

This actually should be chapter III of my manual to energy development and healing.

This was the original outline I had planned for my manual:

Chapter I The Origin and Foundation of the Discipline

This chapter briefly explains the origin of my discipline, which comprises of

Precious Vase Energy 寶瓶氣	a Tibetan practice
Diamond Vehicle Meditation 金剛乘	a practice derived from Jiang Wei Qiao 蔣維喬, who practiced a Tibetan meditation method
Pre-Nascent Energy 先天功	based on my Bagua 八卦 discipline
Vibrating Energy 音波功	based on teaching from an elder classmate who claimed she was my sister in a previous incarnation

For these disciplines, I emphasize understand and assimilation of the fundamental - ie controlled breathing, inducing the Qi energy, manifesting the spiritual energy (aura), and achieving tangible and practical results.-

A bit of background: My late father dabbled in Chinese Medicine. Growing up, I read a number of books on the subject in his collection. As a youngster, I became fascinated with all these exotic methodologies and claims of power in healing (When I got older, I became more astute and had learned how to discern real knowledge from heresay - more on this later). In particular, I was intrigued by the energy meditation methods. I recall clearly when I was twelve, my Chi manifested while I was half-asleep. Since then, I started becoming to be "attuned" to my energy - this basically means I was very aware of it and had some control. I did more reading and learning from some teachers. Someone told me that if I wanted to advance my Chi, I should practice some martial arts, as they are related and complementary. So, I learned some basic martial arts - Tai Chi, Praying Mantis, Southern Boxing... By chance, I was introduced to General Sun Pao-Kang 孫寶剛將軍 through a family friend. General Sun was the eldest discipline of WuDang BaGua Master Fu Zhen-Song 傅振嵩. General Sun studied Physics in University and then went on the military school and became an official in the Chinese Nationalist Army. General Sun had opened my eyes about martial arts, spiritualism, literature, and arts. I studied with General Sun for 6 years, until one day he told me he had nothing left to teach me, and I should go propagate what I had learned from him.

When I was a sophomore in college, my energy manifested again, and this time with more

power and clarity. I compared my experience with what Jiang Wei Qiao described in his book; they were amazingly similar (A modern version of Jiang's book is available from some online publisher. You can download it for a superficial fee.) To some degree, I realized this was perhaps my calling to become deeply entwined with this exotic discipline.

Also, as fulfilling a promise to my teacher, General Sun, I have been teaching the energy methods, although not in an organized manner, to various students who specialize in medicine, massage bodywork, and martial arts. At this point, I believe it is time for me to put everything I know together in a comprehensive, informative and coherent manner, so that the knowledge can be transmitted and built upon.

This webpage is a start.

Note: Meditation is a misnomer for Asian practitioners. The Western term meditation is related to philosophy and science. People like Thoreau, Walton, Russell would often go into the wood and quietly focus their thoughts on some subject - Existentialism, Math, Logic, Morality.... Their minds are actually actively seeking a solution. Asians, however, when they "meditate", they are actually consciously cultivating and channeling energy with methodologies to control physical body and the metaphysical spirit. When Asians "meditate", even the breathing is controlled and mindful (although I have been telling you "let your body do the breathing", we will deal with breath control when we get deeper into the practice.)

A quick personal note: I look at Western meditation as an active "subjective" pursuit of a concept - stemming from personal experiences and beliefs, whereas Asian meditation is in a way "objective" - through introspection, we perceive, or encounter a revelation (epiphany?) of a metaphysical approach to body and spirit.

Types of Energy

The Traditional Chinese Medicine practice defines three types of energy:

Jing 精 - the seed or elemental energy. These are the estrogen, testosterone, and other hormones related to reproduction. These are fundamental to the cultivation of the healing energy. □ Qi - or Chi, the healing energy ("Golden Elixir"). Developed from the elemental hormones for reproduction.

Qi 氣 - or Chi, the healing energy ("Golden Elixir"). Developed from the elemental hormones for reproduction. This is the energy used in all forms of Asian healing: acupuncture, acupressure, shiatsu, reflexology, etc. It traverses the entire physical body through meridian circuits and covers all internal organs and body parts.

Shen 神 - the spiritual energy. After the Qi is circulated through the meridians, the energy equilibrium is achieved. Shen may be manifested in forms of light and sound. When Shen is visualized as color, it is equivalent to the Western concept of "Aura".

