

Inizio

Thought affects existence.

You have to carefully choose the displays to be used in the ZhanZhuang 站桩, you don't have to improvise or choose random images, nor to jump ahead because it would be like getting on a military jet without ever having had a license to drive a Lambretta, but to respect beyond that tradition, also the correct path and path of growth towards understanding the influence that the mind has on the "biological machine" (ie the human body).

Thoughts are the magic of being, hidden in them is the extraordinary creative power that generates reality as we understand it.

The brain can extend its perception of the body to the tools (objects, tools) that we hold in our hand and in the ZhanZhang, what we hold in our hand are imagined objects, which make the mind working in the correct way extend into the ether.

Body static combined with visualization creates that ZhanZhuang capable of activating the four types of perception fundamental for advanced alchemical practices: sensory, mental, self-conscious and intuitive.

To climb the mountain you need strength, vitality, patience, stubbornness, stubbornness, technique and skill.

It is necessary to know how the biological machine and its surrounding universe works, if we want to overcome this illusory life permeated by all its most damaged dimensions, and go deep into its core, discovering for real who we are and where we come from; to transcend the body you need to know the body and the mind that governs it, just as to transcend matter you need that energy that only matter can give you. So it is with the mind that we are going to break the cages that she built herself.

L'ADERENZA DEL NIEN

The thousand-year experience of Taoist monks who are experts in both internal alchemy and traditional Chinese medicine, allows us to understand, through the practice of ZhanZhuang, the functioning of the mind and its "positive" influence on organs and the nervous system. Historically, the work of mental and energetic strengthening of the ZhanZhuang was brought to the light of the people at the beginning of the 20th century by the Great Master WangXiangZhai founder of YiQuan 意拳, a martial art that generates its strength precisely from the ZhanZhang.

Before GM WangXiangZhai, ZhanZhuang was a practice hidden in temples and kept by great experts who did not disclose its teaching. Today thanks to him, we can access the largest system of enhancement of traditional Chinese culture.

The ZhanZhuang is divided into different "study packages", each of which has its own rules, purpose and degree of difficulty.

Each step leads to a higher level of skill and knowledge; from psychophysical balance, to the ability to rehabilitate, to prevention, conservation and increase of energy, to longevity and the ability to know how to defend oneself; the more you go forward in the study of ZhanZhuang, the more you enter the world of Healing Tao and the internal martial arts that derive from it.

The ZhanZhuang makes use of the Yi 意 which translated means "mind" but which we will see in the course of the chapters, can take on different meanings.

Another foundation of ZhanZhuang is Nian 粘



In traditional Taoist texts there is very often talk of some fundamental qualities that the practitioner of internal martial arts must absolutely know and one of these is the famous Nian (which in context, takes the meaning of gluing, adhering and sticking).

Much praised by practitioners of all internal disciplines as a necessary foundation for controlling the opponent's energies and will to action, it is not only a physical ability to control the opponent's attacks with technical automatisms using his own strength against him. (acting like springs that the more they are pushed the more they have an energetic response) and neither is it like in the Greco-Roman fight (where a body sensitivity develops that allows you to understand how to use the center of gravity to unbalance the opponent) but it is very more complex as it does not only concern a sensitive grip able to manage the actions of the partner. The first meaning of Nian is not to be translated as "sticking to the opponent" (to then understand his intentions and manage the forces expressed) but is "sticking to oneself" or "creating a connected structure".

Even in the alchemical essays when it comes to Nian it is distinguished in "Nian sensitivity" and "Nian technique" without however delving into its origin and its true internal meaning. *Tecnica Nian*

By touching the opponent, the Nian makes it possible to understand his intentions by blocking his attacks in the bud and counterattacking when needed. This practice is called "pushing hands, sticking hands or sticky hands." Usually practitioners, after learning the geometric references of exits (from attacks) and entrances (in the opponent's guard), develop a grip instinctive and natural, aimed at submission and full control (like a boxer who, studying the technique and the sequences of blows for years, then comes to automate them and become completely master, therefore free to act beyond the scheme and beyond the technique. the opponent's movement will be well managed and controlled by the practitioner who, through the adhesive quality of Nian, will be able to give life to *SiLiangBoQianJin* 四两拨千斤, the ability to move 1000 pounds with only 4 ounces.

Sensibilità Nian

The action of the Nian is the result of a reprogramming of the body, which like a snake crawling on the ground, adheres to the opponent's body following his every movement.

When you touch the opponent, even with just one hand or forearm, it is actually the whole body that adheres to it; that is, it is the body that, thanks to the contact of the arms or any other area, implements the Nian: as we are attached to the ground through the feet, we are attached to the opponent through the area that is glued.

To be able to feel the adherence of the Nian on the partner well, it will be necessary to be receptive, perceptive and aware. The body becomes an antenna capable of picking up the opponent's will-to-action signals (which begin with nervous micro-tensions) through physical contact; what is not needed is relaxed so as not to waste energy by activating unnecessary areas.

This relaxation is called Song 松 (commonly pronounced as FangSong 放松 where Fang means "bring-put" and therefore associated with the Song becomes "add relaxation-relax-unwind").

It is not a weak and empty relaxation but it is a state of active relaxation ready to fill (therefore a Yin polarity, ready to become Yang without any delay) as it is not a weak and unconscious emptiness but an active void, a living and relaxing relaxation. capable of creating chaos out of thin air; the FangSong is the quiet before the storm.

The famous explosive shots that characterize the internal arts are called Fali 发力 and are born like lightning, from training to FangSong. The Yin that generates the Yang and vice versa.

Song is closely related to Nian as without complete relaxation there can be no ability to adapt. To be able to adhere to the opponent's movements, one must be able to change and conform, be fluid, full of vitality and ready to explode. Song is the ability to use the least amount of tension and energy to trap, stop and subdue the opponent. It is a relaxed but at the same time active relaxation, which allows the meridians to move a lot of energy without those unnecessary tensions that slow down the path.

To remain in complete adherence with the opponent and to adapt to his movements, relaxation is not enough (the tension obviously does not favor change) but also the Ting 聽 which literally means hearing and listening.

To receive a message and therefore contemplate a fact, an event or an action, the quality of Ting is needed; feeling and listening are used to understand the world around us (if we do not understand we cannot relate in the correct way).

Ting is a necessary requirement for survival, understanding and communication with others; if we feel bad we do not act well.

If we respond to a mosquito as if it were a lion (or vice versa) it means that our Ting has problems that will surely get us into trouble.

During an exchange of NianShou with a "partner / rival", it is necessary to increase and strengthen the Ting to perceive both its emptiness (and therefore take advantage of this "weak point" to strike a blow or create a full to block it and destabilize its emptiness) and his intentions, then sniffing out an attack even before it is launched, guessing the intention of the departure of a blow, through the muscular microtensions of the person who exercises it (and then anticipating it by using his own strength against him or deflecting or dodging it).

The Ting is important not only for confronting the opponent but also for knowing oneself by listening to oneself and for intuiting situations with divinatory premonitions.

Ting therefore does not only mean "feeling" but also "becoming psychics", therefore predicting and foretelling events based on what one feels.

The nervous tensions that are activated and arise while the opponent is preparing to perform any movement, thanks to the Song, the Ting and the Nian, must be intercepted when his brain sends the impulse to the voluntary muscles that will mechanically seek to carry out the action decided by him; the more we listen, the more we will be able to support and hit in the right places.

This means that we will live at least two moves in front of him because our counter move will start at the moment when his muscles are still preparing for the first move, that is when they are receiving

the order from his brain (and therefore the action is still on the be born). We act on the electrical impulse of his brain when it sends the signal to the muscles and not on the physical move because at that point it would already be late. If we can predict, the game becomes simpler and more lethal. If you act in the bud it means that you intercept and block the movement, stopping its will.

In the automatic reaction by the practitioner of internal arts there is no mental process of analysis to choose the most suitable movement to perform, or rather there is but it is not seen because it is precisely the Nian that is linked to the Song and the Ting, manages to understand in a dwarf according to what is the most effective action to perform, evaluating the full and empty spaces of the two bodies and moving the intention into every cell of his organism which, being "linked" by Nian, is obviously a whole (if you are one with yourself and your partner it is clear that you will know how to act to unbalance it).

There is no leader (brain) who commands his will to a performer (muscle) but there is a great leader who acts at the same time as he thinks; executor and leader become the same person. The body becomes the brain and the brain becomes the body thanks to the adhesions of Nian.

There is therefore no pause between "I think I am doing this" and "I am starting to do it" because there is rather the "I think and I do it already while I think it".

So in the martial art it is not only the technique that is important but rather the way in which decisions are made.

Martially by touching the opponent even slightly, it is possible to immediately identify his tensions and imbalances. By adhering to a person, you can understand his state of mind and his future movements

By applying Nian, Song and Ting, the opponent becomes part of us; when listening and the principle of glue and adhesion insinuate itself into its cells and meridians, it ends up "in our hands". So it controls itself from within because our intention adheres to its energy system.

The pair exercises of NianShou and TuiShou are not aimed solely at the martial art, but are a "litmus test" of the qualities of Nian Ting and Song where Nian is the king of these 3 stars.

In order not to make Nian become an idealized, conceptual and philosophical principle (difficult to apply in the most concrete reality), it must be trained in order to create a new "sense", a capacity capable of transferring information that creates bonds, unity and adhesions both within one's own body and outside, in the opponent or in the elements.

To become a quality added to the other senses of the human body, it must be built through an energetic reprogramming (which then manifests itself with a new way of using the body). This transformation, mutation, renewal and enhancement does not occur with the intellectual understanding of the concept of Nian but occurs through a targeted training of ZhanZhuang QiGong (which is the fundamental basis of any martial art considered "internal").

The sense of Nian develops during the Water Pack and the Elastic Pack explained in the following chapters. It is through the knowledge of the secrets of the mind that new "senses", new perceptions, new connections are developed.

Initially, therefore, the capacity of Nian is developed through the potential of visualization trained in the first two training packages (then it will be done in another way); we imagine a force external to the body (created by the mind) that pushes and presses the practitioner (who in the meantime holds a position linked to the principles of traditional Chinese medicine) in specific points and directions (precisely to stimulate, instigate, encourage and implement Nian).

These "imaginary pushes and pressures" are dictated by visualizations of waves in the Water Pack and by visualization of pulling forces in the Elastic Pack; here Nian, through the idea of forces that

adhere to the body, pushing it, will begin to manifest itself in a natural way. Nian arises from the work of the mind in a completely natural way, without necessarily an intellectual understanding of the theory that creates its life. The cells of the body, feeling the thrust of an "external force" (visualization of water or elastic), will have to react, connecting and creating fullness and adherence both to the ground and to the force that pushes but also and above all to what moves and in fact it connects inside between the two polarities and extremes (produced by this "mental game") or between the thrust zone (where the force is produced) and the earth (where the force is discharged).

Nian is not only used to become aware of one's own microcosm and its physical boundaries, but also to manage foreign bodies (through the NianShou principle of "sticking") and the elements of the cosmos (through the Elements Pack).

And it is resisting a pushing force that allows you to create an "internal union" (through Nian); a collaboration of cells that transmit the information necessary for the dissemination of fundamental data that favor the bond and adherence between them (from the ground, to the area that is subject to pressure).

An area of the body that is pushed, in order to resist, will have to ask for the help of all the other areas of the body: if the displayed elastic pulls the tip of a finger, for example, then the finger not to detach itself from the body and go in the direction in to which the elastic is pulling it, it will have to oppose and then adhere and bind with the intermediate phalanx, the proximal phalanx, the metacarpal bones, the carpal bones, the wrist, the elbow, the shoulder, each vertebra down to the hips, the knees, the ankles and the feet, which to support the body (pulled by the finger in the direction dictated by the elastic), must adhere to the ground as if they were suckers (they must "take root").

In addition to the "internal" Nian there is also an "external" Nian; when the body has experienced the internal Nian, then it will be able to understand the NianShou (ChiSao) and TuiShou, connecting and gluing itself to the opponent to understand his movements, through an adherence so thin that it can perceive them in the bud, intercepting his intentions until he can unbalance him through the understanding of its empty spaces (its Yin-Yang and its balance).

But it does not end here with adhesions because this "external" Nian just described is related only to the exercise of NianShou, or to adherence with the forces of an opponent / partner but there is also a Nian also considered external but much more subtle and esoteric, dealing with alchemical adherence with the forces, energies and auras of the elements, this type of advanced Nian is about the ZhanZhuang of the Elements Pack.

GURU OF MARKETING and SPIRITUAL BUSINESS

Even within Chinese society, the QiGong 气功 (Qi means energy and Gong means work and together they acquire the meaning of "energy work" or "energy work") of the ZhanZhuang is hidden from most citizens despite the great dissemination work by GM WangXiangZhai.

WangXiangZhai taught 100 but not all his students understood 100, many came to understand only 80% of the techniques he taught (however understanding an 80 out of 100 remains an excellent level because Master Wang's ZhuanZhuang is really complex and profound). Those who learned 80 teach students who also understood 80% of their 80 out of 100 and so after just 3 generations the most advanced levels of ZhanZhuang were lost (i.e. from the Elements Pack onwards, a lot of confusion arose due to the massacre of practitioners).

