

Healing Resonance *Qi Gong*
and
Hamanaleo Meditation

Introductory Comments

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HEALING RESONANCE QI GONG

Healing Resonance Qi Gong (HRQG) combines the principles of *tai qi* with meditation, metaphysical healing, and therapeutic movement. HRQG is not a martial art, nor is it a religion. Participants learn simple and very slow hand and body movements starting while seated. Depending upon your physical condition, the movements may evolve into standing forms or you may remain seated throughout. Using a combination of movement, mental, and neuro-energetic components, someone can receive the full benefits no matter what their specific physical condition is.

Some of the benefits of *qi gong* and meditation may include lowered blood pressure, improved sleep, relief from chronic pain, improvement of digestion, increased range of motion, a sense of well-being, and reduction of symptoms in neurological conditions.

Learning of HRQG starts in a comfortable seated position. After a brief peaceful meditation, very slow hand movements are combined with breathing techniques. Using the imagination, sensations are created in the hands. These sensations are guided by your thoughts and used to direct physical movements. Instruction allows you to do this on your own for maximum benefit.

HRQG is based on the philosophies of Taoism, Buddhism, and theories of Traditional Chinese Medicine coupled with current western findings about the benefits of meditation and *qi gong* for various medical conditions. The unique aspect of HRQG is that it combines these components with metaphysical methods related to positive thought and healing disciplines such as Science of Mind, Reiki, and Tellington TTouch.

Here are some Frequently Asked Questions:

What is Qi Gong?

The Mandarin Chinese words “qi gong” can mean several things. Although English speakers translate it literally as “energy work,” the words actually have several possible meanings depending upon context. In general, however, *qi gong* has come to mean some form of intentional body movement coupled with techniques purported to direct or accumulate a universal life-energy for the purposes of healing. There are also several martial arts disciplines that incorporate the idea that a form of energy can be directed from the body for defensive or offensive purposes. Most of the original metaphysical and spiritual aspects of *qi gong* were suppressed during the Maoist era starting about 1950.

Why is this called ‘Healing Resonance Qi Gong?’

These words specifically express the nature of this form of *qi gong*. “Healing” directly states the intention and purpose of the activity. “Resonance” refers to the mechanism of healing: A mental pattern is created that resonates with some type of Universal Consciousness. “*Qi*” is this Life Energy that interpenetrates the Universe. “*Gong*” is the physical and mental aspects of the healing practice.

How is this different from other forms of Qi Gong?

There are actually two different general types of *qi gong*. There are the external forms called *Wei Gong*, which tend to be more physical and may resemble a martial art or Hatha yoga. Then there is *Nei Gong*, which is the internal style of combining breathing with thoughts and intention. Healing Resonance Qi Gong is an internal style. All forms of *qi gong* have some basis in the theories of East Asian medicine. Healing Resonance is an eclectic practice, incorporating Chinese meridian-energy theory; Taoist and Buddhist thought; Yogic *pranayama* breathing techniques; western mysticism; and current biomedical understanding of the nervous system.

Who developed HRQG?

Michael M. Zanoni, MSTCM, PhD, LAc developed Healing Resonance Qi Gong as an outgrowth of more than thirty years of study and practice in East Asian medicine, western mysticism, meditation, and martial arts. He practices acupuncture in Hawaii and is a professor of Oriental Medicine at a school in Honolulu’s Chinatown.

Healing Resonance *Qi Gong*

Introductory Comments

There are two general types of *Qi Gong* practice: That which is primarily physical or external (*Wei Gong, Wei Dan, or Dao Yin*) and that which is primarily mental (*Nei Gong or Nei Dan*.) Each requires and involves the other to a certain extent, and to practice solely one without any aspect of the other can actually lead to illness. In addition, the two must be balanced or harmonized through meditation.

Qi Gong, no matter what type, has three components or purposes:

- Health and Longevity
- Healing of self and others
- Martial arts

(Healing Resonance *Qi Gong* is not a physical martial art. It does, however, have a mental component aimed at creating a reality of life where violence and illness simply do not occur.)

