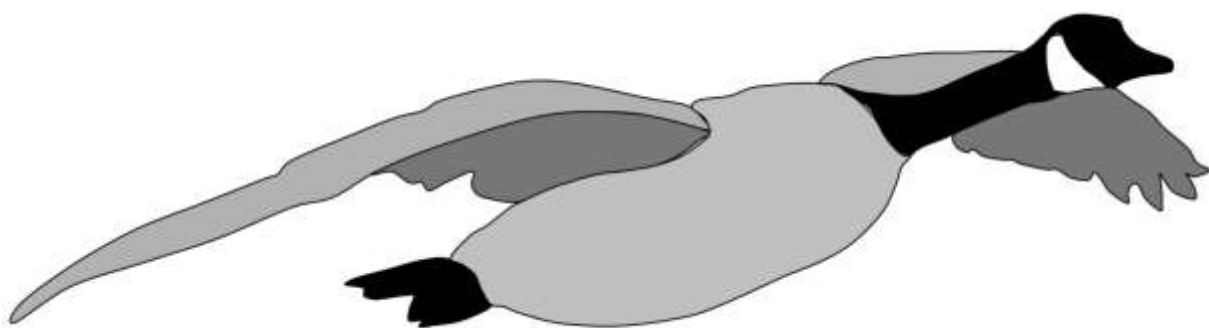


# Wild Goose Qigong



By Yang Meijun

## THE BRIEFS OF “WILD GOOSE” QIGONG

“Wild Goose” Qigong, handed down from the Kun Lun School of Daoism from generation to generation, traces back to the Jin Dynasty around one thousand years ago. “Wild Goose” Qigong, passed on secretly through this long period, consists of scores of different methods of practice and has been inherited in its entirety by the current successor, the respected master Yang Meijun (a woman) who has already taught twenty different methods of practice, among them, the first and second “64 actions” with movement The “Five elements” without movement, etc.

“Wild Goose” Qigong bears effect mainly by stimulating principal channels and moxibustion points thereby curing, with remarkable results diseases in the nervous cardiovascular, respiratory, digestive, and urinary systems as well as psychosis, epilepsy, arthritis, gynecological disease and even cancer. By persisting in practicing this type of Qigong many diseases and cancer can be prevented.

“Wild Goose” Qigong is one of the best types in China. Its actions are relaxing and easygoing. They are by no means difficult to master. It is suitable for everyone, the old and the young alike. There is absolutely no deviation to practice the “Wild Goose” Qigong. Good results were achieved after it was introduced to most provinces and municipalities in China. At present there are several million people practicing this type of Qigong and it also has many followers in the USA, Canada, Japan, Europe and Southeast Asia where it is widely commended. Some of the technical terms and expressions used in this book have been worked out in order to imitate the posture and motions of wild geese.

## PREFACE

Qigong in China has a history several thousand years long. It has the functions of balancing the yin and the yang, bringing about the orderly flow of vital energy and the flood and dredging of the bodily channels and collaterals. The results of this are health can be improved and diseases treated and cured. Therefore as all easy—to—learn, self—regulatory and self—controlling exercise, Qigong is now winning more and more popularity among the people.

Many different branches and schools have grown out of Qigong in the course of its development, and each has its own approaches, functions and results. This book is intended to give a brief account of “Wild Goose” Qigong (or Dayan Qigong) which can be traced back to the Jin Dynasty around one thousand years ago, and has been handed down from the Kun Lun School of the Daoists and inherited by the successor in our age the well known master Yang Meijun.

The “Wild Goose” Qigong is so named mainly because its postures and motions imitate those of the wild geese, known as birds of longevity in China.

The “Wild Goose” Qigong consists of both vigorous and gentle movements in which actions are alternated with stillness and beautiful postures are combined with perfect ease. The effect of the “Wild Goose” Qigong is to improve eyesight and purify the mind, to smooth the human body’s channels and to promote blood circulation, thereby curing diseases and improving health. So long as one does this type of qigong regularly without fail, one will find his brain regulated and strengthened, and his adaptation to the environment stepped up.

It is easy to learn the actions of the “Wild Goose” Qigong and is by no means difficult to master. What is more is that it is suitable for everyone, both the old and young. It has been introduced to most provinces and cities in China, eliciting good results. Now Dayan Qigong has many followers in the United States, Canada, Europe, Japan and Southeast Asian countries and is well commended. In order to help the Qigong practitioners to master the essentials of its techniques and to understand its functions and results, this book will illustrate the techniques of the two sets of “Wild Goose” Qigong—the 64 actions and the post 64 actions, explain their distinctive features and main technical requirements, and moreover impart some knowledge about the human body’s channels and collaterals related to “Wild Goose” Qigong. All the parts in this book are lectured by Qigong master Mm. Yang Meijun and edited by the Training Centre of “Wild Goose” Qigong. The techniques of the 64 actions are translated by Mm. Yi Jiaqiu, the translation being examined by Mr. Ouyang Wucheng and Mm. Jean Hartwig. The post 64 actions are translated by Mr. Zhang Changlin, with the rest by Mm. Xu Yanan. All the translations are proofread by Professor Mr. Zhao Ke and Mr. Robert Saiget. Assistance to this work is made by Mm. Zhang Yaguang, Mr. Shi Dasheng, Mm. Zhou Junfang, Mr. Ma Baoren and Mr. Wang Ouangjun to whom we express our profound thanks.

## **CONTENTS**

- Chapter 1**     How to Master the Technique for the First and Second “64 Actions” of Dayan Qigong?
- Chapter 2**     Technique of the First “64 Actions” of Dayan Qigong
- Chapter 3**     Technique of the Second “64 Actions” of Dayan Qigong
- Chapter 4**     Relations between Dayan Qigong and the Channels and Collaterals as well as Acupuncture Points in the Human Body
- Appendix 1**   Channel, Collateral and Acupuncture Point Charts
- Appendix 2**   Acupuncture Points Lists
- Chapter 5**     Cases (of Illness)

## CHAPTER ONE

### HOW TO MASTER THE TECHNIQUES FOR THE FIRST AND SECOND “64 actions” of DAYAN QIGONG?

This book is intended to be an elementary manual for Qigong practitioners and enthusiasts.

The first and second “64 actions” of Dayan Qigong are two sets of the exercise. The practitioner will feel the Qigong effect and “internal Qi” in various parts of his body after doing the exercise for some time, provided that he does the exercise strictly according to the requirements for its movements and techniques described in the book. The flow of the “internal Qi” follows a regular pattern corresponding to the Qigong movements. Once the “internal Qi” flows orderly, a balance of Yin and Yang will be achieved in the Qi field of the channels and collaterals, internal organs, arms and legs. The “internal Qi” helps optimize the nervous system and promote proper function of various circulatory systems. As a result, the functional tissue is nourished.

The “internal Qi”, once intensified, can help remove virus and poisonous cells in the areas with pathological changes. In the course of practicing Qigong, the virus will disappear from acupuncture points along the principal channels and collaterals.

Thanks to the Qigong effect, the practitioner absorbs useful energy and materials automatically from nature while doing the exercise. In Qigong terms, it is also called absorbing Heavenly Qi and Earthly qi which plays an important role in nourishing the human body.

Dayan Qigong will not only help the practitioner relieve his ailment if he has any, but also build up his health and put his physiological functions in top shape. It will enable healthy people to greatly improve their health and increase the regenerative capacity of the whole functional system.

The practice of Dayan Qigong calls for attention to be given to the following main points:

A. Three principles must be abided by.

1. Upright: It is important for the practitioner to maintain upright both in mind and posture. The practitioner must try to attain moral integrity and mental tranquility while refraining from being capricious and half—hearted. It is no good to be unhappy with what one has. Instead, the practitioner should adopt a correct attitude towards Qigong. In other words, he should do the exercise with sincerity and determination only for curing diseases and keeping fit.
2. Practicality: Qigong exercise calls for true and conscientious efforts to study and understand its essence. It is not advisable for the practitioner to be impatient for quick results and to seek flourishes. In a word, emphasis should be laid on practical results.

3. Accuracy: It is important for the practitioner to accurately complete the movements if the Qigong exercise and guide his thinking accordingly. It is not advisable for him to do the exercise carelessly, neither is it advisable to do the exercise while thinking something else nor to invent new movements and postures.
- B. The practitioner should remain relaxed and tranquil while doing the Qigong exercise. It is necessary for the practitioner to relax his body and dispel all distracting thoughts so that his mind can acquire tranquility. The relaxed and tranquil state is the Qigong state.

For the starting position the practitioner should first of all adjust his body posture and regulate the state of mind. To achieve that, he may think of relaxing from head to toe and bring the “internal Qi” down to Dantian while drooping shoulders, hollowing the armpit, drooping elbows, relaxing the waist, drooping eyelids, relaxing eyes and facial muscles, shutting the mouth with the tongue touching the upper teeth ridge and nose doing the breathing. Consequently, he is completely relaxed and tranquil without any distracting thoughts. It is time for him to start Qigong movements. It is imperative to remain relaxed and tranquil throughout the exercise.

Since it is the body movements which are instrumental for generating the “internal Qi” it is not advisable to conscientiously guide Qi. On the contrary, the practitioner should breathe naturally and concentrate his thinking on his movements with his mind following his body movements and eyes his hand movements. Therefore, he looks but sees nothing and listens but hears nothing. He may swallow the saliva and conscientiously guide it down to Dantian if he has too much in his mouth.

After completing the closing position, the practitioner should continue to stand relaxed and tranquil for about 2 minutes or longer and concentrate his thinking on Dantian to conscientiously guide both the “internal Qi” and “external Qi” from his surroundings down to Dantian.

- C. Understanding and manipulating the sensation of Qi.
- The practitioner remains relaxed and tranquil throughout the exercise and coordinates his body movements with mental guiding. The whole process from the starting position to the closing one sees a cycle of regular and orderly flow of the “internal Qi”.

As far as Qi is concerned, there are both “internal and external”. The “external Qi” in fact is the radiating of the “internal Qi” outside of the body. “Qi” or vital energy can be sensed for we can see the “external Qi” and feel the “internal Qi”.

Sensations of warmth, hotness and warm flow are produced by the sound Qi whereas sensations of coldness, numbness and pricking pain by turbid or sick Qi. Sensations of numbness and soreness symbolize dispelling the serious sick Qi. In cases of tumors and other diseases caused by stagnation of vital energy and blood stasis, the practitioner may feel pains, even severe pains, in the location of his illness.

However, it is normal to have such feelings for it shows that the “internal Qi” has been mobilized successfully to attack the diseases and drive away the virus. If he sticks to the Qigong exercise, the practitioner will increasingly experience sensations of warmth and hotness in various parts of his body and gradually find himself relieved of the disease. However, the Qi sensations differ from person to person. Some may have their diseases cured by Qigong without any tangible Qi feeling. In short, the purpose of doing Qigong exercise is to treat and cure diseases and improve health. Sensations of the Qi effect are not an important factor.

D. To ensure harmonious body movements.

Our health depends on the degree of the synchronization of the activities of the nerve centre and those of the functional tissue. Dayan Qigong suits this requirement best. The movement structures of the first and second “64 actions” of Dayan Qigong are harmonious and orderly, which facilitates the generation of the Qi mechanism and Qi field on the one hand and a harmonious balance between the tissue and its functions on the other.

Generally speaking, the movements of Dayan Qigong are mostly of closed structure with the body’s gravity on one leg instead of on two legs equally and with the two arms stretching out to form a circle which is good for shaping a strong Qi field. Both the “external Qi” and “internal Qi” fields come from different body postures. The “internal Qi” may radiate out of the body while the “external Qi” can be recovered into the body to enable them to interact to the benefit of intensified and stabilized Qi fields.

With regard to Dayan Qigong, there are different movements for the body, hands and feet which move from one motion to another in an orderly way to get the expected Qigong effect such as the rise, fall, recovery, emission and nourishing of the “internal Qi”.

In doing Dayan Qigong exercise, the practitioner bends his body backward and forward, stretches his arms outward or inward and lifts his feet up or down. Dayan Qigong features changeable hand movements - hands in a hollow fist, in the form of a claw or in a flat shape. Some of the hand shapes are listed below:

*Flat hands* - Spread the five fingers naturally straight and keep them apart with thumb and forefinger forming a curve so that Qi fields are formed between the fingers. This is the way to guide the flow of the “internal Qi”.

*Arched hands* -Slightly protrude the back of a hand with sunken palm and slightly flex the five fingers so as to facilitate the intake of the “external Qi” from fingers and palms.

*Claw shaped hands* - Curl back the five fingers and concentrate the Qi fields of the palm so as to pass through the Qi into certain acupunctural points in the human body.

*Hands in a hollow fist* - Spread the five fingers first and then quickly clench the hand into a “hollow fist”. This kind of hand shape is good for collecting the “external Qi”.

*Wrist pressing hand shape* - Stretch the arm downward; force the palm down, spread the fingers and keep them apart with thumb and forefingers forming a curve and apply a little force onto the wrist so as to push out the sick Qi(or turbid Qi)from the palm and finger—tips as well as from the underside of the foot.

*Vibrating hands* - Hang the arms and hands naturally straight at the two sides And then vibrate the hand and arm together at a fast pace but in a small amplitude so as to accelerate the dredging of channels and blood circulation and to help eliminate the sick Qi.

*Pulled hands* - Pull back the arm first and then push it out with some force. Spread the five fingers by pushing out the palm and fingers to emit the sick Qi. When the sick Qi is all out, keep the hand relaxed and still for a while to absorb the “external Qi”.

In a word, whether Dayan Qigong works or not depends on harmonious and coordinated movements of various parts of the body. Therefore, only by harmonious coordination of movements of different parts of the body, can the harmony be achieved between the upper and lower parts superficies and interior, vital energy and blood, bones and muscles, channels and collaterals as well as the solid and hollow organs. Besides, the practitioner should refrain from paying conscientious attention to the effect of the body, hand and foot posture on the flow of the “internal Qi”. Instead, he should follow the natural cycle for the flow of Qi or vital energy inside and outside the body.

#### E. Environment and time for Qigong Exercise

An ideal site for Qigong exercise is in a forest of pine and cypress trees or on a lawn where the air is fresh. If the condition is not available, one can choose a clean place with fresh air to do Qigong exercise or even in a room with good ventilation. A damp and polluted place with rotten materials and filthy air is not good for Qigong exercise. And it is not advisable to do Qigong exercise in the heavy rain and fog or under the strong wind or scorching sun.



As far as the time for Qigong exercise is concerned, it is better in the following periods of time:

- the hours of Zi from 23:00 to 1:00,
- the hours of Yin from 3:00 to 5:00
- the hours of Mao from 5:00 to 7:00
- the hours of Wu from 11:00 to 13:00.

It is good for nourishing the vital energy to do Qigong exercise in the hours of Zi, good for nourishing essence in the hours of Yin, good for nourishing blood in the hours of Wu, and good for prolonging life in the hours of Mao.

But if the time is not available, one may do it either in the morning or at night before going to bed.

The length and intensity of Qigong exercise depend on the health of individual persons and on the conditions available to them. It is important to master the basic techniques of each movement for a beginner. When he has a perfect command of their techniques, one must practice it 2 or 3 times every day; do the first “64 actions” twice each time every day while doing the second “64 actions” once or twice each time. It is not advisable to greatly increase the intensity of the exercise. Ten minutes for each of the two sets will be enough. It is good, so long as the practitioner feels comfortable and relaxed after each exercise. In short, the most important thing is perseverance by the practitioner in doing the exercise every day rather than doing it once with great efforts.

- F. Cultivate moral character and control the seven modes of emotions - joy, anger, grief, over thinking, sadness, terror and fright.

It is believed that a person’s mental state and moral character and integrity have important bearing on the functional activities of his body. Qigong theorists in China believe that the seven modes of emotions - joy, anger, grief, excessive thinking, sorrow, terror and fright are internal pathogenic factors instrumental for disease. Therefore, one should be open-minded towards others, remain calm and open-minded whatever happens and feel happy and gay. Such an attitude is good for curing diseases, building up health and nourishing Qi.

Hard-working and thinking are not necessarily bad for one’s health. The question is to work and think in a proper manner. It is important to remain relaxed and tranquil and to keep one’s attention undivided in his daily activities. A relaxed body with peaceful mind will ensure a tranquil mind.

#### G. Points for attention for patients

Everybody can do Dayan Qigong exercise including patients suffering from various chronic diseases. Dayan Qigong has proved to have marked curative effect on neurological diseases, cardiovascular diseases, gastric diseases, diseases of breathing system, renal diseases, gynecological diseases, skin trouble, muscular strain, bone arthritis and other diseases, and have fairly good curative effect on tumor, cancer and hysteria, effective only if the patients can do Qigong exercise when he is not having an attack, epilepsy and other such diseases. But patients suffering from different diseases may have to master different techniques of the Qigong exercise. Patients with cancer, mental disorder or epilepsy cannot practice the second “64 actions” or other actions but the first “64 actions” of Dayan Qigong before they completely recover from the diseases. It is advisable for the patients with mental disorder or epilepsy to do the first “64 actions” in a relaxed and comfortable manner without conscientiously guiding the flow of Qi. Those who have high blood pressure or cerebrovascular diseases must not maintain low postures in doing Qigong exercise. Those who suffer from neurasthenia may do the first “64 actions” in a relaxed manner once or twice before going to bed, apart from their normal Qigong exercise. This will help coordinate the functions of their nervous system and allow them to fall asleep quickly. In addition to their normal Qigong exercise, those who have some trouble with their muscular tissue or bone arthritis are advised to pat themselves along the body’s channels and collaterals from time to time, to press, massage or pat the acupuncture points, or to shake using their hollow fists the location of the disease so as to promote the flow of the “internal Qi” and the circulation of blood. Those who suffer from epilepsy should sit down immediately and quietly whenever they have a premonition of an epilepsy attack while conscientiously guiding the “internal Qi” down to Dantian so as to prevent them from dropping or falling down.

It is important for the practitioner regardless of what disease he is suffering from to bring the “internal Qi” down to Dantian while doing closing position, by way of the above-mentioned method. The Qigong process is composed of the generation of Qi or the vital energy, the flow and intensification of the vital energy as well as its concentration and storage. To concentrate one’s thinking on Dantian while not practicing Qigong exercise will help maintain vigor.

Moreover, a correct attitude should be taken towards various kinds of reactions the practitioner has during or after practicing Qigong exercise. We can rest assured that Dayan Qigong will do nothing wrong to our health, nor will it produce any side effect. Generally speaking, Dayan Qigong produces strong Qi field and consequently quick results. However, it may result in a focused attack by Qi and other normal Qigong reactions, for instance distension and uneven Qi fields, because of the different physique and conditions of the practitioner and uneven relaxing of the whole body. But they will disappear if the practitioner continues his exercise and gets used to it.

If one feels uncomfortable in any way because of his incorrect Qigong movements, he may remove those uncomfortable effects by correctly repeating the closing position and then standing quietly for a longer period of time, remaining truly relaxed and tranquil while in a relaxed manner concentrating his thinking on Dantian to bring Qi down to Dantian naturally or by sitting down quietly in one's room for about ten minutes in the same manner after he finishes his Qigong exercise. It is normal for the Qigong practitioner to feel painful or have an intensified feeling of sickness when the "internal Qi" hits the location of a disease, whether diagnosed or not. We should not mistake them as a sign for new diseases and thus become nervous and even stop Qigong exercise. On the contrary, we should continue without paying too much attention to those effects, which will disappear automatically and the diseases will also be cured gradually when the "internal Qi" passes through the body and optimizes its functions. Anyhow, only very few people have ever experienced such uncomfortable effects.