Currently in Asia the masters who advertise on the web are very often partially trained characters in search of visibility, notoriety and customers. The real QiGong is a secret guarded by what in the West we would call a club, lobby or sect, or organizations whose existence has been handed down for years or known only to members of the same, groups of researchers who restrict to their faithful and initiates, the knowledge of certain truths about human potentials. Closed and not advertised circles, very difficult to identify and with a very strict selection. Whoever has 100% knowledge of WangXiangZhai's practices does not need publicity but rather, must pay attention to all those who would pray to come under his wing.

In ancient times as well as today, knowledge is power.

Power allows you to be calm and safe (the "enemy" no longer makes you "afraid" because less wise than you and therefore, you know you can manage it in case it attacks you to create problems) it is therefore unthinkable that those who have obtained effort and many sacrifices power, can't wait to share it with strangers (possible enemies or people with a bad heart) who claim to get it in exchange for money (without going through those initiations that make it in effect "part of the family"). No one would ever have sold the atomic bomb formula to all peoples of the world and mostly cheaply; at the time it was both the most sought-after weapon and the most secret and fearful.

We have the same situation for QiGong, no teacher would advertise to have the line of students at the door, because to have access to this knowledge you must be an initiate. The Christian idea that the teacher shares his wisdom with anyone in exchange for nothing is absolutely wrong in the Taoist world. There are steepes to overcome for each new technique and every steep is deserved. I don't give you something to make you better, but you have to become better in order to get it.

Usually those who advertise on the web are not looking for eager aspiring disciples to pass on this art to but customers ready to be plucked; those who capitalize on QiGong and internal art with the consumerist vision of a business, know very well that what has been handed down with difficulty up to then through years of tradition will soon vanish for being handed over to people who think "I pay so I take it, I make it mine and I do what I want with it without responsibility ".

It was very difficult for me to access the heart of the Taoist culture, to understand the functioning of that world so different from the one I had left in Italy, to become one of them, to receive the honor from the greatest masters of QiGong to be the only disciple stranger of their system and to convince them moreover, in giving me the permission to spread the basis of these magnificent practices and then, once the base is spread, to allow everyone to decide whether to undertake this path in the traditional way. I am considered "the precedent" that worked. It does not mean commercializing QiGong but it does mean that in today's times if you do not make a minimum cultural diffusion to find followers, it is difficult for them to climb alone on the thousand-step ladder that leads to time. At one time everyone wanted to learn QiGong but these techniques were hidden, now no one even knows what real QiGong is (not even in the East let alone in the West) and some mistake it for yoga or gentle gymnastics so there is a need to divulge it for then choose among those who present themselves, the aspiring new disciples.

In ancient China, the alchemy of cooking, or the magic of creating nourishment through the transformation of matter by means of fire, was no less important than QiGong (alchemy of the body) that instead of mixing and blending external ingredients, it blends and mixes the energies of the organism.

Many people wanted to learn QiGong but these techniques were hidden and secret, not for everyone, a few deserving-lucky ones were able to enter the graces of the master and learn them. Today, however, no one even knows what real QiGong is anymore and many of the masters who teach it are students of those enthusiasts who have never entered into the good graces of the master and therefore pass on a discipline that they like but do not know. With capitalism and

consumerism, the business of psychoemotional, energetic and spiritual health also comes into play, a very profitable job because it adapts to the whole society, without exception. It is no longer like it used to be, when the true masters of spirituality did not aspire to teaching as an end in itself; if "anyone" asked them to share their knowledge, they refused. Not today, today they do everything to teach you their method.

In ancient times it was the aspiring students who asked the teacher to be instructed, ready for any sacrifice, the students were willing to do anything to be accepted by the teacher; today, however, in many cases the roles are reversed, it is the teacher who is willing to do everything to have students, and the more he has the happier he is.

We are in the age of spiritual business where students find their own comfort zone in the path proposed by the teacher, one of the many chosen on Instagram. If I like Yoga but I don't want to work hard with the muscles there is Prana Yoga that allows me to control my breath, teaches me to relax and meditate without straining the body as it happens in Ashtanga Yoga which is physically more demanding, if I have need to laugh because I have so many family problems that in recent years my stomach has somatised so much stress that it stiffens my diaphragm not allowing me to breathe well, I probably need to let off steam from Maria with her "Laughter Yoga" much advertised on fb because she is able to make a smile return even to those who for a long time have walked around at home with their heads down, if on the other hand I am afraid of being attacked and therefore I want to learn to defend myself but without studying the applications from physical contact because I disgusts and creates phobias to be touched by strangers, then I will make the forms of KungFu from Pino who says that by learning his sequence of movements I will be able to defend myself from anyone and in any situation; in short, the market offer is broad and intelligently tailored to the different personalities, anxieties and needs of citizens. In this way the student will be able to calmly choose the proposal that best suits him, creating his own spiritual dimension; the "guru" gives him what he needs to feel at peace but not what the student really needs to progress in spiritual development so in essence, the work of the master, in this case, will remain a more psychological work than really spiritual.

In the world we live in, it often happens that we come across well-publicized digital initiatives of a spiritual nature; commercial courses that promise miracles by selling illusions. On the other hand, many students like "the idea of doing" rather than "really doing". Today almost everything related to spirit and alchemy has become simple, commercial and distorted by its cultural roots.

The most intimate aspect of our existence has turned into a social service on which speculate those "gurus" who, taking advantage of the needs and suffering of others, exploit their incompetence in the matter, to sell what they have controlled that works in the West; they prepare menus of practices for every need or need. They do not sell what should be taught and transmitted to help the individual in depth, they do not give the student what he really needs but offer what they know will be sold more easily, what the student will accept more easily.

To have easy clients, they work in psychology but in doing so, in the courses there can be a division between those who turn to them with the idea of doing and those who are there to get serious because moved by a real inner need. Mixed classes with diverging needs and a single program, will never be able to satisfy the needs of those who really want to do. Today if you teach the mass you have to be commercial, but it will be difficult to maintain a traditional lineage (once dedicated to a

select few) for the mass, especially as the mass is also influenced by society and therefore also uses a consumerist attitude towards learning what the teacher teaches. The very act of advertising diffusion is in contrast with the spiritual message linked to tradition.

Another modern problem is that many people want to teach but no one really wants to sweat to learn and therefore even the masters themselves are not as capable, dynamic and energetic, or rather they are more trained and prepared in marketing than in the disciplines of inner growth. .

According to Shreena Gandhi, a teacher at Michigan State University's department of religious studies, Yoga like other systems of knowledge "conquered" (understood as "colonized") by foreigners, did not end up in the Western (especially American) spiritual scenario by chance coincidence. , but as an echo and consequence of a complex system of cultural appropriation typical of capitalism (theft justified by the free market), centered on the commodification and exploitation of Asanas to do pure business. It was seen that the Asanas could become a money machine and therefore everything was staked on them.

Not that in India there are no masters who market Yoga but according to Ganghi's nostalgic vision it is America first and foremost that has debased this ancient sacred discipline, transforming it into its product.

Asana postures represent only one of the eight steps of "Royal Yoga" (Raja Yoga). The eighth step is Samadhi: conjunction with the object of meditation; absorption of consciousness into the self; mystical ecstasy; "When the object of meditation absorbs the meditator and appears as a subject, awareness of oneself is lost". The fifth step is Pratyahara: withdrawal of the senses from objects; non-attachment; abstraction from the world; sensory isolation; "Withdraw into oneself, the ability to detach oneself from external reality by changing the perception of the world, one passes from a stage in which the sensory functions are dominated by the respective senses to a stage in which the senses are overcome by a higher level of perception, the mind looks at itself".

Point five and point eight of Royal Yoga (which is the original one) are deeper than point three, the one where the Asanas (physical positions to regulate and harmonize the body) are studied in depth and obviously are part of the same evolutionary path , along with the ability to preserve and transform sexual energy. Obviously, by extrapolating only the Asanas from Raja Yoga, and advertising them as the ultimate goal of the system, Yoga itself is distorted and bastardized because by proceeding in this way, or by aiming only at the positions, any dancer or gymnast who approaches this discipline, after a short time could be seen as a Yoga phenomenon.

The eight points of Raja Yoga also coexist in the QiGong of ZhanZhuang and the Asana discourse also acts as a mirror for the Taoist disciplines such as TaijiQuan and BaGuaZhang where if you extrapolate these martial arts from the context in which they evolved and take if only the form is good, obviously a large part of their effectiveness will be lost. If you practice ZhanZhuang paying attention to the position you have already got it all wrong because in ZhanZhuang, the position is supported by visualization (by the situation that is created with the mind) and not by a brain that commands the muscles to create that type of alignment. Teaching is obviously not easy and even more difficult is dedicating your life to the esoteric practices of spiritual growth and living by teaching because if you want to have many students and earn the money that can support the

hours of work you put into practice, it means that you will have to market your product, distorting it and selling it off. If, on the other hand, you do not modify it and therefore teach others as you yourself have learned, then you will have to take into account that perhaps you will have few students because today, few want to work hard and to grow up, they are willing to fight against their monsters; often they do not practice to rise spiritually but to know how to fight or to keep themselves slim and firm.

Undoubtedly, the physical activity necessary for the positions, passing from one form to another with fluidity, ease and awareness of breathing, helps a lot to reduce tension, anxiety and depression. However, by eradicating Yoga or QiGong from their culture and only grabbing some aspects, you are destroying them.

Gandhi recalls that without an exploration towards the alchemy of internal styles, Westerners (especially referring to Americans) perpetuating a sort of cultural appropriation that would be nothing more than a continuation of colonialism and the supremacy of the white man who wishes to exploit only a small part of knowledge, i.e. the simplest and most marketable one. Gandhi's vision, although very severe, conceals absolute truths.

I made agreements with the Chinese masters to spread the system without ruining it. I promised to carry on the millenary tradition of ZhanZhuang without distorting it or commercializing it to the point of lowering its quality and consequently losing its effective martial and therapeutic efficacy. I promised to show the true path of the art of "standing still" to the mass because it is in the mass that the talents are hidden and once found, to those who will be really interested and will demonstrate commitment and sincerity, then yes we will descend into the depths of a more internal education, handing down a tradition that from generation to generation keeps the secrets of its lineage.

As in a talent show, you need to spread the format to find people who have the possibility and the will to shine like stars and once found, bet everything on them because it will be thanks to them that these arts will be able to survive over time. Nowadays these disciplines are not known and therefore there is no "queue at the door of the teacher who chooses who to let in" as in a university selection where there is a limited number class and therefore everyone is committed at most to be accepted. Waiting for the students, you risk waiting without results (they do not go to a place they do not know or know in a superficial way) and therefore it is right to show them just enough to manifest their potential and to do a "survey of talents and good-hearted people" to then, once found, to stubbornly pour into their souls any kind of information concerning the lineage and thus leave them the important task of carrying on the tradition and lineage. As with any discipline, students are needed with a good sense of study, a sense of expectation, patience, tenacity and will.

Meditation, esotericism and spirituality are three distinct elements but as in ZhanZhuang the more you become good and aware the more you go into the depth of being, and unlike the Yoga Asanas where the more you become good and the more you change position by raising the level of difficulty (the position of the scorpion will be done after that of the crow which in turn will be studied after that of the dog and so on to pass then, once the meridians are open, to the lotus position) in the ZhanZhuang is not so it is necessary to change position, or rather, within each figure there are different works that aim to go deeper and deeper (so the army does not change

based on position but based on the internal work that takes place, therefore same position for different "mental and energetic exercises") the Yang is therefore built inside the Yin (as we will see going on to read, the physical position is initially considered Yin) for approaching and harmonizing the two opposites with time and experience, even with these three elements therefore (meditation, esotericism and spirituality) is the exact same question, that is in the ZhanZhuang the three solid points of human evolution develop together with the Yin and to the Yang; the ZhanZhuang becomes an alchemical laboratory where the soul can evolve in safety. In an "apparently simple" position there is an alchemical pot that helps prepare dishes that nourish the soul.

THE RATS OF CAMUS

It is only when you understand that the race against time is to be carried out vertically rather than horizontally that you enter the world of esotericism, a magical place where the practitioner understands that "linear time" is an illusion and therefore, not only to understand "circular time" but even to transcend time itself (or try to "get out of the Matrix"). It is the vertical plane (of spiritual elevation) that should also support and push up the horizontal plane (the passage of time of "material" life perceived as "linear").

The reasons (thoughts and wills) support the various events of existence (given by the behavior and the choices made) and for this reason, having a broader perspective on "right or wrong" can obviously offer greater freedom of action.

Taking into account that freedom is not an easy conquest, as very often we think we are free even when we are not at all, the problem becomes to understand how much of what we want and love is really an internal feeling of manifestation of being. and how much, on the other hand, is a more external need (that is, further away from the spiritual core) born from the ego, from physiological needs and from the set of ideas.

A misconception can sometimes lead us in the opposite direction to where our heart or belly would take us. Getting out of the trap of ideas that manipulate our destiny is of fundamental importance.

