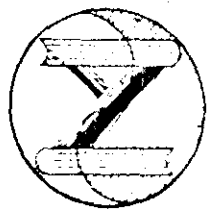


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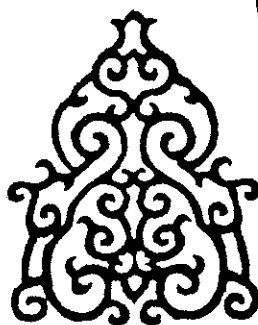
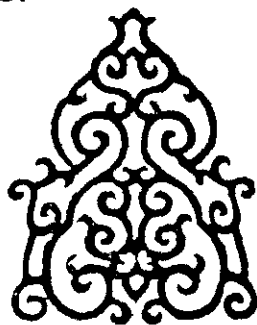
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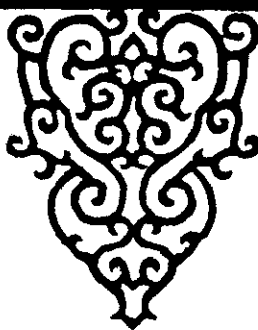
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Preface

The books in series, entitled "*A Practical English-Chinese Library of Traditional Chinese Medicine*", are edited with a view to disseminating the theory and knowledge of traditional Chinese medicine (TCM) across the world, promoting academic exchanges on medical science between China and other countries, and meeting with the ever-increasing international interest in TCM, so as to make it serve the interests of all nations and benefit entire mankind. This library is the first of its kind in China.

The library is composed of 12 books: *Basic Theory of TCM* (in two volumes), *Diagnostics of TCM*, *The Chinese Materia Medica*, *Prescriptions of TCM*, *Clinic of TCM* (in two volumes), *Health Preservation and Rehabilitation*, *Chinese Acupuncture and Moxibustion*, *Chinese Massage*, *Chinese Medicated Diet* and *Chinese Qigong*. The two other English-Chinese books — *Rare Chinese Materia Medica* and *Highly Efficacious Chinese Patent Medicines* — chiefly edited by me are also published simultaneously along with this library.

The authors and editors of the series strive to abide by the following principles: maintaining the systematism, integrity, practicability and adaptability in terms of TCM theory; paying full attention to the organic connection between basic theory and clinical treatment, taking in the available results of scientific researches carried out at home and abroad

in the field of TCM; and being concise, precise, and easy to understand in the Chinese version, and correct and fluent in the English one. Some of the books mentioned above contain figures and coloured photos. It is our sincere hope that the books will turn out to be good teachers and reliable friends of those abroad who have begun to learn and practise TCM and Chinese, and provide help for those at home who wish to study TCM documents in English.

The component books of this library are written, translated, and edited through joint efforts of professors, associate professors, lecturers and medical research workers from Shandong TCM College and its affiliated hospital, Shandong Medical University and its affiliated hospital, Shandong University, Shandong Teachers Training University, Shandong Medical Academy, Shandong Provincial Anti-epidemic Station, China Academy of TCM, Nanjing TCM College, Shanghai TCM College, Beijing TCM College, etc.

In order to ensure that the present library is of good quality, we have sent its Chinese version for revision to Professor Zhou Fengwu, Professor Li Keshao who was once my tutor when I was a postgraduate student, Professor Xu Guoqian and Professor Zhang Zhenyu at Shandong TCM College, Professor Qiu Maoliang at Nanjing TCM College, and Professor Lu Tongjie, director of the Affiliated Hospital of Shandong TCM College; and the English version for proof-reading to Professor Huang Xiaokai of Beijing Medical University, Professor Lu Chengzhi, head of the Foreign Languages Department of Shandong Medical University, Professor Huang Jiade of Shandong University, Mr. Huang Wenxing,

professor of pharmacology, Mme. Zou Ling, professor of gynecology and obstetrics, both working in Shandong Medical University, and our foreign friends, Ms. Beth Hocks, Australian teacher of English, Mr. Howard G. Adams, American teacher of English, and some others working in Jinan.