H. Other specific points for attention.

1. Make a trip to the bathroom to relieve yourself before you begin the Qigong exercises. Wear loose chest and waist unconstricted clothes and flat shoes.
2. Practice Qigong exercise preferably before breakfast and lunch so as to have a strong stomach for the food thanks to the Qi field. Refrain from doing Qigong exercise when the practitioner is too hungry or within the half an hour after a meal.
3. Practice the first "64 actions" for the first 3 months during which period the practitioner should be moderate in sexual intercourse and wine drinking and control the seven modes of emotion. Then perform the second "64 actions". When learning, one can learn these two sets of Dayan Qigong at the same time and should review them periodically. But one should start the practice of the second "64 actions" three months later.
4. Practice Qigong without interruption except for the 2 or 3 days when a lady is having her period. Arrange a timetable for work, study and recreation properly and rationally.
5. Ensure a normal intake of food without eating too much, for Qigong will stimulate one's appetite.
6. Practice Action 63 "Sleep peacefully and recover Qi" and the closing position properly. The action of "sleep peacefully and recover Qi" is in fact the closing action of the first "64 actions" and the starting one of the second "64 actions". This action is not easy to perform. Since it is discussed in detail in the chapter for the techniques for Dayan Qigong exercise, only a supplementary explanation will be given here. In the event of practicing the first and second "64 actions" successively, it is advisable to do the former twice leaving the last action the closing position of the first "64 actions" for the second time. In other words, action 63 of "sleep peacefully and recover Qi" of the first "64 actions" will serve as the starting position for the second "64 actions".

Action 63 requires slow movements in which the practitioner should stand still first and lower his body slowly until firmly squatting down on both legs after turning the body. Then he should bend his head slightly forward together with his body but without lowering his head. If he is inclined to get dizzy with closed eyes, he may keep his eyes open looking straight ahead while concentrating his thoughts on Dantian so as to gather the "internal Qi". Get up slowly while raising the head first, looking straight ahead without thinking anything.

The function for the closing position is to bring the external surrounding Qi into Dantian. After guiding and absorbing Qi with both hands, stand still for a while, relaxed and tranquil, while concentrating the thoughts on Dantian so as to return and nourish the vital energy.

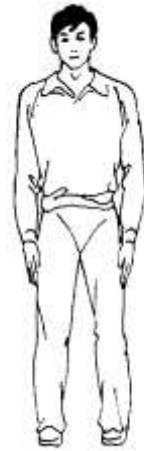
7. In case the Qigong exercise is interrupted, make sure to finish the movements of the interrupted action and practice the closing position to bring Qi down to Dantian before stopping the Qigong exercise for other matters. In case of outside interference (e.g. frightening sounds etc.) in the course of Qigong exercise, the "internal Qi" may be dispersed because the practitioner is started by the interference and feels cold all over. If this happens, don't be nervous, conscientiously concentrate the thoughts on Dantian, relax the body and continue the Qigong exercise. As a result, the "internal Qi" will gather again and the practitioner will enjoy the normal Qi effect again.

## CHAPTER TWO

### TECHNIQUE OF THE FIRST “64 actions” OF DAYAN QIGONG

#### Exercise 1 Starting posture:

Hold the body upright, keep both feet parallel at a distance as wide as the shoulders. Stretch the neck a little upward and relax the shoulders with the arms hanging down on either side of the body in a natural way. The palms face the body. Spread the five fingers in a natural way and at the same time keep them a bit crooked. Close the mouth slightly with the tongue lightly touching the hard palate. The eyes look straight ahead. (Fig. 1) Relax the whole body naturally and stand still for a while. Keep a peaceful mind and let nothing disturb you. Keep the Qi passing down from the top of the head to the soles of the feet.



#### Exercise 2 Spreading the wings (as the wild geese do):

Raise the arms forward slowly with the two palms facing each other till they get to a position as high as the shoulders. Then spread the arms towards either side of the body and at the same time go on to raise them a little higher. Turn the palms upward, expand the chest, relax the shoulders and hold the arms a little crooked. The body leans backward in a curve. The eyes look upward. The knees bend a little bit and the heels slightly rise.



Don't overdo it when you are leaning backward, looking upward and raising the heel so that you won't feel ill or lose your balance.

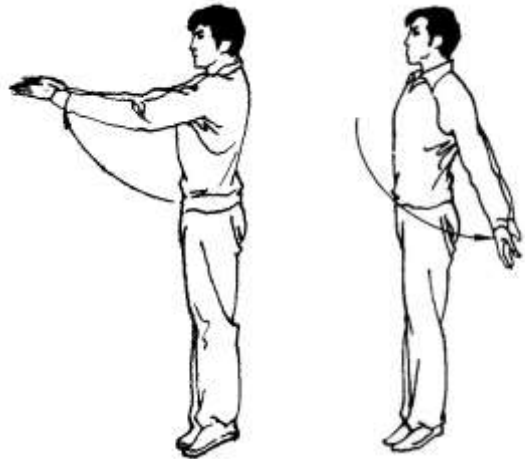
#### Exercise 3 Folding the wings:

Turn the arms inward in a curve and move the hands to both sides of the navel (Lower Dantian Point). The palms face the abdomen but do not touch it. The tips of the fingers point to each other, keeping a distance from the body of one to two inches. While moving the hands to both sides of the navel, keep the palms a little crooked, restore the upright posture of the body, contract the belly in a natural way and lower the heels to the ground. The eyes look forward and down.



**Exercise 4 Flapping the wings:**

Raise the hands slowly from the lower abdomen (Lower Dantian) and turn the palms to face each other. When the hands get to a position as high as the chest, reach out the two arms in a straight way and lift the heels up. Then roll both arms inward and make the palms face outward. After that spread out the arms and direct the hands downward and backward in a circumferential way until they get to a position near either side of the buttocks. The palms face backward. Look straight ahead. Relax the shoulders and keep the armpits hollow and the heels lifted.

**Exercise 5 Thrusting the wings forward:**

Bend the arms at the elbow and touch the hands at both Kidney Shu Points (Shenshu, the Urinary Bladder Channel of Foot-taiyang). Turn the palms upward with the fingers closing together like a claw. Relax the shoulders and keep the armpits hollow. The eyes look forward. Then swing the arms outward and thrust the claws quickly from behind the body to the front of the lowest ribs. The arms bend at the elbow to form a right angle. The fingers point forward and the palms face upward and a little bit inward. At the same time, quickly lower the heels to touch the ground at once, the eyes look forward.

**Exercise 6 Flapping the wings:**

Stretch both arms forward while turning them inward. The palms turn gradually to face each other with the heels lifted at the same time. When the arms have been straightened, and go on to turn the arms inward until the backs of the hands are opposite each other, and the palms face outwards. Then spread out the arms and direct the hands downward and backward in a circumferential way until they get to a position near both sides of the buttocks. The palms face backwards.

**Exercise 7 Thrusting the wings forward:**

The actions are the same as Exercise 5 Thrusting Wings Forward

**Exercise 8 Upraising the wings:**

Raise the arms slowly with the palms facing the forehead and the fingers pointing upward. The eyes look at the middle of the palms-Laogong Points (Labored point, the Pericardium Channel of Hand-jueyin). Then go on to raise both hands to a position higher than the head. Bend the arms at the elbow to form angles of 90. Relax the shoulders and bring the elbows out facing forward. The eyes look forward. The position of the feet remains unchanged.

**Exercise 9 Interlocking the wings:**

Turn both arms inward and spread the elbows in opposite directions. Clasp the hands over the head by locking the fingers together. The palms face the top of the head, called Baihui Point, (Hundred Convergences. It is the point where two imaginary lines cross each other. One of these lines is that which lies across the middle of the head, lengthwise with nose. The other is the line which connects the tips of the two ears.) The arms form two curves. The eyes look straight ahead. The position of the feet remains unchanged.

**Exercise 10 Turning up the palms:**

Keep the fingers locked together, and turn the hands counterclockwise so as to make the palms face upwards. Straighten the arms and look forward and upwards. Stretch the legs. The position of the feet remains unchanged.

**Exercise 11 Bending down to front, left and right:**

Keep the legs straightened and bend the upper body. Press the hands downward while keeping them locked together, the palms facing the ground. Keep pressing until the clasped hands are in between the feet. Keep them there for a moment. Then raise the upper body a little, with it the arms rise too. Then turn a little to the left and press the clasped hands towards the front of the left foot, the palms facing down. Keep the hands there for a moment. Then raise the upper body a little and turn to the right. Press the clasped hands towards the front of the right foot and keep this posture for a moment.

Throughout this set of exercises, the eyes keep looking at the hands, the top of the head points forward and the position of the feet remains unchanged. Note that when practicing this set of exercises, it is better, though not compulsory for beginners, to make the palms touch the ground. For the aged or those who are weak or ill, they should practice as fitness permits. They may not stoop too low but must keep their legs straight.



**Exercise 12 Rotating the hands:**

Raise the upper body a little and look forward, the hands rise from the right foot. Unlock the hands and keep them apart, the fingers pointing to each other and the palms facing the ground. Relax the arms and bend a little at the knee. Turn the left foot 90 to the left (The right foot moves with it for comfort's sake). Twist the upper body 90 to the left at the waist and the arms swing with it. Swing the right arm, passing the front, to the left, the palm facing outward. Then turn the hands to face up, and cross the forearms in front of the abdomen. At this time the right one is over the left one, and it goes quickly passing over the left one. When swinging and turning the arms from the right to the left side, twist the waist and hips. Twist the right leg and hip swiftly rightward, the right arm moves with it. Bend the right leg, straighten the left one. The eyes look at the right hand.

**Exercise 13 Sending back the Qi:**

The Qi is a kind of energy which we may get from the air and which circulates through the body by doing the exercise. Proceed to raise the left hand touching the Quepen Point (Supraclavicular Fossa, in the middle of the collarbone where it is caved in). Contract the fingers to form a “claw” as hand is being raised. Relax the shoulder and keep the armpits hollow. Go on to swing the right arm rightward and downward until it becomes straight. Keep the arm straight and move it, in a curve, from the right side of the body toward the left side until the right hand touches the left toe. At the same time, the upper body turns with the arm from the right to the left and bends forward and leftward. The relative position of the feet is T-shaped; the centre of gravity is on the right foot. Bend the right leg straighten the left leg with the toes lifted up and the heel touching the ground. The eyes look at the right hand.

**Exercise 14 Hand pressings of the left foot (3 times):**

The right hand presses the first toe of the left foot, the thumb on the big toe and the other fingers under the other toes. Wriggle the toes downward three times. While doing that, bend the right arm a little and stick out the elbow with each wriggling movement so as to make the shoulders, the waist and the hips also wriggle left and rightward. The eyes look at the right hand. The relative position of the feet is T-shaped. Note that the above actions should be done in an easy and natural way. Keep the shoulders, the waist and the hips relaxed. Bend in a proper way. If the aged and those who are weak or ill have any difficulties in doing this exercise at the beginning, they may not bend too low. They may point with the fingers of their right hand to the toes of their left foot instead of wriggling the toes but need to wriggle the waist and stick out the elbow accordingly. When they have exercised for some time and their fitness has been improved, they can set out to do the exercise in a precise way as it is described above.



**Exercise 15 Pushing away the Qi:**

Keep the left hand unchanged. Open the right hand and keep its fingers close together in a natural way, the palm facing back-ward and towards the right. Bend the right arm a little. The right hand, starting from the left front, pushes slowly rightward and backward. The body also turns right ward (about 45). Relax the waist and hips, the eyes look at the right hand. The centre of gravity is on the right foot. The left heel touches the ground.

**Exercise 16 Scooping up the Qi:**

The posture of the left hand remains unchanged. The right hand pushes the Qi until it gets behind the right hip. Turn the hand clockwise so as to make the right palm face the left front. The arm bends a bit with the fingers pointing downwards. Then, the right hand moves from behind the right hip to the left front scooping the Qi. While doing this, the forearm bends gradually at the wrist so that the palm faces up and the fingers point towards the left. The body moves leftward with the right hand, the eyes look at the right hand. The relative positions of the feet remain unchanged.

**Exercise 17 Turning and sending back the Qi:**

When scooping the Qi to the front of the chest, contract the fingers of the right hand to form a claw and move it up to the right Quepen Point. At the same time move the left foot inward and turn clockwise 180, the right heel working as axis. The centre of gravity shifts to the left foot. Bend the left knee and at the same time move the left hand downward from left Quepen Point. When the left arm becomes straight, move the straightened arm inward and upward in a curve, so that it goes from the left side of the body towards the right side until the left hand falls on the right big toe. At the same time, the upper body moves with the left arm and bends towards the right front. The right heel touches the ground with the toe lifted upward. The eyes look at the left hand.

**Exercise 18 Hand—pressings of the right foot:**

Do the same as that in #14, but use different limbs in the opposite direction.

**Exercise 19 Pushing down the Qi:**

Do the same as that in #15, but use different limbs in the opposite direction.

**Exercise 20 Scooping up the Qi:**

Do the same as that in #16, but use different limbs in the opposite direction.

### **Exercise 21 Rotating the hands:**

As the left palm scoops the Qi passing the front of the abdomen it also rises up. The body still bends down. At the same time, the right hand moves away from the right Quepen and passes the inside of the left hand before the abdomen, and falls forward and downward with the five fingers spreading naturally. With the rising of the left hand and the falling of the right one, the upper body is bent a little forward, turned leftward and facing straightforward. The right foot turns 90 towards the left and keeps parallel to the left one. Then the right forearm moves upward from down below, passing in front of the left one, and begins to turn round it a circle and a half. Mean while the left forearm also turns round the right one, for one and a half circles. In turning one forearm round the other, keep the left and right Neiguan Point (Inner Pass) and Waiguan Point (Outer Pass) on the arms facing each other at a distance of about 5 inches. While the forearms are turning round each other the waist hips and shoulders are swaying with them in a natural way. The eyes look at the hands.



### **Exercise 22 - 1/2 Circle hand moving down to right, left, right:**

#### **1. Moving the right hand:**

After rotating the hands, move back the left hand to the left side of the waist. Bend the right arm with the palm facing upward and a little inward. Hold out the right hand to the front at the same height as that of the waist with the palm facing upward. At the same time, move the right foot half a step forward with the outer edge of the fore sole touching the ground only. The centre of gravity shifts to the left foot. Look at the right palm. Then move the right arm to the right and backward in a circumferential way, the upper body turning with it and the eyes looking at the right palm all the time. When the right hand moves to the right side behind the body, turn the arm inward, bend it at the elbow, so that the right Hegu (Connected valley, a point between the knuckles of the thumb and the index finger), touches the right Shenshu Point (a point which is one and a half inches below the second lumbar vertebra). The palm faces up with the fingers spreading naturally. Meanwhile the body turns leftward to face the front. The centre of gravity shifts to the right foot. The left heel is lifted up. The eyes look straight ahead.



## 2. Moving the left hand:

Move the left foot half a step forward with the outer edge of the fore sole touching the ground. At the same time, hold out the left hand to the front at the same height as that of the waist. The palm faces up - then move the hand leftward and backward in a circumferential way, the body turning with it and the eyes looking at the palm. When the left hand moves to the left side behind the back, turn the left arm inward and bend it so that the left Hegu touches the left Shenshu. The palm faces up with the fingers spreading naturally. Meanwhile the upper body turns rightward to the front. The centre of gravity shifts to the left foot. The right heel is lifted up. The eyes look forward.

## 3. Moving the right hand:

Do the exercise according to the description of Step 1.



### Exercise 23 Twisting the waist:

Move the left foot half a step forward with the outer side of the fore sole touching the ground. At the same time, hold out the left hand to the front at the same height of the waist and move the hand leftward and backward in a circumferential way, the palm facing up.



Turn the upper body leftward with the left hand and swing the right arm towards the left front, keeping the forearm a little higher than the shoulders. Bend the arm at the elbow. Point the fingers downward in a natural way. Incline the palm in the direction of lower belly. The eyes look at the left hand.



As the left hand moves, lean the upper body towards the front-left. The centre of gravity shifts to the left foot and the heels are lifted up. When the left hand moves to the rear left, swiftly turn the body and the right shoulder and arm clockwise, which makes the arms swing accordingly. The right arm swings back to a position by the right side of the waist, bends at the elbow at an angle of about 90 with the palm facing up and the fingers facing forward. The left arm also swings towards the upper front until the left palm gets to a position just opposite to the forehead and is about 8—10 inches away from it. Next crook the left arm like a curve. At the same time, turn the body to the front, the waist and hips turning with it. Lower the right heel quickly to the ground: the centre of gravity shifts to the right foot. Bend the knee a little bit. Then lift the left heel up with its fore sole touching the ground. The eyes look at the left palm.



#### **Exercise 24 Putting down the wings and sending back the Qi:**

The left arm turns inward with the palm facing the ground. And then the hand goes on to move to a position behind the left part of the buttocks with the left palm facing backward and the fingers pointing to the ground. The arm bends a little in a natural way. Lift the right heel a little bit. The centre of gravity shifts to the left foot. The eyes look forward.



#### **Exercise 25 Spreading a single wing:**

The centre of gravity remains on the left foot, the right foot steps half a step forward with the outer edge of the fore sole touching the ground. Hold out the right arm to the front horizontally, with the palm facing a little inward as well as upward, and the fingers spreading naturally. The hand is at a position as high as the shoulders. The posture of the left hand remains unchanged. Then move the right hand rightward in a curve with the arm bending a little, and the upper body turning rightward, too. The eyes look at the right palm. When the right arm gets to a position at the rear of the right side, bend the right arm and turn it inward. Then go on to move the right hand rightward and downward, so that the right Hegu Point touches the right Shenshu Point. The palm faces up and the body turns forward. The eyes look forward.



#### **Exercise 26 Stepping forward and stretching the wing:**

The centre of gravity shifts to the right foot. The left foot takes half a step forward with the outer side of the fore sole touching the ground. At the same time, while turning counterclockwise the left arm first stretches forward and then moves back to a position by the left side of the waist. The arm bends at an angle of about 90. The palm faces up as well as a little inward. The five fingers spread naturally. The eyes look at the left palm.



**Exercise 27 Twining the head and passing across the ear:**

The relative position of the feet remains unchanged. Twist the upper body leftward at the waist. The right hand moves away from the right Shenshu Point and swings outward with the right arm. The palm turns to face the body and the hand moves up left-ward of the body passing by the front of the abdomen. As the right hand passes the left shoulder, left ear and the back of the neck, the palm faces each one in succession. When the right hand gets to a position near the back of the neck, the upper body and the head turn to the front. Then the right hand goes on to move to a position near the right ear, the palm facing the ear. Relax the shoulder and bend the arm at the elbow which points to the right side of the front. The eyes look forward.

**Exercise 28 Pressing down the Qi:**

When the right hand gets to the position opposite to the right ear, let down the right arm and turn the palm to face the ground. Tighten the wrist, spread the fingers with the finger tips pointing to the front and press the hand down until it gets near to the side of the right hip. At the same time, turn the left palm up and raise the hand to a position as high as the shoulders. Bend the arm a little and incline the left palm a bit towards the head. The eyes look at the left palm. The relative position of the feet remains unchanged.

