



## **4 CATAGORIES OF QI GONG**

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### **2 STYLES QI GONG**

Generally speaking, all Qi Gong practices can be divided according to their training theory and methods into two general categories: external elixir (Wai Dan) and internal elixir (Nei Dan). Understanding the differences between them will give you an overview of most Chinese Qi Gong practices.

#### **External Elixir (Wai Dan, Wai Gong)**

“Wai” means “external or outside,” and “Dan” means “elixir”, “gong” means “to practice”. Thus, Wai Dan Gong means the practice of building the elixir externally. External here means the limbs, as opposed to the torso, which includes all of the vital organs. Elixir is a hypothetical, life-prolonging substance for which Chinese Taoists have been searching for millennia. They originally thought the elixir was something physical that could be prepared from herbs or chemicals purified in a furnace. After thousands of years of study and experimentation, they found that the elixir is in the body. In other words, if you want to prolong your life, you must find the elixir in your body and then learn to protect and nourish it. In Wai Dan Qi Gong practice, you concentrate your attention on your limbs. As you exercise, the qi builds up in your arms and legs. When the qi potential in your limbs builds to a high enough level, the qi will flow through the channels, clearing any obstructions and nourishing the organs. This is the main reason that a person who works out, or has a physical job, is generally healthier than someone who sits around all day.

#### **Internal Elixir (Nei Dan, Nei Gong)**

“Nei” means “internal” and “Dan” means “elixir”, “gong” means “to practice”. Thus, Nei Dan Gong means the practice of building the elixir internally. Here, internally means in the body instead of in the limbs. Whereas in Wai Dan the qi is built up in the limbs and then moved into the body, Nei Dan exercises build up qi in the body and lead it out to the limbs. Generally speaking, Nei Dan theory is deeper than Wai Dan theory and it is more difficult to understand and practice. Traditionally, most of the Nei Dan Qi Gong practices have been passed down more secretly than those of the Wai Dan. This is especially true of the highest levels of Nei Dan, such as Marrow/Brain Washing, which were passed down to only a few trusted disciples.

### **4 CATAGORIES OF QI GONG**

Qi Gong can also be classified into four major categories according to the purpose or final goal of the training. This is only a rough breakdown, however, since almost every style of Qi Gong serves more than one of the above purposes. For example, although martial Qi Gong focuses on increasing fighting effectiveness, it can also improve your health. The Daoist Qi Gong aims for longevity and enlightenment, but to reach this goal you need to be in good health and know how to cure sickness:

1. Health Qi Gong for preventing sickness and maintaining health using breathing, stretching and meditation
2. Medical Qi Gong for curing sickness using herbs, massage and acupuncture
3. Martial Q Gong for energizing the body for sports and combat
4. Spiritual Qi Gong for energizing the brain for enlightenment or Buddhahood using all of the above particularly reverse breathing and stillness meditation.

## **GONG FU (KUNG FU)**

Practice together in friendship and harmony  
Carry forward the great tradition of Tai Chi Chuan and Qi Gong with modesty and respect  
Deep understanding through practice, patience & effort  
Accumulated skills & experience achieved over time  
Defeat your greatest opponent - yourself

## **GOALS OF PRACTICE**

### **To teach beginners to feel their qi**

Beginners usually do not have even the slightest concept of qi. Our courses gradually give you an understanding of qi through feeling and experience. This kind of knowledge is necessary for any kind of advancement in Qi Gong and Tai Chi Chuan. For this reason, beginners are usually taught some of the many simple Wai Dan forms.

### **To teach beginners to regulate the body, breathing, and mind**

Once you have grasped the idea of qi, you then start to learn to regulate your body. This includes how to relax the body from the skin to as deep as the internal organs and bone marrow. Through this relaxation you are able to feel and sense your center, balance, and root. You must also learn to regulate your breathing—normal abdominal breathing for relaxation and reverse abdominal breathing for qi expansion and condensation. Most important of all, you must learn to regulate your mind until it can be calm and concentrated without disturbance. All of these criteria are the critical keys to the correct practice of Qi Gong and Tai Chi Chuan. If you start learning the sequence without having already done this basic training, you will be preoccupied with the complicated movements and will only be able to perform them in a superficial way.

### **To teach beginners to use their mind to lead the qi efficiently**

Once you have regulated your body, breathing, and mind, you will then be able to use your concentrated mind to lead the qi to circulate smoothly and effectively.

### **To teach practitioners to circulate qi in the twelve primary qi channels and fill up the two main qi vessels**

If you are able to use your mind to lead the qi efficiently, you have completed the basic training. This is then the time for forms or sequence training. In addition, you should continue your Qi Gong and Tai Chi Chuan training and learn to build up your concentration to a higher level and, consequently, build your qi to a higher level. In addition, you should also learn to increase the qi in the two main vessels—the yin conception vessel and the yang governing vessel. Still meditation is normally used for this.

### **To teach practitioners to expand their qi to the surface of the skin and to condense the qi to the bone marrow**

When the body's qi has been built to a higher level, you then start learning to lead the qi to the skin to increase the skin's sensitivity and into the bones to nourish the marrow.

### **To teach practitioners to use the qi to energize the muscles for maximum jin manifestation**

When you are able to lead the qi to the skin and condense it to the marrow efficiently, you can then use this qi to energize the muscles to a high level. This is the secret to internal jin. Internal jin is the foundation and root of external jin.

### **To lead advanced practitioners into the domain of spiritual cultivation**

The ultimate goal of Qi Gong and Tai Chi Chuan practice is to lead you into the domain of emptiness, where your whole being is in the no-extremity (wuji) state. When you have reached this goal, the qi in your body and the qi in nature will unite and become one, and all human desires will gradually disappear.