I am deeply indebted to Mr. Li Dichen, Editor-in-Chief of Publishing House of Shanghai TCM College, and his colleagues, Mme. Xu Ping, director of the Editorial Department, and Mr. Yao Yong, responsible editor, for their advice about drawing up an outline for compiling the library to ensure a success of it; to Mr. Chen Keji, professor of China Academy of TCM and advisor on traditional medicine to WHO, Professor Zhang Zhiyuan and Associate Professor Shao Guanyong of Shandong TCM College, Mr. Liu Chonggang, deputy head of the Yellow River Publishing House, for their valuable, instructive suggestions; and to responsible members at various levels, such as Mr. Hu Ximing, Chairman of the World Acupuncture and Moxibustion Association, vice-minister of the Ministry of Public Health and chief of the Administrative Bureau of TCM and Pharmacy of the People's Republic of China, Mr. Zou Jilong, president of Shandong TCM College, Mr. Yan Shiyun, vice-president of Shanghai TCM College, Mr. Gao Heting, president of Beijing TCM College, Mr. Xiang Ping, vice-president of Nanjing TCM College, and Mr. Shang Zhichang, president of Henan TCM College for their warm encouragement and indispensable support as well as their personal participation in compiling and checking the books.

TCM, which dates back to ancient times, has a unique and profound theoretical system. The greater part of its termino-

logy has particular denotations, and is matter-of-factly difficult to understand and translate. Inaccuracies in the library, therefore, are unavoidable. I hope that my friends in the TCM circle will oblige me with timely corrections.

May TCM spread all over the world and everyone under the heaven enjoy a long happy life.

May 20th, 1988 Dr. Zhang Enqin

Editor-in-Chief of *A Practical English-Chinese Library of Traditional Chinese Medicine*, Director of the Advanced Studies Department of Shandong TCM College

前 言

为扩大中医学在国际上的影响,促进中外医学学术交流,适应国外日趋发展的“中医热”形势,使传统的中医学走向世界,造福人类,我们编写了这套《英汉对照实用中医文库》。在国内,这尚属首部。

该文库包括《中医基础理论》(上、下册)、《中医诊断学》、《中药学》、《方剂学》、《中医临床各科》(上、下册)、《中医养生康复学》、《中国针灸》、《中国推拿》、《中国药膳》和《中国气功》,共十二个分册。与《文库》同时出版的还有其配套书——英汉对照《中国名贵药材》和《中国名优中成药》。

《英汉对照实用中医文库》的编译宗旨是:在理论上,努力保持中医学体系的系统性、完整性,突出实用性和针对性;在内容上,充分注意基础理论与临床治疗的有机联系,汲取国内外已公布的科研成果,以反映当代中医学学术水平;在文字上,力求中文简明扼要,通俗易懂,译文准确流畅,并配有图表、彩照。我们竭诚希望《英汉对照实用中医文库》能成为国外读者学习中医、汉语的良师益友,同时也为国内读者学习中医专业英语提供帮助。

负责文库编写、翻译和审校的主要是山东中医学院及其附属医院、山东医科大学及其附属医院、山东大学、山东师范大学、山东省医学科学院、山东省卫生防疫站、中国中医研究院、南京中医学院,上海中医学院和北京中医学院等单位的部分教授、副教授、讲师和科研人员。

为确保文库质量,各分册中文稿还先后承蒙山东中医学院周凤梧教授、李克绍教授、徐国仟教授、张珍玉教授,南京中医学院邱茂良教授,山东中医学院附属医院院长吕同杰教授等审阅,英文稿先后承蒙北京医科大学英语教研室黄孝楷教授,山东医科

大学英语教研室主任卢承志教授, 山东大学外文系黄嘉德教授, 山东医科大学药理教研室黄文兴教授、妇产科教研室邹玲教授以及澳大利亚籍教师 Beth Hocks 女士和美籍教师 Howard G. Adams 先生等审阅。