Philosophical Differences

The Open Practice 顯 - most traditional Buddhism, Confucianism, Medical practices fall into the category

The Hidden Practice 密 - Tantric (Tibetan) Buddhism

Half-Open and Half-Hidden 截- Taoism (Daoism)

Different Approaches

The Purist approach 清靜派 - most traditional Buddhism, Taoism, Confucianism, and healing practices fall into this category.

The Coupling approach 雙修派 - Tantric Buddhism and some Taoist Schools fall into this category.

Training Methodologies

Through active Movements 動功

Through static Stances 站功

Through static Sitting 坐功 - i.e. the Lotus Position many people are familiar with

Through Deep Sleep 卧功

Chapter II The Foundation of Energy Development

Chapter I explains the origin of my discipline. This chapter we go into the details of Precious Vase and Diamond Vehicle Mediation. The Pre-Nascent Energy and Vibration methods will be in a later chapter, as it is more advanced in the channeling and control of energy traversal. The Vibrating method has a connection to the spiritual side of our existence. It is both a philosophical practice and a training method.

In addition, I have added the Huang Shan 7 Circuit 七循環 practice from two Chinese Taoists Lian Jun-Hai 連雲海 and Yueh Long-Tao 岳龍濤 from Huang Shan 黃山 (The Yellon Mountain).

These were real Taoist priests each with his own temple. They migrated to Hong Kong in the 1960's and their methods became very popular among Hong Kong martial arts circle. I think the 7 Circuit method is very effective in breath training and inducing internal energy.

There was also a semi-reclusive school that practiced the Tai Chi Ruler 太極尺 and specialized in "sleeping meditation". It was headed by Zhao Zhong-Dao 趙宗道, who claimed descendance from the founder of the Song Dynasty 趙康胤, who, before becoming emperor was a renowned martial artist. I knew some of this from a former classmate who was also a member of this clique.

And Now

Chapter III The Basics of Energy

I skip writing the complete Chapters I and II, and also details in the breathing method in order to facilitate the practice for prevention of stroke and heart disease. I think these techniques can be quickly adapted and useful right away. So, I will jump right into inducing the energy and applying it to one's own body.

Note: In general, you must allow yourself some private time that cannot be disturbed or interrupted. Find a quiet place to do this practice regularly, and let your family and others know you cannot be disturbed during practice.

Some basic terminology: In general, there are 3 types of energy: The Seed energy 精, corresponding to our hormones, the Qi (or Chi energy) 氣, which manifests as some tangible sensation of power - heat, cold, magnetism, tingling, numbness, relaxation, comfort, or pain. The third type of energy is the spiritual energy 神, commonly called Aura.

The Seed energy is the primitive step of energy cultivation. Sexual hormones are the essence that fuel all living organisms, for survival, and reproduction - the propagation of species (survival in the broader sense). The hormones directly control and manipulate our organs, the functionalities of which, when driven to or near the top of their performance, will generate more high quality energy required to maintain and support our bodies. The extra energy is the Chi, as described above. Most of the time, this energy is expended by hyper-activities we often find in young children, who seem never tired or worn out physically. For the untrained, this Chi energy is mostly wasted, or subdued, and often causing anxiety, lack of focus, or frustration in young adults. This energy should be and could be harnessed, with proper practices, to be useful for us - such as supporting the well-being of the individual, strengthening the physicality, and opening channels to the metaphysics.

The methodology for these practices, is the purpose for this page.

1) working on the Lao Gong pressure points.

Make a fist with your hand, holding it very loosely. The tip of your middle finger will touch the Lao Gong point. Continue holding the fist loosely, you will feel warmth and maybe a pulse coming out of that point.

Open up your hands, and put both palms together as closely as possible but without touching. All this time stay loose and relax. You will feel something between

the Lao Gong points in your hands. It might be a sensation of warmth, tingling, magnetism, or numbness. Rub your hands gently and smoothly until both hands get warm. Do the above again and you will feel more sensations between the two hands. You can also run each Lao Gong point with the thumb of the free hand until it gets hot, and then put the palms together again. The idea is to induce this energy from your hands so that you can feed back the energy to your brain and heart.

2) Energizing your head

After step 1, place your left palm behind the back of your head, without touching. Hold the index and middle fingers of your right hand together and curl the other fingers. Point your index and middle fingers directly to your forehead between the eyebrows, again, without touching. Breathe naturally and easily.

