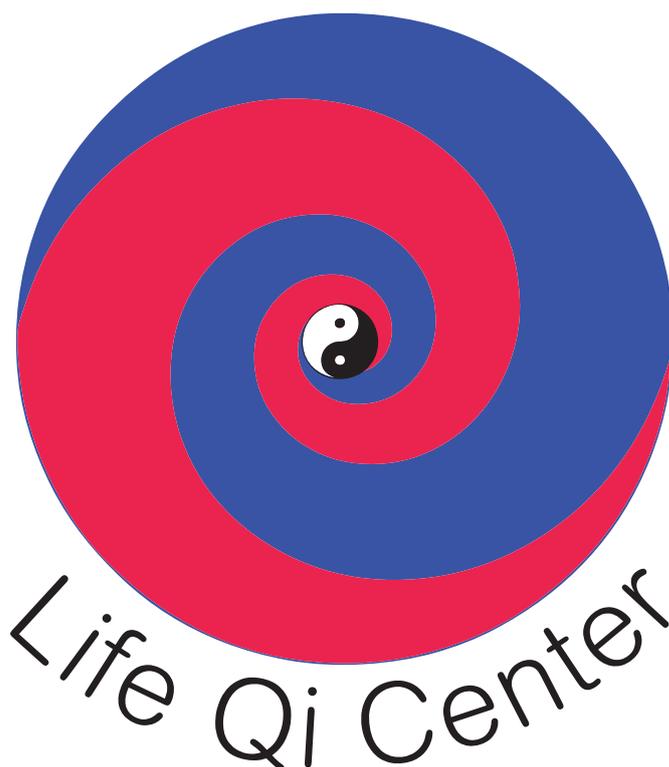


Chinese Sport Health-building Methods

**First level of the dynamic method  
of Zhineng Qigong**

**Hold Qi Up and Pour  
Qi Down Method**





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**Hold *Qi* Up Pour *Qi* Down Method**

**Professor Pang Ming**

**Translated by Zhijun Liu**



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# 捧 气 灌 顶 法

## Hold Qi Up Pour Qi Down Method

作者：庞明 教授  
Professor Pang Ming

翻译者：刘志军  
Translated by Zhijun Liu



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# 第一章 捧气贯顶法综述

## Chapter I Summary of HQUPQD Method

捧气贯顶法是智能气功的第一步功，是治病健身的基本功。其特点是：

1. 意与气合，以意引气。通过姿势的开合和意念导引的配合，引动内气外放，外气内收，从而畅通人与大自然中混元气的联系。可以使人体接触机能敏锐，属智能动功的外混元阶段。

2. 本功法是行之有效的采气、聚气之法。通过本功法的锻炼，可以迅速地学会与运用发放外气治病的技能。

*Hold Qi Up Pour Qi Down (HQUPQD)* is the first level method of *Zhineng Qigong*. It is a basic method for curing disease and improving health. The main characteristics of this method are:

i. The mind integrates with *Qi* and use of the mind induces *Qi*. Combining the physical open and close movements with the mind's visualization guidance induces internal *Qi* to go outward and external *Qi* to absorb inward. This allows the human and universal *Hun Yuan Qi* connection to be unobstructed and will improve the sensitivity ability of the human body. This is the external *Hun Yuan* stage of *Zhineng Qigong*.

ii. This method is very effective to collect and gather *Qi*. When one practices this method, one will very easily and quickly learn the techniques to send external *Qi* for healing.

## 第一节 捧气贯顶法简述

### Section I Introduction of HQUPQD Method

以“捧气贯顶法”来命名智能动功的第一步功法，是抓住了第一步功法的根本。所谓“捧气”，就是把大自然界中的混元气用手捧起来；所谓“贯顶”，就是把捧起来的气，贯入头顶并由此进入全身。贯，有贯通、贯穿之意。捧起贯顶法就是用手把气捧起来，往头顶部贯，以求把头部以及全身贯通。这不仅是对捧气贯顶的字义解释，而且是练第一步功的最根本的要领。

Use of the name *HQUPQD* method as the first level method in *Zhineng Qigong* has grasped the essence, the fundamental roles of the first level method. "Hold Qi Up" is done by use of the hands holding and carrying the *Hunyuan Qi* of the universe upwards. "Pour Qi Down (through the top of the head)" is done by pouring and sending the *Qi* that was carried upwards down through the top of head into the whole body. "Pour (through)" has the deeper meaning of open-through and penetrate-through. *HQUPQD* method is the use of the hands holding and carrying *Qi* up, then pouring *Qi* down through the top of the head, to completely penetrate through the head and the whole body. This meaning is not only the explanation of the words for *HQUPQD*, but also is the basic essence of the first level method practice.

捧气贯顶法由起式、前起侧捧气、侧起前捧气、侧前起捧气与收式五节功组成。其动作，起式与收式的动作路线是反正相因的。前起侧捧气与侧起前捧气也是反正相因的。动作不少，但实质是拉气与贯气两部分，其中拉气是为贯气做准备，它属于传统功法中的采气的范畴（采气方法多是手与意念结合，把外面的气采归自身）。捧气贯顶法中的诸多拉气，蕴含着传统功法的三才采气、五行采气、六合采气等精华。贯气包括向头顶贯气与向周身贯气两部分内容，它是从传统功法中的“灌顶”与“喂气”衍化而来。灌顶也叫“开顶”或“摩顶”，是师傅给徒弟向头顶（道家称天门穴，佛家密宗称梵穴）发气，多配合念咒与观想，往往可使徒弟有一定的内在感受，而增强练功信心和练功意识。喂气多是师傅帮助弟子长功的手段，即向关键穴道发气、补气，从而改变练功者的气机。捧气贯顶是自己给自己贯气、喂气，不仅收到了传统功法中灌顶、喂气的效果，而且能使练功者很快掌握发放外气治病的技能。

The *HQUPQD* method consists of five parts: 1) opening form, 2) start from the front and hold *Qi* up from the sides, 3) start from the sides and hold *Qi* up from the front, 4) hold *Qi* up at 45 degrees diagonally, and 5) closing form. For these movements, the movements of "the opening form" are done in reverse in "the closing form," and the movements of "start from the front and hold *Qi* up from the sides" are done in reverse in "start from the sides and hold *Qi* up from the front." Although it has many movements, its essence only has *La-Qi* and Pouring *Qi* through two parts, the *La-Qi* is preparing for pouring *Qi* through. *La-Qi* belongs to the gathering and absorbing *Qi* category in the traditional practice methods. (Most methods of gather and absorb *Qi* combine the hands and the mind together to collect and absorb the *Qi* outside of body into one's own body). Many kinds of *La-Qi* are in the *HQUPQD* method; within these many kinds of *La-Qi* methods are hidden the essence of the *San-Cai* collect and absorb *Qi* method, the Five elements collect and absorb *Qi* method, and the six direction collect and absorb *Qi* method. Pouring *Qi* through includes two different contents: pouring *Qi* through the top of the head and pouring *Qi* through the whole body. It comes from the methods of Guan-Ding (abhiseca, or empowerment – pouring *Qi* through the top of the head) and feeding-*Qi* in traditional methods. *Guan-Ding*, also called "open the top (of the head)" or "stroke the top (of the head)," is *Shi-Fu* (master) sending *Qi* to the student from the top of the student's head (the top of the head – Taoism called the heavenly gate and the esoteric Buddhism called Brahma point). It normally coordinates to the incantations chanting and the visualization, so that most practitioners are enabled to gain some inner feeling, therefore to strengthen their faith and the consciousness of practice. Feeding *Qi* normally is an approach of a master to help the student progress, namely by sending *Qi* and filling *Qi* through the key acupoints, thus changing the *Qi* movements of the practitioners. The *HQUPQD* method is one pouring *Qi* and feeding *Qi* for oneself. The practitioners not only receive the effects of Guan-Ding and feeding *Qi* of the traditional method, but also are enabled to quickly master the skills of sending *Qi* for curing diseases.