**Exercise 29 Pushing up the Qi:**

Turn the right arm clockwise so as to let the palm push upward. Move the arm forward and upward in a curve until it gets to a position as high as the shoulders. The palm faces up, inclining a little inward. The arm is a little bent. At the same time, move the left hand down with the palm turning until it gets to the left rear of the body, the palm facing backward. The eyes look at the right palm. The centre of gravity shifts to the left foot, the right heel is lifted up.



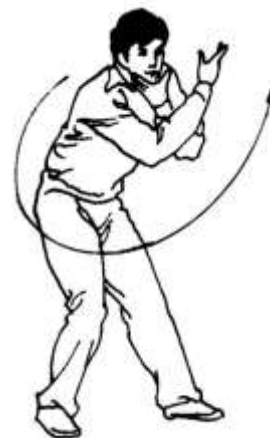
### Exercise 30 Sending back the Qi:

When the right hand gets as high as the shoulders, turn the right arm counterclockwise and bend it swiftly at the elbow, the tip of the elbow pointing to the right front. Contract the fingers of the right hand to form a claw and place it at the right Quepen Point. At the same time, the left hand swiftly moves forward and upward, as if it were scooping something until the palm gets to a position facing the forehead at a distance of about 8-10 inches. The eyes look at the left palm. The centre of gravity immediately shifts to the right foot, with the right heel touching the ground. Bend the right leg a little, and raise the left heel.



### Exercise 31 Bringing down the moon:

Bend the right knee with the center of gravity shifting to the right foot. Stretch the left leg naturally with the outer edge of the sole touching the ground. Do not move the left arm. The right hand leaves the right Quepen Point (Supraclavicular Fossa) with its fingers spreading out naturally. The right arm extends backward at full length with its palm turning outward. At the same time the body turns rightward with the eyes looking at the right hand. Then the right arm spreads upward and falls and moves forward from the right in a circumferential way towards the left front with the palm turning upward and the fingers pointing forward. At the same time, twist the body towards the left and bend the body forward and downward. The right arm, passing the lower abdomen, moves to a position in front of the left arm. The eyes look at the right hand.



### Exercise 32 Turning round:

Slowly turn round to the right, the two heels working as axes, until getting to a position which forms a 180 angle with the starting point. Bend the left leg, the centre of gravity shifts to the left foot. Bend the right leg a bit and lift the heel a little. Contract the buttocks and straighten up the body. Then move the left hand down, passing the chest and the belly to the right side of the body with the palm facing up backward and the fingers pointing down and backward. The Hegu Point (Connected Valleys) faces the hip. The right arm moves slowly to the right and upward with the body. Bend the right arm at the elbow, with the palm facing the forehead. Look at the centre of the right palm.



### Exercise 33 Stepping forward and looking at the palm:

The centre of gravity shifts to the right foot and the left foot takes one step forward. Bend the left leg a little at the knee with the anterior sole touching the ground. At the same time, the left arm bends at the elbow with the fingers pointing upward and the palm facing the forehead. Look at the centre of the left palm. Move the right arm to the right until the palm faces the right Taiyang Point (the sun, it is in a sunken point, at an angle, an inch from the right eyebrow and the eye).



### Exercise 34 Glancing "at the moon":

The outer part of the left anterior sole touches the ground, keeping the inner part hollowed. The left hand keeps still. The right arm stretches out to the right with the upper body turning to the right. Then, the right arm swings down towards the left in a circumferential way. The body turns to the left with it, bends a great deal slowly and gradually and bends considerably forward towards the left. The right hand moves in a circumferential way until it gets to a position beneath the left arm, then, the forearm swings up to the leftward swiftly with the palm facing the body upward and the fingers pointing up leftward. The neck turns to the left and the eyes look up to the left straightened upward and the two hands rested at the two sides of the left knee.



### Exercise 35 Pressing the Qi:

At this time kneel with the left knee in front of the right one, and press the wrists downward from the front of the left knee to the back of its foot. The forepart of the right foot moves a bit inward and the right knee leans likewise, with the heels lifted up. The centre of gravity rests mainly on the right foot. Then raise the upper body a bit with the hands lifting up at the same time and the wrists and fingers relaxed. Then press the hands downward as before and kneel again. Repeat this three times. The eyes look at the hands.



### Exercise 36 Turning round and pressing the Qi:

Keep the two arms in the same way as before, and turn round 90 to the right, the two soles working as axes, the right leg being in front of the left one. The fore part of the left foot moves a bit inward and the knee leans likewise, with the heels lifted up. The centre of gravity rests mainly on the left foot. Press the wrists downward from the right knee to the back of the right foot and kneel with the right knee in front of the left one. Do the pressings 3 times.

**Exercise 37 Fluttering the wings:**

Relax the wrists and quiver the two hands and two arms flying up and down (the amplitude of quivering is small; the frequency of it is high). And at the same time, hold up the arms forward. While doing this get up slowly, stretching the two legs. The centre of gravity shifts to right foot, lifting up the left heel. The two arms keep quivering and rise forward and upward until they are straightened and slanting high above the head, the palms facing forward. Look straight ahead. The centre of gravity shifts to the left foot. Lower down the left heel and raise the right one.

**Exercise 38 Looking at the water:**

The centre of gravity shifts forward to the right foot. The left heel lifts up and both arms roll inward in a circumferential way, quivering downwards and spreading out to the left and right sides until the hands get near the buttocks and the arms form two curves on both sides of the body. The palms face each other and the upper body leans forward a little with both heels lifting up. Look down at a point four or five feet away. After a short pause both arms move in a circumferential way, quivering upward and forward until they are about the same height as the shoulders, with the palms facing downward and the fingers pointing forward. The centre of gravity shifts backward to the left foot. The right heel is lifted a bit. The upper body leans a little backward and the eyes look forward.

**Exercise 39 Swooping over the water, left, right and left:**

1. Left swooping. The centre of gravity is on the left foot. Both arms quiver and move slowly in a circumferential way to the left, the upper body also turns to the left. The left arm stops at the upper left with the hand higher above the head. The palm faces forward and the thumb points downwards. At the same time, the right arm moves breast-high to the left side of the head. The right palm faces downwards, a little bit inclining to the left. Both the arms bend a little, look at the left hand.





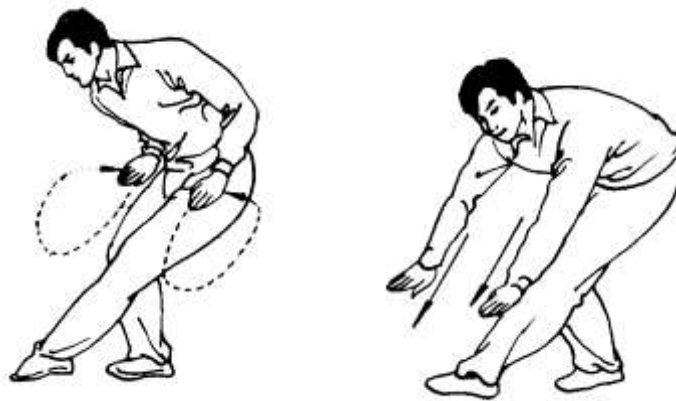
2. Right swooping. The centre of gravity shifts to the right foot. Lift the left heel. At the same time, the body turns back to normal position, both arms quivering and moving with it. The eyes look straightforward then both arms slowly move in a circumferential way to the right and the upper body twists to the right also and leans a bit forward. The right arm moves to the upper right, with the hand higher above the head. The palm faces outward and the thumb points downward. The left arm moves to the right side and is as high as the chest, with the palm facing downward and a little bit inclining. Both arms bend a little. The eyes look at the right hand.



3. Left swooping. Do the same as #1 then the centre of gravity shifts forward to the right foot. Lift the left heel. Move and quiver both arms from left to the front and hold them up horizontally. At the same time, the body turns back to the normal position. The eyes look forward. Note that the above practice must be done continuously and both hands must keep quivering.

#### **Exercise 40 Drinking water, 3 times:**

The left foot takes one step forward with the forepart of the sole touching the ground. Both arms move and quiver to the left and right, towards the back with the palms facing downwards. Bend the right leg at the knee a great deal, and keep the left leg stretched naturally. Lean the upper body forward and meanwhile move the hands to both sides of the waist with the arms bending at the elbows. Then move and stretch the arms forward along both sides of the left leg until they get to a position above the left foot. The palms still face downward and the fingers point forward. Meanwhile, raise the head but look downward. This is “drinking water” for the first time (Fig. 37—2). Then raise the upper body and bring the two hands back to both sides of the waist by bending the arms at the elbows. Repeat the above actions once more, i.e. stretching out the hands along both sides of the left leg and leaning the upper body forward, and perform “drinking water” a second time. Then do the same and perform “drinking water” a third time.



**Exercise 41 Looking at the sky:**

While “drinking water” for the third time and stretching forward the arms along both sides of the left leg to a position above the left foot, raise the upper body slowly, the centre of gravity being shifted to the left foot. Stand up and lift the right heel. At the same time, both arms rise with the body and quiver upwards. The palms face forward. The fingers point upwards and the eyes rise with the arms and look upward and forward.

**Exercise 42 Giving back the Qi:**

Both arms quiver and drop down in the opposite direction until the hands get beside Dantian. At the same time, the right foot takes a step forward to be parallel to the left foot. The two feet are apart as wide as the shoulders are. Spread the five fingers of the left hand and cover the hand in a hollow way on the upper left of the Dantian. Cover the right hand on the lower right of it in a similar way except that four of the fingers draw close together. The fingers of both hands point to each other at a distance of more than one inch. Then the fingers of both hands keep close to the belly and quiver three times, with an interval of 3-5 seconds stillness after each quivering. The eyes look straight ahead.

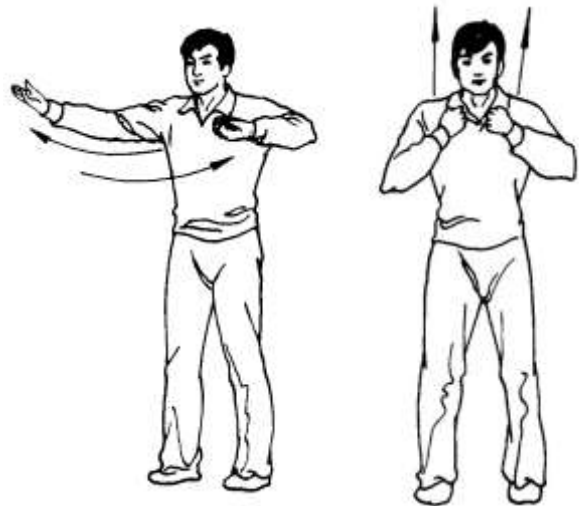
**Exercise 43 Grasping the Qi:**

The right hand rises up and stretches forward until the arm gets to a position as high as the shoulder. The palm faces downward. Then clench a hollow fist and, draw and bend the arm at the elbow until the fist gets in front of the chest, making the upper hole of the fist face the right Qihu Point (a point below the middle of the collarbone, being four inches away from the midline of the chest). Relax the shoulders and keep the armpits in a hollow way. Move the elbow outward and horizontally. The eyes look forward. This is called grasping the Qi for the first time. Then the left hand and arm do the same as the right hand and arm did. Both hands and arms repeat the above practice 5 times alternately. The position of the feet remains unchanged.



#### **Exercise 44 Capturing the Qi, with the palm turning over:**

The right hand swings out and the arm stretches forward horizontally with the palm facing upward. Then clench the fist in a hollow way and draw it back to the front of the right side of the chest by bending the elbow with the low hole of the right fist facing the right Qihu Point. Relax the shoulders; keep capturing the Qi with the palm turning the armpits in a hollow way and look forward. Then the left hand swings out and the arm stretches forward horizontally with the palm facing upward. After this, clench the fist in a hollow way and draw it back to the front of the left side of the chest by bending the elbow with the low hole of the fist facing the left Qihu Point. Relax the shoulders and keep the armpits in a hollow way and look forward. Both hands and arms repeat the above practice for five times alternately. The position of the feet remains unchanged.



#### **Exercise 45 Holding the ball:**

Having done the above, go on to lower both elbows. Then raise both arms upward and move them inward in a circumferential way. Open the fists and move the arms leftward and rightward respectively and drop them in a curve. Meanwhile bend the body to form a 90 angle, but keep both legs straight with Baihui point facing forward. The arms hang in front of the legs. Bend both wrists a bit to make the palms face upward. The fingers of both hands point to each other naturally at a distance of over a foot. This results in an action like that of holding a ball within both hands. The eyes look at the hands. The position of the feet remains unchanged.



#### **Exercise 46 Kneading the ball:**

Raise the body a bit and turn to the left. And at the same time, the hands and arms are in a posture of holding an imaginary ball, and move with it to the left side of the belly. The right hand and arm rise and move inward with the palm facing downward, opposite to the left palm at a distance of about 6 inches. Both hands keep the posture of holding a ball. The eyes look at the hands. Then wrists, arms and the fingers of both hands move counterclockwise in a horizontal way, (The palms keep facing each other and one beneath the other all the time.) like kneading the imaginary ball between the hands. At the same time, both arms move with the upper body from the left side to the right, passing by the belly. As the upper body turns, the hands are kneading the ball. Knead the ball 10 times. The hands move to the right side of the belly. The eyes look at the hands. Bend the knees a little bit, and the position of the feet remains unchanged.



**Exercise 47 Twisting and kneading:**

When the ball is kneaded to the right side turn over the palms, so as to put the left palm over the right one, with the palms facing each other. Then the wrists, arms and all the fingers turn round the imaginary ball clockwise about eight times. While doing so, twist the upper body to the left and move the ball from the right to the left side, passing by the front of the belly. Then move the upper body to the right and turn round the ball 2 times until it gets to the front of the belly. The body faces forward. The position of the feet remaining unchanged and the eyes looking at both hands.

**Exercise 48 Holding the Qi:**

Get the upper body up and stand straight and at the same time raise both arms upward in a horizontal way. Then move the arms inward in a circumferential way with both hands coming down from both sides of the body. Meanwhile lean forward about 90° with both legs standing straight. Baihui faces forward. While both arms hang down at a position between the front and outer side of the legs, bending at the wrists so as to make the palms face upward. And the fingers of both hands point to each other, spreading out in a natural way, at a distance of about one or two feet and resulting in a posture like that of holding something heavy. Then bend a little bit at the knees and slowly hold up this “thing” to the front of the chest, the body being raised at the same time. The eyes look forward. The feet position remains unchanged.

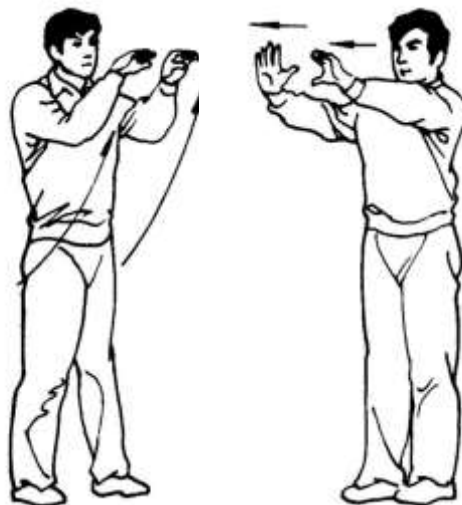
**Exercise 49 Distributing the Qi:**

Go on holding the Qi up to the front of the forehead. Both arms turn inward to make the palms face the body. The arms bend in a curve. Both hands are of the same height as the forehead. The fingers of both hands point to each other at a distance of about 3 inches. Then both hands slowly go down to both sides of lower Dantian, passing along the head, the chest and the belly. After a short pause, let the arms hang down separately on both sides of the body. Look straight ahead. The feet position remains unchanged.



**Exercise 50 Thrusting out the wings:**

Extend both arms forward horizontally. Relax the wrists. The palms face downward. Then bend the arms at the elbows and lower them slowly. Make the distance between the elbows wider than that between the shoulders. At the same time, relax both hands and bend at the wrists. The hands are at a position a little bit higher than the shoulders. Look forward. Then raise both hands to make the palms face forward and quickly push in the same direction. The Hegu Points face each other. The fingers point upward and at the same time slant inward. The hands are at a position as high as the forehead. The thumbs are at a distance of about 3-4 inches. The distance between the fingers of both hands are nearer. The eyes look at the hands. The position of the feet remains unchanged.

**Exercise 51 Turning over the wings:**

Drop both hands by bending at the wrists. Draw the fingers and thumbs together in a shape of a claw. The palms incline inward the fingers point downward. Look forward. The feet position remains unchanged.

**Exercise 52 Bringing the wings to the back:**

Both arms fall down outward a bit, and circle in opposite directions passing by both hips. The arms bend at the elbow so as to make both Hegu Points (the right and left Connected Valleys) touch the parts outside both Shenshu Points (the right and left Kidney Shu). Relax the "claws" The fingers spread out naturally. The palms face upwards. Keeping the hands at their positions, press the back and quiver three times, each of which lasts 3-5 seconds. The eyes look straight ahead. The position of feet remains unchanged.



**Exercise 53 Fluttering the wings and flying up and down (seven times):**

Both hands go down from the two Shenshu Points and move forward in a circumferential way, passing both sides of the body until they get to a position as high as the shoulders. The palms face downward and the fingers point forward. The arms bend a bit. The eyes look straight ahead.

1. Flying up to the left. Bend the right knee. The centre of gravity shifts to the right foot. The left foot takes one step forward. The left knee crooks a little bit. The front outer part of the left sole touches the ground. The heel of the foot is lifted up. The right hand presses down in a circumferential way to a position in front of the lower abdomen. The right arm is bent at the elbow, so as to make the curved palm face the Lower Dantian. The fingers spread out naturally, pointing to the left. While at the same time the left arm moves up leftward until it gets to a position higher than the head and bends a little. The left wrist and all the fingers form a “claw”. The upper body twists a little to the left. The eyes look at the centre of the left palm.



2. Flying up to the right. Bend the right knee. The centre of gravity shifts to the left foot. The right knee crooks a little bit. The front outer part of the right sole touches the ground. The heel is lifted up. The left hand presses down in a circumferential way to a position in front of the lower abdomen. The left arm bends at the elbow so as to make the curved palm face the Lower Dantian. The fingers spread out naturally pointing to the right. While at the same time the right arm moves up rightward until it gets to a position higher than the head. The arm bends a bit. The right palm faces down towards the body. Relax the right wrist and all the fingers to form a “claw” hanging down naturally. The upper body twists a little to the right. The eyes look at the centre of the right palm. Do the above two series of practice alternately seven times.

**Exercise 54 Turning round:**

After the last exercise, proceed to move the left arm down and the right one up. Relax the wrists. The arms rise forward to a position in front of the abdomen. Straighten the two legs. Turn the body to the normal posture. Then, the hands begin to quiver and the body turns round clockwise 180, with the heels working as axes. The eyes look straight ahead.



**Exercise 55 Flying up:**

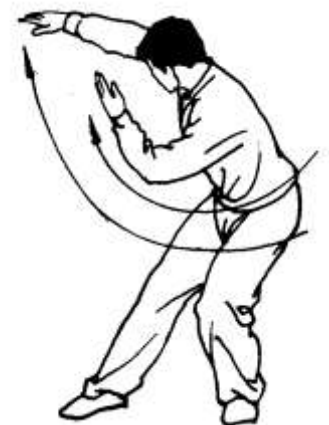
From the last exercise go on to turn round clockwise 180 to the right backward and at the same time quiver the arms and slowly raise them up passing by the abdomen. The palms face forward and the fingers point upward. The right foot, with its heel lifted up, is before the left foot. The centre of gravity lies on the left foot, the eyes look forward. Then both arms coming down to the left and right sides while quivering of the body.