上海中医学院出版社总编辑李迪臣、编辑部主任徐平和责任编辑姚勇, 亲自帮助我们修订编写大纲, 指导编译工作; 世界卫生组织传统医学顾问、中国中医研究院陈可冀教授, 山东中医学院张志远教授、邵冠勇副教授, 黄河出版社副社长刘崇刚, 也为本文库的编译工作提出了许多宝贵的指导性意见; 编译工作还得到了各级领导的支持和帮助, 世界针灸学会联合会主席、中华人民共和国卫生部副部长兼国家中医药管理局局长胡熙明先生, 山东中医学院院长邹积隆先生, 上海中医学院副院长严世芸先生, 北京中医学院院长高鹤亭先生, 南京中医学院副院长项平先生和河南中医学院院长尚焱昌先生等, 亲自参加编审并给予指导, 在此一并表示衷心感谢!

由于中医学源远流长, 其理论体系独特, 不少名词术语深奥难解, 译成英文, 难度较大。故书中错误、欠妥之处在所难免, 敬希国内外同道指正。

愿中医流传世界, 求普天下人健康长寿。

主编 张恩勤
1988年5月20日

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Chinese Qigong

中国气功

Chapter One

General Survey

Section One

Outline of *Qigong*

Being an art of self-training both body and mind as well as sending forth external *qi* (*waiqi*), *qigong*, created by the Chinese people in the long process of life, labour and fight against diseases and senium, has the functions of preventing and curing diseases, protecting and strengthening health and prolonging life. It is one of the gems in the treasure-house of China's cultural heritage as well as a component part of traditional Chinese medicine.

Qigong has a long history and diverse schools. In ancient times it got various names such as "*Xingqi* (Promoting and Conducting *Qi*)", "*Fuqi* (Taking *Qi*)", "*Tuna* (Expiration and Inspiration)", "*Daoyin* (Inducing and Conducting *Qi*)", "*Anqiao* (Massage)", "*Shushu* (Breath-counting)", "*Zuochan* (Sitting Meditation)", "*Shiqi* (Living on *Qi*)", "*Jingzuo* (Sitting Still)" and "*Wogong* (Lying Exercises)". As the "internal *qi* (*neiqi*)" of *qigong* and the "external *qi* (*waiqi*)" emitted by *qigong* masters are invisible and inaudible to ordinary people, *qigong* is commonly considered to be mysterious and profound.

第一章

总 论

第一节 气功概论

气功是中华民族在长期的生活、劳动以及与疾病、衰老作斗争的过程中创造的一种自我身心锻炼和布散外气术，具有防治疾病、保健强身、延年益寿等作用。它是中国优秀文化遗产的瑰宝之一。也是中医学的一个组成部分。

气功的历史悠久，门派很多。古代有“行气”、“服气”、“吐纳”、“导引”、“按跷”、“术数”、“坐禅”、“食气”、“静坐”和“卧功”等多种名称。由于气功的“内气”和气功家发放的“外气”一般人是不见、听不到的，因而不少人觉得它既神秘又奥妙。

1. The Concept of Qigong

Qigong is an art and skill to train qi^①. To be exact, it is a method by which the practitioner gets physical and mental self-exercise through bringing into play his subjective initiative. To achieve this aim, the practitioner must associate his mind, postures and breathing and act on the whole organism. On one hand, it actively self-regulates the functional activities of the organism and maintains a dynamic equilibrium. On the other hand, it enables the body to produce an "energy-storing" reaction, reduce energy consumption and increase energy accumulation, producing the effects of regulating yin and yang, dredging the channels and collaterals and emitting external qi.

