement directions of *qì*: Out (出); In (入); Up (升); Down (降). These movements must be coordinated and be in harmony with one another to sustain human lives. When one is experiencing a symptom, whether on a physical, mental, emotional or spiritual level, we can presume that movement of *qì* of one or all of the directions are blocked or slowed down.

5.5 Balancing of Body/Breathing/Mind

Masters through the ages have built up thousands of ways to practise *qìgōng*, which can be summarized to have these three common elements – tuning/balancing of the body, breathing and the mind. Balancing of the body refers to the adjustment of body postures and relaxation exercises; balancing of breathing refers to the exercise of

respiration and conducting *qì*; balancing of mind refers to the regulation of mental activities: the exercise of mental tranquilization and mind concentration. The ones outlined in this paper offer some of the very basic techniques.

5.5.1 Balancing the Body with Standing and Dynamic Postures

5.5.1.1 Balancing the Body with Five Basic *Qìgōng* Standing Postures

These five basic movements are the foundation of many *qìgōng* movements. Each movement can be practiced on its own or in combination with others. There is no standard time limit for each movement. Do it until it feels enough.

- 1) Nothingness (or *Wújí*) Posture (無極樁) – Everything starts from Nothingness. Nothingness is the beginning of creation. From *Wújí* comes *Tai Chi*. Stand with legs together, head upright. Relax the whole body, stand still and breathe naturally. The mind is relaxed.
- 2) Natural Posture (自然勢) – Stand naturally with legs apart at about the width of shoulders. Knees slightly bent; head and neck straight; The Hundred Convergences (百會/*Bǎihuì*/GV20) is lightly lifted; chins tugged in; tongues flat; lips and teeth closed lightly; shoulders and elbows down; arms-pit closed lightly, chests in and back up a bit, waist and belly relaxed, both arms hang loosely on the sides of the body, eyes level.
- 3) Ball-holding Posture (抱球勢) – On the basis of the Natural Posture, rotate both arms outward a bit, then inwards. Palms facing each other as if a ball is held in front of the chest. Fingers should be about 10 cm apart. Relax the waist; bend the knees and hips tugged in. Upper body should be upright, eyes

level. Palms can also be at the level of the belly buttons.

- 4) Holding and Pressing Posture (扶按勢) – On the basis of the Natural Posture, relax the wrists and fingers, lift up both arms to shoulder width and chest level. Then, bend the elbows, press palms down to belly or hip level. Relax the waist; bend the knees and hips tugged in. Upper body should be upright, eyes level.
- 5) Palms on Belly Posture (疊掌勢) – On the basis of the Natural Posture, rotate both arms outward a bit, then inwards. Both palms face each other. Then, place both palms on top of each other on the belly. The centre of the palm should be facing the belly button or just below it.

5.5.1.2 Balancing the Body with Two Basic Qigong Dynamic Postures

- 1) Qi-Pulling (開合拉氣): Sit or stand in a comfortable posture with legs apart at shoulder width. Palms facing each other at the level of the chest as if holding a ball. Slowly pull the hands farther apart for about 20 to 30 cm while at the same time, think of the edge of the Universe. Then, the hands softly come back in as if to hold the ball again while at the same time, think of the inside of your body. Repeat said steps until it is enough for you.
- 2) Qi-feeding (貫氣): Direct *qi* to the parts of your body which need it most. The intention is to channel *qi* to smoothly flow through your body (but not into your body as if to retain it to augment your energy reserve). The palms will face the relevant body part. Again, when the hands are closing in towards it, think of the inside of your body; when they are moving away, think of the edge of the Universe. Repeat said steps until it is enough for you.

5.5.2 Balancing with Breathing

Here are the four basic breathing methods:

- 1) Natural Breathing (自然呼吸) – Breath as you normally would. Just follow the flow, and do not direct it with your thoughts.
- 2) Belly Breathing (腹式呼吸) – There are two types of belly breathing: (a) Normal Belly Breathing – when breathing in, the belly goes outward. When breathing out, the belly goes inward. (b) Reverse Belly Breathing – when breathing in, the belly goes inward. When breathing out, the belly goes outward.
- 3) Anus-lifting Breathing (提肛呼吸) – When breathing in, lift up the Converging Yin (會陰/Huìyīn/CV1). When breathing out, relax the Converging Yin. This is usually done in combination with Belly Breathing. Follow this method when doing Reverse Belly Breathing. Do it reversely when doing Normal Belly Breathing. i.e. relax the Converging Yin when breathing in, lift up the Converging Yin when breathing out.
- 4) Resonance Breathing (吐字呼吸) – The most typical of this method is the Six-character Formula (六字訣, *Liuzìjué*). i.e. *xū*(嘘), *kē*(呵), *hū*(呼), *xià*(咽), (*chuī*)吹, *xī*(嘻). Every sound resonates with an internal organ. Breathe in with the nose and out with the mouth. Use belly breathing. Breathe in and out smoothly, deeply, gently with prolonged cycles.

5.5.3 Balancing the Mind

- 1) Concentrate on Relaxation – When doing a particular posture or movement, relaxing the body is the most basic requirement. This includes relaxing the mind and the body. First, relax the mind, and remain focused. Breathe

smoothly and prepare to move. Then, direct every parts of the body to relax: from top to bottom, from inside to outside, from limbs to bones and all internal organs.