Ideas are the fruit of education (we are educated to think like this) but it is not us.

We must not live as puppets but become masters of our feelings and desires as much as possible and to do so, we must enter the core and get to know each other.

Man is always in search of knowledge (or has needs) and when he does not find a teacher capable of teaching him something interesting (what he thinks he serves), he experiences alone at his own risk; thus begins a mix of pragmatic and experimental research, not consolidated and above all dangerous. More often than not, these investigations and experiments without "regular studies" lead him astray because the car he is building without help and with uncertain tests obviously cannot keep the ground cornering at 300 km per hour. To build a car you need an engineer and you can't improvise mechanics. Sometimes you may believe that you have built a strong and fast car but when cornering in the rain you go off the road you realize that this is not the case. This happens with those "masters" who practice taiji or wingchun (studied or with fake teachers or with "do it yourself") sure of being invincible but then when they accelerate the pace in a real fight in full contact, they discover that they are not able to react efficiently and functionally (and therefore swing like clueless boxers).

Rather than making mistakes again and feeling stupid or judged, these amateurs who do not admit that their teacher was not a true teacher (otherwise they would have to admit that they have been teased for years) and do not admit that their "do it yourself" does not work, they do not decide to perfect the search but do the opposite, they stop taiji or wingchun and throw themselves into the mma (mixed martial arts) recognized by all as very effective arts for the constant "testing themselves" in the cage. This giving up and going elsewhere, for the disappointments of bad experiences we find it in every area of life. When you touch the light, thinking it can serve to illuminate our soul too but you get burned, as made fun of by the masters who made us touch the wrong light, then we also stop looking for the light for the fear that the pain may return. ; therefore we lose confidence both in others and in the power of light. Those who are therefore afraid of making a mistake, suffer from judgment and "want everything immediately", is the first to follow the crowd as "fashion" (uniform thinking for all) is almost never contested by the strong powers because it is always at the economic service of the bosses . So with emotions, "the herd" is controlled.

When you don't want to follow the categories that society proposes, you start all over again: you start doing a personal research that often leads to dissatisfaction and consequent disappointment and discomfort (even on food it is difficult to find ideal diets and once discovered, it is difficult to buy the right products for the preparation of these new dishes). The media confusion (where everyone advertises their system or product as the best) therefore leads the citizen to distrust others and to believe only in himself and from there also in esoteric practices, he unconsciously experiences on his skin.

So the ill person trusts and then doesn't trust anymore to experiment alone but then he trusts again because he finds something that he considers interesting but still after some disappointments he comes back to try again alone and so in complete solitude, time passes and becomes old .

In chemistry, when you experiment superficially or as a self-taught, it can end very badly and esoteric alchemy (of energy transmutation) is not so different from laboratory chemistry but rather.

If you want to get out of the matrix or simply escape the mental manipulation of the conceptual ideas that you have absorbed throughout your life, you absolutely have to deprogram yourself, strengthen yourself and redesign your intentions in a correct, effective and mentally safe way. If you do not have a reliable method for cleaning, it is better not to experiment alone because the inexperienced who plays with thought in an uncertain, reckless and intangible way, risks getting burned.

Albert Camus specifies that most people act badly because they think badly, that is, they do not know what they really want as they are not informed and dissociated from themselves.

According to Camus, people are unable to use their heads as they do not have their own ideas being deprived of the freedom of desire and the ability to fully understand the state of mind of others (whether it is feelings of joy or sadness) .

In a world where people don't know what they want and don't understand the basic needs of friends and family, nothing good can grow.

The people have a thought manipulated by society and when the citizen enunciates phrases such as "I desire" in reality "that subjective self" does not exist, does not exist and does not really live in the head of those who formulated it because they recite a decided ideological mantra from others. If you were born in:

- A) a rich underworld family from Foggia where your father "the boss" wants to leave you the legacy of the business
- B) a poor Tunisian family full of debts, blackmailed by neighbors for years
- C) a modest Chinese family where you are an only child and you know that in the future you will have to work to support your grandparents, uncle and parents.
- D) an English royal family that allows you everything and treats you like a king
- E) a family of Colombian drug dealers who, even if they have enormous power, live hidden in the forest as they are wanted
- F) a Turin family where you are "dad's son" and you can afford to do nothing and get up at noon for your whole life.

you would probably have subjective ideas and opinions about life (which create preconceptions and fears) and therefore not real and objective (which create considerations); functional only for the context in which you find yourself, but not effective for surviving with dignity outside that world. That is, you live a role and have a behavior given by an education that has trained you to be as you are.

So it is true that a flower can manifest its potential in different ways depending on the favorable conditions of the place where it is planted, but it is also true that the associations of ideas that trigger us that a magical ritual during the first phase of our life, often they take us far from where our soul would have wanted to go.

QiGong helps us a lot in this because it helps us untangle, unhook and free ourselves from the chains and mental anchors that bind us to a pre-established "model" and "pattern", to fly without form or fear but with energy and vigor, towards our most intimate desires, those actually linked to the heart and belly.

So no matter where you come from and what kind of education you have received, if you dig beyond "programming", you will see that we are all brothers.

To give others something (happiness, courage, wisdom, money, etc.) remember that you must first of all have it yourself because you cannot give what you do not have and therefore, it all starts with you. The world changes if you change: a speech that applies to everyone, in the sense that everyone should pay attention to personal improvement otherwise it would be complex as if it were not so, the good ones (i.e. those who make a change in a vertical line) should also learn to defend oneself from the bad ones (those linked to the ego and "material power").

In this regard, in fact, Albert Camus thinks that there are "maneuvering rats" (evil men compared to heartless monsters) who, with their persuasive abilities, influence the weakest people (deliberately kept ignorant in order to be manipulated better).

Following Camus's thought, freedom cannot exist in people (good, naive and still immature) influenced by "rats" as any form of consent, extremism or disagreement with society has in any case been induced by people more powerful than society itself (or the "rats" who command).

When man understands that he is a slave even when he tries to behave in a free way (as the idea of freedom is an alternative system also conceived by those who command society), he desperately takes refuge in religion or ideology, behaving like a mouse in a trap looking for a loophole at all costs; Camus defines the "plague and its rats" as the strong powers that insinuate themselves into people's fears, trying to cover up all their human abilities.

According to Camus, the "rats" have made us blind and no one has the courage to affirm that some men are inhuman beasts without a soul. Citizens are closed in the hope that bad events

never happen to them. In the neighborhoods almost everyone knows each other but the reality is that they are completely detached, they live door-to-door with complete strangers of whom, in theory, it would be good to never trust as behind one of these doors, where smiles and ties are manifested, they could hide jealous or envious people, who would make our bad luck their greatest happiness. A social disaster. A desolate forest full of beasts trained with resentments and frustrations ready to be vented on the first ill.

For this reason, before esoteric alchemy, one must find peace with oneself and use the brain in the most correct way possible; if man approaches alchemy when he is still a "plague" then his intent in practice will probably be evil and deviated from his purpose.

When an "unbalanced" and "deceived" (influenced and manipulated) person decides to do alchemy, the problem itself is in the basic decision. Or why would a "plague" decide to practice esotericism or Kung Fu? To improve himself, to heal or to have more power to vent on others?

In a class of 30 Zhanzhuang practitioners, those who manage to become really good are the ones who have made the decision to start this path in a condition of "inner peace", in the sense that they have determined that they want to proceed along this path in a situation relaxed mind and not sentimentally egoic: therefore not to have an extra weapon to subdue other people or even to "feel special" in front of neighborhood friends. There are students who, only by enrolling in the course, think they are joining an elite of "spiritually evolved people". It often happens in the world of art when the students of the academy of fine arts behave and feel like established artists only because they are enrolled in a very normal painting course. A person "influenced by the label" who studies something to "define himself" as a product of that label and give others that desired impression only to change status, product or role, and therefore not because he really believes in that something.

It is the idea of joining an elite or a "sector" that leads these people to participate in courses and not the technique itself.

Example: A person without charisma who wants to attract the attention of others but doesn't know how to do it, finds that if he takes a 2-week yoga class and shows up at a health club, he is welcomed regardless, as a spiritually elevated guru (because if she has the title of Yoga teacher, people who are also influenced by the ideas that dress a profession, will assume that she is ideally and theoretically higher than them) and in fact will have everyone at her feet when they treat her like a parish priest with the power to redeem his sins, a psychologist who can show him the lost road or an energy coach who shows him his mistakes, linked to hardships hidden in the depths of the soul.

The more this individual is treated as a guru, the more he will feel like a guru and behave like a guru. Whereas before taking the yoga instructor course, the more he was treated stupid, the more stupid he felt. So in this case, the yoga class totally changed his image, The representation (of ourselves) that we give to strangers through the techniques of lying (because he only took a yoga instructor course for a few weeks and therefore is not the expert you want to appear), also changes the personal vision of the world; that is, the more we make fun of others by showing them a fake and attractive facade (which acts as a "fish hook") the more we make fun of ourselves (because we come to convince ourselves).

Having said that, in every man there is a divine spark and in order to understand his own potential and grow honestly following the "right path" (with constancy and consecration), he must cleanse

himself by means of "deprogramming" from the ideas and the coarse education that made it a "surrogate". He must observe the facts without giving a rigid judgment, listening to what happens in the "scene" without evaluating it by means of preconceptions and prejudices, but detaching himself from the schemes and from the "rational mind" (ie the one "programmed" by an intellect belonging to an ethnic group or a people).

If you are a slave to ideas, you will never achieve spiritual freedom.

We must detach ourselves from that linearity of time that originates the "schematic mind" (that intelligence that allows us to carefully organize life, at 8 I get out of bed then I have breakfast, at 9 I enter the office, etc.) to train the "divine mind", In vertical contact with the Whole; while still carrying out the logical and rational activities that serve for the well-being of one's temporal existence.

Attention is paid to both the horizontal line of linear time (which serves to regulate everyday life) and to the vertical one (which serves to descend into ourselves and rise parallel with the spirit towards the stars). The vertical line is therefore that "growth" that we need to connect to the Whole and precisely manipulate the "space-time" of the horizontal line until Buddhist enlightenment is achieved.

Aware of the deception of linear time (which even if it brings earthly happiness and wealth is always and in any case "material") and of the existence of "maneuvering rats" (who manipulate the masses as they please and benefit), attention must be paid to the system logic of social life (work, taxes, mortgage, etc.) while taking part in a vertical path, which is directed towards the true liberation of one's soul. Yin and Yang, spiritual and material, vertical line and horizontal line.

CHANGE

If they have taught you that meditation and stillness are the waste of time for slackers, they have culturally deceived you. Would you have ever imagined to train martial arts and to safeguard health in Asia they have been practicing the static positions of Zhanzhuang for millennia? Would you ever have said that you can train explosiveness "standing still"? Probably not! If you don't see or experience something, that something doesn't exist.

Historically, the brain for the survival of the newborn has developed spatial and quantity mechanisms (ie those connective systems that, for example, allow us to understand if there is a danger and to what extent), before language and social intelligence. We are all born with a thousand qualities to develop and if we deny almost all of them to embrace only a verbal instruction, it happens that we take a large part of the brain's potential.

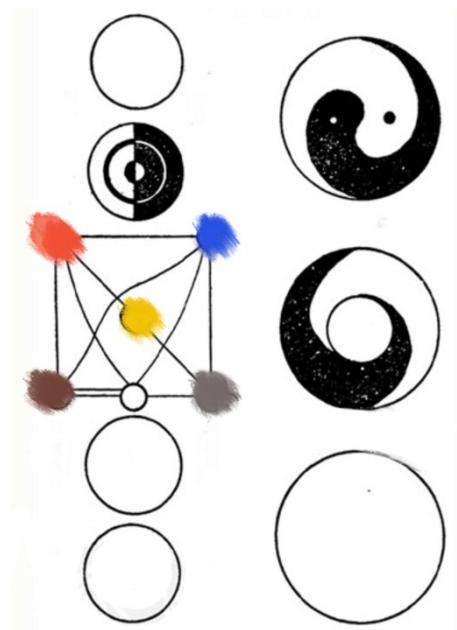
We must stop thinking that everything depends on the universal mechanism and little on the education mechanism, as the education that an individual receives is very important for his future mental form and brain plasticity. Depending on how we exercise a mental function, this evolves; if in the same way if no one explains it to us, we don't even know that it exists and if there is, they talk about it in adulthood, we mistake it for a science fiction invention.

What we call education, development, footprint, environment or what we do to help the growth of the child truly has the ability to change not only its morphological and social history (human experience) but can even modify and transform information. which is the basis of human experience itself because it forges its genetic identity; different information not only makes you take different paths but allows you to travel on different means. The education we give to the human brain is very important for it human development.

If they put mental cages in us as children, it will be difficult for adults to become aware of them and escape out: if the brain has not been properly trained, it will be difficult to find the right energy to fly out of the cage and find another vital space.

The baby's brain responds in thousandths of a second and like a sponge, it forms and strengthens its functions by absorbing and processing everything that happens to it; therefore school and shared growth with adults is what he needs to have mental plasticity and a correct basis to enhance every function of his brain. But are we sure that whoever teaches him to use his brain works on every aspect of the mind?