**Exercise 56 Flying over the water (seven times):**

1. Flying over the water to the left: The centre of gravity shifts to the right foot. The left foot takes one step forward with the front part of the sole touching the ground. Bend the left knee a bit and quiver and raise both arms forward to a level position. The arms point forward. Then bend the right leg at the knee and lean the upper body forward and turn leftward about 45. And at the same time, the two arms quiver and move leftward in a circumferential way. The left hand moves to a higher position than the head with its palm facing left and its thumb pointing slantingly downward. The right hand reaches out to the left front at about the height of the chest. The palm faces downward. Both arms bend in a natural way. The eyes look at the hand.



2. Flying over the water to the right: Raise the upper body, the centre of gravity shifts to the left foot. Bend the left knee. The right foot takes one step forward with the front part of the sole touching the ground, and the right knee bends a bit. Bend the upper body forward and turn to the right about 45. At the same time, the two arms move from the left to the right quivering in a circumferential way. The right hand rises up towards the upper right until it gets to a position higher than the head. The palm faces the right. The thumb points slantingly downward. The left hand reaches out to the right forefront to a position as high as the chest. Both arms bend in a natural way. The eyes look at the right hand. Repeat the above two series of exercises alternately seven times.



**Exercise 57 Turning round:**

Do the same as described in #54.

**Exercise 58 Flying up:**

Do the same as described in #55.

**Exercise 59 Looking for food (seven times):**

1. Looking for food on the left. The left foot takes one step forward, the centre of gravity being shifted to the right foot. The left leg gets straightened naturally. The edge of the left sole touches the ground. The right knee bends a great deal and the upper body leans forward. The two arms swing towards each other and cross in front of the left knee, the left arm over the right one. The eyes look downward and a bit forward.



2. Looking for food on the right. The upper body rises up a little and at the same time, both arms swing to the left and right sides of the body in a natural way. The centre of gravity shifts to the left foot. The right foot takes a step forward. Bend the left knee and the upper body a little, and at the same time the arms swing back towards each other's direction so as to form a cross in front of the right knee, the left arm over the right one. The eyes look downward and a bit forward. Repeat the above two series of exercises alternately seven times.

**Exercise 60 Turning round:**

Having finished the above exercises, raise up the upper body and straighten the right leg. In the meantime, both arms move away from the front of the left leg and bend at the elbows so that the forearms are lifted up. Relax the wrists and hang both hands in front of the belly with the palms facing downward. The arms are crooked. The elbows are at a distance a little wider than that of the shoulders. Look straight ahead. Then turn round clockwise 180, with both heels turning as axes. The centre of gravity shifts to the left foot. The posture of hands remains unchanged.



**Exercise 61 Looking for the nest, pressing the hands down on the sides (left, middle, right, right, middle, left, middle).**

1. *On the left.* The left foot takes one step forward with the sole touching the ground. The centre of gravity shifts to the right foot. Twist the waist to the left a little and at the same time move the two hands to the left side of the waist. The fingers of both hands spread out and point to each other at a distance of about an inch. The hands press with a slight force from the waist down to the outer side of the left hip with the palms facing downward and the wrist straightened. The right leg bends a bit. The eyes look at both hands.

2. *In the middle.* Straighten the right leg with the heel being lifted up. The centre of gravity shifts forward to the left foot while at the same time relax both wrists and bend the elbows so as to lift the hands to a position in front of the upper belly. Turn the body and face forward. The right foot takes one step forward with the fore sole touching the ground. Then the two hands press down with a slight force to a position in front of the lower belly. Bend the left leg a little. The eyes look at both hands.

3. *On the right.* Straighten the left leg and lift up the heel. The centre of gravity shifts to the right foot. At the same time, relax the wrists and bend the elbows to lift the hands to a position right of the waist. The upper body turns a little towards the right. Then the left foot takes one step forward with the fore sole touching the ground. Bend the right leg a bit. The hands press down with a slight force from the waist to the right side of the hip with the fingers pointing to each other. The eyes look at both hands.

4. *On the right.* The right foot takes one step forward. The centre of gravity shifts to the left foot. Then, as before, the two hands press down with a slight force from the waist to the right side of the hip.

5. *In the middle.* The left foot takes one step forward. The centre of gravity shifts to the right foot. The body turns to face forward. The hands press down with a slight force from the waist to the lower abdomen.

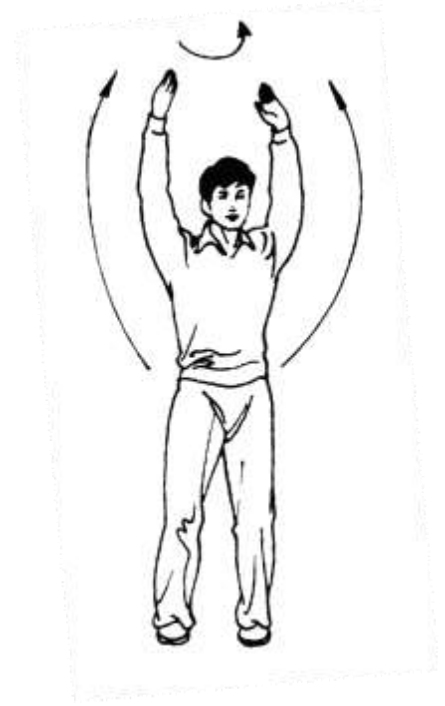
6. *On the left.* The right foot takes one step forward. The centre of gravity shifts to the left foot. The two hands press down with a slight force to the left side of the hip.

7. *In the middle.* The left foot takes one step forward, the centre of gravity being shifted to the right foot. The two hands press down with slight force to a position in front of the lower abdomen. The movements are the same as described in the second section.



**Exercise 62 Turning round and quivering both arms:**

From the last exercise (after the 7<sup>th</sup> “looking for the nest”) go on to shift the center of gravity to the left foot and turn counterclockwise 90, the left heel working as axis. (The action is performed in the same direction as that at the beginning.) The right foot turns to the left and takes half a step forward to parallel the left one. The distance between the two feet is about the same as that between the shoulders. Lift both heels a little, and at the same time the arms quiver and rise up, passing the chest, and moving out in a circumferential way on both sides of the body until getting to a position higher than the forehead. While the body turns, the arms are quivering. The distance between the elbows is wider than that between the shoulders. The palms face downward with the hands facing the head and a little inward. The eyes look straight ahead.

**Exercise 63 Sleeping peacefully and recovering the Qi:**

Move down both arms quivering and passing by the face and the chest to a position in front of the abdomen. Then stop quivering and squat down with both heels lifted up. Then get both arms close to the body and place the hands on both sides of Lower Dantian with the fingers pointing together to one another at a distance of about one inch on the Dantian Point. Then lean a little forward and shut the eyes so as to fall into repose for half a minute.

**Exercise 64 The final action:**

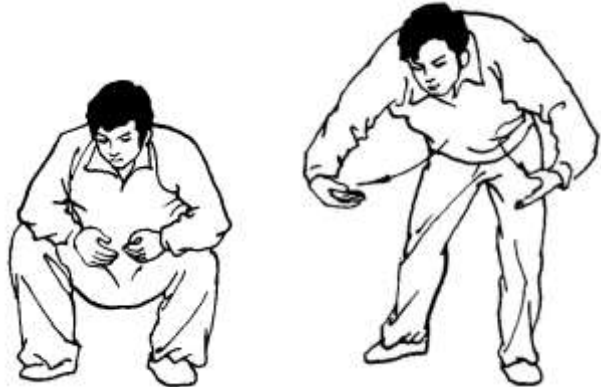
Open the eyes, raise the head and stand up gradually. Drop both arms in a straight way so that the hands are on either side of the body. Lower both heels to touch the ground. Then slowly move the arms in a circumferential way forward and upward to a position in front of the forehead, the palms facing the head. Then slowly drop both hands down, passing the chest, the abdomen, the lower abdomen with the palms, facing inward and hang them down on both sides of the body. Let the Qi settle down to the Lower Dantian. At last, move the right foot ahead of the left one and hold the body upright. The eyes look forward.

## CHAPTER THREE

### TECHNIQUE OF THE SECOND “64 actions” OF DAYAN QIGONG

#### Exercise 1 Stretching the Claw:

Preparation: Continued from the exercise “Sleeping peacefully” described in Chapter II. The body is moved up, with the upper body bending forward, the two legs standing up, the two hands swinging freely forward and forming a circle in front of the “centre line” of the legs. The fingers of the two hands face each other and the palms being turned inward with a height approximately equal to that of the lower abdomen and a width equal to that of the shoulders. The eyes look at the hands.



#### Exercise 2 Withdrawing the Arms:

With the heels of the feet working as pivots, the left foot is turned to the left 90 to form a “T” shape with the right foot. The outer side of the left foot is standing firm on the ground, while the inner side is left loose. The left leg is naturally straight and the weight of the body lies on the right foot, the right leg being bent. The arms are turned to the left—hand side of the body, while the palm of the left hand turns to the outer side to scoop up the Qi, being claw shaped and kept at the left “Jing Men” point. When the body is already turned to the left, the right arm is raised to the height of the chest, with the palm turning inward and the eyes looking at the right hand.



After that the left arm is raised to the height of the right one, with the palms and both arms forming a circle, then the heels again work as pivots and the body is turned 180 toward the right hand side, the right hand being turned to the right with the body and pivots turning to outer side to scoop up the Qi in the mean time. When the body is already turned to the right, the right hand takes the shape of a claw and is kept at the right “Jing Men” point. The eyes look at the left hand.

#### Exercise 3 Sighting the wind:

The position of the feet remains unchanged, the right hand changing from the shape of a claw into a palm, while the two arms form a circle in front of the chest, with the palms turning inward and the fingers facing each other. Meanwhile the upper body is raised slightly, the eyes looking forward. After that the body is turned 180 to the rear-left and then 90 to the right, the posture of the hands remaining unchanged. Then, turning 90 to the right and returning to the original position.



#### **Exercise 4 Putting the “Claws” backward to the shoulders:**

The arms raise up from both sides of the body to the height of the shoulders and the hands take the shape of claws and stay at Jian Jing point. The whole body stands upright with the two elbows being parallel to each other and stretching forward, the distance between them being the same as the distance between the two shoulders. The shoulders are relaxed and the eyes look forward.



#### **Exercise 5 Dispelling the Sickly Qi:**

The position of the feet remains unchanged. The right hand is changed from the shape of a claw into a palm, with the fingers pointing upwards and the palms turning outward. Then the right palm facing downward is flung from the Jian Jing point along the chest and the abdomen in the lower front direction, passing the Qihu point. After that the left hand repeats what the right hand has just done, but in an opposite direction.

#### **Exercise 6 Rotating the Hands:**

The right foot makes half a step forward, the left hand in front of the abdomen, turning inward. The right hand is then rotated to the front of the left hand, and the fingers of both hands turning over each other at a distance of about half a foot at the Inner Guan and Outer Guan points (Fig. 7). After that the left foot moves half a step forward, with the left hand turning in front of [Fig. 6 Dispelling the sickly Qi]. The right hand then the right foot moves half a step again with the right hand turning in front of the left hand. When stepping the feet forward, one should keep in mind that it is always the outer side of the fore sole that touches the ground, and that the eyes look at the hands.



### Exercise 7 Turning the body and sending back the Qi (right, left, right):

Turning 90 to the left by using the sole of the left foot as pivot, and the right foot steps up and stands parallel to the left foot at a distance as that between the shoulders. At the same time, the [Fig. 7 Rotating the hands] two arms carry the qi upward, with both hands (in the shape of hollow palms) putting at the Qihu points (Fig. 8). The two feet stand still but the body is turned to the rear—right direction and the eyes looking at the rear—right direction. After that the body is returned to its original position. Then the body is turned to the rear-left direction, with the eyes looking at the rear—left direction as well. After that the body is returned to its original position. Again the body is turned to the rear-right direction and then is returned to its original position. The body is thus turned to the rear-right, rear-left and then rear-right again altogether turning three times, with the hands remaining at the Qihu points. When turning the body the shoulders should be relaxed with the eyes looking back as far as possible.



### Exercise 8 Throwing away the sickly Qi:

The position of the feet remains unchanged, and in moving the hands downward from the Qihu points to the Dai Channel the palms face upward. The right hand is flung in the front-right direction. Also, the left hand is flung in the front-left direction and then pulled back lightly. After that both arms are turned backward at the same time with the elbows bent and the thumbs pointing downward, while the palms facing front. At the same time the hands are pushed forward, with the same height as the shoulders. The two arms being slightly bent and with wrists dorsi-flexed, thumbs and forefingers forming a curve and the eyes looking forward.



### Exercise 9 Bringing back the wings and holding the Qi:

The two arms move backward and circle in opposite directions until they get to the rear of the hips and take the shape of holding the Qi. The palms face upward slantingly and the fingers of one hand face those of the other slantingly also. The Hegu Points of both hands face the Huantiao Points, at about 2-3 cun (Chinese inch) (Fig.10). The two feet stand still and the body is turned to the rear-right, with the waist working as axis, and the eyes looking in the direction of rear-right. After that the body is returned to its original position. The body is then turned to the rear—left, with the eyes looking in the direction of the rear—left. After that the body is returned to its original position. Again the body is turned to the right and then returned to its original position. In turning the body, the shoulders should be relaxed, the eyes looking horizontally and as far back as possible.



### Exercise 10 Distributing and moving away the Qi:

The two feet stand still, and the two arms hold the Qi forward from the rear of the hips, the inner sides of the hands being facing inward and the two hands lifted up and passing through the face, the head, the rear part of the head and the neck (Fig. 11). After this the two arms swing separately outward and the outer sides of the hands face each other. The thumbs point upward, the inner sides of the two hands facing outward, and the Qi being thus sent down along the Qihu Point.

At the same time, the body is bent forward to about 90°, and the hands are swung in the direction of the front part of the feet along the legs, while the eyes look downward following the motion of the hands.



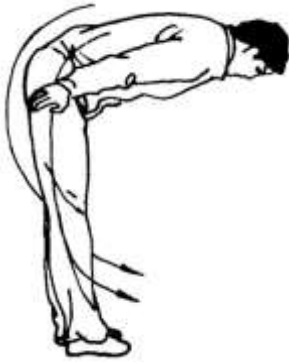
### Exercise 11 Crossing the hands:

The waist is kept bent. The left hand is swung backward along the left foot, with the palms facing upward, and the fingertips pointing forward. At the same time, the palm of the right hand is turned upward, with the finger tips pointing backward, thus the fingers of the two hands are facing each other. After this the two hands swiftly come across each other in the place between the two legs, with their middle fingers touching each other, and then quickly separating.

### Exercise 12 Distributing the Qi into the outer side of the ankles

- Right ankle: The waist remains bent forward, while the left hand is raised 90° to the waist after being separated from the right. The palm of the left hand faces upward, so that the Hegu Point touches the Shenshu Point. The right hand distributes the Qi towards the outer side of the ankle of the right foot by way of letting the waist work as axis and bringing the right arm and the palm to a “sway” motion from the front part of the right foot to the heel and then from the heel to the front, and again from the front to the heel. The waist and the hips are relaxed, the eyes looking at the right hand.
- Left ankle: The waist remains bent and when the right hand has finished its “sway” for the third time, it is raised to the waist with the palm facing upward and the right Hegu Point facing the right Shenshu Point. The left hand is lowered, with the palm distributing the Qi towards the outer ankle of the left foot. The waist and the left arm swung back and forth altogether three times, the movement being the same as distributing the Qi towards the right ankle. The eyes look at the left hand.





### **Exercise 13 Rubbing the legs:**

After the left hand has distributed the Qi towards the left ankle the left arm is raised to the waist, with the palm facing upward just as the palm of the right hand does. After that the two arms are raised to the back as far up as possible and when they rub the back down through the hips, the palms of both hands are turned inward, rubbing the legs. When the palms go down rubbing the lower part of calves, the arms are swung forward until they are in front of the feet. The eyes look downward and a bit forward.

### **Exercise 14 Clapping the hands:**

The position of the feet remains unchanged, while the body is raised up straight. The palms of the two hands face each other and then clap in front of the forehead. The eyes looking at the hands.



### **Exercise 15 Rubbing the arms:**

a. Rubbing the right arm: The position of the feet remains unchanged. The palms which clapped each other flow separate and then the left hand claps the back of the right hand and rubs the right hand and right arm until it gets under the armpit. Meanwhile the right arm is stretched forward and a bit bent, with the palm facing inward and the eyes looking forward.

b. Rubbing the left arm: The left hand is stretched downward from the right armpit up to the front of the chest, and then the right hand claps the left hand and rubs the left arm until it gets under the armpit. The eyes look forward.

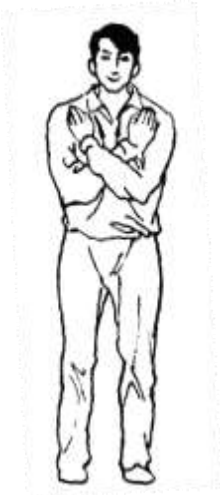
### **Exercise 16 Touching the points (seven touches).**

The position of the feet remains unchanged, while the right hand becomes "claw" and touches the left Qihu point and the left hand, being also claw shaped, touches the right Qihu point. Then the right claw touches the Dabao point on the left chest, while the left claw touches the Dabao point on the right chest. Then the right claw touches the Dai Mai point at the waist (the left side), while the left claw touches the Daimai point on the waist (the right side). Then the right claw touches the Qihai point under the navel.



**Exercise 17 Sending back the Qi:**

The position of the feet remains unchanged and the hands are slightly raised, with the thumbs of both hands facing each other and the other four fingers pointing downward and staying at the lower abdomen for a little while. The eyes look forward.

**Exercise 18 Crossing the arms:**

The position of the feet remains unchanged. The arms rise upward in a curve from both sides of the body and then the arms cross each other in front of the chest, with the hands staying at the left and right Qihu points separately - the right hand staying at the left Qihu and vice versa. The right arm is put above the left arm and the eyes look forward (Fig. 19).

**Exercise 19 Sending down the Qi:**

The position of the feet remains unchanged, the arms being separated in front of the chest and go down to both sides of the body, passing through the abdomen. After that the arms hold the Qi from both sides of the body to the front of the chest, with the palms facing inside and pressing from the chest down to the abdomen. The palms face downward and the Qi goes down to the Dantian point. After that the arms hang down both sides of the body and the eyes look forward (Fig. 20).

**Exercise 20 Rushing over the grass:**

The right leg is raised and the front part of it is flapped by the right palm, then the left leg is raised and flapped by the left palm, and thus the right and left legs are alternately flapped by the right and left palms and at the same time walking quickly forward - altogether 9 steps as if rushing on the surface of grass. The way is that the heels touch the ground first and then the soles, hollowing up the middle. The whole body is relaxed and the steps are very gentle and swift. The eyes look forward, and the legs are only lifted a little bit when taking the steps.