- 2) Concentrate on Calmness – This is the realm of static *qìgōng* (靜功/*jìnggōng*), and can be attained by meditation at different levels. When doing dynamic *qìgōng* (動功/*dōnggōng*), just concentrate on being calm and focusing the mind on doing the movement the way it should be, including every move and every breath. At the same time, also be aware of the environment. Is the environment conducive to your calmness?
- 3) Concentrate on Acupuncture Points – This has the effect of clearing the mind, facilitating blood flow and balance relevant internal organs. The following are the most common acupoints:

- i. Elixir Field (丹田/*Dāntián*) – *Qìgōng* masters through the ages have different opinions as to the locality of Elixir Field. There is the Upper *Dāntián* located at the top of the nose bridge between the eyebrows, or *Yintang* (印堂). Middle *Dāntián* is at the sternum between the nipples, or *Tānzhōng* (膻中/*CV17*). Lower *Dāntián* is just below the belly button between *Shénquè* (神闕/*CV8*) and *Qìhǎi* (氣海/*CV6*). When we say *Dāntián* in *qìgōng* practice, we usually refer to the Lower *Dāntián*. Concentrate on *Dāntián* helps one enter into a state of tranquility, facilitates belly breathing, cultivates energy, settles the mind, consolidates and centers the person.

- ii. Gate of Life (命門/*Mìngmén*/*GV4*) –

behind the waist at the second lumbar vertebra between the two kidneys. Just opposite to the belly button.

Concentrating on this point balances the Governing meridian and vitalizes the kidney energies.

- iii. Hundred Convergences

(百會/*Bǎihuì*/*GV20*) – On top of the head, about the convergence points up the tip of both ears. Usually, this point is used to lift the body and spine up straight lightly to centre the body.

- iv. Converging *Yīn* (會陰/*Huìyīn*/*CV1*) – between the two *yīns* (the anus and the genitalia), also called the seabed. This is an important point for cultivating *qì* and regulating breathing, and also an important point for balancing the body and posture. Normally, during *qìgōng* practice, the Hundred Convergences and the Converging *Yīn* forms a straight line to keep the body upright and centered. This is so even when the body is slanted.

- v. Pouring Spring (湧泉/*Yǒngquán*/*K1*) – At the centre of the soles; appear when you curl your toes inward. Concentrating on these points settles the mind, calms any excess “fire”, replenishes both *yīn* and *yáng*. When doing dynamic *qìgōng*, one usually direct *qì* to the Pouring Springs, or continue to direct them to connect with the energy of the earth.

- vi. Labored Palace (勞宮/*Láogōng*/*P8*) – In the centre of the palm, between the second and the third metacarpal bones. The middle fingers reach these points when you tighten up your fists. These are important places for *qì* manipulation. One may feel the movement of *qì* of these points when doing *qìgōng*

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movement of the hands, such as opening and closing, going up and down, pushing forward or holding back. Concentrating on these points will strengthen the body and balance the mind.

4) Concentrate on Things

- i. Concentrate on Breathing – First breathe with the relevant breathing method. Then, follow with listening or counting your breaths.
- ii. Concentrate on Movements – Think of the rules and guidelines of doing the movements correctly.
- iii. Concentrate on Objects – Think of the blue sky, white clouds, green pastures, big ocean, etc. Enter into the state of oneness with these things.

5.6 Recheck and/or re-notice 14/28/42 Muscles *qi* flow or other checks

Recheck the ones that were off or stressful before and notice the differences.

5.7 Recheck and/or re-notice *jīng* (精), *qì* (氣) and *shén* (神) values

Recheck these values to see if there is any difference.

5.8 Anchoring the goal with the intention of “好” (*hào*)!

This is a procedure for celebration and for anchoring the effects of the balance. The word *hào* means good, or well. It contains *yīn* and *yang* energies with a woman on the left and a man/son on the right. Life is a blessing and everything is good!

• The evolution of the word “好”. In the old days, it means a woman taking care of her son, or beautiful. In modern Chinese, it means good, or well. e.g. 你好 (*nǐ hǎo*), is a daily greeting equivalence of “how are you?” Literally, it means “I wish you are well.”



5.9 For Home Use: *Qigōng* Exercises and/or Informational Water Information Water (信息水)

Choose the relevant *qigōng* exercises for further practice. Another alternative is to use Informational Water. There is a tradition in the *qigōng* culture to use water for healing. The reasons are: (1) water is inexpensive and easily available; (2) the steps are simple. Water bears what *qigōng* practitioners call “the nature of the heart” (心性). Its form is highly flexible and can be used as an information carrier. Read *Messages from Water* by Japanese scientist Dr. Masaru Emoto for proof and visual illustrations.

Steps:

- 1) Preparation – Hold a bottle of water with one hand. Calm yourself and focus your mind to imagine that *qi* of the Sky is channeled through your other hand (hereafter called the Channelling Hand) to the water. Move the Channelling Hand the way you want to help direct this thought. . Repeat for 3 times.

- 2) Thought infusion – Move the Channelling Hand in a circular motion above the same bottle of water for 3 times (either clockwise or anti-clockwise). For each circle, remain focused and imagine that you are adding a positive thought (e.g. your goal) into the water.
- 3) Charging – Use the Channelling Hand to lift the water while thinking of the same positive thought. Imagine that the water is moving with power and energy, just like the power of water in a tsunami. Repeat for 3 times.
(一提動天地)
- 4) Integration – Use the Channelling Hand in a circular motion above the water for 3 times in the opposite direction. Imagine that the water and the person to drink the water are harmonized and integrated.

6. Qi-nesiology

This is what I would like to share on integrating *qìgōng* and kinesiology in this Conference. This paper has given you some ideas on how the two can be integrated. Since *qìgōng* is such a vast subject, there are thousands of ways of doing a *qi-nesiology* balance. I can foresee that the spirit of the self-responsibility model, free choice and self-healing of kinesiology will give a context in which *qìgōng* techniques and practices can function in new ways. I look forward to making more contributions to such a process.

-The End-

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