There are always five training procedures in any style of *qi gong*. These are mutually related and cannot be separated. Of these, the most important is regulation of the mind and thoughts.

- Regulation of the body
- Regulation of breathing
- Regulation of the mind and thoughts
- Regulation of *Qi*, function, and Life Energy
- Regulation of the Spirit (that is, the emotions)

The Three Primary Long Forms

Healing Resonance *Qi Gong* has three primary sequences or forms. The mental and physical components of each form have a purposeful arrangement intended to reduce *qi stasis* and to promote neuro-physiological change. Some components can be practiced separate from the long forms and still have beneficial effects. It takes some time to learn the forms. *You must be patient.*

First Long Form

This is the most complex of the forms in terms of length, although it is not necessarily the most challenging. The first form introduces movement of energy to harmonize the body and accumulation of sensation as a means of forming a resonant pattern. Practiced while comfortably seated, it is specifically intended for promotion of health, self-healing, and strengthening of the nervous system. As you learn the meditative visualizations and breathing techniques, positive changes are already occurring. Although serving as the required basis for subsequent work, this form is complete in itself. For many people, this will be their healing destination.

Second Long Form

This involves safely creating and externalizing resonant patterns of the Life Energy using more physical movements than the first form. It is designed to purify oneself while dealing with the frustration of finding that when you perform self-purification you just find more of what needs purification. This is a practitioner-level healing form requiring mastery of the First Long Form and development of knowledge about the medical aspects of the energetic channels. It has both sitting and standing forms.

Third Long Form

This difficult form works with undifferentiated Consciousness to build a healing environment of Peace where disease and disharmony do not occur. Combining principles experienced in the other forms, and involving balancing of the Extraordinary Vessels, this form strives for health using the methods of Taoist *Xian* and Japanese *sennin* practitioners.

Hamanaleo Meditation

“Thoughts are like wild horses: Everyone must start simply in order to tame them and calm distractions. Yet, often the most difficult choice is to simply start.”

The method I teach is a variation of Calm Abiding meditation, sometimes also termed Mindfulness practice. It fosters a sense of well-being and clarity plus addressing both the health-giving and spiritual aspects of meditation. There is no chanting of weird words, it is not a religion, and the methods work for everyone.

The name Hamanaleo is composed from the Hawaiian words for breath, spirit, and voice. It is the name I have given to a spiritual practice and collection of techniques aimed at giving one control over their Consciousness. The two major components are meditation and an inner form of Qi Gong.

The teaching of Hamanaleo meditation usually begins with a short meditation to set the mood, then I present a teaching on both meditation and *qi gong*. Finally, we do a longer meditation aimed at practicing the techniques or information just learned. Although there is a sequence to the material, you can join at any point in the series.

Hamanaleo Meditation Technique

The Three Initial Steps

Getting started is what sets the mood and process of meditation. Even more than calming the Monkey Mind, attaining an effective meditative state causes frustration for many. Do you start with a mantra? How should I breathe? How can I control a body that wants to move around? My nose itches; should I scratch it?

In doing Calm Abiding meditation, we generally start with a sequence of three steps. The first brings the body under a bit of control. The second step uses breathing to help bring about what we call a “change in state” leading to a deeper meditative experience. The third is control of Consciousness. These steps can be quite simple, or they may develop into a very complex system.

Bringing the body under control can involve simple thoughts or the imagination. In the introductory classes we use the sensations of heaviness and warmth.

Using breathing can range from merely being aware of your breaths to performing very complex *pranayama* methods. We merely use an awareness of breathing to start.

Controlling the Consciousness is the most difficult part of the process. To keep this as simple as possible, we recognize that choosing to return to an awareness of breathing is controlling through Choice, and that this is one of the most powerful methods.

These steps may be performed by themselves, or may be used in the development of the techniques related to Healing Resonance Qi Gong.