**Exercise 21 Clapping the knees and turning the body:**

When the ninth step is taken in Exercise 20 and the right foot is in front of the left, the left foot should follow the right foot and stand in line with the right. Meanwhile the two hands flap the knees, and after that the body is turned 180 from the left side, with the left foot working as pivot. The right foot then follows up the left and stands in line with it. Meanwhile the body is stretched straight and the arms hang down loosely. The eyes look forward.

**Exercise 22 Crossing the arms:**

This Exercise is the same as Exercise 18, except that the left arm is above the right arm.

**Exercise 23 Sending down the Qi:**

This Exercise is the same as Exercise 19.

**Exercise 24 Rushing over the grass:**

The actions are the same as those explained in Exercise 20 with the left leg stepping forward first and the left hand flapping the front side of the left leg; all the other actions are the same as in Exercise 20.

**Exercise 25 Flapping the knees and turning the body:**

The actions are the same as in Exercise 21 (Fig. 22).

Except that the ninth step is taken and the left foot is in front of the right. The right foot should follow up the left foot and stands in line with the left.

**Exercise 26 Crossing the arms:**

The actions are the same as in Exercise 18.

**Exercise 27 Sending down the Qi:**

The actions are the same as in Exercise 19.

**Exercise 28 Flapping the leg:**

Flap the right leg, the way being that the right leg being raised and the knee of the right leg being flapped from behind by the right hand (in a shape of a hollow palm), with the lower leg loosely hanging down, and the right foot returning to its original position. After that the left leg is being raised and the hollow palm of the left hand flap the knee from behind, and the left foot returns to its original position. The eyes look forward.



**Exercise 29 Swaying three times:**

The right leg is raised, and the right foot is stretched straight, with the lower leg swung forward and the right foot touching the ground to form a “right bow shaped” step. The two arms are open and are respectively on the outer sides of the left pelvis and the right pelvis, and are arch-shaped. The palms of both hands are turned towards the Huantiao Points, while the body is swayed 90 to the right side, and the centre of gravity is shifted back to the left foot. The body leans backward and the tip of the right foot points upward, with the eyes looking backward. After that the body is swayed 90 to the left side, while the legs are still in position of “right bow shaped” step with the eyes looking to the left. This exercise is repeated three times. The eyes look forward.

**Exercise 30 Shrinking the body and smoothing the face:**

The centre of gravity is on the left foot, and the right foot steps back - a big stride backward. The right knee is bent and the centre of gravity is shifted back to the right foot, while the left leg is stretched straight. The two arms move forward from both sides of the body along the rear and downward direction in a way of “catching and holding something” and when the arms reach the front of the left part of the chest, the arms are stretched and the palms are raised to the height of the head. The upper part of the body is raised a little bit, and the arms turn inward (with the palms facing inward) and pass through the head and the face and going down to the front of the left leg. The palms face downward and the upper part of the body leans forward slightly. The eyes look forward.

**Exercise 31 Pointing the ground:**

The foot position remains unchanged and the left palm points downward and remains motionless. The right arm pushes the Qi in the rear right direction with the palm turning downward and backward and the body turning backward and to the right. The eyes look at the right hand (Fig. 26).



**Exercise 32 Joining the palms:**

The left hand remains still, while the right arm is turning inward. The right hand scoops up the Qi from behind to the left front, and the upper body is also turned in the left-front direction. The eyes look at the right hand, and the right hand scoops up the Qi and stops underneath the left palm, the Lao Gong points of the two hands are about 5 kun (Chinese inch) apart, the eyes looking at the hands.

**Exercise 33 Rubbing the hands:**

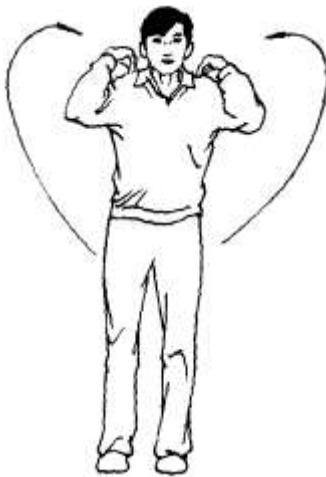
The position of the feet remains unchanged. The hands rub quickly each other and then the left hand is stretched to the left-front, while the right hand is drawn to the rear-right. The arms are separated and are placed respectively at both sides of the waist. The left palm faces downward with fingers pointing forward and the right palm faces outward, and the body leans back. The gravity of the body is placed on the right leg the eyes looking at the left hand.

**Exercise 34 Sighting the cloud and watching the fog:**

The position of the feet remains unchanged and the two arms scoop up the Qi along the left and right sides of the waist from behind (downward) until reaching the front of the left foot. At this time the centre of gravity is moved forward and the body slowly straightens up. The palms of both hands face upward with the Qi on them and the arms raised over the head and in front of it, the distance between the arms is about 8 inches. The palms face each other slantingly. The centre of gravity is moved to the left foot and the right foot is raised up on tiptoe. The head is raised, with the eyes looking upper front.

**Exercise 35 Stretching back the arms:**

The wrists of both hands are bent, with the fingers pointing downward. The hands stretch back from the chest in the direction of the outer sides of the waist along both sides of the chest, with the palms facing outward, and the position of the feet remains unchanged. The body is leaned forward slightly and the eyes look forward horizontally.

**Exercise 36 Drawing back the arms:**

The arms turned outward, with the palms facing upward and holding the Qi upward, the right foot steps up, standing parallel to the left foot, the distance between the two feet being equal to that between the shoulders. When the hands reach the height of the forehead, the arms are turned inward with the palms facing inward as well. The hands take the shape of claws and are put at the middle of the shoulders (the Jianyu points). The elbows point outward and the eyes look forward (Fig. 31).

**Exercise 37 Injecting the Qi:**

The “claws” change back to hands, with the palms facing inward and going down from the chest to both sides of the body, and the eyes looking forward. The arms are turned outward with the palms holding the Qi upward and forward. Meanwhile the heels are raised and when the palms are raised to the height of the forehead, the arms are turned inward with the palms facing inward as well injecting quickly the Qi along face, chest and abdomen down to the Lower Dantian (Fig. 32). The heels are lowered and touch the ground and the arms rest respectively on the left and right sides of the body. The eyes look forward.



### Exercise 38 Rinsing the wings in water:

a. Rinsing the right wing:

The position of the feet remains unchanged, and the right arm is raised forward while quivering, the right palm facing the right side of the chest while quivering. The right arm moves outward, downward, then inward and upward in a circumferential way at the right side of the chest three times, and the body is also moved three times together with the movement of the right arm, as if rinsing something in the water. After that the right hand stops at the front part of the right chest, with the fingers hanging down loosely. The eyes look at the right hand.

b. Rinsing the left wing:

The way of rinsing the left wing is the same as rinsing the right wing, but in a different direction.



### Exercise 39 Rinsing the arms:

a. Rinsing the right arm:

The position of the feet remains unchanged, with the right hand taking the shape of claw and placing at the right side of the chest. The right arm makes a circumferential movement from below and then to the back, then the top, and finally to the front, a total of three times, with the right shoulder working as axis, and the waist and even the whole body being swayed with the arm. The eyes look forward.

b. Rinsing the left arm:

The way of rinsing the left arm is the same as rinsing the right arm, except that in this exercise the left shoulder and the left arm are being rinsed.



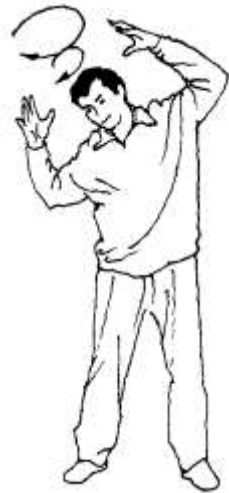
### Exercise 40 Vibrating the wings and washing the chest:

The position of the feet remains unchanged and the arms are being raised to the front of the chest while being vibrated. The palms face inward and the fingers pointing to each other. The arms are bent into an arc and move from the chest to the belly while vibrating. Then the arms are raised outward and upward from the belly to the chest, and this is an exercise of “washing the chest”. Meanwhile the body bends slightly forward and then leans back with the vibration of the arms. The eyes look forward. The same exercise is done seven times (Fig. 35).



**Exercise 41 Spreading the wings and washing the head:**

The position of the feet remains unchanged and the arms are raised to the front of the forehead while vibrating, with the palms facing forward and the fingers of the two hands pointing to each other slantingly. The head is slightly bent and is turned from left to right three times while the arms are being vibrated. Meanwhile, the arms, shoulders and the waist are also slightly swaying. After same exercise is done from the opposite direction, i.e. the head is being turned from right to left three times.

**Exercise 42 Drawing back the wings:**

The position of the feet remains unchanged and the two arms are drawn back and placed in front of the chest and the hands changed into claws and placed at the Dabao Points. The eyes look forward.

**Exercise 43 Unfolding the wings to fly:**

The “claws” are being changed into palms, while the fingers are loosely separated. The arms are stretched from the chest in upper front direction with the palms facing the front slantingly. The hands are of the same height as the head. Meanwhile the heels are raised. The arms vibrate while stretched—falling from the upper front of the body to the left and right sides of the body in circumference, and the heels touching the ground lightly and naturally. After that the arms are turned outward again, stretched in the upper front direction and making a circumferential movement. Each time the arms are raised and then lowered is one “fly” and altogether seven flies should be made. The whole body is relaxed and the eyes look forward. Afterwards the hands are turned into “claws” and placed at the Daimai Points.



**Exercise 44 Pointing the heaven:**

The right foot goes one step forward to form a bow-shaped step. Meanwhile the right hand is stretched from the place of the left palm with the right palm facing forward and the thumb and the small finger are drawn toward the palm, with the two being about 1 inch apart while the other three fingers point to the sky, higher than the head. The eyes look at the three fingers, and the left hand presses the lower left side of the waist, the palm facing downward and the Hegu (the part of the hand between the thumb and the index finger) facing the lower part of the waist.

**Exercise 45 Drawing circles on earth:**

The right foot steps back one step, with the body bending forward and the right leg bending low. Meanwhile the left hand draws a half-circle backward, then upward and forward and the left leg is stretched straight. The inner side of the left foot stands loosely on the ground but the outer side stands firmly. The upper body is bent forward, and the left palm facing downward moves at the outer-front side of the left foot three times, drawing circles counterclockwise. The eyes look at the left hand. The right palm is

facing backward and is placed at the right side of the lower part of the waist.

**Exercise 46 Turning the body and drawing circles on earth:**

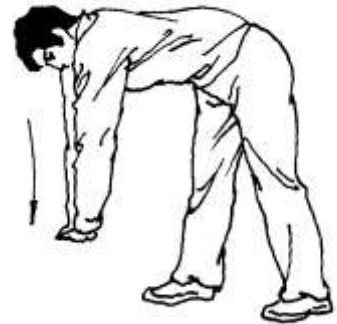
The left palm is turned up and drawn to the front of the chest, and the upper body is raised up then the body is turned back 180 with the right heel working as axis. The left leg is bent low and right leg is stretched straight. The inner side of the right foot is relaxed while its outer side stands firmly on the ground. The right hand draws circles three times along the outer-front side of the right foot. The eyes look at the right hand, and the position of the left hand remains unchanged.

**Exercise 47 Hold up the Qi:**

The palms are turned up and raised to the chest. Meanwhile the upper body is raised and the two hands holding the Qi over the head, the palms being facing inward. The distance between the two elbows is slightly wider than the shoulders. The heel of the right foot is relaxed and the centre of gravity is entirely on the left leg. The eyes look forward.

**Exercise 48 Sending back the Qi:**

The arms are turned inward, with the palms facing downward. The hands press down to the front of the right foot, the fingers of the two hands facing each other. The body is bent forward for 90°, while the right leg is straight, the left heel being raised. Then the two hands are raised to the front of the right knee, and the body is also slightly raised. After this the body is lowered again and the hands press down to the front of the right foot. This pressing-down and raising-up exercise is repeated 3 times. And the body is also lowered and then raised three times. The eyes look at the hands.

**Exercise 49 Serial steps:**

The upper body is raised, the right arm bent, its elbow being of the same height as the shoulders, and moving along the centerline of the abdomen and chest upward, to the right and then backward. At the same time, the left foot makes one step forward, with the tip facing the front left, and the outer side touching the ground to make the body lean on the right side, with the left side of the body in front. The left arm is thus brought to the front of the body, the left palm being somewhat facing the belly.

After this the left arm is bent, its elbow being of the same height as the shoulders, and moving in the same way as the right arm upwards, to the left and then backward. At the same time the right foot makes a step forward, with its tip facing the front-right, and the outer side touching the ground to make the body lean on the left side, with the right side of the body in front. The elbow of the right arm is relaxed and swayed to the front of the body, with the right palm facing the lower part of the belly. Altogether 9 steps should be made, alternately on the right side and left side. The body should be relaxed and the movements harmonized. The turning of the waist is guided by the turning of the elbows and, in turn, by turning the waist, it gives momentum to the movements of the legs and the feet. The steps should be stable.



After moving three steps, the left foot is in front of and the right hand encircles the left hand from inward and then downward and finally upward, while the left palm is pushed quickly to the front of the left side of the lower part of the waist the strength being on the outer side of the palm, and the inner side turning out slantingly. At the same time, the right elbow is quickly pushed upward to the right side, the palm facing downward. The two arms take the shape of an arc. The eyes look at the left hand.



After moving six steps, the right foot is in front, and the left hand and the right hand make an encirclement, in the same way above mentioned, with the right palm pushing quickly to the front right side of the front of the lower part of the waist, while the left arm quickly pushes its elbow upward to the left side, the palm facing downward. And the two arms form an arc. The eyes look at the right hand.

After moving nine steps, the two hands form a circle and the palm is pushed to the left side, the action being the same as that in moving three steps.

#### **Exercise 50 The hawk making turnovers:**

The body is turned 180 to the right side, the arms forming an arc, with the palms facing outward and the areas between the thumbs and index fingers of the two hands facing each other. The arms are turned to the front then upward and then downward together with the turning of the body. After that the right knee is bent, the left heel being raised, the tip turning inside and the left leg as if knelt down. At the same time the arms are swayed from the front downward to the lower left side, the upper body and the head being turned to the left side as well, and the left arm stretched out. The fingers point to the upper part of the near left side the area between the thumbs and the index fingers being round. The eyes look at the left hand, and the right elbow is bent for about 90, the gesture of the hand being the same as that of the left hand as if "shooting" the moon.



**Exercise 51 Vibrating the shoulders:**

The body and the arms are turned back, with the upper body rising a little bit, and the left foot moving half a step forward, the heel being suspended. The upper body is bent forward a little and the arms are relaxed and loosely hanging down both sides of the body. The right leg is deeply bent and the left leg stretched, the eyes looking forward. After this the arms make a circumferential movement and with them move the shoulders and the back, while vibrating. The sequence of movement is that the right arm moves first, and then comes to the left, and this makes one vibration of the arms. Altogether 7 vibrations.

**Exercise 52 Obstructing the fog:**

The position of the feet remains unchanged, and the right arm draws a big arc from downward and then upward and backward, while vibrating, and finally reaches the side of the body. Then the left hand does the same and finally reaching the other side of the body. The eyes look at the hands.

**Exercise 53 Beholding the wind and flying up:**

The body stands up, and the right foot moves a step forward with the right heel touching the ground first, and then follows the whole foot, and the body moves forward. At the time the right heel touches the ground, the elbows are bent and raised, the distance between the two elbows being the same as that between the shoulders. The hands are slightly higher than the shoulders and the wrists are bent, the fingers pointing forward. At the time the right heel touches the ground, the elbows are slightly bent, the palms facing forward, the wrists bent. the fingers pointing forward, and the areas between the thumbs and the index fingers facing each other. The hands push forward and stretched and the arms are straight.



After this the left foot is moved forward, and the heel touches the ground first, then the whole foot. The arms are then drawn back and raised, and the wrist and elbows are both bent. After this the arms are pushed forward again and stretched, and the wrists are bent upward, the elbows stretched, and the body moving forward. Altogether 7 steps are to be made and the eyes look forward.

It is important that the whole body should be relaxed the fingers, the wrists, the elbows and the shoulders are stretched forward and drawn back like waves - one after the other. The waist is moved forward and backward at ease.

**Exercise 54 Stretching the arms on both sides:**

After making the 7th step in Exercise 53, the left foot steps up, thus the two feet are standing in line, the distance between them being the same as that between the shoulders. At the same time the two hands are drawn to the front of the chest, the two palms come together from opposite directions, with the fingers pointing upward. Afterwards, the two arms are turned inward and stretched forcefully to the left and right sides, the palms facing outward, the fingers pointing forward. The eyes look forward.

**Exercise 55 Crossing the sea:****a. On the left:**

The left foot is turned 90 to the left, the left heel being working as pivot, and the right foot moves slightly to the left, and so does the body. The arms are turned to the left while vibrating. The left hand is raised to the left-front side and higher than the head, the palm facing inward and downward. The right hand is lowered to the lower part of the abdomen, the palm facing inward, the eyes looking at the left hand. The right knee is bent a little, the centre of gravity being on the right foot, while the left heel being raised, with the outer side of the left sole touching the ground. The arms and the left leg vibrate a little while, and with it the whole body.

**b. On the right:**

The hands go down to both sides of the body, and then the body is turned 180 to the back side, with the heels working as pivots the movement being the same as Exercise 55(a), but in the opposite direction and with eyes looking at the left hand.

### Exercise 56 Flying over:

a. Flying over the right side:

The hands are drawn back and lowered to the left and right sides of the waist, the palms facing upward, and the arms swaying to the front of the chest while vibrating, with the palms turning downward. Meanwhile the heels are raised, with the outer side of the right foot and the inner side of the left foot touching the ground. The eyes look forward. Afterwards, the arms are swayed to both the left and right sides of the waist. Meanwhile the left heel touches the ground, the center of gravity moving backward, the left leg bending a little, and the tip of the right foot being raised. The eyes look forward. The arms are swayed to and fro, while vibrating; a total of three times and the body is also swayed to and fro three times.



b. Flying over the left side:

The body is turned 180 to the left rearward with the heel working as pivot and the movement being the same as flying over the right side. The arms and body vibrate from back to front for 3 times.

### Exercise 57 Injection of the Qi and vibration

The body is turned 180 to the right to restore its original position and the original parallel position of the feet is restored. The arms hold and inject the Qi to the chest and the belly from both sides, while vibrating. At the same time the heels are raised, the legs either stretch straight or with the knees bent. The hands move in circumferential way from both sides of the body to the front of the chest, the palms facing inward, the fingers of the two hands facing each other. Afterwards the hands are moved from the front of the chest to the belly, and then separated and placed on the left and right sides of the body. The heels are raised and then lowered. This makes an injection of the Qi and one vibration.



The arms inject the Qi while vibrating and moving in circumferential way, with the legs vibrating at the same time and then the whole body is vibrated as initiated by the vibration of the arms and altogether vibrating 7 times. The eyes look forward.

**Exercise 58 Vibrating the wings:**

The heels are now touching the ground, and the hands are raised to the upper-front of the temples, the palms facing inward and vibrating three times towards the head. The eyes look forward.

**Exercise 59 Looking down at the earth:**

The hands press down to the front of the belly from the head, with the palms facing downward and the fingers of the two hands pointing to each other slantingly. After that the left foot moves a step to the front-left of the right foot, and touching the ground on the inner side, the tip facing the right. The left leg is stretched straight, while the right knee is bent, the centre of gravity being on the right leg. Then the left foot is turned to the left, while the right foot moves a step in the front-left direction, the left knee being bent and the right leg stretched the centre of gravity on the left leg. The tip of the right foot is turned to the left side, pointing inward and the outer side of the right foot suspended but the inner side touching the ground. The gesture of the hands remains unchanged.