## 第二节 捧气贯顶法练外混元

### Section II *HQUPQD* is the practice of external *Hunyuan*

何谓外混元？外混元是一特有名词，指人的意识与大自然中的混元气混化，使之便于被人体吸收应用。由于这一混化过程主要是在人体外进行的，故称为外混元。外混元包含三层意思：1) 意念与虚空相合（亦即和最原始混元气相合），使原始混元气获得人的信息，使之与人的混元气具有了同一性，从而更好地为人利用。2) 意念与弥散在人体周围的自身的混元气结合，使之得到强化，这样一方面可扩大自身外在的混元气的范围，另一方面可以裹胁更多的外界的混元气，进入自身中来。3) 意念和人体皮表的通透性相结合，从而强化皮肤内气外放、外气内收的功能。

What is the external *Hunyuan*? The external *Hunyuan* is a specific term; it points to the human consciousness uniting and transforming with the *Hunyuan Qi* of nature, to make the *Hunyuan Qi* of nature easily absorbed and used by the human body. Because the process of the unity and transformation is from the outside of the body, it is therefore called the external *Hunyuan*. The external *Hunyuan* includes three levels meaning: 1) The mind integrates with the empty space (mind integrates with the primal level *Hunyuan Qi*) to make the primal level *Hunyuan Qi* obtain the information of the human being and identify with characteristics of the human being *Hunyuan Qi*, so that it is used even better by the human body. 2) The mind integrates with one's own *Hunyuan Qi*, which is around his/her body, and strengthens it. On the one hand, it can expand the *Hunyuan Qi* field of the outside of the human body; on the other hand it can coerce even more *Hunyuan Qi* from outside to the inside of the body. 3) The mind integrates with the skin's (membrane system) permeability of the human body, so that it can strengthen the functions of the skin, the internal *Qi* releasing out and the external *Qi* absorbing.

如前所述，外混元指意识与外界混元气混化，然而混化不是目的，混化是为了人体更好地吸取外界混元气为己所用。捧气贯顶法正是为此而设的。其机理如下：

As mentioned before, external *Hunyuan* is pointing to the mind's consciousness uniting and transforming with the *Hunyuan Qi* of nature, but the

unity and transformation is not the purpose. Its purpose is for the human body to better absorb the outside *Hunyuan Qi* for their own body to use. The *HQUPQD* method is set up for this purpose. Its principle is as follows:

混元气理论指出，人体的周围有一层弥散的人体混元气，这层混元气与人体内的混元气是一致的，它受着人体的整体活动（包括人的各部位组织活动）的影响。人体内的气通过皮肤的毛孔、腠理、穴道、关窍等散发到体外，形成混元气层。这一混元气层与人体生命活动息息相关，当人体生命活动处在外开（如呼气或向外发力）状态时，人体内的混元气随着开张而外出，使体外的混元气层的范围扩大；当人的生命活动处于内收（如吸气或向内收力）状态时，人体内的混元气向内集中，使体外之混元气层的范围缩小，体外的混元气则随之入内。混元气的这种一出一入的运动不是简单的内气外出与外气内入，而是人的混元气与大自然的混元气的混化过程。在此过程中，人体内的混元气散发到周围的量越大，质量越高，对大自然的混元气影响越大，裹挟的外界混元气越多，当内收时，进入人体的混元气也就越多，质量也越高，从而增强人的生命力。

The theory of *Hunyuan Qi* says that the human body has around it a diffused layer of human body *Hunyuan Qi*. This layer's *Hunyuan Qi* is the same as the *Hunyuan Qi* inside of the human body. It is being affected by the entirety activities of the human body (including the impact of all parts of the tissues' and organs' activities). The inside *Hunyuan Qi* of the body expands through the pores, subcutaneous and interstitial space, acupoints, and gates; then it releases outward and forms a *Hunyuan Qi* layer at the outside of the physical body. This layer of *Hunyuan Qi* is closely related to the life activities of the human body. When the process of life activities of the human body expands outward (as to breathe out or to send strength outward), the *Hunyuan Qi* from the inside of the body will follow it to expand out, and that makes the boundary of the outside *Hunyuan Qi* layer of the body expand and get larger. When the process of life activities of the human body absorbs inward (as to breathe in or to contract strength inward), the *Hunyuan Qi* inside of the body will contract inward, that makes the boundary of the outside *Hunyuan Qi* layer of the body contract and get smaller, and the *Hunyuan Qi* outside of the body follows into the inside of the body. Those movements of *Hunyuan Qi* expanding out and contracting in are not only the simple movements of the *Qi* inside of the body releasing out and the *Qi*

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outside of the body absorbing in, but it is the process of human *Hunyuan Qi* uniting and transforming with the *Hunyuan Qi* of nature. In this process, the amount of *Hunyuan Qi* inside of the body expands out to become even greater around the body and its quality even higher, and the influences of the *Hunyuan Qi* of nature will be even more powerful, and it will coerce and bring the outside *Hunyuan Qi* in even more. When absorbing the *Hunyuan Qi* outside of the body in, the *Hunyuan Qi* entering the inside of the body will be even more abundant and its quality also even higher, thus strengthening and enhancing the vital movements of the human body.

鉴于意识对气与人的生命活动由统帅、主导的作用，捧气贯顶法巧妙地运用意识与生命活动的开合来引动混元气的出入，畅通人与大自然的联系通道，进而强化人体内外的混化过程。需要注意的是，这一过程中的内气外放与外气内收是自然呈现的，不是用以意领气的强迫方式来完成的。当意念外开与虚空（或天地交合处）相合时，一方面，意识活动是向外开散之势，必然引动人体生命活动向外开张，使体内混元气趋向于外，虽不着意于气，而气自动。此时气之外出、向外扩展是整体全方位的，是体外混元气层的扩大。另一方面，意识与虚空相合，实际是和最原始的混元气相合，这本身就是与大自然的混元气人为的混化。当意念想体内时，意念向内集中，引动生命活动向内聚合，体外之气也随之内敛而入。

In consideration that the mind's consciousness has the function and ability to dominate and control the *Qi* and life activities, the *HQUPQD* method is skillfully using the open-close movements of consciousness and life activities to motivate the *Hunyuan Qi* to release out and absorb in, to open the connection pathway between the Human body and nature, thus to strengthen the process of unity and transformation between the inside and outside *Qi* of the human body. It is important to note that this process of the *Qi* inside of the body releasing out and the outside *Qi* absorbing in is naturally presented, and it is not by use of the mind to guide *Qi* and constrain it to work. When the mind's consciousness opens out to integrate with the empty space (or the place in the horizon), on the one hand, the activity of the mind's consciousness becomes an expansion outward process. It necessarily motivates the vital movements of the human body opening out, which makes the *Hunyaun Qi* inside of the body tend to expand outward, although we have not paid attention to the *Qi*, the *Qi* moves automatically. In this process, the

*Qi* released out and expanded from all directions and the outside *Hunyuan Qi* layer of the body expanded and got bigger. On the other hand, the mind and the empty space integration actually is the mind and the primal *Hunyuan Qi* integration. This is conscious use of the consciousness to unite and transform with the *Hunyuan Qi* of nature. When consciously thinking inside of the body, the thought of the mind focuses on the inside (of the body), and it motivates the life activities contracting in, which makes the *Hunyuan Qi* outside of the body follow to enter to the inside.

根据外混元阶段的机理，实践证明，外混元阶段的练功能取得如下效应：

- 1) 强化人体与外界大自然的联系
- 2) 吸收外界混元气以补充自身的混元气
- 3) 促进人体功能态从常态向超常态进展，比如可以体察外气的存在等。

Based on the theoretical principles of the external *Hunyuan* stage, and through practice it is proven that the external *Hunyuan* stage practice may obtain the effects as below:

- 1) Strengthen the connection between the human body and nature.
- 2) Absorb the outside *Hunyuan Qi* to replenish one's own body *Hunyuan Qi*.
- 3) Accelerate the development of the ability state of the human body from the normal ability to paranormal ability, as to experience and observe the external *Qi* existence.

### 第三节 捧气贯顶法的练功特点

#### Section III The practice characteristics of *HQUPQD* method

1. 捧气贯顶法的根本原则是神（意）与气合，以意引气，神气并重。这里说的气，一是大自然中的混元气，一是弥散在自身周围的自己的气，同时也包括自己身体内的气，不过是以体外的气为主。

I. The fundamental principle of *HQUPQD* method is integrating the mind with *Qi*, using the mind to induce *Qi*, and applying equal importance to both mind and *Qi* practice. Here, the meaning of *Qi* is pointing to the *Hunyuan Qi* of nature, one's

own body *Qi* interspersed around the body and also the *Qi* inside of the body, but its main meaning refers to the *Qi* outside of the body.

2. 借助形体运动的开合来强化意识活动的开合，这一练法似乎又像神形并重，其实不然，因为它的主旨不是要强化形，而是借此引动内气外放与外气内收。

II. Use of the physical Open–Close movements to strengthen the Open–Close movements of the mind’s consciousness practice seems like the practice of playing equal importance to both mind and body, but it is not. Because its main purpose is not to strengthen the physical body, but its use is to mobilize *Qi*, the internal *Qi* expands and releases outward and the external *Qi* contracts and absorbs inward.