For an adult, changing the way of thinking and reacting to situations means changing education, that is, increasing and correcting one's knowledge. Your health and your destiny therefore depend on the training of the mind.



Yin and Yang must cooperate before returning to Wu (the void from which everything can arise) but the difficulty of balancing Yin and Yang in their multiple aspects is a truly arduous undertaking that only the stillness of Zhan Zhuang can allow you to understand on a practical level.

Zhan Zhuang is an exercise that leads to the tangible and effective understanding of Yin and Yang, not only theoretical and abstract. Thanks to the development of mind (the father), physical (the son forged by the mind who shaped him) and energy (the spirit of a healthy body controlled by an educated mind) the subject acquires mastery of his being immersed in space: perception and balance between inside and outside, up and down, left and right, back and forth. Man thus becomes the center of his universe.

There is a type of "basic" Zhan Zhuang that does not train the macro-action but the micro-action of the energy that flows through the meridians: it comes out of the visible action of the knowable, to train the invisible and occult movements that originate the mother intentions of the visible actions. It remains between action (internal movement) and non-action (external movement). It is therefore located in a point of space and time, halfway between the "decision to take a road" and the "path of the road itself". It is there but it is not there.

There are different levels of Zhan Zhuang but in each one you have basic rules: breathe, keep focus, free yourself from guilt, keep calm, be present, focus your thoughts on every single breath

because when you control yourself, you control every situation of the your being and consequently, you have more power over your life.

By having control over your mind, you can manage which direction to take. Your intention will be able to direct your will and your body to the place you decide.

You can decide what questions to ask yourself (the initial visualization is a problem that you must answer to solve it) and the order in which you think the words that make up the questions (i.e. the points on which the strength of the visualization is compressed) is as important as the words you choose (the purpose of the visualization) and based on what you ask (the questions you ask yourself) will change the results.

The "basic Zhanzhuang" accompanies the practitioner towards a clear vision of life (through the balance of feelings), while the "advanced Zhanzhuang" leads the human being to evolve towards higher planes (through the balancing and expansion of spiritual energies).

A serene and balanced man will be ready for the truth of things while a pedantic and narcissistic man, never, ever could bear the reality of the facts; the "influenced" mind is never objective and is always ready to turn the omelette as it suits him best: keeping the subject in an agony of thoughts aimed at locking him in a "mental cage".

Every day what you choose, what you think and what you do is what you become "Heraclitus.

In reality, "you are" the turning point.

You have the possibility to decide which thoughts to formulate and this creative capacity can make you invincible and immune to any external manipulation; you are the master of your future.

In Zhanzhuang by learning to react (with decision and deduction) to the various views, we find a way to overcome the problems that life presents to us. It is the calculation we make to get out of the problem, which takes us away from the habitual mental scheme (which we use in the comfort zone) by not allowing us to see other worlds (because it binds us to the reality we already know). The fear and the difficulty of moving away from any maxim, ethical norm and institutional conception resides within each of us (as every belief is a sort of certainty that reassures the spirit) but to reach a real vision of the "facts of life and death "Need a dispassionately clear eye; it is therefore extremely necessary to go beyond the rational logic of indoctrinated man by transcending beliefs, certainties and making contact with one's heart and the nature that surrounds us. We need to get out of the spell of the fairy tale they told us to "see with our own eyes" what life can offer us.

The objects of the world are related to the mind that looks at them and thinks them, so they do not have an automaton existence but take a complete form in the mind of the observer who perceives them.

Freeing oneself from mental schemes by clearing oneself of opinions and certainties is the first logical step to be able to detach oneself from a cultural "programming" that cages and crystallizes ideas in indeterminate points of view, not very pragmatic and far from a detached judgment of things.

If you were taught as a child that at 50 it will be normal to have back pain (maybe this information came to you unconsciously when as a boy you saw all the adults with pains) it is sure that at 50 you will have back pain too and you will not you will not even worry about solving the problem as you will believe it is normal. If you haven't seen a man kill a bear seventy meters away with an arrow in one shot, you will never believe it is possible. But being that you have heard about it on

TV and at school, you can believe that even knowing that you kill thousands of innocent civilians, on the morning of August 6, 1945, the president gave the order to drop the nuclear bomb on an island. Reading the news you understand that there are individuals capable of committing monstrous crimes and you realize that reality exceeds fantasy, both for human stupidity and for the potential for growth. It is up to you to decide whether to go down or up.

One cannot hesitate to admit all the contradictions and contrasts that life presents to us every day, and understand that with brute force (acting head on and impulsively) nothing can be resolved, one must be "sensitive" to understand the complexity of the occult (the invisible force that gives life to all visible relationships) and consequently, to support and use its laws to one's advantage, changing the world for the positive.

If a person throws a punch at you, you are not just blocking that blow but all their expression of anger, dissatisfaction and ignorance; behind the visible actions there are as many invisible aspects to look out for. For this reason, even in the martial art, the sensitive and therefore intuitive person is able to prevent and anticipate the enemy who, through violent actions, tries to vent all his frustration and presumption.

If you can prevent the actions of others based on the perception of the emotions that dominate their soul, then you will always be ahead of them; your reaction time will be faster than their action time and this is taught in Tuishou: exercises in pairs of "Zhanzhuang in motion".

The city is a jungle and it is necessary to know how to defend oneself, developing a social intelligence and an intuition such as to perceive problems even before they happen but one thing is the Confucian system for the survival of man in society through civilization and respect, another is the Taoist esoteric system for the survival of the spirit which, through esoteric alchemy, leads to enlightenment. On the one hand we want to create good and good citizens and on the other hand, we want to offer the human being knowledge to enhance all his physical, energetic and spiritual qualities. In the first "you know God by hearsay" and therefore you must have Faith and behave well (with education towards others for a quiet life in society and a fear of divine punishment if you behave badly), in the second you have the "concrete possibility of being able to communicate with Him "without a means, thus arriving at real" free will ".

Confucius offers rules of coexistence between neighbors, with the hope of civilizing the peoples. He hopes that by raising awareness of peace and kindness, other violent conflicts can be avoided, he speaks of harmony between ethnic groups (with different customs and traditions) in favor of equality of rights by bringing attention to the Faith in the soul. human.

At an elementary level we can say that Faith towards God leads to fear of hell while Faith towards Buddhism leads to fear of reincarnating into something bad due to Karma. So the Faith towards human goodness on what fears does it cling to to convince man not to obey the thirst for power that gushes in his veins? As we said, verbal instruction is useless if "you think one thing with your head while you want something else with your stomach and heart". The immediate desire is stronger than the fear of something that will happen anyway in the future and therefore the man "remains in the inner conflict" by entering another cage, that of the "sense of guilt": I know that I should do one thing (because "The wise men" told me so) but I do another one because I feel like it and I feel it from inside (even if then, once this desire is satisfied, the "sense of guilt" of "I shouldn't have done it, comes into play, I suck ").

It is true that it is easier to control man by giving him anguish and terror rather than by teaching him to love in a healthy way, but putting strict rules handed down verbally does not improve society because man does not listen (neither for good nor for bad). ; to get out of the

manipulation of the elites and learn to develop his full potential including that of "dominating the beast" (ie controlling the instincts) he must change from within his guts, his head is not enough. We should continue to educate and stimulate the mental structure through the "mechanisms of intelligence"; undoubtedly the activity of Zhanzhuang is the best system we have to squeeze and make this energy boiler called brain work (I remember that in Taoism another alchemical pot very important for biologically transforming the human being is the DanTian, located in the area of belly button).

In every thousandth of a second during the practice of Zhanzhuang (as well as in everyday life) billions of neural connections occur that nourish and increase the immense human potential.

During the Zhanzhuang all the cells work in unison to solve the question determined by the visualization, to advance the level and consequently face new visualizations that lead to a progressive and conscious growth.

When we start compulsory school at age 6 unless we are in Tibet or in a Taoist temple where esoteric disciplines are practiced, we have no idea how to develop mental power, we just know that we have to sit in class and listen for hours. the lady teacher who exposes philological notions to be learned by heart.

Stay still, pay attention to another person, try to remember and understand everything she says to you and then repeat or use her logical patterns to solve mathematical problems or questions of various kinds.

Teachers, through the skills and tools at their disposal, should teach us to make the motor domain also plastic, helping us to acquire awareness of the space occupied by our being, through the body's ability to coordinate movements in the environment.

The more we learn to drive the car on various types of terrain, the more we will know its strengths and weaknesses and from there, we will be able to work on it to improve it; obviously attention will not only be placed on the means of transport but also on the driver.

The child's education needs to help him to evolve in those mental processes that allow him to reach a correct interaction with the surrounding world; train the functions that optimize the ability to perceive and act accordingly. Before learning how to use language, what is needed for survival is the ability to perceive a danger and conceive through visuospatial reasoning (the cerebral mechanism of vision and exploration) how to solve it. The sensory and spatial coordination of the limbs that occurs through the domination of the body is of vital importance for the child who transforms his "I" from an early age.

Educating children to fully use their mental potential is also important because the future of mankind and the earth will depend exclusively on them.

The first years of life play a fundamental role in the plasticity of the mind and those poor children who do not receive humanity either from their parents or from school or ask themselves questions such as "who am I?" "What is the difference between you and me" "because the grandfather is no more" without having kind and loving answers, they can suffer small emotional traumas to be dragged into adulthood, the child's DNA communicates through the experience of the main senses and therefore caresses, words and glances are all fundamental elements not only for the formation of character but also for the transformation of his DNA: which sprouts and prunes with every external stimulus.

Today we know that the DNA inside the cell changes thanks to information from the environment. At school very often the teachers use exclusively verbal teaching based on phonological mechanisms that do not allow the child to achieve a harmonious awareness of each of the 5

senses. The danger that hides behind a purely verbal instruction is that his "internal attention" focuses only on some areas of the brain (often "overheating" them) without activating others (which are devoid of stimuli).

When the blood runs in the body it carries information and this information is small intelligences that carry oxygen and nutrients to the cells and remove carbon dioxide.

It is not taught to bring love to one's body (earthly temple of the soul) through the stimulation of the entire biological system and the motor domain, it is therefore made less plastic than the verbal one. Intelligence comes not only from grammatical or mathematical reasoning but above all from the connection of systems that form and organize our entire organism and the Zhanzhuang has precisely the function of transforming the entire biological machine into a "single atom" of pure energy. Zhanzhuang unites the brain to all the cells of the body and the mind becomes the master of them.

By standing still, listening and repeating phrases and theorems of a purely visual method, the child creates associations of ideas and reasoning habits that distract him from contact with all the other bodily senses with which he is endowed.

To quote a non-verbal manifestation of archaic force, we think of the animal kingdom where we all know that the expressions of supremacy and dominance are connected to expansion; you get bigger, more mammoth, more relaxed, straighter, more massive and human beings are no different, they do exactly the same thing when they think they are strong.

On the other hand, when they feel weak they do the opposite; they close and become small so as not to be seen. Non-verbal language guides our body and manifests how we feel. In Zhanzhuang the way one responds to visualized forces speaks volumes about the internal emotional state that directs the personality.

Strong minds that have high testosterone and low cortisol are more alert and vital.

If you do not have the awareness of the body and what is around you, you do not notice the surrounding dangers and you lack the most basic physical skills to overcome them, you will never be able to make a quantum leap towards the occult: if you are not able to perceiving and managing the visible and tangible reality is very difficult you can get close to that of the invisible. If you do not see the plant in front of you, it is impossible for you to see what is in the air that separates you from the plant.

Even before esoteric alchemy, Zhanzhuang works on structure, balance, coordination, memory, attention and awareness, leading the practitioner to a harmonious domain between brain and body.

The Taoists say that to live well and for a long time, you need to have heavy feet and a light head but as we know, in the West we have a heavy head (full of stress, ballast and impossible desires) and light feet (detachment from the roots, total disconnection with us, themselves and nature). With Zhanzhuang we can recover the energy consumed by time and resolve the character disorders caused by a lack of childhood education and dragged by the unconscious into adulthood. Both the character and the genetic mold can change through the experience of the world. Zhanzhuang is a quantum accelerator that stimulates every gland of the body through visualizations, the cells are healed and the whole being returns harmonious and capable of manifesting 100% of its potential. It is a washing machine of the mind that resolves the imbalances not only of the brain but of the internal biological machine.

Like when as children, a look or a caress had the power not only to correct the day (as these gestures of love renew the mood and energy) but also to modify all the biological information within us, today as adults we can balance and transform all emotions with Zhanzhuang because this type of QiGong cleanses us and activates every meridian, Chakra and DanTian giving new substance to body and mind. As children, what changed the interactions of the brain for us was the love that was offered to us by others but when we grew up, it is above all the love that we dedicate to ourselves that makes us change the way we see things (way of reasoning).

We are not an immutable and rigid structure. We are not the emotions that we manifest but we are that something that experiences them (we experience the emotions but we are not the emotion). We are not only what we do because what we do is the result of our character which is the result of our way of thinking which is the result of the cultural education we were taught as children.