After this the left foot again moves a step in the front-right direction and the other movements being the same as what has just been described. The same exercise is done three times, the eyes looking forward.

### Exercise 60 Raising the wings to watch the moon:

a. Watching the moon from the front:

The left leg is stretched straight and the foot is turned with the heel working as pivot, the outer side of the foot touching the ground. The right leg is bent low and the centre of gravity is on the right leg. The arms move in a circumferential way in front of the belly—first moving to the left, then downward and after that upward and then to the right and finally swaying to the upper front direction (left side). The left hand is of the same height as the head the palm facing the upper—left direction(slantingly). The right hand is lower than the left hand and the areas between the thumbs and the index fingers of the two hands facing each other. Meanwhile the upper body is leaning on the left side, the eyes looking at both hands.



b. Watching the moon from the back:

The body is turned back 180 backward with the soles working as pivots, the right leg being stretched. The outer side of the right foot touches the ground the left leg is bent low, with the centre of gravity resting on the left leg. The arms are swayed to the front-right along with the turning of the body, and then to the left and swayed in a circumferential way to the upper front-left, the right hand being lower than the left hand the areas between the thumbs and index fingers of the two hands facing each other slantingly. Meanwhile the upper body leans on the left the eyes looking at the hands.



### Exercise 61 Rotating the hands:

The body is turned back to its original position, the centre of gravity being shifted to the right foot, with the left palm facing the belly. The left foot moves half a step forward, the sole touching the ground, the heel being suspended. The right hand moves in circumferential way from the front of the forehead to the rear-right and scoops up the Qi. Then the body leans forward, the heels are raised, the eyes looking at the right hand. The right palm is raised to a vertical position and encircles the left hand from downward and then forward and upward, then it swiftly cuts down to the right side of the lower part of the waist, with the palm facing inward. Meanwhile the right heel swiftly touches the ground and with it the body swiftly leans back, the centre of gravity being shifted back to the right foot. The eyes look at the left hand.

### Exercise 62 Flying up from the surface of the water:

The right foot moves one step forward, the centre of gravity being shifted to the left foot. The arms stretch separately to the left side and right side and being of the same height as the shoulders, the palms facing downward. The arms press downward then the elbows raise in the upper-rear direction, and the arms stretched separately to the left side and the right side, reaching the height of the shoulders, the eyes looking forward. The joints at the knees are respectively bent and stretched along with the raising and lowering of the arms, and thus the body moves up and down. When the arms go down, the body is also lowered, the knees bent, and the leg stretched. Altogether 9 such exercises should be done.



After doing ups and downs for 3 times, the left foot moves a step forward; after doing ups and downs for 6 times the right foot moves a step forward; after doing ups and downs for 9 times, the body is turned 90 to the left, using the heels as axis. The arms are stretched separately to the left side and the right side - being of the same height as the chest, the palms facing downward. The eyes look forward.

### Exercise 63 Getting back the Qi with three holdings of the arm:

The left foot moves a step backward, forming a bow shaped step. The left hand brings in the Qi to the lower part of the belly. The right leg is loosely standing on the ground, the centre of gravity being on the left foot. The right hand comes from the place of the left palm and the right arm forms an arc, with the back of the hand pointing forward and stretching to the front of the body, the palm facing the left Qihu point. The fingers of the left hand are placed at the Daimai of the waist. The two hands look like holding a Pi Pa (a violin-shaped Chinese musical instrument), the right leg forms a bow-shaped step, and the eyes looking at the centre of the right palm.



The right foot moves one step backward and a bow shaped step is thus formed by the left foot. The right hand brings in the Qi to the lower part of the belly, and puts it there, the left hand brings in the Qi to the lower part of the belly, the left leg loosely touching the ground (the centre of gravity being on the right foot). The left hand comes out from the place of the right palm and then forms an arc, with the back of the hand pointing forward and stretching to the front of the body, the palm facing the right Qihu point. The fingers of the right hand are placed at the Daimai of the waist. The two hands look like holding a Pi Pa, the left leg forming a bow shaped step, the eyes looking at the centre of the left palm.

The left foot moves a step backward and a bow-shaped step is formed by the right foot. The left hand brings in the Qi to the lower part of the belly and is placed there. Then the right hand brings in the qi to the belly, the right leg loosely touching the ground (the centre of gravity being on the left foot). The right hand comes out from the place of the right palm and then forms an arc with the back of the hand pointing forward and stretching to the front of the body, the palm facing the chest. The fingers of the left hand are placed at the Dai Mai of the waist. The two hands look like holding a Pi Pa, with the right leg forming a bow shaped step, the eyes looking at the centre of the right hand.

**Exercise 64 Ending exercise:**

The right foot moves a step back to stand in line with the left foot. The arms are drawn to the chest and forming “crossed arms”. Then the arms are separated and hold the Qi towards the chest and send it down to the chest and the belly. The arms hang down to the sides of the body and the whole exercise is finished.





## CHAPTER FOUR

### RELATIONS BETWEEN DAYAN QIGONG AND THE CHANNELS AND COLLATERALS AS WELL AS ACUPUNCTURE POINTS IN THE HUMAN BODY

#### A. Elementals about Channels and Collaterals

According to the ancient Yin-Yang doctrine in China, everything has two sides - Yin and Yang, constituting a unity of opposites. Yin and Yang are interdependent, inter-permeable with Yin in Yang and Yang in Yin and interchangeable to maintain a balance. Everything flourishes when Yin and Yang are in harmony, otherwise everything will perish. The old Chinese theory of the channels and collaterals was based on the doctrine of Yin and Yang. The channels and collaterals and the solid and hollow organs of the human body are also balanced with both Yin and Yang. The channels and collaterals, which are closely linked with the solid and hollow organs, are important components of the organic structure of the human body. Each organ, solid or hollow, starts a channel or collateral and each channel has an organ, solid or hollow, under it.

The channels form the trunk lines in the system of channels and collaterals, going along the interior of the body. The collaterals, meaning network, are branches of the channels, crisscrossing the whole body and going along the exterior laterals of the body. The channels and collaterals link the solid and hollow organs on the one hand and skin, tendon and bones on the surface layer on the other and they cover the whole body. Besides, they make the body into an organic unit by joining its various parts including the five sense organs, the seven orifices and the tendon, bone, hair and skin.

The five solid organs of heart, lungs, spleen, kidney and liver, belonging to Yin, are the place to store all the fine substances. The six hollow organs of the large and small intestines, the three cavities, stomach, gallbladder and bladder, belonging to Yang, perform the function of digestion, transportation and excretion. Therefore, the twelve channels (regular channels) leading to the solid and hollow organs are classified into Yin and Yang channels. Meanwhile, a Yin channel and a Yang channel form superficies interior relationship. For a healthy person, the Yin and Yang are in balance in his body and his solid and hollow organs in harmony. But in case of pathological changes, there emerge an over abundance of Yin or Yang and an imbalance between the solid and hollow organs. Good health depends not only on harmony and balance within, but also on balance and harmony with the external conditions, which calls for getting used to the climate and its changes so as to protect from the attack by exogenous evils and to maintain the harmonious and balanced functioning of the whole organic body.

Along the channels and collaterals, there are numerous acupuncture points for the vital energy of the solid and hollow organs to be infused, accumulated and to pass. It is mainly through the channels and collaterals that the nutriments such as the vital energy (Qi), blood and body fluid are transported to every part of the body to play their role. If the channels and collaterals do not work properly, there will occur disorder or stagnation of the vital energy and blood, imbalance between Yin and Yang and disorder or debility of the physiological functions. As a result, one will fall ill.

Naturally, it is very important to dredge and ensure the free passage of the Channels and collaterals in order to cure diseases and keep fit.

There are 12 regular channels and 8 extraordinary ones in the human body, each of which has its special physiological functions and pathological symptoms. They follow certain circulation routes and connecting rules. They are interrelated and intercondition in terms of their functions and play a coordinating and balancing role.

The 12 regular channels are the main passage for the vital energy, blood and body fluid.

1. Table for the 12 channels:

main channels location		superficies or interior	interior	superficies
hand and foot				
hand	anterior line		Taiyin Channel (lung)	Yangming Channel (the Large Intestine)
	midline		Jueyin Channel (pericardium)	Shaoyang Channel (the Triple-Warmer)
	posterior line		Shaoyin Channel (heart)	Taiyang Channel (the Small Intestine)
foot	anterior line		Taiyin Channel (spleen)	Yangming Channel (Stomach)
	midline		Jueyin Channel (liver)	Shaoyang Channel (the Gall Bladder)
	posterior line		Shaoyin Channel (kidney)	Taiyang Channel (the Urinary Bladder)

2. The flowing and joining, sequence of the 12 channels is as follows:

The lung channel of hand Taiyin → the large intestine channel of hand Yangming → the stomach channel of foot Yangming → the spleen channel of foot Taiyin → the heart channel of hand Shaoyin → the small intestine channel of hand Taiyang → the urinary bladder channel of foot Taiyang → the kidney channel of foot Shaoyin → the pericardium channel of hand Jueyin → the triple-warmer channel of hand Shaoyang → the gall bladder channel of foot Shaoyang → the liver channel of foot Jueyin. The 12 channels begins at the lung channel and ends at the liver channel, one leading to another in an endless cycle.

3. The flowing and joining rules of the 12 channels are as follows:

(1)The three Yin channels of hand extend from the chest and through the hand to join the three Yang channels of hand.

(2)The three Yang channels of hand extend from the hand and through head to join the three Yang channels of foot.

(3)The three Yang channels of foot extend from head and through foot to join the three Yin channels of foot.

(4)The three Yin channels of foot extend from foot through chest to join the three Yin channels of hand.

The 8 extra channels link up the 12 regular channels and help regulate the vital energy and blood of the whole body. They regulate the flow of the vital energy and blood in the 12 channels so that the vital energy and blood will be stored in the 8 extra channels when there is an excess and they will flow back to the 12 channels when they are insufficient there. The 8 extra channels include the Du (back midline) channel, the Ren (front midline) channel, the Chong channel, the Dai channel, the Yinqiao channel, the Yangqiao channel, the Yinwei channel and the Yangwei channel.

The flowing and joining rules of the 8 extra—channels are as follows:

1. The Du channel follows the midline of the back and all the three Yang channels converge on the Du channel, hence the theory that “the Du channel is a sea of Yang channels”.

2. The Ren channel takes the route of the midline of the chest and abdomen with all the three Yin channels converging on the Ren channel, hence the theory that “the Ren channel is a sea of Yin channels”.

3. The Chong channel goes from the chest and abdomen in the front to the side of the back and from head to foot. It guides the flow of the vital energy and blood of various channels, serving as the communication hub of the vital energy and blood of the 12 channels. And so people call it “a sea of blood and of the channels”.

4. The Dai channel goes around the waist like a belt and has the function of binding all channels, hence the idea that “all channels are bound by the Dai channel”.

5. The Yinwai [yin linking] channel starts from the inner side of the leg up to the neck, running among the three Yin channels to hold them together.

6. The Yangwai [yang linking] channel starts from the outer side of the leg up to the head, running among the three Yang channels to hold them together.

7. The Yinqiao [yin heel] channel starts from the middle of the heel and the internal ankle, along the inner side of the leg and through the abdomen and chest up to the head and to the inner corner of the eye. In short, it controls the Yin both on the left and right of the body.

8. The Yangqiao [yang heel] channel starts from the heel and the outer ankle, along the outer side of the leg, through the outer side of the upper part of the body and passing by the shoulder and the outer side of the neck up to the head and to the inner corner of the eye to join the Yinqiao channel. It controls the Yang both on the left and right of the body.

B. The relationship between Dayan Qigong on the one hand and the channels and collaterals of the human body on the other. By virtue of different movements such as moving up and down, forward and backward, right and left, inward and outward as well as of a balance of activities and stillness, Dayan Qigong keeps open the channels and acupuncture points and promotes an orderly flow of the “internal Qi” or the vital energy, recovering or expelling the Qi and restoring or purging the Qi. Consequently, Dayan Qigong will enable the practitioner to absorb both the heavenly or earthly qi and nourish Yin or Yang to ensure their balance.

The Qi and blood are the moving force for the human life and the energy for movements. The flow of the Qi will bring about the flow of the blood while the stagnation of the Qi will result in the blood stagnation. Thanks to orderly movements of Dayan Qigong, “the internal Qi” will be able to flow all over the body along the channels and collaterals to the benefit of dredging meridian channels and collaterals and promoting blood circulation to remove blood stasis.

The channels, collaterals, acupuncture points and solid and hollow organs of the human body are all chained together as parts of a layer structure with some playing the principal role while others in a subordinate position. Dayan Qigong emphasizes those playing the principal role with a view to dredging the channels and regulating the activity of vital energy. The Dayan Qigong practitioner is supposed to mainly practice the movements aiming at the upper, middle and lower Dantian, principal acupuncture points, the large and small Zhoutian and the five solid organs. It is because the dredging and regulation of the main channels, acupuncture points and organs will facilitate the dredging and regulation of others and mobilize the innate regulating system of the channels and collaterals to promote the free flow of the Qi in the whole body including in all the main channels, collaterals, solid and hollow organs, brain, five sense organs and the extremities. As a result, both Qi and blood flow freely. The free passage of Dantian at three parts and main acupuncture points will facilitate the absorption of both the heavenly and earthly Qi and further the interflow of the “internal and external Qi”. Dayan Qigong will help cultivate the essence, vital energy and spirit, increase metabolism, nourish the organs and ensure the balance of the solid and hollow organs.

On the whole, Dayan Qigong is aimed at using the main factor in the Qigong mechanism and curing diseases at the root cause (in terms of treating diseases by Qigong) and the practitioner has that in mind in practicing Dayan Qigong. It is precisely for this reason that Dayan Qigong can cure all kinds of diseases and build up one’s health as well.

With regard to the relationship between Dayan Qigong and the channels and collaterals of the human body, the movements of Dayan Qigong are designed to promote orderly flow of the “internal Qi” in the body since it is a natural Qigong exercise. Once the “internal Qi” is generated in the course of doing Qigong exercise the “internal Qi” (including the “external Qi” already absorbed in normally will flow along the channels and collaterals (but is so confined) as well as over the superficies and interior of the whole body. The practitioner must bear in mind these characteristics of Dayan Qigong.

The characteristics of the movements for the first and second “64 actions” in terms of their sequence are as follows:

1. The sequence of the movements for the first “64 actions”:

For the first “64 actions”, the practitioner mainly practices the large and small Zhoutian. In practicing the small Zhoutian the “internal Qi” flows from Dantian at the lower part, along the Du channel in the middle of the back of the upper part of the body, up to the points of Baihui, Yintang, and Renzhong, and then the “internal Qi” will start a downward flow along the Ren channel in the middle of the front of the upper part of the body, through middle Dantian Shanzhong point and back to lower Dantian. This circuit of the route made by the “internal Qi” is called a small Zhoutian (小周天). The routes for a large Zhoutian (大周天) are more complicated and are in fact the natural circulation of many routes in the whole body. The movements for the first “64 actions” take the following sequence:

- a. The 36 actions from Action 1 to Action 36 are mainly aimed at promoting the flow of the vital energy in the 12 regular channels and collaterals as well as in the Ren, Du, Chong and Dai channels. Through Daoyin (导引) or guidance of the movements the functional activities of the vital energy will increase or reduce and the vital energy will flow freely along various routes all over the body from the upper to the lower parts, from the front to the back, from the left to the right, from arms to the legs, from the interior to the exterior, from head to foot, and from foot to hand. It is a comprehensive exercise mainly for the purpose of reinforcing and invigoration.
- b. The five actions from Action 37 to Action 42 are mainly designed to strengthen the dredging of channels and expelling of evils from all over the body with the movements including the vibrating hands and arms. These movements will help those suffering from diseases to expel the turbid Qi and cure their diseases and help the healthy people to expel the evils, purify organs and dredge the channels and collaterals.
- c. The movements for the ten actions from Action 43 to Action 52 are designed to reinforce and nourish the upper, middle and lower Dantian. After dredging and expelling, it is necessary to invigorate the Qi in Dantian and nourish the organs damaged by the diseases so as to enable them to resume their normal functions and to cultivate the essence, the vital energy and spirit of the whole body.
- d. The 12 actions from Action 53 to Action 64 are designed for “motion exercise”. In the previous actions aimed at nourishing Dantian, the movements are relatively “static”. But the movements of these 12 actions are more “dynamic” so as to balance the whole exercise. Towards the end of this set of exercise comes the action of sleeping peacefully to bring back the vital energy.

In short, the main function of the first “64 actions” is to reinforce and invigorate the upper, middle and lower Dantian in a comprehensive way with emphasis on nourishing Qi at lower as well as upper Dantian. Therefore, the first “64 actions” have proved to have marked effect on improving the brain function.

2. The characteristics for the movements of the second “64 actions”. Since the first “64 actions” have already dredged the 12 regular channels and 8 extra channels, the movements of the second “64 actions” are designed to clear the channels and collaterals all over the body, superficies and interior, to absorb more of the heavenly and earthly Qi, increase the Qi-restoring and evil-expelling capability, improve health and enhance the mental activities, the circulation of body fluid and metabolism.

The second “64 actions” have the following characteristics:

- a. The second “64 actions” produce stronger Qi fields and exercise with greater intensity than the first “64 actions”. The swinging, twisting, stretching and pressing movements in the second “64 actions” intensify the exercise of the 8 extra—channels, and strengthen the regulating functions of the channels, collaterals and solid and hollow organs. The movements and circulation of the “internal Qi” are all more complicated than those of the first “64 actions” - Many of the movements are aimed at bringing about big circulations of various channels and collaterals.
- b. The internal circulation and the external circulation are combined to increase the disease—curing possibility. The “external Qi” emitted from the palm is used to press the acupuncture points, pat them, invigorate Qi and massage the channels to promote the interflow of the internal and external Qi so as to absorb more healthy Qi while expelling turbid Qi. The movements of swinging the body to the right first and then to the left, counterclockwise first and then clockwise, and massaging along the channels constitute an invigorating therapy and an otherwise purgative therapy.
- c. To a practitioner of the second “64 actions”, his upper Dantian absorbs more vital energy. Over one third of the movements of the second “64 actions” are designed to absorb the vital energy for the upper Dantian. Therefore, this set of the exercise is especially good for invigorating the function of the brain.
- d. The second “64 actions” aim at a comprehensive exercise. All that has an effect on the joints, muscles and spines of the whole body. Therefore they are good for relaxing and activating the tendons and joints and also for preventing people from aging.