3. 为了达到上述练功要求与目的，需要：

III. To achieve all the purpose and requirements of what has been mentioned above, one should focus on the following:

a) 神态悠闲，恬静安舒，怡然自得，即美在心中，乐在其中，且鉴定自若。

i. The mind should be at leisure, peaceful, comfortable, happy, and contented; in other words, one should be feeling the beauty and joy in the heart, and be composed and steady.

b) 姿态要舒展大方，潇洒自如，不拘谨，不做作，要放得开，收得住。

ii. The postures and movements need to feel both extended and natural, relaxed and freely unrestrained, not stiff and artificial. When open, one should be opening freely, and when closed, one should be closing tightly.

c) 动作要柔软，圆润，连绵不断，快而不停，慢而不断，灵活自在。

iii. The movement should be soft, rounded, flexible and comfortable,

continuous, non-stop or non-broken when moving faster or slower.

d) 意识的开合是练好本功的关键，外开时意念要外开至天边，内合时合于体内深处。

iv. The opening-closing of consciousness is the key in this method of practice. When opening out, the consciousness of the mind opening outward goes far away into the horizon, and when closing in, it should be coming inward to deep inside of the body.

## 第四节 功效

### Section IV Effects of *HQUPQD*

1) 通过人体与大自然混元气的畅通，可疏通全身膜络，打通人体关窍、穴道，使人体气脉和畅，从而使人体的生命机能旺盛。

i. Through unimpeded opening up of the *Hunyuan Qi* connection between the human body and nature, this process can clean and unclog the membrane system of the whole body and open up the doors of the palaces and acupoints of the human body, thus ensuring the vitality of the human body life activities.

2) 本功法得气快、气感强，治病健身效果好。

ii. With this method, one can quickly acquire *Qi* and feel the power of *Qi*, cure diseases, and improve fitness effectively.

3) 通过本功法的锻炼，可激发出一定的潜在功能：可使人体的感触机能敏锐，如增强对大自然的花草树木、山河湖海、日月星辰、风雨雷电的感知。

iii. Through practice of this method, one can activate certain latent functions. The sensitivity function of the human body (use of its senses) may become more perceptive and sensitive, so that one can perceive more sensitively the flowers, plants, trees, mountains, rivers, lakes, sun, moon, stars, wind, rain, thunder and lightning in nature.

4) 本功法是行之有效的采气、聚气之法。通过本功法的锻炼科迅速地学会与运用发放外气治病的技能，如信息组场治病、信息组场带功等。

iv. This method is a very effective method for collecting and gathering *Qi*. Through practicing this method, one will very quickly learn the techniques of how to use the external *Qi* for curing diseases. For instance, one can use the information with the *Qi* field to cure diseases or lead students in practice, etc.

## 第五节 意念

### Section V Meditation of HQUPQD

本功法是以意引气，练功时意想头顶青天，脚踩大地，自己和大自然融为一体。在做每一动作时，都要把意念沿手所指的方向延伸至天或地的极点。外展和合拢都沿天边而行；推揉合拉气时，意念要放在天边上进行。这样广收天空之混元气贯顶，导引至肚脐。再沿足经导引地中和身体里的混元气在肚脐汇合，使人体、天体的混元气沟通，人和大自然融为一体。

This method uses the mind to induce *Qi*. When practicing, one should visualize the head touching the blue sky and the feet standing on the earth, and one's own body integrating with nature into one whole body. When doing every single movement, the mind's consciousness follows the direction the hands and fingers are pointing, always reaching to the end point of heaven or earth. Both the opening out and closing in movements should be along the horizon; when doing the movements of Push-Pull and La-*Qi*, one also should imagine the hands doing the movements at the horizon, thereby absorbing the *Hunyuan Qi* of heaven pouring through the top of the head, then inducing it into the navel. Then, one induces the *Hunyuan Qi* of earth along the meridians of the feet up with the *Hunyuan Qi* inside of the body merging in the inside of the navel, to make the *Hunyuan Qi* of the human body connect well with the heavenly body and integrate the human being and nature into the whole entity.

## 第二章 捧气贯顶法

### Chapter II Hold Qi Up Pour Qi Down Method

#### Preparing:

#### 预备式

两脚并拢，周身中正，两臂自然下垂。目平视前方（目光和意念注于天地交接处），两眼轻轻闭合，目光回收(意念带着目光慢慢回收体内)，全身放松。（图1）

Feet together, body centered, relax the arms down naturally. The eyes are looking straight forward (the vision and mind focus on the horizon, where heaven and earth connect), withdraw the vision inward and gently close the eyelids (use the mind to draw the vision slowly inward to the inside of the body). (Picture 1)

默念八句口诀：顶天立地，形松意充；外敬内静，心澄貌恭；一念不起，神注太空；神意照体，周身融融。

**Meditate the Eight Verses quietly:** (Head) touches the sky, (feet) stand on earth. Body relaxes and mind expands. Be respectful and quiet. Mind is clear and appearance is humble. No distracting thoughts. The mind expands to infinite space. The mind is shining into the body deeply and inwardly. The entire body is harmonized with Qi.

#### 1. 起式

##### I. Opening Form

小指带动，翘掌(意想手心向下按至地下深处，与地气相接)，以肩为轴，两手做前后拉气。向前推，手臂与身体的夹角约 15°；向后拉至体侧，共三次。（图2）

Leading with the little fingers, turn palms facing downward (visualize the center of the palms pressing down into depth of the earth, connecting with the earth Qi), using the shoulder joints as an axis, push and pull the hands with Qi

forward and backward. Push forward, the hands and arms with body forming a 15 degree angle. Pull backward to the sides of the body. Do this three times. (Picture 2)

以小指带动，松腕，转掌心相对，虎口向上，臂放松，与肩等宽，从体前捧气上升，至手与脐平，掌心微含，中指回照肚脐。（图3）

Leading with the little fingers, relax the wrists, turn palms facing each other, the hands forming a tiger mouth facing upwards, the arms relaxed and at shoulder width. Lift hands with Qi up along the front of the body to navel level. Hollow the palms slightly, pointing the middle fingers toward the navel. (Picture 3)



Picture 1



Picture 2



Picture 3

转掌心向下（意想两臂延伸到无限远，在无限远处）两臂向两侧外展，至背后。（图4）小臂微收，转掌心向内，掌心微含，回照腰部命门穴。

Turn palms facing down (imagining both hands and arms reaching far into infinite space), circle hands outwards to both sides, then to the back. (Picture 4) Withdraw the forearms inward slightly, turn palms facing the body, hollow the center of the palms slightly, sending Qi toward Mingmen.

小臂顺势上提，收掌腕至腋下两肋旁，掌心向上，用中指端向腋下大包穴点按贯气（意想气在体内相交）。（图5）

Lift forearms upward and raise hands to under the armpits. Palms face upward. Use the tip of the middle fingers to press Dabao and send Qi (visualize the Qi is connected in the inside of body). (Picture 5)

两肘后收，两臂向前伸出，与肩平宽，掌臂微收，掌心微含，中指指端稍上翘，回照两眉间印堂穴。（图 6）

Turn the elbows backward and extend hands and arms forward to shoulder level and width, slightly withdraw the hands and arms, hollow the center of the palms slightly. Turn the tip of middle fingers toward Yintang – between the eyebrows. (Picture 6)



Picture 4



Picture 5



Picture 6

两腕微微转动，带动十指斜相对，以肘部为力点，带动两臂向两侧外撑外展开。（图 7）成一字，与肩平。

Turn the wrists slightly, bring the fingertips to almost face each other. Use the elbows as the force point to bring both arms opening outwards (Picture 7) to both sides forming a straight line, at shoulder level.

（意想两臂延伸至天边）小指带动，转掌心向下，连续转掌心向上，（图 8）沿天边向上划弧，至头顶上方两掌相合。（图 9）

两掌沿身体正前方下落，至胸前呈合十手。（图 10）

(Visualize that both arms reach to the horizon). Leading with the little fingers, turn palms facing down, then continuing turning palms facing up, (Picture 8) along the horizon drawing an arc, raise arms to above the top of head, put the hands together. (Picture 9)

Lower hands down along the front of the body to the chest forming the praying hands position. (Picture 10)



Picture 7



Picture 8



Picture 9

## 2. 前起侧捧气

### II. Start from the Front and hold Qi up from the Sides

转指掌向前，推出，两臂伸直，与肩等高。（图 11）

逐渐分手，掌根、小指、中指依次分开，转掌心向下；立掌，外撑。（图 12）

Turn fingers pointing forward, and extend hands forward, until the arms are straight and at shoulder level. (Picture 11)

Slowly separate hands, heel of palms, little fingers, middle fingers one at a time. Turn palms facing down. Erect the hands and extend forward. (Picture 12)



Picture 10



Picture 11



Picture 12

食指分开、拇指分开，掌臂与肩等宽。（意想掌臂延伸至天边）在天边向前推揉。收.....（图 13），推.....（图 14），共三次。

Separate the index fingers and thumbs, open the hands and arms to shoulder

width. Imagine the hands and arms reach into the horizon, front push and pull: Pull..... (Picture 13), Push.....(Picture 14). Do this three times.