3) Controlling the energy

It might take a bit of practice to start feeling the sensation in your head. One common indication of energy working is the opening of the sinuses. You will start breathing more easily. You might feel some sensation around your eyebrows and the back of your head, your cheeks, and sometime down the neck. Continue to breathe easily. Pick up your anus slightly when you breathe in, and relax your anus when you breathe out. After 5 - 10 minutes, stop and relax normally.

4) Sitting/reposing meditation for your heart

Find a comfortable chair and sit on it without the back touch the chair. I recommend a regular dinner table chair, so your legs can be relaxed on the floor. I do not recommend the traditional lotus position for meditation (more on that later). Your back is not touch the back of the chair. Drop your shoulders in a very relaxing manner. Your spine should be naturally curved forward. Your neck is completely relaxed, so your head is slightly tilting forward. Do not try straightening your neck or back. You will feel your upper body weighing down to the abdomen and hips.

Repeat step 1 above. Then place your right hand on your heart, and your left hand on your lower abdomen. Close your eyes, sit still and breathe naturally and easily. Do not try to hold or extend your breathing. It is OK to have short breaths. After closing your eyes, image that you now have panoramic vision. You can "see" everything around you when you are not using your eyes. Some people might see colors, images, spirits, or out-of-body sensations. Stay calm and drop all the imagery. Focus on the breathing (natural, let your body decide how to breathe) and your hands. Slightly pick up the anus when breathing in, and relax it when breathing out.

Do this for 10-15 minutes each session.

You can also practice the above lying down instead of sitting in a chair. Some people call this the sleeping practice, but this is actually different from normal sleeping. You must be conscious and alert all through this practice without dozing off. Find a bed or furniture

you can lie down on. Put some cushion or additional pillow under your head to prop it up a bit.

Note the hand positions are different when you practicing with a repose position.

Do step 1, then put your left hand on your heart, and right hand on your sternum. Close your eyes and focus on breathing and abdominal movement. Slightly pick up your anus when breathing in, and relax it when breathing out.

5*) Self-Induced Inner Power

I made up the able title for lack of a better name. This is practice popular with Japanese Shinto Priests. The Western researchers usually call this self-hypnosis, but I think this is more than that, as the manifestation of energy is physically apparent. This practice also wakes up the hidden potentials normally we are not aware of.

I will briefly describe the procedure and let you be the judge:

- Sitting on a chair in comfortable and relaxed manner as described in the Note above.
- Put your palms together, touching, but very softly and lightly. Please your hands in front of your chest, as if you are making a prayer.
- Close your eyes. Let your body do the breathing.

Yes, this is very simple, but try to experience any sensation you might have. If you get tired and feel comfortable, you can take a break and get up and walk around. Normally, if you practice

this method for a few days, each session for an hour, something will happen to your body.

Note: Almost all religions use this position when making a prayer, maybe with the exception of Islamicism and Tantric Buddhism.

6) Mudras - The Hand Positions 手印

Mudras are a significant part of energy training. These are positions formed by the hands and fingers to help direct energy in and out of the body optimially. I will discuss a few common mudras that are useful for our practice.

- The Flower Mudra 拈花
- This is a position commonly used by Zen Buddhist. Mahakasyapa was a disciple of the Buddha. One morning, when the Buddha began his lecture for his devoted disciples, he did not say a word. Instead, the Buddha picked up a small flower with his thumb and index finger and showed it to the disciples. Mahakasyapa was the only one who broke out with a smile, and was enlightened.

Thus Zen (Transcendentality) was born. See the JPG from www.alglin.com/vitaka_mudra.jpg.

- The Mandala Mudra 大手印 - In Tibetan (Tantric) Buddhism, this is quintessential mudra for energy and spirituality. See the JPG from www.alglin.com/mandala_mudra.jpg. Hold this hand position while you are channeling energy. After a while, you might start seeing light emitting from the mudra.
- The Thumb Mudra 握固 - Put your thumb in the middle of the palm and wrap the other four fingers over the thumb, as indicated by www.alglin.com/thumb_mudra.jpg. Sit on a comfortable chair and rest your hands on your thigh just above the knees. Turn your hands so that the thumb is facing down. This is the Diamond Vehicle meditation methodology that Jiang Wei-Qiao recommended.
- The Fist Mudra - Gently hold a fist such that the tip of your middle finger is slightly touching the center of your palm. See www.alglin.com/fist_mudra.jpg. This is my own invention to create a short energy circuit. You will quickly feel energy circulating along the middle finger and the palm.