We are something else and the energetic cleansing of the Zhanzhuang (which eliminates the mental programming with the various defects of thought and the consequent discomfort) can put us in contact with our true self.

There is a seed (basic information) and there is a growth of the plant with its fruits (its development) and Marco is much more than these two elements: the "I think and want" said by Marco born in Milan is different from "I think and want" by Marco born in New Zealand or by Marco born in Thailand. At birth, Marco's seed was the same but then, due to the environment, it blossomed in a different way.

The potential of a seed planted in the garden and cared for by an inexperienced person, does not mean that it can manifest its maximum splendor as if kept and cared for by a flower lover in green mountains.

What entered the Marco in Thailand on the day of his birth is what perhaps would have entered the Marco born in Milan but due to the training and experience (which shape the personality), the mental development these two hypothetical "guardians of the anima" is obviously different and consequently, even if the soul were the same, that "I want" has no similarity (neither in value nor in concept) because both conform to the reasoning habits they have been instructed to.

For this reason, we need to transcend matter and logical education, to really understand who we are, where we come from and where we are headed. If to escape from a prison I have to know prison, to transcend matter I have to know matter (and also the traps of the mind that confuse the vision of human abilities).

We can modify our "reasoning program" (which gives life to behavior) to arrive, through the ability to manage the mind, at the more complex and mysterious power of "no mind". It is the mind used correctly that allows us to get out of its traps; the misused mind is our greatest saboteur.

The fundamental element that activates the spark of transformation is love: in the deepest way it reverberates simultaneously both in the brain and in the immune system. By paying attention to our being we are giving it love and energy. Attention is warmth, heaviness, fullness and life. When you do Hatha yoga and you are pulling and stretching a muscle during a position, you do not go to think "stretch as I want, move I'm in a hurry, if you don't obey I pull more than necessary and I show you who's in charge" but on the contrary, you bring the attention, breath and awareness in the tense and contracted area and then slowly, stimulate, relax and stretch gently; this is a love that you are giving and delivering to your body, to the temple of your soul. The mind is very powerful but if used incorrectly it locks you in a hell of slavery. If you are not a saint it is because you do not believe it is possible for you to become one. If you are the same as everyone else it is because you give life the kind of value that others give.



In the first image, the practitioner's body is "empty": his attention is out of the body and lost in thoughts that travel like clouds in the wind (what do I do tomorrow, I want to buy a new Xbox game, who knows how Chiara is, who knows if I will have put other "likes" on Instagram etc.) so it does not live in the present and it is not in the body (ie the body is devoid of the mental energy of attention). In the second image, attention returns to the body thanks to visualization (a fundamental element of the first Zhanzhuang Packages); to master the reaction to visualization, one must descend with the conscious mind into every cell of the body and then live in the here and now.

In Zhanzhuang you instill attention to the body (which naturally reacts to the visualization force) by regrouping the energy / love in all the cells that make up your biological machine. Using only the logical and mathematical aspect of the brain, the glands in the body that are not properly cultivated and stimulated atrophy and stop working as they should and could. It is your duty to take care of the house you live in; all and not just the games room or office. The way you think (through the habit you have been given) is closely linked to what you will become.

If we keep our attention only for the stimulation of some areas of the brain without giving importance to the whole of our physical manifestation in this world, as adults we will certainly have imbalances.

Even if the pattern they taught you is correct and helps you to live in the society you are in in a satisfactory way (that is, it is functional to what you thought you wanted) it is not who you are.

For those who lead the ranks of capitalism and want to manage the masses by transforming them into cows to be milked, it makes more sense to ensure that regulations and measures that induce pain, fear and malaise are spread rather than offering citizens the opportunity to grow up happy, free and in health due to healthy education. If you are cheerful, strong and lively you will never be manipulated but if you suffer and are disturbed, yes.

Taoism, through the millenary invention of Zhanzhuang, educates man to deprogram himself, to regain his senses, to balance himself, to purify himself, to free himself and to "charge himself with new substance" through contact with the divine that permeates the cosmos. Even at its most basic level it is a useful tool for psychophysical stability, prevention and therapy. It allows you to get out of any power play by destroying all forms of mental cages (built both by you and by others).

Everything is connected. Parents, friends, accidents, occasions, illnesses etc. they are circumstances and episodes of an intricate "web of bonds" connected to our deepest being (which is a sort of unconscious magnet, which attracts what must be attracted).

The stillness of the Zhanzhuang shows us the "subtle body" from the higher perspective of the inner core which is pure and free from any unconscious influence. Already with the basic practices, the "astral webs" that pull you here and there, caging you, sucking you in and directing your destiny, are destroyed to make room for a deeper and more specific inner search, aimed precisely at the soul.

By freeing yourself from the invisible forces that confuse and drag you like a boat at the mercy of the waves, you finally take possession of your present.

Without an action of personal introspection, we would go around like wandering wanderers in the blind darkness, with the perennial expectation that something beautiful will happen. We put our trust in experimentation and in destiny, deluding ourselves that someone can come to save us and not knowing even half of the mysteries of this world, mistakenly, we waste time behind our ego and the fear of changing.

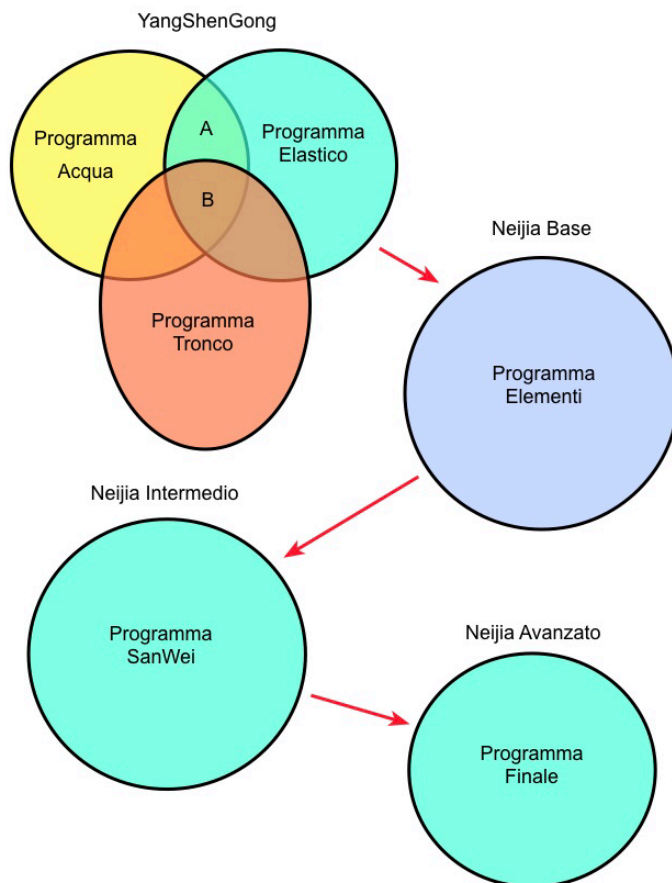
Deep down in our hearts we know that we could transform and improve but the fear and effort of managing a change makes us satisfied with who we are. In this case, Zhanzhuang is a fantastic means because it can give us the energy we need to grow with minimal effort. You just have to follow the instructions and the glands will spontaneously begin to take the first step towards alchemical work on your biological machine and from there on, it will be an ascent to power. The experience at Zhanzhuang will change both your mental and physical structure. Don't be afraid to realize that up until now, you've had a misconception of strength.

The truth is something inexplicable and if you do not like your reality (including memories) you can try to repress it and hide it in the unconscious or in some other part of the body, burying the "negative" feelings (born from lived facts) in the stomach, heart or liver, but it will always find a way to resurface and confront your monsters (the harsh truth).

To change you have to work on alchemy, it is not enough to say "ok come on, from today I change register and follow new ideas, I change city and I create a new image and make new friends" because the transformation must not be an abstract idea but a will born from an internal spark.

To survive peacefully with our past and forget unworthy and unpleasant facts, we try to change our truth with lies, transforming the memories and sensations experienced until psychophysical exhaustion; we deceive ourselves by manipulating our memories and our history, to create alternative identities until we enter chaos and no longer know who we really are. The character change begins with the change of the mind in managing the body.

II Metodo



Aldo Busi said "you don't trust others because they deserve it, but because the one who feels it deserves to have it" and when I went to China for the first time, my heart was full of hope and I felt that that was "the right way"; my destiny was based on the confidence I projected into the practice I had seen those masters do. Seeing the results that those disciplines had given them, it was enough for me to believe that by learning even just 10% of what they knew, I would be cured of those terrible back pains that had brought me right there in Beijing.

It took me more than 10 years to access the secret techniques (hidden from the crowd) that give life to true Taoist alchemy and today, after a lot of time spent in study and research, I have the honor and satisfaction of having obtained from the Chinese masters the permission and the task of taking out of the Chinese school, the correct teaching for a genuine formation of the "static positions" of ZhanZhuang QiGong.

What had previously been handed down from father to son or from teacher to disciple, I had learned hard and with continuous "tests" by the Chinese masters who rightly wanted to be sure they could trust me to just "accept me like a son" and therefore "leave me the offspring", tests of courage, determination and will. Right now, not only am I considered "family" (and therefore I

have access to all the advanced practices of internal art) but I am also allowed to teach what I have learned in all these years of training and meditation.

In reality I cannot teach everything to everyone but I can "recruit" aspiring "disciples" through a "mass" teaching aimed at seeking talents. That is, I was allowed to open a school to teach and disseminate the foundations of "internal art" through QiGong but rightly to deepen and enter the heart of advanced practices, one must be "examined" and therefore evaluated not only for the practice that obviously he will have to be up to it but also for education and honesty towards the school. That is, ok to extend and circulate the "basic concepts" to all interested parties to spread (communicate and make known) the ideas (the way) of our method but after that, the advanced practices will be handed down only to the most deserving.

Brief explanation of how to classify the exercises

In our "Taoist program" (which I will illustrate in detail later), both in the Water Program and in the Elastic Program, each exercise is associated with a letter of the alphabet which in turn is connected to a + which determines its level.

Any letter is flanked by a maximum number of 3 + (for example A +++, B +++ etc.).

The letter corresponds to an exact "aesthetic form" (therefore to a position) while the + corresponds to the exercise that the mind carries out within the position itself.

Therefore:

- letter = position and shape of the body
- + = exercise of the mind

From A to Z each position is called ZhanZhuang even if each of them has a specific name; therefore "A, A ++, H, H +, Z, Z ++" are 3 positions with 6 different mental exercises and each one is a ZhanZhuang.

The Zhanzhuang of the Water, Elastic and Trunk Program, falls within the concept of YangSheng BaoJian QiGong (simplified in YangSheng Gong) which means "work to nourish and preserve health". While from the Elements Program onwards, we speak of pure Internal Alchemy for the transmutation of Being and no longer YangShengGong; after loosening the energetic knots and filling the body with Qi, we will then begin the study of the advanced packages, working on more subtle energies used to "expand consciousness".

Although China is the cradle of therapeutic and esoteric techniques (of both Taoist and Buddhist origin) and to date we have thousands of different QiGong practices (work on energy development), Zhanzhuang is probably the most powerful and ancient control system of the human potential remained intact to this day. We find its references both in 1700 in the masterpiece HuangDi NeiJing (Esoteric Book of the Yellow Emperor, still considered one of the most influential traditional medical texts and in first place among the works of ancient literature), and in the first text classic dating back to the 10th century called I Ching (Book of Changes, also known as YiJing or the Changes of the Zhou dynasty).

Zhanzhuang is more mental than physical exercise; it allows us to use the brain on higher planes, with different qualities and standards and certainly in a more extensive, rich and fertile way, to unlock one's unspoken genius to the point of opening the heart and all the potentialities contained in our being.

Zhanzhuang takes you back in time to make you remember who you are and prepares you for the future to allow you to fulfill your destiny.

The exercise of Zhanzhuang A is the basis from which to start: each letter therefore corresponds to a position or a movement and the + associated with the letter determines a modification of strength, pressure and intentions dictated by the mind through "visualization" and will . We can say that the letter is the shape of the body while the + is the shape of the mind.

Obviously in this book we will talk about letters to facilitate the understanding of the exercises as in theory, each position is not connected to a letter but instead has a very specific name; A +, A ++, A +++ have three different names even if only the intention and the visualization change (the work of the mind and not the physical form which is always the same as it is always A).

In summary.

Each position will correspond to a letter of the alphabet and a maximum of three +.

For example in position A, I will be able to do a mental exercise of type +, type ++ or type +++ and each of these mental exercises of "imagination", "visualization" and "belief", in the body of the practitioner will affect energy level differently with each other (i.e. the practice of A + will give different sensations and results than A +++).

Obviously the ++ is a level higher than the + and the +++ is higher and more difficult than ++.

As a progressive university program, we study A + then A ++ and finally an A +++ to then move on to a B + a B ++ and a B +++ and move on to practice a C +, a C ++ and a C +++ so on for all the letters of the alphabet.