Picture 13



Picture 14

立掌外撑，（意想掌臂延伸至天边）以掌带臂沿天边左右水平拉气。左右拉开约 15°角，再合拢至两臂平行，（图 14）共三次。

Erect hands and extend forward, imagine the hands and arms reaching the horizon. Use the hands leading the arms doing left and right even-level Open-Close (La-Qi). Open to the left and right sides 15 degrees, close back to shoulder width. (Picture 14) Do this three times.

立掌外撑，（意想掌臂延伸至天边）从天边向左右两侧外展成一字平肩，在天边向两侧推揉。收.....（图 15），推.....（图 16），共三次。

Erect hands and extend forward. (Imagine the hands and arms reach the horizon) along the horizon open to both sides of the body forming a straight line at the shoulder. Do both sides push and pull at the horizon, pull..... (Picture 15), push..... (Picture 16). Do this three times.



Picture15



Picture 16

立掌外撑，立拉气，向上拉起约 15°角，向下落至平肩，（图 16）共三次。

Erect hands and extend outward, move (La-Qi with) hands up-down, raise hands up 15 degrees, lower hands down back to shoulder level. (Picture 16) Do this three times.

小指带动，松腕转掌心向上（意想两手沿天边）捧气上升，至头顶上方，两臂微曲，腕与肩等宽，掌心微含照向头顶，停留贯气一个呼吸长的时间。

（图 17）（意想将虚空之气向头顶贯（气）通全身）

Leading with the little fingers, relax the wrists and turn palms facing upward (imagine hands along the horizon). Hold Qi up to above the head, bend the arms slightly, between the wrists with shoulder width. Hollow the palms slightly and pour Qi down through the top of the head for one cycle of breathing. (Picture 17) (Imagine pouring infinity-space Qi through the top of the head down into the whole body)

两手下落（意想气自头顶贯通全身），继续向头顶贯气，将至头顶，向前，沿面部至胸，逐渐转掌心向内，沿体正前方下降至肚脐。两中指相接，向肚脐内点按贯气。（图 18）

Lower hands down (imagine the Qi through the top of head and flowing into the whole body), continuing pouring Qi through the head, hands almost to top of the head, move hands forward, along the face to the chest, slowly turn palms facing inward, along the center of front of body down to the navel. Middle fingers gentle touch each other, press navel and send Qi (to lower Dantian). (Picture 18)

两手中指沿腰带向两侧扒开转向身后，至命门穴，中指点按命门穴贯气，（图 19）然后沿腿后面向下导引，（图 20）至两足。

Move hands with the middle fingers along the waist to the sides, then to the back to Mingmen, middle fingers press Mingmen and send Qi (to lower Dantian). (Picture 19) Then lower hands down along the backside of the legs, (picture 20) to the heels of the feet.



**Picture 17**



**Picture 18**



**Picture 19**

手经脚外侧抚至趾端，敷于足面，指尖向前，下按，意想手心通过足心入地；上提，意念从地下深处收回体内。（图 21）共三次。

Move hands along the outside of feet to the front, to the tips of the toes, place hands on top of the feet, finger tips pointing forward. Press down (imagine the center of palms along the center of feet into the earth), pull up (imagine absorb Qi from deep inside of earth into inside of body). (Picture 21) Do this three times.

两手指转至两脚外侧（意想拔出地中深处之气），掌心相对，如捧气球于手中。而后，两手分开，掌心经脚内侧，沿两腿内侧向上导引，（图 22）至肚脐，中指点按贯气。两手分开，还原至体侧，自然下垂。

Release palms and turn hands to the sides of feet (imagine extracting Qi from deep inside of the earth), palms facing each other, same as holding a Qi ball in the hands. Then move hands, the palms facing the inner side of the feet, along the inner legs upward, (Picture 22) to the navel, middle fingers press and send Qi. Separate the hands down to the sides of body, return to the beginning position. The arms are down naturally.



Picture 20



Picture 21



Picture 22

### 3. 侧起前捧气

#### III. Start from the Sides and Hold Qi up from the Front

两臂阴掌从体侧上起（意想手臂延伸至天边）。（图 23）成一字，立掌外撑（沿天边）向两侧推揉；收.....（同图 15），推.....（同图 24）共三次。

立掌外撑（沿天边）作水平拉气，向前合约 15 度，向后开两臂成一字。（同图 24）共三次。

From both sides of the body, lift arms up with palms facing down (imagine both hands and arms reach in the horizon). (Picture 23) to shoulder level forming a straight line, erect the hands and do Push—Pull (at the horizon). Pull in....., (Picture 15) Push out....., (picture 24) Do this three times.

Erect hands and extend outward, (along the horizon) doing even-level Open-Close (La-Qi). Close to the front 15 degrees, open backwards to a straight line. (Picture 24) Do this three times.

立掌外撑，两臂（沿天边）向体正前方合拢，与肩等宽平，在天边向前推揉，收.....（同图 13）推.....（同图 25）共三次。

立掌外撑（在天边）上下拉气；向上起约 15 度，向下落与肩平。（图 25）共三次。

Erect hands and extend outward, (along the horizon) move hands and arms forward to the shoulder width and level. Doing Push---Pull at the horizon, pull..... (Picture 13), push..... (Picture25). Do this three times.

Erect hands and extend forward, move (La-Qi with) hands up-down (at the horizon), raise hands up 15 degrees, lower hands down back to shoulder level. (Picture 25) Do this three times



Picture 23



Picture 24



Picture 25

小指带动，松腕转掌，捧气上升，（意想沿天边）至头顶上方，掌心微含，照向头顶，（图 17）意念向头顶贯气，停留一个呼吸长的时间，两手下落继续贯气，至眉间印堂穴，逐渐转掌心向内，两中指点按印堂穴贯气。（图 26）

两中指点按眉向两侧分开，向后至玉枕骨下，中指点按贯气。（图 27）  
两手沿项向下导引至背，两中指点按身柱穴。（图 28）

Leading with the little fingers, relax the wrists and turn palms facing upward, hold Qi up, (imagine hands along the horizon) to above the head, hollow the palms slightly and pour Qi down, (Picture 17) imagine Qi through the top of head into the whole body for one cycle of breathing. Lower hands and continue pouring Qi down. Go between the eyebrows – (Yintang), slowly turn palms facing inward, middle fingers press Yintang and send Qi (to upper Dantian). (Picture 26)

Open middle fingers along the eyebrows to the sides of head, then to below the occipital (back of the head), middle finger pressing Yuzhen and send Qi (to upper Dantian). (Picture 27)

Lower hands down, along the neck down to the back, middle fingers pressing Shenzhu. (Picture 28)



Picture 26



Picture 27



Picture 28

两手绕肩转回体前，经腋下至体后，尽量向上接。（图 29）

掌心紧贴身体向下导引至命门穴，中指点按贯气。（图 19）

尔后两中指沿腰带分开，向前至肚脐点按贯气。（同图 18）两手沿腿内侧向下导引（图 30）至两足，经脚内侧抚至趾端，敷于足面，按揉，下按.....，上提.....共三次。（同图 21）

Hands circle around the shoulders to the front, along under the armpits to the back, raise hands up as far as you can. (Picture 29)

Palms facing closely to the body lower hands down to Mingmen, middle fingers press Mingmen and send Qi. (Picture 19)

Then open hands, circle around the waist to the front, middle fingers press navel and send Qi. (Picture 18) Lower hands down along the inner legs (Picture 30) to the feet, along the inner feet to the tip of the toes, place hands on top of feet. Press down and pull up. Press down..., pull up ..., Do this three times. (Picture 21)



Picture 29



Picture 30



Picture 31



Picture 32

两手指转至两脚外侧，稍起（意想拔出地中深处之气），转掌心相对，如捧气球。而后两手分开，分别经脚外侧至足跟，转手心向内，沿腿后面向上导引（图 31）至命门穴，两中指相接点按贯气。（图 31）沿腰带分开向前，回归至肚脐，两中指点按。（同图 18）两手分开，还原至体侧，自然下垂。

Release palms and turn hands to the sides of the feet and lift up hands slightly (imagine extracting Qi up from deep inside of the earth), turn palms facing each other, like holding a Qi ball. Then separate hands, along the outside of feet to the heels of the feet, along the backside of legs upwards (Picture 31) to Mingmen, middle fingers press Mingmen and send Qi. (Picture 32) Open hands, circle around the waist to the front to the navel, middle fingers press navel. (Picture 18) Separate hands down to the sides of the body, and return to the beginning position. Relax the arms down naturally.