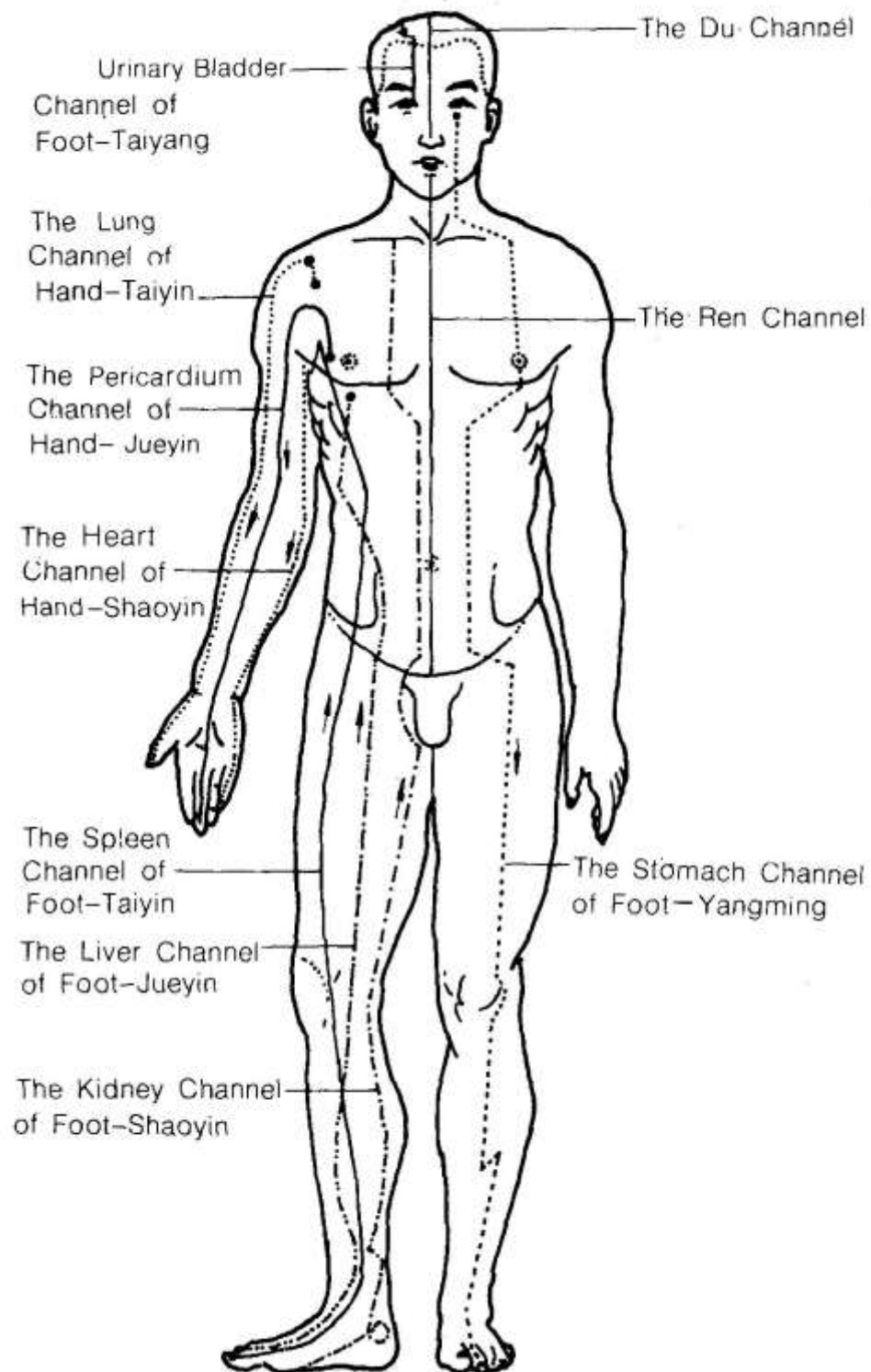
- C. The main acupuncture points important for Dayan Qigong are as follows:
1. Baihui - at the centre of the crown of the head and in the fossa between the front hair line and the back of the head (occiput)
  2. Yintang - right in the middle of the two eyebrows
  3. Taiyang - in the fossa about one inch away from the joining point between the outer corner of the eye and the tip of the eyebrow
  4. Yamen - somewhere between the first and second cervical vertebra and about half an inch above the back hair line
  5. Fengchi - somewhere between the fossa of the back of the head and the mastoid process
  6. Quepen—in the supraclavicular fossa
  7. Qihu - in the subclavicular fossa
  8. Qiku - in the middle of the line linking Qihu point and the nipple
  9. Shanzhong - in the fossa between the two nipples
  10. Shenjue - right in the middle of the navel
  11. Qihai - One and a half inches below the navel
  12. Huiyin - in the middle between the anus and the scrotum for male and in the middle between the anus and labium for female
  13. Dabao - in the intercostal space of the sixth rib or about 8 inches beside the Ren channel or about 6 inches below the armpit
  14. Neiguan - in the fossa between the two bones about 2 inches below the centre of the transverse crease of the wrist
  15. Laogong - in the fossa of the first cross striation on the palm between the middle finger and the ring finger
  16. Hegu - at the head of the line between the thumb and the forefinger when they are held together
  17. Jianjing - in the fossa between the two tendons of the shoulder and vertebra
  18. Jianyu - in the fossa in the centre of the end of the shoulder
  19. Mingmen - below the second lumbar vertebra
  20. Shenshu - about one and a half inches below the 4<sup>th</sup> lumbar vertebra (ie. Mingmen point) on both right and left sides.
  21. Jingmen - at the front end of the 12<sup>th</sup> rib
  22. Daimai - about 1.8 inches below the 11<sup>th</sup> rib on the same line with the navel
  23. Huantiao - in the fossa about 2 inches above the hipbone
  24. Zusanli—3 inches below the outer knee and about one finger breath's distance away from the tibia
  25. Kunlun—in the fossa between the internal and external malleolus and the Achilles tendon
  26. Yongchuan—in the juncture between the two thirds of the sole from the heel and one third from the toe.

In Appendix I, the sketch briefly demonstrates the distributions of the main channels and collaterals and acupuncture points in the human body. You will notice that the channels and acupuncture points exist in symmetry on both sides of the body except those on the central line of the upper body.

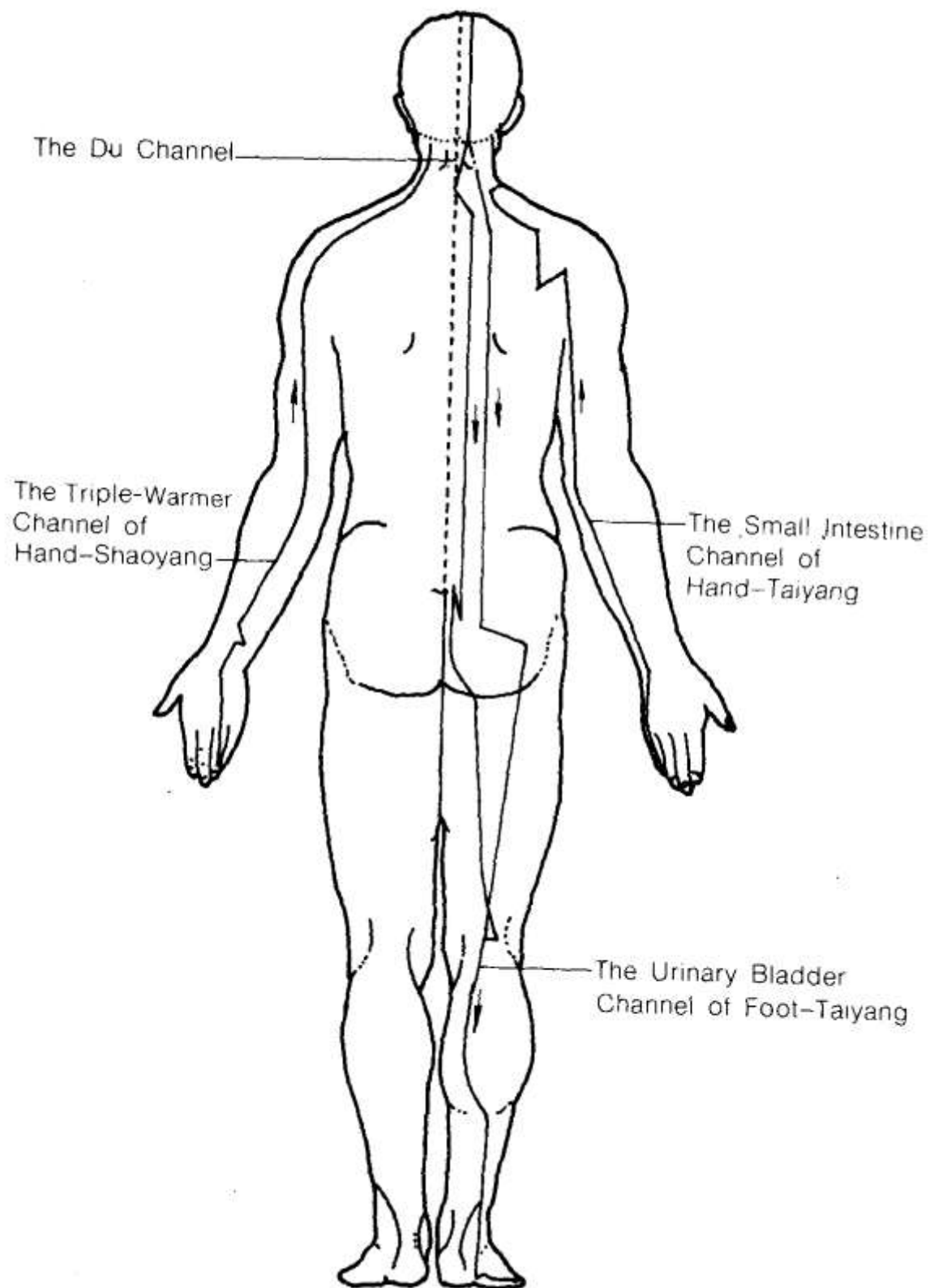
In Appendix II, the list provides you with the various expressions of the names of the acupuncture points, Dantian, Zhoutian etc.; Their Chinese spellings, Chinese phonetics, and their English pronunciations and translations.



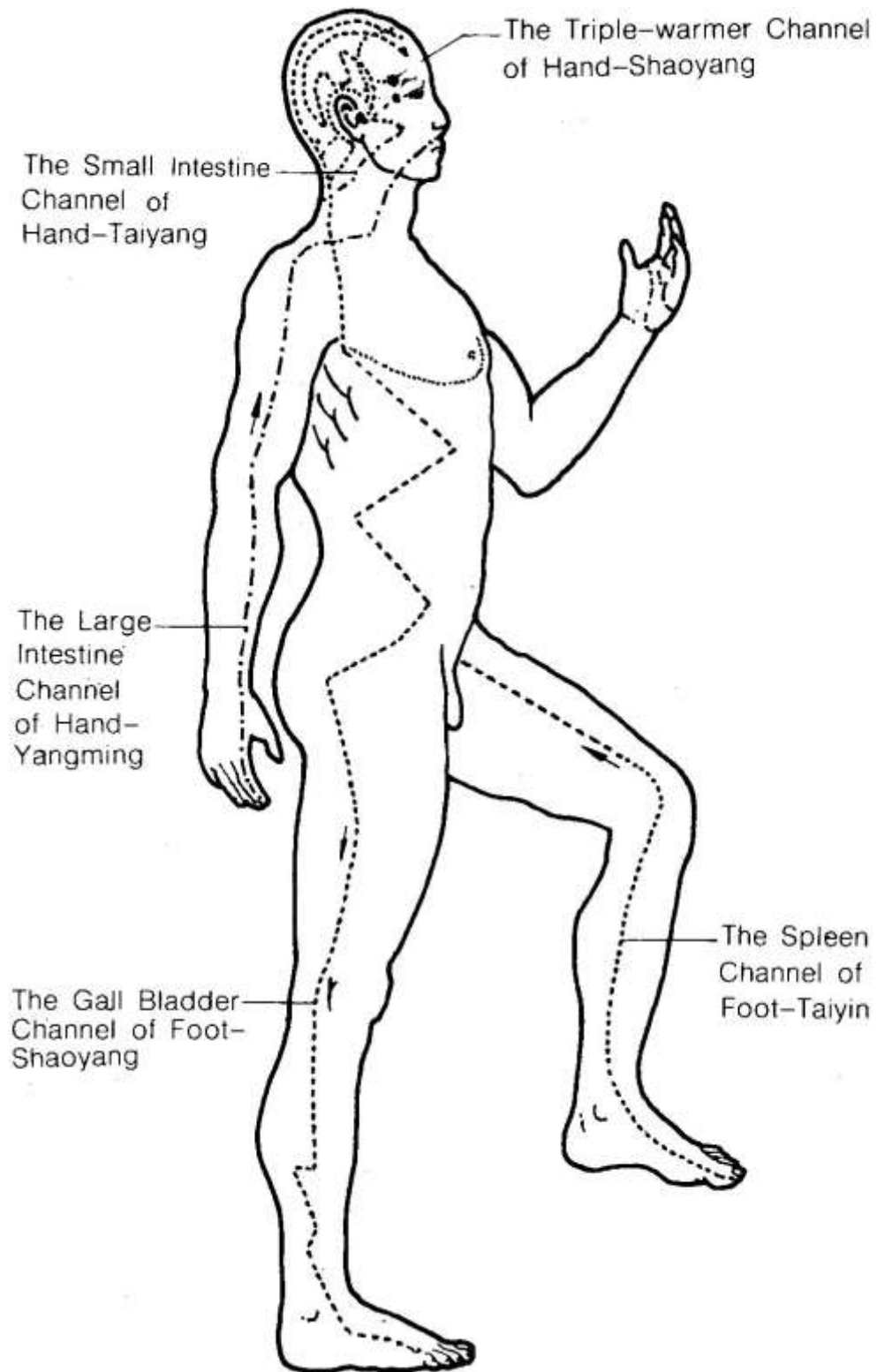
## Appendix I, The Locations of Energy Channels and Points of Human Body



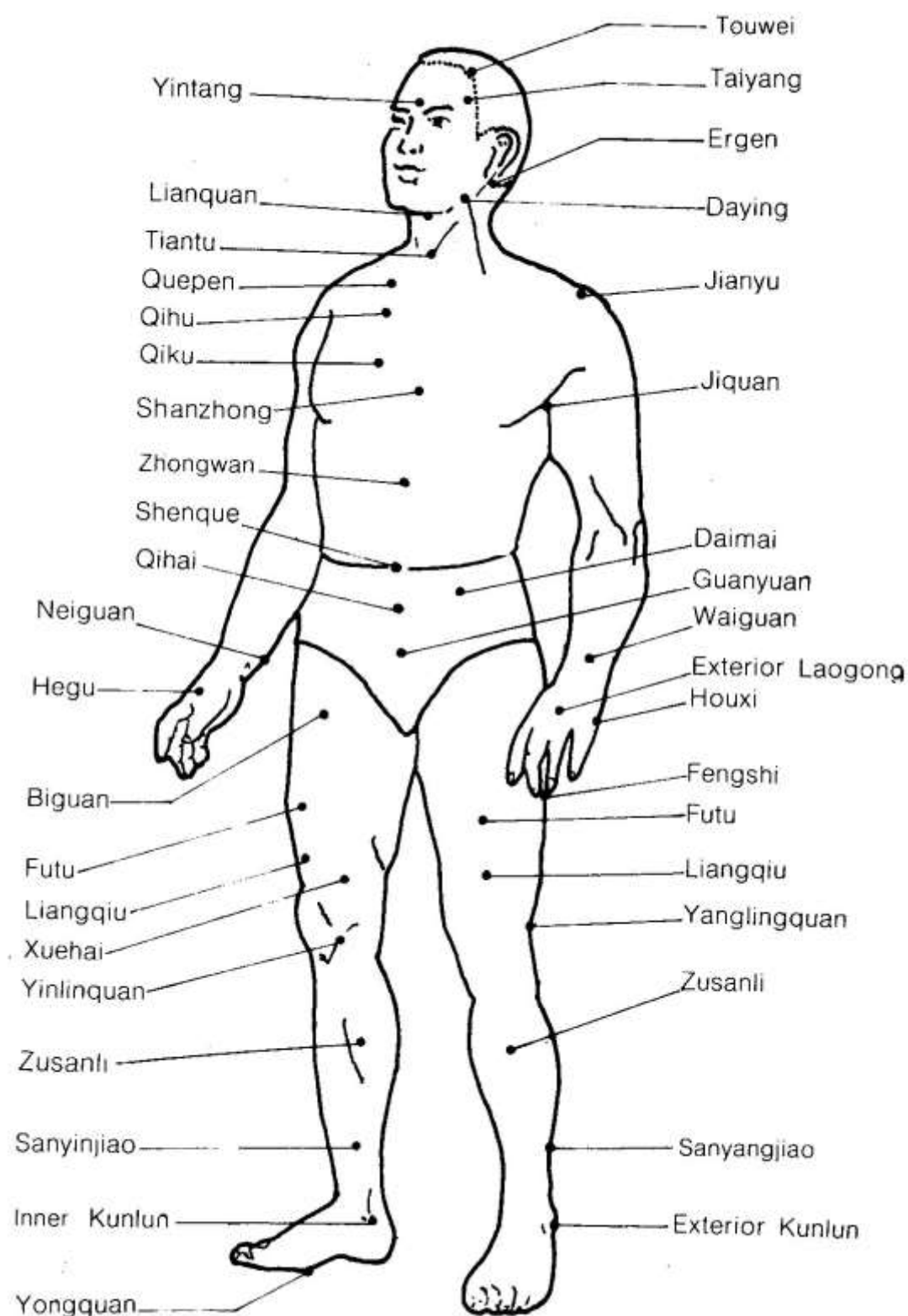
*A sketch of the locations of the fourteen channels and collaterals (A)*



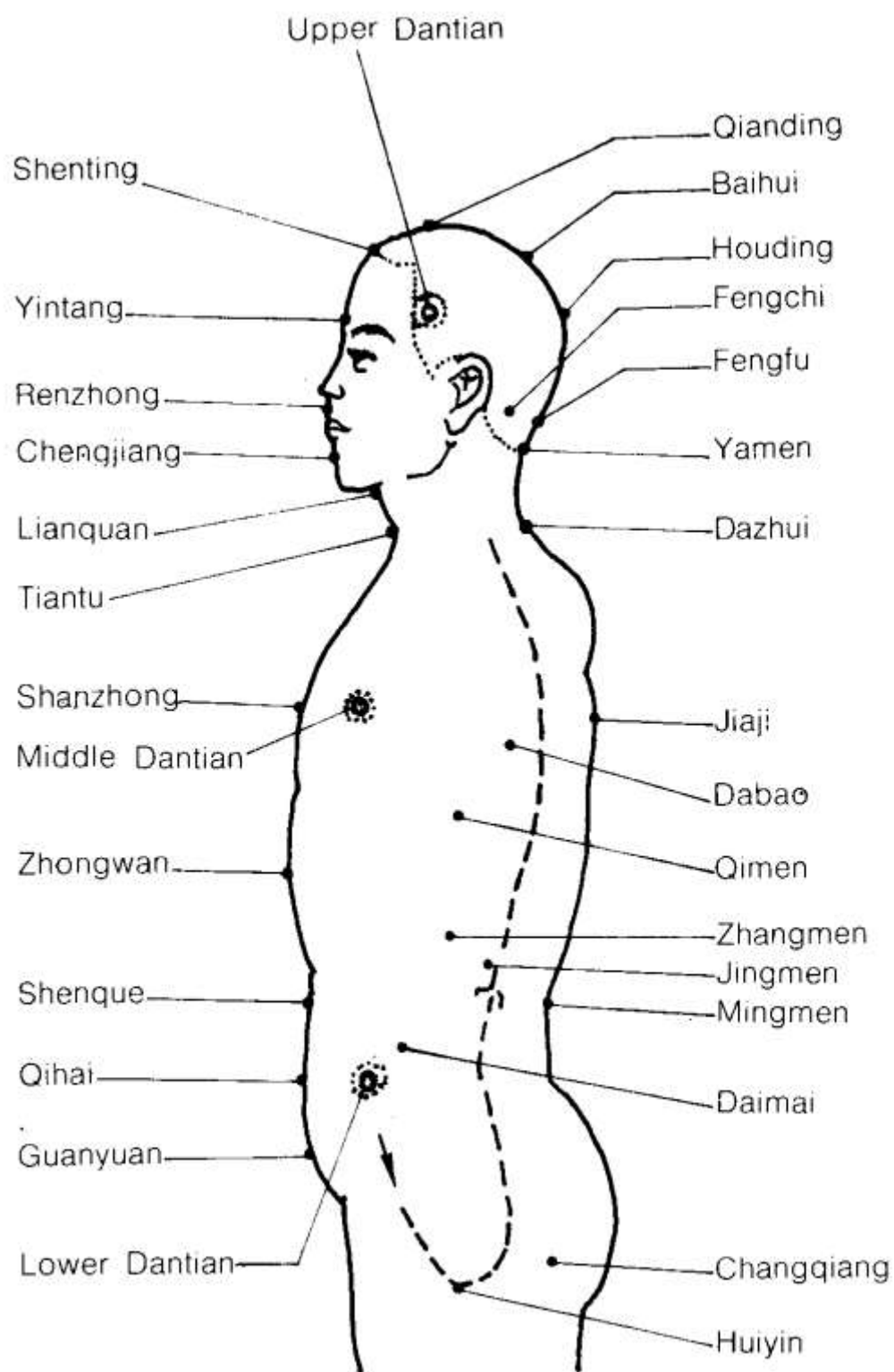
*A sketch of the location of the fourteen channels and collaterals (B)*