If you search online, you will find many different mudras. For now, we will focus on the above four, when we practice energy channeling.

7) Group Practices

Those who have had sessions with me should realize the benefit of practicing in groups, whether it is energy cultivation, martial arts, or sound therapy. For one thing, you can observe other people's strength and weaknesses. Moreover, a teacher and more experienced practitioner can quickly identify your mistakes and offer suggestions. My teacher used to say, "Once you've realized your mistake, you must correct it right away. Otherwise, you will be practicing the mistake all the time, and getting better and better at doing the wrong thing." My elder classmate, Mr. Sui Hon Ng who taught me everything I know about hand-to-hand combat, often said, "We don't look ourselves in the mirror enough and often fall into the trap to think that we know everything. The fact of the matter is, knowledge is infinite. We actually know very little, about the Universe, and about ourselves. I wish there is someone who constantly points out my mistakes and show me the right ways; I'd sincerely thank him with all my heart."

The traditional way of schooling is we go to a class with a group of people. We learn the methodology in class, and then we go home to do our homework. Oftentimes, we have to venture out from our group and observe how other people approach learning the same subjects. On the other hand, we also need to have private and quiet time for introspection in order to assimilate our knowledge and explore our potentials. This is essential when one reaches the stage of awareness and perception. It is very common for a serious practitioner to feel like hitting a brick wall, being frustrated and not moving forward. Here, I will recommend a few techniques to overcome this stagnation and move on from the plateau.

My friend Li Shu-Bai, a world-renowned Chinese painter, is also a devout Buddhist. He practices Buddhist (The Tian-Tai Sect) meditation regularly. His wife was also very interested in meditation, but complained that it was very difficult to clear her mind. She always felt anxious and was agitated whenever she tried to meditate. So, I taught her this simple method to solve her problem - partner meditation:

As mentioned before, schedule some private, quiet time for your regular practice. Make sure you have the time all to yourself and would not be disturbed. Get into a comfortable position - regardless you are doing the standing method, repose method, or sitting method. If you are religious, let's say you are Christian, meditate alongside with Jesus Christ. That is, during the session, you have Christ right next to you, and he will be your supervisor and guardian. If you are a Buddhist, then the Buddha is your guardian. If you are Jewish, try Moses. If you are entirely non-religious, then take someone you truly respect or look up to - your grand-parents, or someone who has had great influence on your life. After a while, you might feel a spiritual connection to your guardian, and you will let the spirit lead you down the right path.

8) Meridians vs Shaktis

Meridians and Shaktis are fundamental theories to Asian Medicine. They are also essential in the understanding and practice of energy channeling. Here we are going to start with the 8 "Odd" Meridians 奇經八脈.

The Eight Odd Meridians are

- The Conception Vessel (Yin) 任脈
- The Governing Vessel (Yang) 督脈
- The Thrusting Vessel 冲脈
- The Belt Vessel 帶脈
- Yang Regulatory Channel 陽維脈
- Yin Regulatory Channel 陰維脈
- Yang Stilt Channel 陽蹻脈
- Yin Stilt Channel 陰蹻脈

These are the main transports of energy supply to the 12 meridians 十二正經 which feed to and nourish the internal organs. They are the essential pathways for the process and development of internal alchemy:

- The cultivation of the Jing
- The transformation of Qi
- The manifestation of Shen - the Spiritual Energy

A quick note: of the eight "Odd Meridians", only the first four are singular, thus the terminology 'odd'. The rest of them run along the legs and are in pairs. For unknown reason, they are grouped together with the four meridians that stand alone.

For the purpose of energy cultivation, we will focus first on the Conception and Governing Vessels. Then we will do a bit of the Thrusting and Belt Vessels. Indeed, the energy cultivation methods I have taught and explained in the past are tailored for manipulating these vessels. This is the Purist practice of energy cultivation.

The four other paired meridians are primarily the vessels for Coupling Practice. This is an esoteric approach and warrants a completely separate discussion.