#### 4. 侧前起捧气

### IV. Hold Qi up at 45 degrees Diagonally

两手虎口向上如捧气球，两臂与身体正前方成 45°角，（意想沿天边）捧气上举，（图 33）至头顶上方，掌心微含，照向头顶，（意想向头顶贯气）停留一个呼吸长的时间。（见图 17）

两手经耳侧下落，至两肩前，立于两肩前，掌心向前。（图 34）  
Turn the palms facing each other with tiger mouth facing upwards, like holding a Qi ball. Keep the arms with the front of the body at a 45 degree angle, (Imagine beyond the horizon) hold Qi up, (Picture 33) to above the head. Hollow the center of palms slightly and palms facing the head, (Imagine pouring Qi down through the top of head into the whole body) for one cycle of breathing. (Picture 17)

Lower hands down along the sides of the ears, to in front of the shoulders, turn palms facing forward. (Picture 34)



Picture 33



Picture 34



Picture 35

右手坐腕向前推出，臂似直非直，松腕，小指带动，转掌向左，掌心微含。（图 35）

以腰为轴，带动右臂右掌向左划弧拢气，（图 36）约 90°时，拇指掐于中魁穴，（图 37）继续向左拢气至身后，约 180°，曲肘绕左肩，身体逐渐回归转正，中指点按左气户穴贯气。（图 38）

Seat the right wrist and push the right hand forward, the arm almost straight. Relax the wrist, leading with the little finger to turn the palm to facing the left. Hollow the center of the palm slightly. (Picture 35)

Using the waist as an axis, bring the right arm and hand to the left, scooping Qi. (Picture 36) At around 90 degrees, the thumb presses Zhongkui. (Picture 36, 37) Continue scooping Qi to the back, around 180 degrees, bend the elbow to circle around the left shoulder. Slowly return body to face front, body centered. Middle finger presses left Qihu and sends Qi (to middle Dantian). (Picture 38)



Picture 36



Picture 37



Picture 38

左手坐腕向前推出，臂似直非直，松腕转掌，以腰带动，向右拢气，90°掐中魁，曲肘绕肩，点按右气户穴贯气。（如图 35-38，反向动作）

两小臂在胸前呈交叉状，大臂与身体成 45°角，自然呼吸三次，吸气时中指点按气户穴，呼气时微放松。（图 39）

松开掐诀双手，两臂前推，(图 40) 两腕带动两手转动如莲花掌，(图 41) 两掌下落胸前合十。（图 10）

Seat the left wrist and push left hand forward, the arm almost straight. Relax the wrist, use the wrist to bring the upper body and arm to the right, scooping Qi. At around 90 degrees, the thumb presses Zhongkui. Bend the elbow and circle around the shoulder, middle finger presses right Qihu and sends Qi (to middle Dantian). (Picture, 35 – 38 reverse direction movements)

Keep the forearms crossed in front of the chest, upper arms with the body at a 45 degree angle. Naturally do three cycles of breathing. Breathe in and press Qihu with the middle fingers. Breathe out and relaxed the middle fingers. (Picture 39)

Release the fingers and push the hands and forearms forward. (Picture 40) Rotate the wrists, forming a Lotus flower with the palms. (Picture 41) Lower hands down and put palms together in front of the chest, forming the praying hands position. (Picture 10)



Picture 39



Picture 40



Picture 41

## 5. 收式

### V. Closing Form

合十手举至头顶上方，两手上拔（意想至天穹）。（图 42）

两手分开，转掌心向前，两臂由两侧下落，（图 43）至肩平，逐渐转掌心向上，（意想沿天边收气）并向体前合拢，与肩等宽。中指回照印堂穴收气。（图 44）

Raise the hands up to above the head, continue raising the hands up (imagine into heaven). (Picture 42)

Separate the hands and turn the palms facing forward. Lower hands and arms down along the sides of the body (Picture 43) to shoulder level, slowly turn palms upward (imagine along the horizon to absorb Qi), circle the hands to the front, to shoulder width. Middle fingers point toward Yintang and send Qi (to upper Dantian). (Picture 44)



Picture 42



Picture 43



Picture 44

落肘回抽，两中指端点大包穴贯气，（同图 5）向后伸出，（同图 45）向两侧外展收气，转至体两侧时，小指带动，松腕转掌（意想两掌沿天边拢气），（图 46）向体前合拢，贯气归下丹田。两手重叠放在肚脐上，静养片刻。（图 47）两手分开，还原至体侧，两眼慢慢睁开。

Bend the elbows and withdraw the hands (to under the armpits), middle fingers press Dabao and send Qi (to middle Dantian). (Picture 5) Turn fingers pointing backward and extend the hands backward (Picture 45). Move the hands to the sides. Leading with the little fingers, relax the wrists and turn palms facing forward (imagine hands along the horizon scooping Qi). (Picture 46) Move the hands forward to the front, and send Qi into the lower Dantian. Place the hands

on top of each other on the navel. The entire body is nourished by Qi for a few minutes. (Picture 47) Slowly separate the hands down, return to the beginning position, and open the eyes.



Picture 45



Picture 46



Picture 47

## 第三章 怎样练好捧气贯顶法

### Chapter III How to practice *HQUPQD* method effectively

捧气贯顶法看起来简单，但其中蕴含着传统功法中的很多奇妙功法与诀窍，练之得法，可以直接进入高级层次，即使按照常规习练，也可以很快取得第一节中所述的诸功效。下面我们从运用意识与练功动作两方面阐述练好捧气贯顶法得要诀。

The *HQUPQD* method looks so simple, but within the inside of it are hidden many marvelous methods and knacks of the traditional methods. If one practices properly, one can directly enter the advanced level. If one only keeps the regular practice, one also can quickly obtain the effects named in the first chapter. We explain the secret of successful skills of the *HQUPQD* method from two ways: use of the mind's consciousness, and the movements of the practice, as below:

#### 第一节 正确运用意识

#### Section I Correct use of consciousness

要想正确运用意识，充分发挥意识在练功中的效用，一是要提高对捧气贯顶法的认识，二是要加深对外混元练法的认识，三是在练功中按练功要求正确运用意识。具体来说：

In order to correctly use the consciousness and give a full play to the utility of the consciousness in the practice, the first step is to improve the understanding of the *HQUPQD* method; the second is to deeply understand the practice method of the external *Hunyuan*; and the third is, according to the requirements of practice, to use the consciousness correctly during the practice. Specifically, it's as follows:

#### 1. 提高对捧气贯顶法的重视程度

##### i. Increase the degrees of attention to the *HQUPQD* method

1) 功法中蕴含着高层次内容。捧气贯顶法不仅集传统功法中采气、贯气之特长，而且功法细腻、周到全面。充分利用了人体气血流注规律。本功法着眼于十二皮部（经络学说的一部分），因为无论正气还是病气，从外界进入人体都从皮部开始，而后进入孙络 络脉 经脉 脏腑，本功法的

全身导引、贯气，是把正气贯入体内。

a) Within this method are hidden the contents of high-level practice. The *HQUPQD* method includes not only collecting the specialties of gathering *Qi* and pouring *Qi* to the traditional methods, but also it arranges them exquisitely, comprehensively, and circumspectly. It fully uses laws of the flow of the *Qi* and blood of the human body. This method is focused on the skin areas of the twelve channels (part of the meridians theories), because whether the up-right (healthy) *Qi* or the illness *Qi* is flowing from the outside into the inside of the body, it starts from the skin area. Next it enters the minute collaterals, then the collateral vessels, then the meridian channels, and, finally, the *Zang-Fu* (inner) organs. “The guidance of the whole body movement” and “the pouring *Qi* through” in this method pour the up-right *Qi* into the inside of the body.

2) 本功法中蕴含着高层次练法。练本功法时多强调与虚空相合。它虽然是智能气功开放性的根本内容，但它是从传统功法中的“以虚空为炉”，“以太极为鼎”的上上乘功法脱胎而来的。我们暂且对传统之上上乘功法置之勿论，但就意念和虚空相合这一点来说，若真能体会到它，就很容易进入练功的高级层次，因为虚空是一无所着的，如果意识与之相合，可诱导意识进入一无所着的空灵状态，在此状态中，意念微微一动，即可引动混元气的明显变化。古人所说的“一吸则天地与之皆吸，一呼则天地与之皆呼”的“天地一风箱”的景象，就是于此中体验的。如果于此景象中返照自身，则可直接体察意元体自身，即古人所谓的“直指本源”。当然这并不是每个人都能做到的。不过，若能于此反复琢磨，认真领会，对功夫的提高将大有裨益。

b) Within this method are hidden the advanced level of the practice methods. Practicing this method emphasizes integrating with empty space. Although it is the fundamental element of openness in *Zhineng Qigong*, it came from the highest traditional practice methods of “use the empty space as the stove, and use *Taiji* as the pot.” For the moment, we set aside discussion of the highest traditional practice method and do not talk about it. For this idea of mind and empty space integration, if one can really experience and feel it, it is easy to enter the advanced level of practice. Because the empty space has not attached to anything, if the mind’s awareness integrates with it, it can motivate the mind’s awareness to enter the state of emptiness and clearness. Within this state, even if

the mind moves only slightly, it can still mobilize the *Hunyuan Qi* to make obvious changes. The ancient people believed in “the heaven and earth as one bellows,” as in “when breathing in, the heaven and earth both are breathing in, when breathing out, the heaven and earth both are breathing out.” This is the practitioner’s experience. If practitioners can mirror back within themselves this image, they can directly experience and observe the *Yi Yuan Ti* (YYT), which the ancients called “directing into the original source.” Of course not everyone is able to experience this. However, if one can repeatedly refine and seriously comprehend this concept, it will improve the practice level.