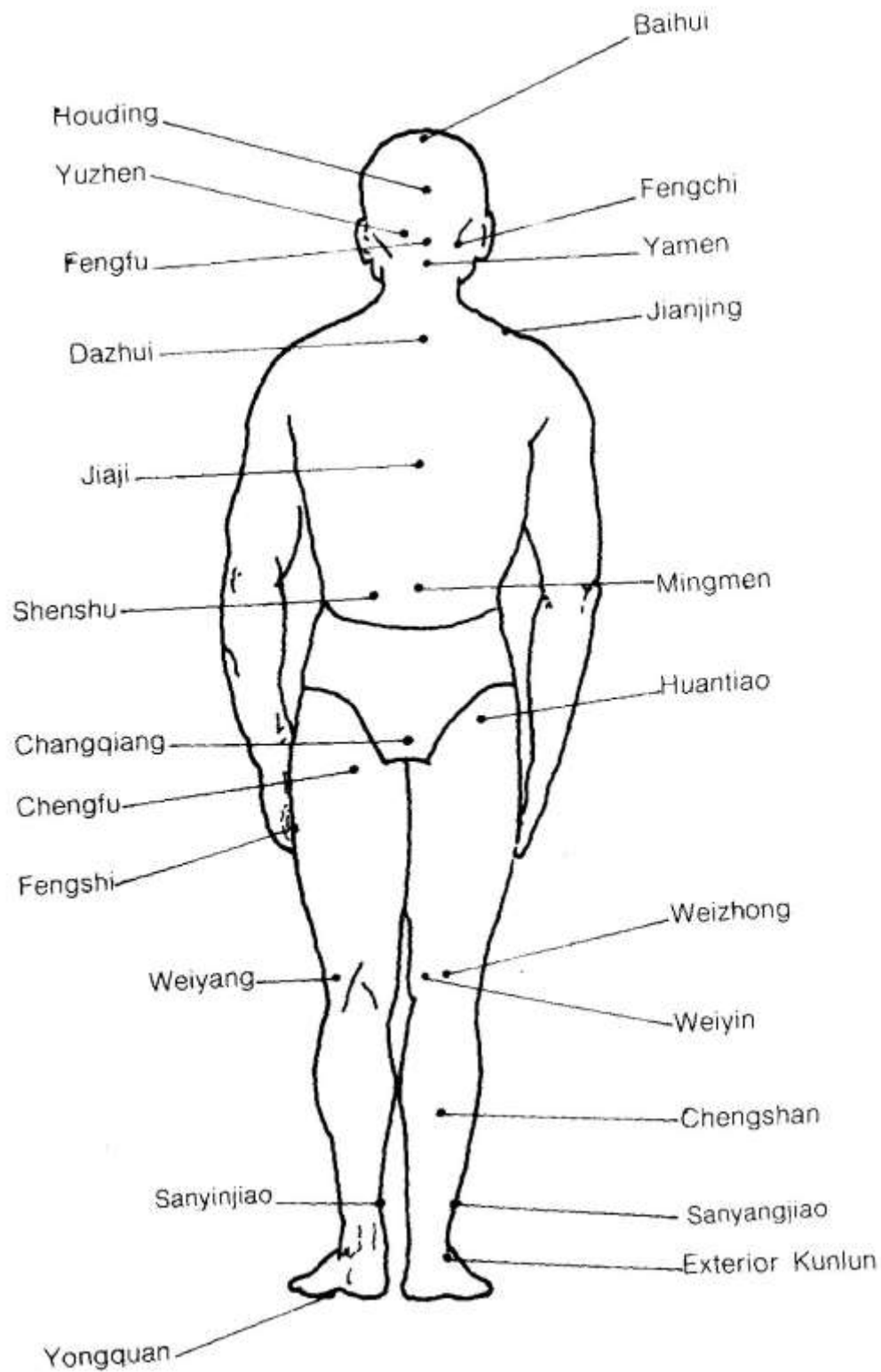
*A sketch of the location of the fourteen channels and collaterals (C)*



*A front view of the main acupuncture points of human body*



*A side view of the main acupuncture points of human body*



*A back view of the main acupuncture points of human body*

Appendix II List of Acupuncture Points

汉语 in Chinese	汉语拼音 Chinese Phonetics	英语译音 Pronunciation in English	英语译意 Traslation into English Expressions
督脉	Dumai (The Du Channel)	Domey	Governor Vessel Meridian
任脉	Renmai (The Ren Channel)	Rinmey	Conception Vessel Meridian
百会	Baihui	Paihui	Hundred Convergences
前顶	Qianding	Chienting	Anterior Vertex
后顶	Houding	Houting	Posterior Vertex
风府	Fengfu	Fengfu	Windy Mansion
哑门	Yamen	Yamen	Dumb Gate
风池	Fengchi	Fengchih	Wind Pond
玉枕	Yuzhen	Yuchen	Jade Occiput
印堂	Yintang	Yintang	Glabella
人中	Renzhong	Jenchung	Middle of Man
太阳	Taiyang	Taiyang	Sun
耳根	Ergen	Elgen	Ear End
承浆	Chengjiang	Chengchiang	Receiving Saliva
神庭	Shenting	Shenting	Spiritual Courtyard
头维	Touwei	Touwei	Head Corner
大迎	Daying	Taying	Great Welcome
廉泉	Lianquan	Lienchuan	Tongue Spring
天突	Tiantu	Tientu	Sky Prominence
缺盆	Quepen	Chuehpen	Supraclavicular Foss

气户	Qihu	Chihu	Energy Gate
气库	Qiku	Chiku	Storage House
膺中	Shanzhong	Shanchung	Middle Chest
中脘	Zhongwan	Chungwan	Middle Epigastrium
带脉	Daimai	Taimo	Belt Channel
神阙	Shenque	Shenchueh	Navel
气海	Qihai	Chihai	Energy Sea
关元	Guanyuan	Kuanyuan	Energy Pass
会阴	Huiyin	Huiyin	Converging Yin
大椎	Dazhui	Tachui	Big Vertebra
夹脊	Jiaji	Jiaji	Bilateral Sides of Spine
命门	Mingmen	Mingmen	Gate of Life
长强	Changqiang	Changchiang	Long Strong
肩井	Jianjing	Chienching	Shoulder Well
肩髃	Jianyu	Chienyu	Shoulder Blade
极泉	Jiquan	Chichuan	Origin of Spring
大包	Dabao	Tapao	General Control
期门	Qimen	Chimen	Cyclic Door
章门	Zhangmen	Changmen	Bright Door
京门	Jingmen	Chingmen	Capital Gate
肾俞	Shenshu	Shenshu	Kidney Shu
内关	Neiguan	Neikuan	Inner Pass
外关	Waiguan	Waikuan	Outer Pass
劳宫	Laogong	Laokung	Labored Palace
合谷	Hegu	Hoku	Connected Valleys
后溪	Houxi	Houhsi	Back Stream



髀关	Biguan	Pikuan	Femoral Pass
伏兔	Futu	Femur Futu	Prostrate Rabbit
梁丘	Liangqiu	Liangchiu	Hill Ridge
血海	Xuehai	Hsuehai	Blood Sea
阳陵泉	Yanglingquan	Yanglingchuan	Yang Mound Spring
足三里	Zusanli	Tsusanli	Foot Three Li
三阴交	Sanyinjiao	Shanyinchiao	Crossroad of Three Yins
三阳交	Sanyangjiao	Sanyangchiao	Three Yangs Crossroad
昆仑	Kunlun	Kunlun	Big and High
涌泉	Yongquan	Yungchuan	Pouring Spring
环跳	Huantiao	Huantiao	Circular Jump
承扶	Chengfu	Chenfu	Supporting by Hand
风市	Fengshi	Fengshih	Windy Fair
委中	Weizhong	Weichung	Popliteal Centre
委阴	Weiyin	Weiyin	Popliteal Yin
委阳	Weiyang	Weiyang	Popliteal Yang
承山	Chengshan	Chengshan	Supporting Hill
上丹田	Shangdantian	Upper Dantian	Upper Energy Field
中丹田	Zhongdantian	Middle Dantian	Middle Energy Field
下丹田	Xiadantian	Lower Dantian	Lower Energy Field
小周天	Xiaozhoutian	Small Zhoutain	Complete Circle in Upper Body
大周天	Dazhoutian	Large Zhoutian	Complete Circle in Whole Body

## CHAPTER FIVE

### CASES (OF ILLNESS)

#### 1. Treatment of Mental disease (Psychosis):

Han X, a worker at Beijing Biophysics Institute, male, 58 years old, became insane and epileptic many years ago. Attacks were frequent. They came on three or four times in a week. Every time the disease came on, he would either lose consciousness when the attack was slight or hit people and smash things when the attack was violent. He had been to many hospitals for cure, but he showed no signs of turning for the better.

In April, 1982, the patient began to learn how to do Dayan Qigong exercises. Unexpectedly, his mental state began to show changes and his condition took a favorable turn as soon as he got to the fundamentals of Qigong. In the six months since he started doing the exercise, he had only one attack and the symptoms became much alleviated. The authorities of the organization he works for had wanted him to retire, but, seeing that his condition was improving, they changed their minds.

#### 2. Treatment of Heart Disease:

Bao X, a worker at Beijing Telecommunications Bureau, male, 36 years old, suddenly fell ill in November 1980, feeling tight in the chest, breathing hard, feeling weak all over and exuding cold sweat at night. He went to the Post & Telecommunications Hospital for a medical check-up, and the electrocardiogram showed the abnormality of the heart, with the R wave and the T wave in an upside—down order. His blood check indicated that his glutamic pyruvic transaminase had reached 350 units. Then he went to Fu Wai Hospital for treatment and the doctor diagnosed the disease as “myocardial infarction”. The patient should have stayed in hospital for surgical operation, but as he was in poor health and weighed only a little more than 114 pounds at the time, he was not operated on. The only prescription written out by the doctor was long rest at home.

In April, 1981, the patient began to learn how to do Qigong exercises, supplemented with Jing Gong (tranquility exercise). A month later, his appetite improved and he could sleep like a top. He put on about 10 pounds. After three months of Qigong exercises, his heart, the electrocardiogram reflected, had recovered, his liver function was normal and his weight increased to over 138 pounds. He then went back to work.

#### 3. Treatment of Liver Trouble:

Jiang X, a worker of Factory 798 under the auspices of the Fourth Machinery Ministry, female, 54 years old, contracted chronic hepatitis in 1958. For more than 20 years, her liver function has been in a up-and—down state. On top of that, she began to suffer from choleeystitis and serious neurosis. Over a long period of time, she was unable to sleep well. She felt agitated and listless. Her blood test in 1980 showed that her hemochrome was only a little more than 6 grams. She felt so weak in every limb that she had to lie in bed for over a month. After learning the Dayan Qigong for a month, her appetite was aroused, she could sleep 4 - 5 hours every night. Four months later, her liver function became normal, and her hemochrome went up to 12.7 grams. Her liver trouble that has been lingering on for over 20 years has finally stopped bothering her.

#### 4. Treatment of Pulmonary Tuberculosis:

Xiao X, a teacher of the Television University at Wuhan Light Industry Bureau, male, contracted pulmonary tuberculosis in April, 1982. He was in hospital for treatment for

three months. In February, 1983, his lungs hemorrhaged massively, complicated with chronic pharyngitis, bronchitis, arthritis, emission, constipation and internal and external piles, he was carried to hospital for emergency treatment. There he began to learn Qigong. One month later, he showed signs of the focus being attacked by the Qi, but he didn't slack in doing the exercises. Two months later, the clinical manifestations of hemorrhage, the tight feeling in the chest, the thoracic pain, the coughing basically disappeared. After doing the exercises for a year, he has not contracted any other illnesses since.

5. Treatment of Cerebral Thrombus and Vasculitis:

- a. Zhang X, a worker of a supply and marketing cooperative in Dayu County, Jiangxi Province, female, 52 years old, contracted cerebral thrombus in 1976, falling unconscious all of a sudden. She had been in a coma for over 36 hours before she came to through hospital rescue. However, left to her was the sequelae of left hemiplegia. She was laid up for more than 8 months before she could walk a little with the help of a walking stick. In 1980 after being treated in many ways. But splitting headaches lingered on. Every time the gnawing pain came on, neither could she eat, nor sleep, nor open her eyes. She would be in that state for several days and nights at a stretch, and no painkillers had proved effective. Moreover, the headaches, coming on 2 - 3 times a week, were accompanied by the prolapse of the viscera, her heart, liver, and lungs had all shifted away from their positions, with her right kidney fallen into the pelvic cavity. In September, 1984, the patient went to Hankou Liberation park to learn Dayan Qigong. After doing the exercises for a week, she went home in Jiangxi. However, she persisted in doing Qigong everyday and everyday she felt her health improving. By February, 1985, not only had her headaches disappeared but her internal organs had also gone back to their original places and her weight had jumped from 108 pounds up to 138 pounds. Now the patient has a keen appetite and sleeps sound sleeps. Glowing with health and full of vitality, she walks at brisk pace. She doesn't look morbid at all.
- b. Yin X. a railway worker in Beijing, male, 28 years old, suffered from vasculitis in 1980. After he was treated with conventional medicine for half a year, his morbid state was prevented from worsening, but there were no signs of his condition turning for the better. In October, 1981, he began to learn the 64 actions of Dayan exercises, and the Jing Gong. Before long, he felt as if ants were crawling in his blood vessels and sometimes, felt as if he were pricked by needles. A month after he had begun to do Qigong exercises, he had a relapse. His leg vasa turned red, blue and hard. He presented symptoms of the focus being attacked by the Qi. But he went on doing his exercises. 3 - 4 days later, the symptoms gradually subsided. Another half a month passed, he had another relapse. However, the patient persevered in doing Qigong with unshaken confidence. A couple of days later, all the symptoms disappeared, and no relapses occurred. By 1982, Qigong had cured him of vasculitis.

6. Treatment Of Tumor Cases:

- a. Zhang X, a worker of Environment-protection Institute of the Chinese Academy of Sciences, female, 34 years old, got a thyroid adenoma in 1980. The doctor suggested she be operated on, the operation was postponed for some untold reason. By May,

1981, the tumor had grown into the size of half an egg. At the beginning of July of the same year, she began to learn Dayan Qigong. For the first week she felt bad all over, very much fatigued. Her neck became so stiff that she could hardly turn it. But she continued the Qigong exercises. Half a month later, her fatigue dissipated, her neck became normal again, and the tumor dwindled into the size of a date. Three months later the tumor disappeared and the suggested operation was spared.

- b. Wang X got nasopharyngeal carcinoma. In September, 1982, his nasal cavity hemorrhaged massively, and he suffered from crashing headaches and numbness in the face. He was dropsical all over and exceedingly weak. In July, 1983, the patient began to practice Dayan Qigong and take medicine for cure simultaneously. A year later, his nasal cavity stopped bleeding and his headaches were gone. The symptoms of dropsy and numbness vanished basically. With his appetite improved, his daily life returning to normal and his health built up he has gone back to work.

7. Treatment of Bone Diseases:

Yao X, a retired worker of the Petroleum Institute, female, 48 years old, had bone diseases all over, which Beijing Hospital diagnosed as relapsing osteohypertrophy, kaschin-beck disease, and arthritis. Instead of suiting the remedy to the case, the many hospitals involved used only antiphlogistic and analgesic, his condition went from bad to worse. There was nothing he could do then, but resorting to Dayan Qigong. After he did the exercises for some time, his condition improved. His dropsy subsided, his pain eased and his joints became gradually flexible. Now he can walk at a brisk pace and climb up to the top of a six-story building at one go.

8. Fatigue Dissipation and Treatment of Other Illnesses:

- a. Liu X, a student of Wuhan Physical Education Institute, male, 19 years old, sprained his back during physical training 3 years ago. He had undergone various treatments, but, showed no sign of turning for the better. In April, 1985, he enrolled as a member in a Dayan Qigong class. 10 days after he began the exercises, the pain in his back distinctly abated. And now it has stopped almost magically. "It was hard to imagine that Dayan Qigong could be so marvelous. Not only could it banish the pains in the back and the leg, but also dissipate fatigue fairly quickly," said he in retrospect. "In the past, it would always take me quite a few hours to recover from fatigue after a class of heavy physical training. But now, if doing the Dayan exercises for a few times after class, I'll feel lively, capable of eating more and sleeping quite soundly. A night's rest will help me relieve the fatigue, and I'll be able to go to class, full of vitality and physical strength the next day."

- b. Xue X, a student of Dayan qigong class of Wuhan Physical Education institute, had suffered from amyothrophy in the lower limbs for 7 years. The various treatments given to him by famous doctors had proved of no avail. In April, 1985, he began to attend Dayan Qigong class. After doing the exercises for 20 days, he began to feel better, relaxed, clear-headed and high-spirited. He walked at a brisk pace. No longer did he have to make much effort to climb up and down the stairs. While doing Qigong exercises, his movements of waist-sinking, body turning, etc. all met the requirements satisfactorily.

- c. Zhou X, female, 68 years old, has suffered from prolapsed of the anus for over 20 years. None of the long and various treatments accorded by doctors trained both in traditional Chinese medicine and Western medicine proved to be effective. Her anus excreted liquid all the year round, painful and dirty. Her sufferings were indescribable. The patient entered the Dayan Qigong class in April, 1984. One month after doing the exercises, her anus completely shrank back to its proper place. Since she started doing Qigong a little more than a year ago, she has never had any prolapsing relapses. Now, she can eat more and sleep better. Her spirits have risen and her limbs have become far more agile than before.