In the YangShenGong Packages the + are the different views (therefore the different "mental games" that create the magic of the energetic, psychic and physical transformation) while in the Packages of Elements, SanWei and Finale, they are the different ways to consciously move the Qi; the Water, Elastic and Trunk Packages use the potential of visualization to unconsciously create the energy connections that dissolve the meridian blocks and correct both posture and psychophysical balance while the Elements, SanWei and Finale programs consciously work on the energies to convert , renew and transmute the whole Being.

Water program:

The "Water Program" consists of different types of Zhanzhuang (semi-static position where one learns to stand up by moving the energies of the body), ShiLi (keeping the feet still and rooted to the ground, the Qi begins to move the arms, the legs and back "feeling", "controlling" and "governing" the surrounding space, the result is slow movements full of awareness) and MoCaBu (it is a Shili that moves slowly in space thanks to the steps) which have the common denominator I element of water.

In other words, we imagine ourselves immersed in water to feel:

- 1) Its density when it is stationary (as in Zhanzhuang)
- 2) The pressure when it moves and wants to move us with its current (as in Zhanzhuang, Shili and Mocabu)
- 3) Our strength when we decide to go against the current and push it (Zhanzhuang, Shili and Mocabu)
- 4) Our control and domination when we create the waves (Shili and in the Mocabu)

The first exercise of ZhanZhuang is constituted by a position that we will call A; this practical

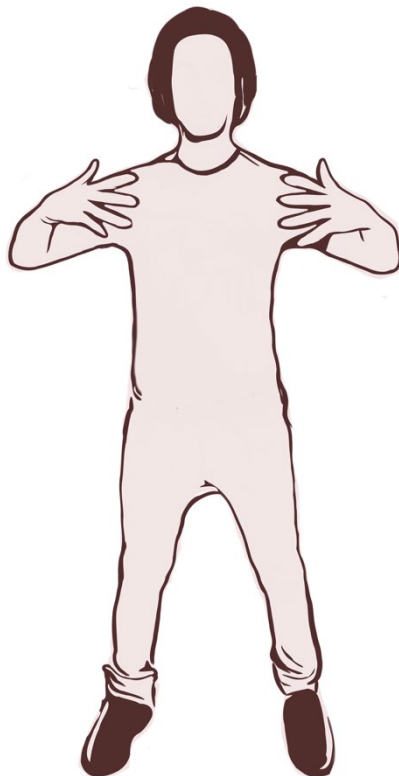
experience teaches how to unload the weight on the ground thanks to the loosening and relaxation of all the muscles.

A variant of exercise A is the A +, a test that educates to unload the "external" forces (created by the visualization of the water current) to the ground: therefore one unloads not only one's own weight, but also the strength of the water.

Exercise A has not only variant A + but also A ++; double + of A, teaches how to move conscious intention against "external" forces (the back and forth of the water).

The complete path of the alchemy of Qi Gong starts from the letter A up to gradually reaching the letter Z; it is a complete and complex system, which accompanies the practice throughout life (in theory up to enlightenment or conscious death)

Position A



Arms

Visualization: the arms from the elbows to the wrists are placed on two trunks (one on each arm) that float on the water.

The shoulders are relaxed and abandoned because it is not with the strength of the deltoid that we keep our elbows raised but rather with the mind, which creates the water and the trunks on which we can rest, resting the muscles and stretching the tendons.

Muscle abandonment is obviously not an immediate effect, it can be achieved over time by training the mind and visualization.

Result

In addition to activating the functions of the heart meridian, keeping the arms raised at a biochemical level leads to a lowering of the level of cortisol in the blood, which together with adrenaline is one of the main stress hormones, the one that brings us muscle tension. and consequently pains, blocks and stagnations. Cortisol is also responsible for lowering the level of oxygen in our brain to bring it to the muscles, it blocks the activity of serotonin and dopamine which are responsible for vision, memory and concentration. By keeping the elbows raised, the brain gives

the impulse and stimulus for the release of endorphins which are the hormones of well-being, natural pain relievers of our body that have more powerful analgesic properties than morphine and in fact are also called "endrogenic morphines".

Endorphins put us in the most appropriate conditions to face life in the best way because they help to relax the nervous system by keeping the tendons active; an alert and lively body will be able to solve a problem in a more congenial way than a tired, aching and depressed body.

Physical well-being influences not only the perception of the present but also the fate of the future. The body seen as a temple of the soul and a means of transport and contact for this world.

Face

To make the brain work to the maximum, without shame and without feeling stupid, it is necessary to assume a clearly satisfied expression, stretching the muscles of the forehead, eyes, cheeks, nose and mouth, activating slightly (a very small hint) the muscles connected to happiness.

The eyes are smiling, alive and gratified.

Lips closed, relaxed and up on the sides as if to keep a slight smile (practically the mouth winks as if I had unmasked someone's rascal).

The tongue is relaxed or resting with the tip on the palate.

The jaw is extended (the lips are closed but the teeth do not touch).

The gaze is lost in the horizon.

Result

The brain combines this facial expression with a positive mood and therefore works better and keeps the mood in balance.

The face represents what "we are inside" and in fact it is connected to the rest of the body: eyes with kidneys, mouth with stomach, tongue with heart, nose with lungs, ears with liver. And even if the mood and emotions of the organs (the organs "produce" emotions, for example the heart "produces" love or hate, the liver courage or fear and so on) can affect the muscles of the face (if we are angry, happy or depressed from the face it is understood) the opposite is also true (even the muscles of the face can modify emotions); therefore keeping a happy expression also means positively influencing the adjoining organs.

Facial expression conditions emotion as emotion conditions expression.

If you keep a cheerful gesture it is very easy for you to become cheerful (obviously, as we said, the opposite also works).

Psychologist and philosopher William James, a graduate of Harvard Medical School in 1869 and president of the Society for Psychical Research since 1895, also said that it is impossible to remain sad with symptoms of cheerfulness.

Even smiling, the endrogenic morphines produced by our organism (endorphins) are stimulated and therefore, when practicing the ZhanZhuang it is necessary to bring attention and awareness also to facial expressiveness as by doing so, it will help the whole body to be relaxed. and consequently, obtain the maximum result.

The gaze is also lively and profound, it emanates an energetic suggestion and is directed forward, slightly turned upwards (ie a little higher than one's height) and without "focus" (that is to say that it is a look that focuses on itself and on the situation even if attentive to everything around it, it is therefore not a lost look at the horizon but a watchful and interested look at the experience of the moment); the gaze upwards favors, among other things, a variation of the brain waves towards the positive.

Shoulders

The shoulders are not closed and not even inclined inwards because otherwise strength would be lost in the trapezius and the internal rotator muscles of the humerus would stiffen (pectoralis major, dorsal major, teres major) therefore the shoulders as well as the arms, so as not to block the energetic flow of the meridians and stimulate the tendons, they are stretched, heavy and slightly pulled outwards and forwards because pulled by the elbow which, together with the wrist, presses downwards (i.e. it is placed on the trunk on which it unloads all its Weights).

Result

You breathe better posture ideal to bring oxygen to the brain to solve problems.

Shoulders on the inside are ... depressed.

The lung does not expand and therefore the full freedom of the being that instead wants air and life does not manifest itself. Well-erect postural attitude of the healthy, enthusiastic, attentive and cheerful person. Maximum blood capacity to the brain through the basal artery

Hands

In the ancient Indian text Hatha Yoga Pradipika, some "positions" of the hands called mudra are represented, considered so powerful as to overcome and bend even old age and death (understood as the cessation of being). The hand (made up of 27 bones) has an immeasurable variety of movements: it allows us to write, to make tools and in the deaf and dumb, it helps him to express ideas, emotions and concepts. Professor Oddone Longo states that the hand acts at the service of the brain and the heart as if it were one with the mind with the spirit (therefore it is not a slave to thought but is one with it) arguing that man (as we know it) would never have dominated other living beings without the detailed and specific characteristics of the link between hand and hand.

One of the effects of primitive man's use of his hands was the ability to walk upright; with the evolution of the hand and its functionality and capabilities, infinite cultural horizons and technological perspectives were opened to our ancestors; as long as the hands were used only to support the weight of the body, they could not be used to make objects and transform the known world.

Through his hands, man can gain experience of the body and the environment that surrounds him, he is able to act and shape reality, modifying existing forms and creating new ones.

The ancient philosophers asserted that "we are men because we have hands". In fact, it would seem that Homo sapiens distinguished itself from other living beings for its particular erect posture, the ability of language, symbolic thinking and precisely, the mobility of the hand. These elements (standing position, search for language, thought and hand) interacting with each other for 2 million years, have led man to be what we know today. The hand is not only permeated by the mind but is also the physical extremity of the upper body which is connected to all the energy branches of the internal organs (which extend like branches to the extremities). It is a sensitive antenna that perceives the outside to relate to it.

In the center of the palm, there is an energetic point called laogong (nicknamed with the name of "government building") which if active and full of Yang energy is polarized acting both as an expulsion vortex and a suction spiral; therefore it allows both the energy release (for the blows of the internal martial art or for the pranotherapy) and the suction reel (which is used to suck and absorb external energy). LaoGong is a vortex created by different convergences of Qi inside the hand which, thanks also to the fingers, can absorb

and reject energy. The fingers are both the branches (end of the tree) and the root (fundamental base of the tree) as they are both the end of some meridians and the beginning of others. The fingers act as sensory antennas (so much so that in the martial art they help to predict the opponent's moves and in pranotherapy to look for the cause of the problem) and if the LaoGong were considered a powerhouse, they would be the cables of the high voltage.

Working on the hand works on the whole body.

- **Thumb:** it is said to represent the vibration of fire and its function is to balance the energies of the other fingers (which consequently are connected to the body and therefore it can also be said that "balances the body"). The thumb is the finger where the Lung meridian ends and therefore it is the end of the branch that represents protection, defense, reactivity, the manifestation of oneself (healthy breathing brings energy into the meridians and allows you to express your own personality without blocks). Dr. Petrovic repeats that it is no coincidence that newborn babies need to feel reassured by sucking their thumbs when they are born! If this meridian is free, it communicates externally not only with the vibration of fire but also with that of metal. The thumb is also connected to the triple heater and the small intestine and is responsible for producing and supplying heat to the heart and the whole body.
- **Index:** symbolizes the air and is connected to the mind, thought and creation. The index is the finger where the large intestine meridian begins. In the Middle Ages it was considered the finger of question and threat, of authority, of challenge, of accusation but precisely because being the hand connected to the mind (and with the rest of the body), it too expresses through movements (in this case by pointing the finger and therefore the attention) the emotions (in these cases using the index finger as a "weapon" that becomes almost like a talisman, a sword, a pistol, a pen that indicates, pays attention and freely subscribes your own ideas). The tensions and blockages that occur in this finger (and in all the meridians and tendons connected to it) are related to a need to download something, not to keep it within oneself. Blocks or problems with the index can also mean an excessive tendency to authority, to command, which must be discharged as in fact in excess. The index does not only indicate to bring attention to people (so it is not just a "viewfinder") but "indicates the direction" of our life. Being also connected to the stomach, spleen and pancreas it is also a guiding sail that indicates the direction to get out of stress and worries.
- **Medium:** represents the ether, the center of the emotional balance and harmony. The meridian of the pericardium (master of the heart) ends at the end of this finger. It is the branch of inner structuring and in fact it is connected to the DanTian (great stabilizer and undisputed energy center of gravity). It represents the emotional balance and the center of the here and now: past and present, above and below, right and left are all at his side. A problem or tension in this extremity of the body can mean profound dissatisfaction and a lack of self-knowledge. The middle is also connected to the lungs and to the expression of one's self.
- **Ring finger:** symbolizes the land and "defends property". The ring finger is the finger from which the sanjiao meridian (triple heater) begins; it is therefore the finger of the union of things, of their cohesion within us and of their assimilation. Liver and gallbladder are linked to it and therefore if its vibrations are not harmonious, the unprocessed anger of these organs could damage any of its branches. The "negative" emotion expressed by the unbalanced liver or the expression of courage manifested by a super active liver can in both

the cases create imbalances (too yin or too yang) which can affect the other fingers in a disadvantageous way up to weaken the LaoGong.

- Little finger: represents water and the ability to interact and relate to others. In the little finger on a subtle level there is the power to shape reality. In the little finger there is the heart meridian (which ends on it) and the small intestine meridian (which is activated by the little finger). It is a smaller finger than the others, but its multidimensional functionality is no exception. In the little finger it is also connected to the kidneys and bladder as well as to the sensation of vitality and fear (seen as alertness and the ability to consider dangers).

Breathing

Breathing is necessary to bring oxygen to all cells and facilitate the excretion of waste substances produced by metabolism. There are two ways to start breathing during the ZhanZhuang exercise. If there is a difficulty in filling the lungs to the full, one must not fidget or get anxious because it would be worse, if there is some block (which does not allow you to experience natural and liberating breathing with a harmonic diaphragm) you must relax and carry awareness of the problem itself (without running away) to move and move towards a solution (which is the exercise itself to offer it, the exercise that makes us notice the problem and at the same time the exercise that can solve it). The nasal breathing of the ZhanZhuang serves to oxygenate and make the body alkaline, as well as having the function of bringing the "breath" to the extremities of the body (this happens when the pulmonary breathing is connected to the energetic one of the meridians). If at first you find it difficult to breathe through your nose, you can do it with your mouth but then return to nasal breathing as soon as possible (breathing with your mouth can help but it shouldn't be the rule that becomes habit). You need to breathe in fully, consciously and without haste the maximum amount of air possible (keeping the diaphragm, abdominals, chest and back relaxing) and exhale naturally without straining the exit. In this case, therefore, you start by filling the body well and then letting it empty spontaneously.