3) 本功法中蕴含着高妙的采气之法。本功法中的各种拉气、推揉动作，如能使两掌掌心的吞吐与意念的开合紧密配合，则是聚气、采气、养气的高妙功法。尤其是意念与虚空混元气结合，则属采气功法中的最高法门。

c) Within this method also are hidden the wonderful gathering and absorbing *Qi* method. Notice the combination of the variety of La-*Qi* and the movements of Push-Pull in this method. If we can closely combine the center of the palms pushing out and hollowing with the mind consciousness opening and closing, it will be one wonderful gathering *Qi*, absorbing *Qi* and nurturing *Qi* method. In particular, the mind and the *Hunyuan Qi* of the empty space integration is the highest method in the gathering and absorbing *Qi* methods.

## 2. 加深对外混元练功方法的认识

### ii. Deeply understanding the practice method of the external *Hunyuan*

1) 外混元练法是建立在人体正常的生命活动基础上的，它只是把人固有的自为进行的外混元过程的规律加以自觉运用罢了，因而它易于显现出对生命活动的强化、优化效用。

a) The external *Hunyuan* practice method is based on normal life activities. It just consciously uses the inherent principles of the human’s natural ongoing processing of the external *Hunyuan Qi*. Therefore, it is easy to show that it enhances and optimizes the utility of life’s activities.

2) 外混元练法尤其强调外气内收，对此要有明确的认识。一练功时，要发挥意识的能动作用，要想象虚空不是一无所有，而是有一种质地均匀、无形无象、透明无碍的混元气。经常注意把这种外气收归体内为己所用。

b) The external *Hunyuan* practice method especially emphasizes absorbing the external *Qi* (outside *Qi*) inwardly. We should clearly understand it. When we practice the method, we should play the dynamic role of consciousness. We imagine that empty space is not nothingness, but that there is one kind of homogeneous, formless and clear, transparent *Hunyuan Qi*. We always pay attention to absorbing this kind of outside *Hunyuan Qi* to the inside of body for our own use.

3) 练外混元要注意加强自身的通透度，加强周身的开合力，要发挥意识的主导作用，使外气直入深层直至中线上（不仅是意念把气往里引，而且意念要在里面主动地牵拉）。这样练，有的人可通到中脉而入高层次。即使不能直接进入高层次，也可增强周身的通透与感知能力。

c) When practicing external *Hunyuan*, we should pay attention to improving and strengthening the degree of transparency of our own bodies and the Open-close functions of the whole body. We use consciousness to play the dominating role, so that we induce the outside *Qi* directly into deep inside of the body, until it goes into the central line of the body. (That is not only to use the mind consciousness to induce *Qi* to inside, but also to have the ideas of consciously pulling the *Qi* inward from outside of the body). Practicing this way, some people can open to the central channel, therefore into the high-level. Even if one cannot achieve directly into the high-level, he/she may also enhance the transparency and the perception ability of the body.

4) 要充分认识练外混元时对神气并重练功方法的应用。练功时先神意合于虚空，想象虚空中有混元气，而且要把那种无形无象的混元气，想象得越浓越好。当练得有气感后，则应把神意与自身的膜（先从皮肤开始）相合，一方面体会膜中气的出入，应该明确：这同样也是神与虚空相合，因为膜外就是虚空，而膜中的气的通道也是虚空。另一方面，要想象虚空中的混元气与人体的形体是兼容的，它可以随随便便出入有形的人体的。若能感觉到体内也可以存在虚空景象，则说明功夫上进了。

d) When practicing the external *Hunyuan*, we must fully understand and use the practice method of paying equal importance and attention to both Mind and Qi. When practicing, we first integrate our minds with the infinity space (void), imagining the formless *Hunyuan Qi* does exist in infinity space and imagine it to be even more plentiful, even better. After we can truly feel the *Qi*, then we let our minds integrate with the membranes of the body (starting from the skin). On the one hand, we need to feel that the *Qi* inside the membranes is flowing both outward and inward. We should clearly understand that this means the integration of the mind with infinity space because the outsides of the membranes represent space and the pathway of *Qi* flowing through to the insides of the membranes is also space. On the other hand, when we imagine that the *Hunyuan Qi* of infinity space and of the human body are compatible, the *Hunyuan Qi* can freely go out from and into the physical body. If we can experience the inside of the body also being the infinity space, it shows we have progressed.

### 3. 重视八句口诀的意识运用

#### iii. **Attach importance to use of the mind consciousness for the Eight Verses**

练功前要念八句口诀，念口诀时要边念边体会，而且要认真进入到它所要求的意境中去。这是调整自己的精神状态使之符合练功要求的重要措施，而不是可有可无的。

Before practice you need to meditate on the Eight Verses. While meditating on the Eight Verses, we feel and experience their power, deeply experiencing the beauty and art they offer. This part is important in measuring how our own mental state has adjusted to conform to the needs of our practice: it is indispensable.

## 第二节 捧气贯顶法的活用

### Section II Creative application of HQUPQD method

捧气贯顶法的作用，主要是把外界的混元气收到身体里边来。外界的混元气是一种简单的、细微的物质。我们练的混元气是属于“阴阳未判，一气混元”那个层次的混元气，它最为细微。外界的混元气在人体里只是素材，它进入人体内，需要经过一番加工才能变成人自身的混元气。我们练捧气贯顶法就是用意念把外界的混元气收到身体里面来，使它很快地和自身的混元气统一起来，这就是对外界混元气进行加工的过程。

The action of the *HQUPQD* method is mainly to absorb the external *Hunyuan Qi* of nature into the inside of the body. External *Hunyuan Qi* of nature is a simple and minute material. The *Hunyuan Qi* we practice with is at the level we say is “the *Yin* and *Yang* have not yet formed, and the *Qi* is still one entirety.” This *Qi* is minute and exquisite. External *Hunyuan Qi* of nature is just the material of the inside of the human body. Once external *Hunyuan Qi* has entered into the inside of the body, it needs, through a process of transformation, to transform into human body *Hunyuan Qi*. When we practice the *HQUPQD* method, we use the mind’s consciousness to absorb external *Hunyuan Qi* into the inside of the body. Immediately, it and our own *Hunyuan Qi* integrate and transform into one. Thus the external *Hunyuan Qi* is processed and transformed.

练了捧气贯顶法之后，不仅身体里面的混元气能增多，而且质量也能提高。有病的可以得到治疗，没病的生命力会旺盛起来，还可以聪颖智慧。泛泛地按捧气贯顶法去练，可对身体的整体均衡起作用。如果想更好地、更有针对性地、更快地对身体的某个部位起作用，还可以采取对局部贯气的方法。哪个地方需要，就往哪个地方贯，有病的可以贯，要加强某个部位的功能也可以往那个部位贯。为了便于大家学用，举几种功法作为示范介绍，目的在于启发大家的思路。

After the *HQUPQD* method practice, not only the *Hunyuan Qi* inside of body is increased, but also the quality has improved. If one has the disease it can help to cure diseases, even though one has no disease it can help one’s vital energy become more vigorous, and also it can develop one’s wisdom. Generally repetition of the *HQUPQD* method practice can play a role to balance the whole

body. If one wants more quickly and effectively to work on the specific part of the body purposefully, one also can use the method of focus on the local part of the body and pour *Qi* through. Where the body needs, one is pouring *Qi* through there. Where the body has the disease one can pour *Qi* through there, and if one wants to strengthen the functions of a certain part of the body one also can pour *Qi* into that location. We give a demonstration of several practice methods in order for everyone to easily learn and use them. The purpose is intended to inspire people's ideas.

## 1. 开智法

### i. Open the wisdoms method

坐、站、卧均可。双手捧气至头顶上方，从上方往下向头顶贯气，意念把气从天上贯入头顶，两手随着往下降，男左手在下，女右手在下，两手掌心慢慢重合到一起，覆盖到头顶，但不要接触头皮和头发。然后两手先由前、左、后、右，前的方向转圈，转三圈后回到头顶正上方。转圈时，要慢、要均匀，意念要集中，想一个大气柱子在头脑里转动。

Sit, stand or lie down, either way is fine. Hands hold and carry *Qi* up to above the head, pouring *Qi* down into the head, imagine pouring *Qi* down to penetrate through the top of the head, lower hands down slowly, the man left hand under the right and the women right hand under the left. Put palms on top of each other covering the head as near as you can, but do not touch the hair and skin of the head. Then circle both hands along the front, left, back, right and front direction doing the circle three times, then return back to above head. When turning in circles, it should be slowly and evenly, the mind concentrating and imagining a big straight column of *Qi* rotating in the brain.