2. A Brief History of the Development of Qigong

Qigong, as a medical keep-fit activity, has a history of several thousand years in China. As tradition has it, in the times of "Yao" people had already realized that dancing could strengthen health. For instance, the chapter "On Ancient Music" of *Lǚ's Spring and Autumn Annals* recorded: "From as early as the origin of the previous Tao and Tang families, yin tends to stagnate and incubate latently and accumulate in the depth of the body, the water passages are thus blocked up and water no longer flows in its original right passages; qi smoulders and stagnates within the body; the muscles and bones cower and shorten and can not extend properly, then dancing is created accordingly to remove the stagnancy and obstruction." Later on, some dances gradually developed into physical and breathing therapies. In the process of fight against nature, ancient people gradually realized that certain actions, breathing and pronunciations can regulate certain functions of the human body, such as extending the limbs being able to dissipate heat, huddling up the body to keep out cold, the sound

1. 气功的概念

气功是一种练气^①的功夫。具体地说，是练功者通过发挥自己的主观能动作用，对身心进行自我锻炼的方法。为达这一目的，练功者必须将意念、姿势和呼吸三者揉合在一起，作用于整个机体。它一方面对机体的机能活动进行主动的自我调整，并保持动态平衡。另一方面，使机体产生“储能性”反应，降低能量消耗，增加能量积累，起到调和阴阳、疏通经络和布散外气的作用。

2. 气功的发展简史

气功，作为一项医疗保健运动，在我国已有数千年的历史。相传“尧”的时代，人们就已知道跳舞能增强体质，如《吕氏春秋·古乐篇》记载：“昔陶唐氏之始，阴多潜伏而湛积，水道壅塞，不行其原，民气郁闷而滞着，筋骨瑟缩不达，故作为舞以宣导之。”后来，有些舞蹈就逐渐发展成导引疗法。古人在与大自然斗争中逐渐体会到一定的动作、呼吸和发音的声调，可以调节人体的某些

“*ha*” to dissipate heat and remove stagnancy, the sound “*hei*” to subdue and discharge physical strength, the sound “*xu*” to alleviate pain, etc. The ancient theory that “the bear will contract itself when climbing a tree and the bird will stretch its legs when flying in the air” was formed in this way in practice.

In the Zhou Dynasty (11th century B.C. — 771 B.C.) there had already been records on *qigong* in the inscriptions on ancient bronze objects. *Lao Zi* (6th century B.C.) recorded the methods of “blowing (*chui*)” and “puffing (*xu*)”. *Zhuang Zi* further recorded: “blowing and puffing, exhaling and inhaling, getting rid of the stale and taking in the fresh, contracting like the bear and stretching like the bird, all help prolong life.”

“Jade Pendant Inscription on *Qigong*”, a historical relic of the early Spring and Autumn and Warring States Periods (770 B.C. — 221 B.C.), recorded the training method and theory of *qigong*. The inscription was engraved on a 12-sided cylinder, containing altogether forty-five Chinese characters: “In promoting and conducting *qi*, depth promises storage, storage promises extension, extension promises descent, descent promises stability, stability promises solidity, solidity promises germination, germination promises growth, growth promises retreat, retreat leads to heaven. Heavenly *qi* functions from above, earthly *qi* functions from below. Conformity to this leads to life while adverseness to this leads to death.” Here not only the training process of the small heavenly circuit is clearly explained, but the health-preserving principles of *qigong* are also expounded.

Among the historical relics unearthed from the Han Tomb No. 3 at Mawangdui, Changsha, Hunan Province, there was a silk book *On Abandoning Food and Living on Qi* and a silk painting *Daoyin Illustrations* of the early Western Han Dynasty period (3rd century B.C.). The former is a method of “inducing, promoting and conducting *qi*”; the latter

机能。例如：伸展肢体可以散热，蜷缩身体可以御寒，“哈”声能散热化郁，“嘿”声能降力发力，“嘘”音可以止痛等。古老的“熊经、鸟伸”，就是这样在实践中形成的。

在周代(公元前十一世纪~公元前771年)，金文中就已有关于气功的记载。《老子》记述了“吹”、“响”之法。《庄子》更进一步记载：“吹响呼吸，吐故纳新，熊经鸟伸，为寿而已矣。”