You need to pay attention only to the first breaths (especially the inhalation) and then let yourself go to the nascent rhythm following with awareness the flow of energy moved throughout the body. If there was difficulty in filling the lungs with air during the first priming breaths (i.e. those that start the practice) due to muscular tensions that limit the opening of the ribcage or that oppose the diaphragm dilation (and therefore deprive the viscera of a correct "squeezing") we must not get discouraged or panic because the ZhanZhuang is here on purpose and serves precisely to solve these problems and release the body from any tension (so as to be able in the future to breathe together with the cosmos, in the following practices, in fact, the breath will take itself to every area of the body, from head to toe). In full freedom and aware of every movement. When the muscles of the body are relaxed and the weight is distributed and discharged down to the ground without blocks of any kind, breathing can manifest itself in its splendor by activating the "three fundamental areas": using the diaphragm you start with ventral breathing (a practitioner who breathes only from the chest, does not fully exploit his lung capacity and consequently gets tired faster because the oxygen reserves are lower than those who use the belly by doing abdominal breathing), then passes through intercostal breathing (the intercostals are a specific group of muscles located between

the ribs) and finally, with the thoracic (the lungs can expand and retract thanks to the downward or upward movement of the diaphragm) and clavicular (when thoracic breathing is complete, the collarbones and shoulders allow lungs to also fill the "upper part" bringing the breath up to the throat). In the future and as you move forward in the practice, also in the YangShengGong Package the nourishment of the air through conscious breathing combined and harmonized with the other energies of the Being will create a breath extended to every part of the body, from the BaiHui in the nape, to the YingTang in the center of the eyes, to the LaoGong of the hand and to the YongQuan of the foot, thus realizing "the secret of longevity" and the "martial breath". In this initial phase, the inhalation is ascending (so we try to exploit the body's potential to the maximum); the body fills with air as when you pour water into a bottle (completely from the bottom to the top) and the exhalation is total (all the water is released from the bottle by emptying it completely) and atmospheric (therefore relaxed and effortless), followed by a brief apnea before restarting this Yin Yang rhythm of nourishment and expulsion. At the beginning you pay attention to breathing and position (posture) and then let yourself go to the visualization to fully enter the exercise.

Another way to begin breathing in ZhanZhuang (this technique is used only at the start because then the attention will be on the experience of visualization) is to not start with the inhalation but with the complete exhalation (therefore the opposite of before). By letting out as much air as possible from the lungs and after having "emptied" them completely, you wait a few seconds in apnea (then stop breathing for a short time) and then let yourself go naturally in the inhalation and see that this time the lungs, they will inflate like a balloon by themselves and without effort (so either pay attention to fill the bottle well and then continue in a natural way with the consequent expulsion and new cycles, or pay attention to the complete exit of the air, do an apnea and then let go of the resulting inspiration). Once this is done, you will continue to breathe naturally but always remaining aware and listening. So there are two ways: either you start by paying attention to swelling during inspiration (in this dominant phase) and then letting go of the consequent exhalation, or to emptying yourself during exhalation (in this dominant phase), do apnea and then let yourself go. go to the subsequent inhalation. Only the departure can change because the subsequent result is the same, awareness and presence on the natural movement of the lungs (both in exhalation and in inhalation) and connection with the whole body.

The body transports oxygen to the organs by filtering it through the lungs, which precisely distribute oxygen in the blood through the hemoglobin proteins in the red blood cells. These proteins ultimately supply oxygen to the rest of the body. It is a cycle that accompanies us throughout our life and therefore the better we learn to understand it, the better we will live.

Low blood oxygen levels can cause:

- Shortness of breath
- Dizziness
- Accelerated heartbeat
- Headache
- Tiredness
- Confusion

The "position A" of ZhanZhuang, even in its most passive phase, stretches different types of tendons by stimulating and stimulating the rib cage, the diaphragm and the pelvic area in order to give maximum movement capacity to the internal organs and in this case to the lungs. Breathing (the movement and work of the lungs) joint and coordinated with the sacrum that unloads downwards, the arms that pull and weigh on the outside and the careful fingers that stretch out the tendons while the hand presses lightly on the internal towards the sternum, causes the force and energy moved by inspiration and exhalation to circulate throughout the body, reducing the concentration of CO₂ in the blood, increasing its PH.

The alkaline PH inhibits the pain receptors also linked to the temperature receptors which in the ZhanZhuang can also change according to the subsequent exercises of A + (therefore the visualization that leads to the pressure of "resistance") and A ++ (visualization that leads to the "push" pressure). The more we go on with ZhanZhuang's program, the more we will understand that the Taoist breath described in HuanDi NeiJin starts from the feet to reach both the head and the fingers, but now we are not yet at that level of energetic circulation because we are at an initial phase " A "of the " Water Program "and what matters most in this stage is the search for balance.

Happiness hormones such as serotonin and dopamine in the nervous and endocrine systems are produced in hypoxia (lack of oxygen towards the end of apnea) and both the visualization army A + and that of A ++ go to work in this direction due to of the particular pressures they trigger in the practitioner.

Breathing will be natural but always managed like an inflatable balloon that pushes or resists at every change in thickness (both greater and lesser) in a completely synergistic world, joined and connected with the rest of the body that becomes like a single lung, a single mossy that moves with a single intention; this happens because the legs and arms are in specific positions that allow the lungs to work properly and consequently benefit from a return of energy. When the CO₂ concentration is low and the PH is alkaline, the link between hemoglobin and O₂ is strong and therefore the O₂ is not released but remains channeled and available in the blood which circulates throughout the body and carries important data that combine the biological machine in a single piece of information, a single "intention".

The water, the ball and the trunks are not an escape from reality, they are not an illusion that the mind creates and trains to detach itself from the world in which one lives to take refuge in alternative fairy tales that his need for ...; the illusion and the idea of visualizing objects that materially do not exist is neither a fiction nor an exclusively mental fantasy training, in fact billions of information transfers are formed in the body between all those neurons that increase synaptic plasticity and cause as many situations of active responses in the nervous system: therefore the body perceives the visualizations as real, consequently the fiction of the illusion is not immaterial nothing but rather, it is a concrete form of conscious self-deception that in fact has tangible, effective biochemical results and practical.

The internal practice of ZhanZhuang is not a set of theories, concepts and mental imaginations disconnected from the matter of the body that instead lives the practice in the "here and now" in an eternal alchemical deepening between energy, consciousness, synapses and biochemistry through precisely the system of visualization that not only gives the ability to recognize oneself in the awareness of the "present" but also offers the ability to constantly improve the spiritual energy of the biological machine so as to allow the conscious mind to fully manifest itself.

Within an illusion we cannot say "I am in the illusion" because otherwise we are diminished by thinking of living an experience of an inconsistent nothing that has no capacity on matter but instead the soul receives strength when reality it is represented by an illusion that he has

power to manipulate the reality of things and in fact in ZhanZhuang, the illusion of visualization becomes the form in which you decide to live the present.

Exercise A +

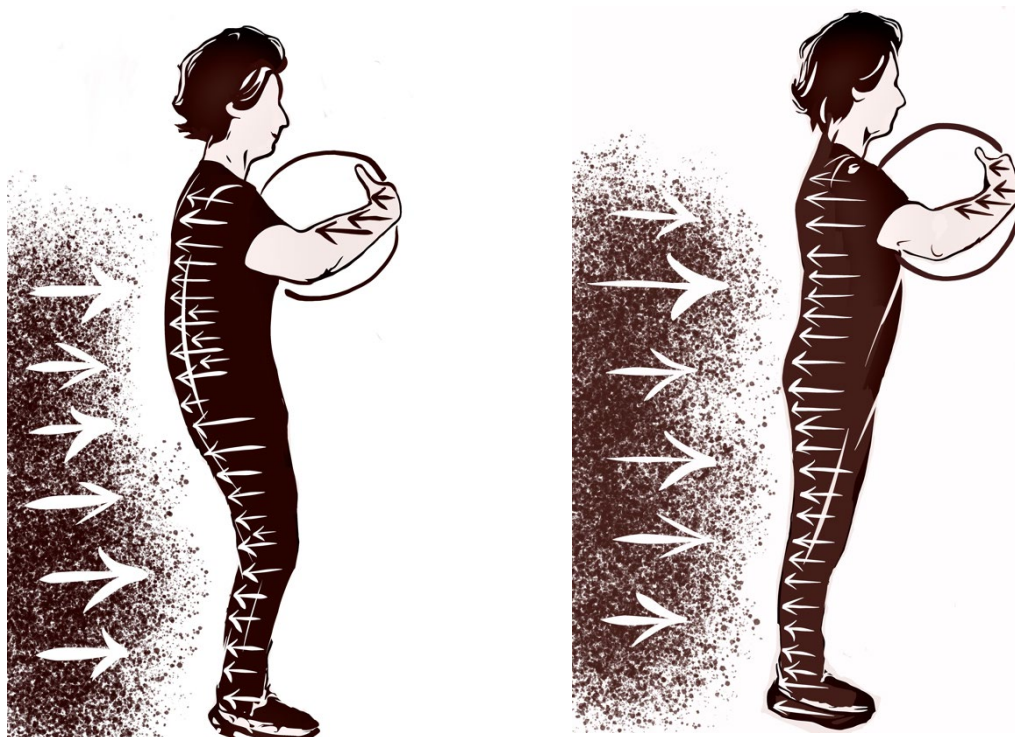
RESISTANCE (water is stronger than the internal response that resists it)

The position is the same as before and therefore it is always classified as A but the forces (of the water and of the internal response) change and then the + is added.

A's situation takes a different turn, the water is unexpectedly no longer a "friend" and begins to push the body with the hope of throwing it away. He wants to eradicate it. He pushes the body and the ball back and forth in hopes of "breaking the center line" and throwing it off balance.

By activating the area adjacent to the water, we try to resist the thrust by bringing the pressure force to the ground.

The more the water pressure increases, the more it will be necessary to activate the body to release its strength to the ground.



WATER PUSHES FORWARD

THE BODY ACTIVATES BEHIND and tries to occupy all the surface touched by the water.

He holds the ball well so as not to let it escape to the horizon in front of him.

Connect hand and body well.

Any body tension is given by an idea of unique movement, there must be no areas that move before or after others, nor areas that are more or less strong than others.

Any pain in the legs, back, shoulders is normal. It is the body that fills the imbalances and regulates the structure by bringing energy where it is lacking and removing it where it exceeds.

Since the water is stronger than the internal pressure, the **WEIGHT OF THE BODY MOVES FORWARD**.

It is the water that commands the direction of the body even if the body continues to go against it.



WATER PUSH BACK

After the body has moved forward, releasing the water pressure from the back to the toes, to take root and resist the will of the water, now the water changes direction and pushes back.

The body, which was protecting the back, must now change direction at the same instant that the water does: otherwise, if it starts late, it means that the water has "hit" an "empty area".

THE BODY ACTIVATES FORWARD and tries to occupy all the surface touched by the water.

He holds the ball well (which presses on his chest) to keep it from running back.

He connects arms and body well.

There must be no areas that move before or after others, nor areas that are more or less strong than others.

Since the water is stronger than the internal pressure, the WEIGHT OF THE BODY MOVES BACK.

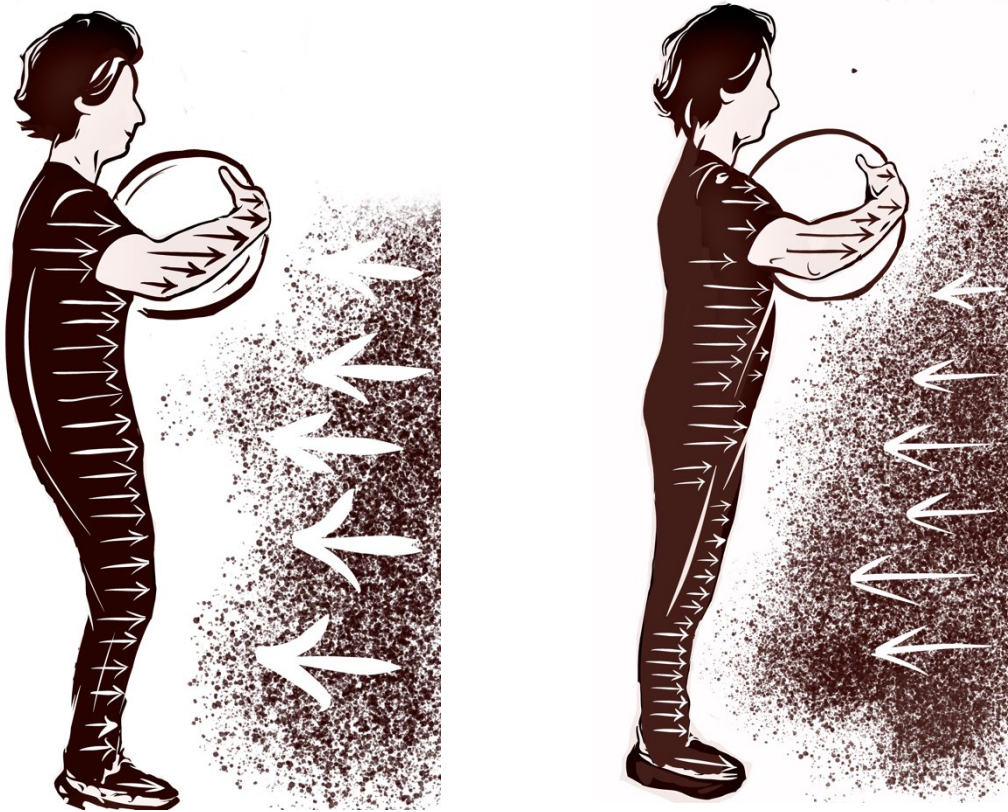
AFTER GOING BACK YOU START FROM CAPO. Back and forth in a dynamic meditation where you try to fill the gaps all over the back and front of the body to resist the external pressure of the water. Every slightest movement must be felt and filled by the mind.