转完三圈以后，往下按三次，意念要深入到头的深处，往头顶里面贯气，压通脑子。然后再向上提三次。提的时候，意念要把头部振动一次，往头里面拉，这样头部的气血就发生改变，气在脑子里面流程度就会加强。

After turning the circles three times, press the hands down three times, the mind must go to deep inside of the head and pour *Qi* in through the top of the head, opening the brain by the pressure of *Qi*. Then pull the hands upward three

times. When pulling up, imagine there is a vibration in the head one time, feel that pull up from the inside of the head, so that the Qi and blood of the head change, and the degree of the Qi circulation in the brain will be strengthened.

接着向反方向再转三圈（即：前、右、后、左），以后再按三次，然后再提三次。

Then doing reverse direction three time circles (front, right, back and left direction), then doing press down three times, and pull up three times.

这个动作做完以后，两手平拉开，中指尖相接，向上慢慢提拉三次。然后两手从头侧两耳向下（意念将头顶慢慢扒开），中指尖下落到耳尖上方，而后上升（两中指尖在头顶上方相接），反复三次。

After doing this movement, open the hands to the sides until the tips of the middle fingers touch each other, then slowly pull hands up three times. Then lower hands down along the sides of the head, when the tips of the middle fingers are down to the tips of the ears level, then raise up (the tips of the middle fingers touch each other above the head), repeat three times.

双手接触以后，再向前到额部，两手掌重合，离皮肤 1-2 厘米，最多不超过 5 厘米，在这个地方两手再先由下、左、上、右、下的方向转圈，转三圈后回到额正前方，往额里面按三次，提三次。接着向反方向（下、右、上、左）转三圈，然后再按三次，提三次。

After both hands touch each other, move hands forward to the forehead, put hands on top of each other, between the inner palm and the skin is around 1 to 2 cm, and not more than 5 cm. In this place, both hands turning in circles along the downward, left, upward, right and downward direction, doing the circle three times. Return to the front of the forehead, press into inside of the forehead three times and then pull out three times. Then reverse the direction (downward, right, upward and left direction) turning the circle three times, press three times and pull out three times.

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两掌慢慢下落到印堂前，做两手先由下、左、上、右、下的方向转圈，转三圈后回到印堂正前方，再反方向（下、右、上、左）转三圈，然后再按三次，提三次。

练这个功法可以聪慧脑子。

Then slowly lower hands down to the front of *Yintang*, both hands turning the circles downward to the left, upward to the right and the downward direction three times, then return back to the front of *Yintang*. Then reverse direction (downward to the right and upward to the left direction) turning the circle three times, press three times and pull out three times.

Practice of this method can develop the wisdom of the mind.

## 2. 明目法

### ii. The clear eyes vision method

坐、站、卧均可。双手掌心相对，距 5 厘米，于脐前捧气上升至目前方，大拇指根与眼平，两手左右开合拉气。有气感后，转掌心向目，距目 3-5 厘米处做按提动作 7-10 次。按时意念深入目中，提时与外气相连。然后揉转，沿内、下、外、上方向转 7-10 圈，然后再提按 7-10 次，再做沿内、上、外、下的方向揉转 7-10 圈。上述动作做完后为一度，做三度即可。每日一次。对各种眼疾皆有效。

Sit, stand or lie down either way is fine. Keep the palms facing each other with distance apart 5 cm, hands hold and carry Qi up along the front of the navel to the front of the eyes, the root of the thumbs at eye level, the hands doing left-right La-Qi with open-close movement. After feeling the Qi, then turn the center of the palms facing the eyes with distance from the eyes 3 to 5 cm, doing the movements of press inward and pull outward 7 to 10 times. When pressing inward, imagine pressing into deep inside of the eyes, and when pulling outward, imagine connecting to the external Qi. Then circling the palms along inward, downward, outside and upward direction doing 7 to 10 circles, and then repeat press inward and pull outward 7 to 10 times, then circling the palms along inward, upward, outside and downward direction 7 to 10 circles. The above movements

are one complete cycle, do 3 times. Do once per day. This method works for any kind of diseases of the eyes.

### 3. 贯气治病法

#### iii. Pouring Qi for curing diseases method

智能气功治病不搞辩证论治，各种病都是向病区贯气。方法是两手先拉气，待有气感后则边拉气边向病区贯气。意念是：疾病消除、功能恢复正常。反复拉气，反复贯气，各种病皆可治疗。亦可依照对眼贯气的方法详病区贯气。

Zhineng Qigong curing diseases does not engage the dialectical therapy healing, and it is always directly pouring Qi through the disease area for curing all kinds of diseases. In this method the practitioner uses both hands doing La-Qi first a short while, after feeling the Qi, then pouring the Qi through the disease area, at the same time doing La-Qi. The meditations are: the disease is dissolving and disappearing, and the functions of the organ are returning to normal. Through repeating La-Qi and pouring Qi through, any disease can be cured. Also in accordance with the clear eyes vision method one can pour Qi through the diseases area for healing.

## Appendix I — Speaking words of HQUPQD method

### 捧气贯顶法口令词

Feet together, body centered, lift up the Baihui, tuck in chin, relax the arms down naturally. Lift up Huiyin, tailbone down, put the body weight evenly on both feet, whole body relaxes, relaxes...

Look straight forward into the horizon . . .

Withdraw the vision inward and gently close your eyelids. Whole body relaxes . . . relaxes

Head touching the sky, and feet standing on earth

Body relaxes, and mind expands

Be respectful and quiet

Mind is clear and appearance is humble

No distracting thoughts

Mind expands into infinite space

Mind shining into the body deeply and inwardly

Entire body is harmonized with Qi

### Opening Form

Turn palms facing backward and downward

Push hands forward 15 degrees

Pull back inward to sides of the body

Push . . . pull . . .

Push . . . pull . . .

Relax wrists, turn palms facing each other.

Lifting hands with Qi up slowly to the navel level

Turn middle fingers toward the navel, emitting Qi to Dantian.

Turn palms down, circle hands along the horizon at the navel level, to the sides, continue to the back, middle fingers emitting Qi to Mingmen.

Lift hands up to under the armpits, middle fingers press Dabao.

Turn fingers forward, extend hands forward to shoulder level and width

Turn middle fingers toward Yintang, emitting Qi to center of the head

Open the hands and arms to the sides, arms slowly form a straight line

Turn palms down, then up

Lift hands up, all the way to above your head

Put palms together, raise hands up into the sky

Lower hands down, along in front of the face to the chest, forming the praying hands position

### **Section 1: Start from the front and hold Qi up from the sides**

Turn fingers forward, extending hands forward to shoulder level

Turn palms down, separate fingers one at a time

Raise palms up, separate index and thumb fingers and open arms to shoulder width

Front push and pull: pull the hands back inward, push hands forward

Pull . . . Push . . .

Pull . . . push . . .

Holding hands in the horizon, open and close:

Open hands to the sides 15 degrees

Close back to shoulder width

Open . . . close . . .

Open . . . close . . .

Open to circle hands along the horizon slowly to both sides, arms forming a straight line.

Sides push and pull:

Pull the hands inward

Push hands outward

Pull in . . . Push out . . .

Pull . . . push . . .

Move hands up and down:

Lift hands up 15 degrees

Lower hands down to shoulder level

Up . . . down . . .

Up . . . down . . .

Relax wrists, turn palms upward

Lift hands up all the way to above the head

Turn palms facing down

Pour Qi down through Baihui into deep inside of the body for one cycle of breath

Lower hands downward, along in front of the face to the chest, continue down to the navel

Middle fingers press the navel

Open the hands, circle around the waist, slowly, to the back

Middle fingers press Mingmen

Lower hands down, along the buttocks, the back of the legs, knees, calves to the heels

Circle hands around feet to the front, place hands on top of the feet

Press down . . . Lift Mingmen up . . .

Press down . . . lift Mingmen up . . .

Press down . . . lift Mingmen up . . .

Turn palms facing each other, extract Qi from the Earth, moving hands up, palms facing inner legs, along the knees, thighs, to the navel

Middle finger press navel

Separate hands down to the sides of the body, return to beginning position

## **Section 2: Start from the sides and lift Qi up from the front**

Lift hands up from sides of the body, palms facing down, slowly to the shoulder level, arms forming a straight line

Raise palms

Sides push and pull:

Pull the hands inward . . . Push the hands outward . . .

Pull in . . . push out . . .

Pull in . . . push out . . .

Close and Open:

Close hands and arms to the front 15 degrees

Open back to a straight line

Close . . . Open . . .

Close . . . Open . . .

Close, move hands to the front to shoulder width

Front Push and Pull:

Pull the hands back inward

Push the hands forward

Pull . . . push . . .

Pull . . . push . . .