- 9) At this point, I have provided information on the fundamentals of energy cultivation and healing. The fundamental practices are most essential in leading to higher level of development. A voice coach will emphasize on training with single notes before moving into multiple scales and a full repertoire; a dancing coach will tell you all the elaborate fancy steps all come from very simple basic moves. So, fundamental practices must be simple, easy and intuitive. Unfortunately, these also take constant training and a long time to master. I have had discussions with many teachers of martial arts and energy training. The general consensus is smart people get a hang of the fundamentals very quickly, but tend to omit constant and rigorous training before moving on to the higher level. If we observe the most successful artists, athletes, scientists Without exception, they all have very

solid fundamentals. When you go into higher level of the practice, if you run into issues or roadblocks, you can always trace back to weak fundamentals.

- 10) The Concept of the "Four Seas"

In traditional Chinese Medicine, the Four Seas refers to

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|-------------------------------|------------------------------|
| 1. The Sea of Essence 髓海: | The Brain |
| 2. The Sea of Circulation 血海: | The Heart |
| 3. The Sea of Grains 穀海: | The Stomach |
| 4. The Sea of Energy 氣海: | The Lower Abdomen (Dan Tian) |

These are essential concepts in Chinese Medicine for maintenance and healing. Generally, we call these the Internal Four Seas.

For energy practice and channeling, there are the External Four Seas:

The Lao-Gong points on your hands
The Yong-Quan points on your feet

Recall that when you hold a fist with your hand, the tip of your middle finger touches a point near the center of your palm - that is the Lao-Gong point. The Yong-Quan 湧泉 (Gushing Spring) is located at the bottom of your foot, 1 inch up from the center towards the toes. There is an old saying in Chinese Martial Arts: "When your energy floods the four seas, you achieve complete freedom." 一氣能 通四海, 天下任君自由。

In the following, I will explain a simple, but fundamental and essential method to connect your energy with the External Four Seas:

Using your thumb, gently and slowly rub the Lao-Gong point in one hand until it gets really warm. Do the same with the other hand. Then sit in a comfortable position, holding the Fist

Mudra in both hands and rest them on top of your knees. Close your eyes and let your body breath naturally.

Your hands should remain warm or get warmer as your are sitting. Visualize these two points connecting over a path from one hand to another, through the elbow and shoulder, the upper back and engaged with the other hand.

Using your thumb, gently and slowly rub the Yong-Quan points on both feet, just as you did with the points on your hands. Again, sit in a comfortable position, and visualize the energy traveling from on foot to another, over the knee, the inner thigh, the groin, all the way over the point on the other foot.

Connect the Lao-Gong points and Yong-Quan points at the same time. In addition, visualize the Lao-Gong point on each hand connecting with the Yong-Quan point on each foot, thus creating a network of connected points.

This practice actually moves your energy to traverse the entire length of your body. This is the beginning of more advanced and subtle energy practices.

10) The Repose Practice

The Repose or Sleeping Practice is one of the 4 major pillars in Asian Energy Cultivation. I like to use the term "Repose" instead of "Sleeping", because in this mode, one remains alert and clear-headed while being completely relaxed; it is entirely different from the semi-consciousness of a regular sleep.

Here I am introducing the four major position of the Repose Practice:

Fetal Position - which is a common position for working on the Conception Meridian

Side Dragon 側龍

Crouching Tiger 卧虎

Spread Eagle 仰攤屍

I will start with Spread Eagle, since this is the easiest to understand and practice. The original term for this posture is actually "Sun-Roast Cadaver" - the image is a dead body spreading out directly unders a scorching sun. This is not a very pleasure term or imaginary; so I changed to Spread Eagle which conveys the same idea and image.

Just as the name implies, you lay down on a bed or any flat surface with your hands on

the sides of the body with palms facing upward. The legs are naturally straightened and spread out to the side in about 30 degree comfortable and relaxed angle. Use double pillows to prop your head up, such that you can see your toes when you look down with your eyes without moving your neck.

This is an easy posture. Let your body breath for you. Slowly loosen up your entire body, as if you are completely paralyzed from neck down. Focus on the Crown Shakra and the Pineal Chakra. Close the eyelids but leave a line at the bottom so you can sense some light. At some point, you will not feel your body any more. You are alert and not drowsy. You will be aware of some pulsation and muscle twitching, and even sensations of capillary vessels opening up, making you feel itchy.

Start by practicing 10 - 15 minutes at a time. When you feel tired and sleepy in the middle of the day, you can try this posture, but try not to fall asleep. At the end, you will feel more refreshed than having a full sleep. And you will find yourselves needing less hours in your regular night sleep.