Exercise A ++

THRUST (the internal response that resisted the water grows until it becomes thrust)

The position is the same as before but the will to resist is strengthened until it fills every molecule and becomes thrust.

The intention permeates the structure that in this exercise manages to win over the water; the water that wanted to eradicate the body has awakened a power of will that, when directed in the correct way, shapes and organizes the structure through micro movements that align the forces in the most functional way to counteract the external pressure (water).



WATER PUSH BACK

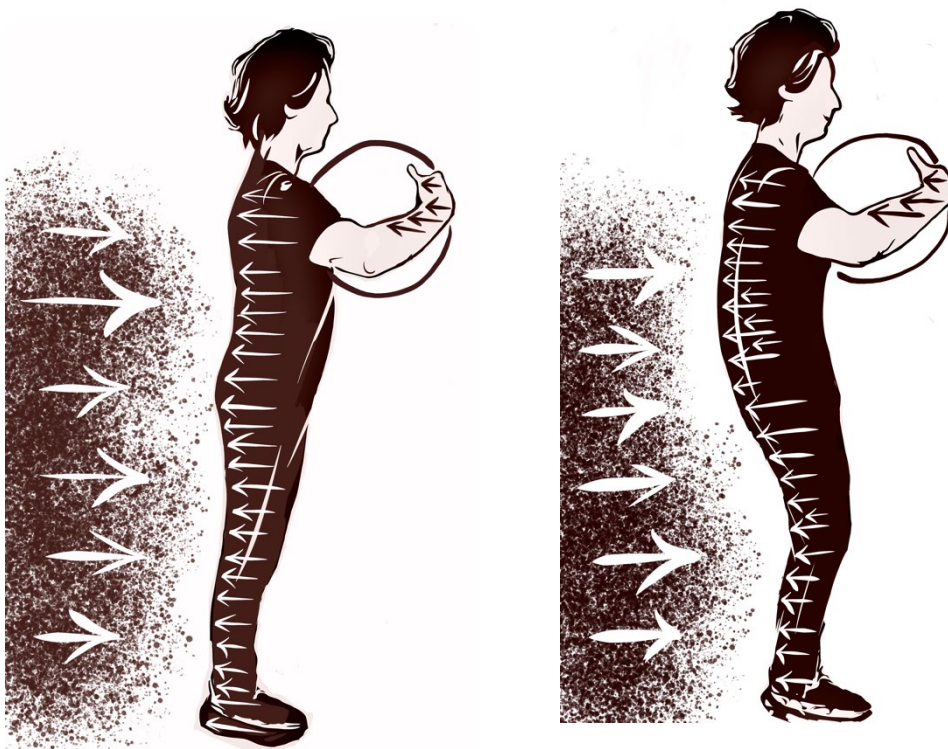
THE BODY ACTIVATES IN FRONT

He holds the ball well with his chest and arms and PUSHES AGAINST THE WATER forward.

Connect hand and body well.

Since the body (the willpower that permeates it) is stronger than the pressure of the water, the WEIGHT OF THE BODY MOVES FORWARD.

It is the water that commands the direction of the body even if the body continues to go against it



WATER PUSHES FORWARD

THE BODY ACTIVATES BEHIND

He holds the ball well with his hands and **PUSHES BACK AGAINST THE WATER.**

While you were pushing forward with all your energy, the water suddenly changes direction: it disappears in front to appear behind.

If you do not immediately change the internal attention (from front to back) you risk flying away because if you have the intention forward and also the water from behind wants to carry you forward the result will be that you have two forces (internal and external) that they push forward and therefore it will be inevitable to lose the structure.

Since the body (the willpower that permeates it) is stronger than the pressure of the water, the **WEIGHT OF THE BODY WILL MOVE BACK**

So in this exercise (unlike the A +) the weight of the body moves in the direction in which the intention is directed, so **IT IS THE INTENTION TO COMMAND THE MOVEMENT.**

Once back, it **WILL START ALL OVER**, not in a schematic or hypnotic way but consciously to perfect the power that the intention has. The mind will descend into the body to make it more and more full and alive. Each cell will have to act, each contracture will have to dissolve, each empty space will have to fill up.

These 3 phases are very important for the formation of a "first level" structure and lead the practitioner from a yin state (intended as passive) to a yang (understood as active) within a "dynamic meditation"

that through work of the mind (which generates the visualization), brings each area of the body to



collaborate with the others creating a whole,

If you follow the directives of tradition or of your own Sifu, you will certainly be able to obtain the result visibly achieved by the great masters and described in the sacred texts, if instead you think of taking a little here and a little there, believing you are be able to assemble multiple spiritual and energetic disciplines in a mix of semi experimental program conceived by oneself with the newage idea of "I am a master of myself" and "I have the experience and the ability to understand this after a few months that they teach me and I feel entitled to make changes to the system "then you will not be able to obtain any kind of effective martial structure but you will only enter a selfish vortex that gives false illusions and eradication from reality.

The ZhanZhuang is able to open a door to the divine Truth but to understand the "matrix", one must rely on the "esoteric science" of the ancients and practice at least 1 hour a day without making any changes to the program.

If, as in exercise A, we were relaxed standing up to "believe" (after a meditation aimed at a focused visualization) to be immersed in hot water up to the neck or plexus, we will probably feel pervaded by a feeling of relief and well-being, while if, on the other hand, as in exercises A + and A ++ we imagine a water that instead of standing still, quickly arrives "against" us to move and drag us away with brute force both forward and backward, we will perceive ourselves as a small olive branch that is about to be uprooted with its roots from the ground below, so in order not to fall to the ground at the mercy of the current of water, we should activate (in the muscles previously relaxed from exercise A) a sort of "intentional resistance" in opposition to water.

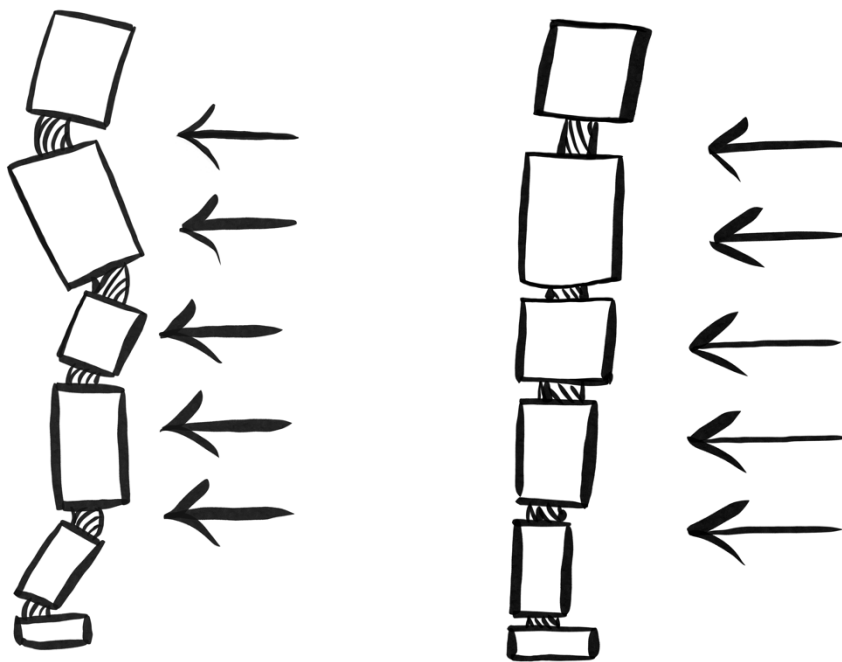


This posture, which is not at all symmetrical, shows an imbalance of structure that certainly affects and also conditions the data processing of the brain.

The right wrist has no strength and therefore the right "tension" does not reach the hand to shoot and protect the ball (the mind, awareness, attention, fullness, energy will not reach the hand meridians correctly). The spine and the hip are not arranged on a functional line in responding correctly to visualization (organs compressed or suffocated by a wrong pose, which lead to tensions or voids that affect the spinal cord and nervous system).

Heartbeat, digestion, balance and coordination are functions that require fast and precise communication between "brain-organs" and "brain-structure"; through the right posture of the head and spine, the brain can communicate correctly with the rest of the body.

If the body needs energy in the form of food and the stomach does not communicate with the brain, there are problems that will fall on the whole biological machine and the Zhan Zhuang tries to create synergy and harmony in our inner universe.



Water in front that pushes the body back:

1- "resistance" (exercise A +)

2- "push" (A ++)

The first mannequin reacts badly because it does not create collaboration between the joints and therefore it disjoins. Loses the structure creating tension and dangerous angles; it will be complicated and tiring for him to manage a central line if the water changes direction several times.

The second mannequin responds in a fair, balanced and functional way. If it wanted to go against the current (A ++) it would respond to a force 4 water with proportionate and homogeneous internal pressures:

a strength knee 5

a force basin 5

a force plexus 5

etc.

to exert the adequate pressure that leads to a correct push, the force from the feet must be distributed up to the chest and arms, remaining well balanced over the entire front area of the body.

If instead of pushing an external force of 4, you want to resist instead (phase A +), all the participating sections put into play should become 3, 2 or 1; or forces less than 4. The closer the pressure is to the water force number, the slower the movement will be.

Body 3 and water 4 got stamina

Body 4 and water 4 pushes itself but is stopped as the two forces are equivalent

Body 2 and water 4 it is the same in resistance but the movement is faster than if it were 3 vs 4 (because it "gives" faster)

Body 5 and water 4 is in thrust

Body 6 and water 4 is the same in thrust but the movement will be faster than 5 vs 4

The ideal would be to move like the second mannequin in every direction and against any type of external stimulation.

The movement (both in resistance and in thrust) slows down when the internal force given by the intention is close to that of the water displayed.

With 1 inside against 4 outside you will quickly go in the direction decided by the water. With 4 inside and 4 outside you will stand still. With 8 internal and 4 external you will go quickly against the water. These exchanges of pressures and directions are very important.

Practicing with the utmost attention to become aware of each area of the body is extremely necessary for those who want to move forward in the program and obtain excellent results also in combat and not only on a therapeutic level.

To carry out these actions while maintaining a harmonic structure and avoid muscle tension or stress, we need to focus on the central axis (both when we go backwards and when we go forward) which will have to be modeled in relation to the "external forces" dictated by the mind. The spine will move like a snake to resist or push back and forth.

The work of TuiShou (couple exercises) is to make your partner lose the central axis and the better you are in Zhanzhuang, the more you will have the ability to manage your strength and the space of the "opponent".

The intention of "not wanting to lose the center of gravity" and "not wanting to be thrown or pushed away by the water" must be dynamic and real. The more we are able to visualize the "external force" of water, the more our internal response will be correct and felt. In Zhanzhuang the mind is essential to condition the body.

It will be the internal response to external forces that over time and with adequate exercises will feed, transform and make the energy hidden in the limbs more and more alive.

During this journey you will understand that the force of resistance (i.e. the force of intention that reacts to an external force created by the same mind) is something that even if it is not seen, has a tangible and functional potential when it is activated. .

Many men ignore their mental abilities and these exercises can be of help because they aim to make people aware of how the thought and energy contained within the being works.

Whoever teaches a depressed housewife to absorb the power of the stars is abusing and harming this person because instead of working on his emotional and physical balance, he teaches him to use the imagination to "get out" of reality and enter a world of fiction. and on the verge of madness; the depressed housewife (therefore in a state of weakness and harmonic imbalance), will really think she can absorb the energy of the stars and obtain health and therefore unwittingly deluded and detached from reality, she will enter a universe of lies. That the belief born of the placebo effect actually makes her feel better does not mean that she is on the road to recovery. It is only an illusion that leads her to dive into a new image of herself that temporarily detaches her from the problems that remain within her and therefore creates a new future problem on a problem.