Move hands up and down:

Lift hands up 15 degrees

Lower hands down back to the shoulder level

Up . . . down . . .

Up . . . down . . .

Relax the wrists, Turn palms facing each other

Hold Qi up all the way to above your head, turn palms facing down

Pour Qi down through Baihui into deep inside of body for one cycle of breath

Lower hands down, slowly to the forehead, middle fingers press Yintang.

Open the hands along the eyebrows to above the ears, then to the back

Middle fingers press Yuzhen

Lower hands down along the neck to the third thoracic vertebra

Move hands around the shoulders, to under the armpits, then to the back, reaching hands up as far as you can

Lower hands down to the lower back

Middle fingers press Mingmen

Open the hands, circle around the waist slowly to the front

Middle fingers press navel

Lower hands down along lower abdomen, inner legs, knees, lower legs

Place hands on top of the feet

Press down . . . lift Mingmen up . . .

Press down . . . lift Mingmen up . . .

Press down . . . lift Mingmen up

Turn palms facing each other, extract Qi from the Earth

Move hands around the feet to the heels

Lift hands up, palms facing the back of the legs, along the knees, thighs, buttocks to the lower back

Middle fingers press Mingmen

Open the hands, circle around the waist slowly to the front

Middle fingers press navel

Separate the hands down, return to beginning position

### **Section 3: Hold Qi up from front 45 degrees diagonally**

Lift hands and hold Qi up at 45 degrees diagonally, slowly to shoulder level, continue up all the way to above the head

Turn palms facing down, pour Qi down into deep inside of the body for one cycle of breath

Lower hands down along the sides of the head, to the ears

Turn palms forward, continue down to in front of the shoulders

Push right hand forward, arm almost straight, turn palm to the left

Scooping Qi, turn body to the left, at 90 degrees, press thumb to Zhongkui

Continue to circle hand to the back, around the left shoulder

Return body to center, middle finger press left Qihu

Push left hand forward, arm almost straight, turn palm to the right

Scooping Qi, turn body to the right, at 90 degrees, press thumb to Zhongkui

Continue to circle hand to the back, around right shoulder

Return body to center, middle finger presses right Qihu

Breathe in, press Qihu

Breathe out, release the pressure

Breathe in, press . . . breathe out, release . . .

Breathe in, press . . . breathe out, release . . .

Release the fingers, push the hands and forearms forward

Turn palms upwards, rotate the wrists, forming the Lotus flower palms

Slowly put palms together in front of the chest

Forming the praying hands position

### **Closing**

Raise hands up along in front of the face, all the way to above the head, stretch arms up into the sky

Open hands, turn palms forward

Lower hands down along the sides to shoulder level, arms forming a straight line

Turn palms upward

Move hands, circling along the horizon slowly to the front, to shoulder width

Middle fingers toward Yintang, emitting Qi to the center of the head

Withdraw hands inward to under armpits, press middle fingers to Dabao

Turn fingers backward, palms facing up

Extend the hands backward into the horizon at Mingmen level

Slowly move hands along the horizon to the sides, turn palms facing forward

Continue moving hands forward, scooping Qi to the front

Turn palms toward the navel, slowly cross hands on top of each other on the navel

Men, left hand first, women, right

Gather Qi in Dantian

Entire body is nurtured by Hunyuan Qi . . . nurtured by Hunyuan Qi . . .

Separate the hands down return to beginning position

Slowly open the eyes

From inside of your heart, give thanks to the Qi field, all teachers and yourself

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**Appendix II — Speaking words to organize Qi-Field and regulate the body posture**

**组场调整身形口令词**

Feet together, body centered, lifting up the *Baihui*, tucking in chin, and relaxing the arms down naturally. Looking straight forward into the horizon. Withdrawing the vision and hearing inward, gently closing your eyelids.

Head relaxes. Outspread the eyebrows and relax cheeks down naturally with a smile on the face. Gently close the mouth, the teeth gently touch each other, and the tip of the tongue gently touches the upper palate.

Tuck in the chin, and raise *Baihui* up into the sky.

Neck, shoulders, elbows, wrists, hands and fingers relax

Chest and back relax, waist and hips relax

Gently tuck in the lower abdomen and lift up *Huiyin*

The groin of the thighs relaxes,

The thighs, knees, lower legs, ankle joints, feet and toes relax

Put the body weight on front 2/3 of the feet and pay attention to the root of the big toes.

Whole body relaxes.

Feel the *Qi* around you. Where? Above your head, below your feet, front and back sides and left and right sides of your body, *Hunyuan Qi* is wrapped around you. You are standing in the Qi-ball of *Hunyuan Qi*. All pores and points of the whole body are opened. Inside *Qi* is expanding out and outside *Qi* is absorbing in. Thinking inside of the body ...

Gathering and absorbing the *Hunyuan Qi* of the whole universe

Feel that you and the universe are integrated and harmonized into one body

Entire body is harmonized with *Qi*.

The external *Hunyuan* meditation of Eight Verses in *HQUPQD*:

顶天立地：头顶蓝天，脚踩地球下面的虚空，我是宇宙中的一个巨人。

Touches the sky and stands on the earth: Imagining the head reaching into the blue sky and the feet standing in the void space under the earth. I am a huge *Qi* person in the universe.

形松意充：把意念充斥全身，同时形体放松到天边，我和大自然虚空融为一体。

Body relaxes and mind expands: expanding the mind's consciousness into the whole body, at the same time, relaxing the body into the horizon. Feeling the infinity space of nature integrated with me into one body.

外敬内静：尊敬智能气功科学，尊敬全国的智能气功同道，尊重自己。内心十分宁静。

Be respectful and quiet: Respecting the *Zhineng Qigong* science, all *Zhineng Qigong* practitioners in the whole world and ourselves. Feeling the quietness inside of the heart and mind.

心澄貌恭：心若止水，清澈明亮，面存恭敬，如师在前（这时达到了初步的入静层次）。

Mind is clear and appearance is humble: The heart and mind are as still water, so clear and bright. The appearance is so courteous and humble, as our teacher is standing in front of us (Within this state of experience, one has already achieved the basic static/quiet level).

一念不起：什么念头都没有了，就连上面的那些念头也没有了。

No distracting thought: any kind of thoughts have gone and disappeared. Even the thoughts mentioned before, they all have disappeared.

神注太空：把自己的精神放在宇宙虚空，和虚空结合起来（进入了更深的入静层次）。

Mind expands into infinity space: Move the mind into the infinity space of the universe and integrate with the infinity space of the universe (enter an even deeper static/quiet level).

神意照体：把意念从虚空中收回来，照住自己的身体，身体内外混元气充足。

Mind shines into the body deeply and inwardly: Drawing the mind's consciousness from the infinity space inward, covering and shining through our own body. The *Hunyuan Qi* inside and outside of the body are plentiful.

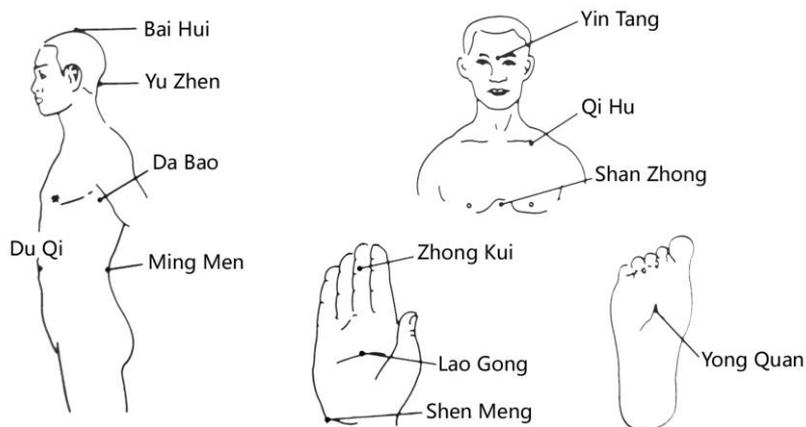
周身融融：周身气血通畅，舒服异常。一个恍恍惚惚的自己，在混元气的大气场中，开始练功。

The entire body is harmonized with *Qi*: The *Qi* and blood of the whole body are opening and flowing freely and smoothly, and feeling very comfortable. Feeling our-selves as a formless *Qi* person standing in the great *Hunyuan Qi* field. We start practice.

Appendix III — Map of Major Energy Points

穴位示意图

Map of Major Energy Points



The Huiyin is the perineum, which is located between the sexual organs and the anus

责任编辑：薛秀春 刘志军

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To be used within Worldwide Zhineng Qigong communities

## The Truth of Living

“Complete open the heart and mind, heart to heart and mind to mind,  
With nature, living beings, human being and one’s own true self-awareness,  
to exchange with each other, transform into each other, balance with each  
other and help & benefit each other, together manifesting  
the evolution and regeneration of the life’s perfection development.  
Living in the New Point of Life!”

*- Master Yuantong Lin -*