春秋战国(公元前770年—公元前221年)初期的文物《行气玉佩铭》记载了气功的练法和理论。这段文字是刻在一个十二面体的玉柱上的，共四十五个字：“行气，深则蓄，蓄则伸，伸则下，下则定，定则固，固则萌，萌则长，长则退，退则天。天几春在上，地几春在下。顺则生，逆则死。”这里不仅将小周天的练功过程说得一清二楚，而且还阐明了气功养生的原理。

在湖南长沙马王堆三号汉墓出土的文物中，有西汉初期的帛书《却谷食气篇》和帛画《导引图》。前者是“导引行气”法，后者是

displays 44 coloured “*daoyin* illustrations” in which illustrations of training exercises are painted. This shows that China already used the form of illustrations to teach *qigong* no later than the early Western Han Dynasty period.

In the Han Dynasty, the earliest extant general medical collection in China — *The Yellow Emperor's Canon of Internal Medicine* systematically expounded *qigong*'s principles, training methods and the effects of *qigong* dirigation. For instance, “Remain nonchalant and void, then genuine *qi* will follow; keep a sound mind, how can diseases come on”; “Exhale and inhale essence *qi*, concentrate the spirit to keep a sound mind, the muscles and flesh unite as one”; “Those who suffer from a lingering kidney disease can face the south from 3 a.m. to 5 a.m., clear the mind of all stray thoughts, hold breath without respiration for seven times, swallow the breath by slightly craning the neck to send it down smoothly, just as swallowing very hard objects. Having done this for seven times, gulp down the plenty of sublingual saliva”, and the like.

Viewed from the development of the history of traditional Chinese medicine, doctors through the ages all paid great attention to *qigong* and had great attainments in *qigong* as well. In *Treaties on Febrile and Miscellaneous Diseases* (about 3rd century A.D.) written by Zhang Zhongjing, an outstanding physician of the Han Dynasty, there are records of employing *qigong* to treat diseases. For instance, “As soon as the limbs feel heavy and sluggish, resort to such treatments as *daoyin*, *tuna* (expiration and inspiration), acupuncture and massage by rubbing with ointment so as not to allow the nine orifices to close up.” His contemporary, renowned physician Hua-tuo, on the foundation of inheriting the ancient *qigong* and *daoyin*, created a set of fitness exercises called “The Five-Animal Play (*Wuqinxì*)” mimicking the movements and gestures of the tiger, the deer, the bear, the ape and the bird (crane). It is exercised to attain the goal of “free circulation of blood and

44幅彩绘“导引图”，图中绘有练功图象。这说明我国最晚在西汉初期就已经用彩色图谱的形式来传授气功了。

在汉代，我国现存最早的一部医学总集《黄帝内经》中，就系统地阐述了气功的原理、功法及练功效应。如“恬淡虚无，真气从之，精神内守，病安从来”；“呼吸精气，独立守神，肌肉若一”；“肾有久病者，可以寅时面向南，净神不乱思，闭气不息七遍，以引颈咽气顺之，如咽甚硬物，如此七遍后，俛舌下津无数”等。

从中医发展史上看，历代不少医家对气功都很重视，并有较深的造诣。如汉代名医张仲景所著《伤寒杂病论》中就有用气功治病的记述。如“四肢方觉重滞，即导引吐纳，针灸膏摩，勿令九窍闭塞”。同代名医华佗在继承古代气功导引的基础上，模仿虎、鹿、熊、猿、鸟(鹤)等五种动物的活动姿态，创造了一套锻炼操，名叫“五禽戏”，进行锻炼，以达到“血脉流通，病不得生”之目的。

prevention of disease occurrence”.

Ge Hong, a renowned physician in the Eastern Jin Dynasty, held that the methods of *daoyin* should be diversified. He pointed out in his book *Bao Puqi's Inner Treaties*: “Flexing or stretching, bending or up-facing, walking or lying, leaning or standing, pacing or strolling, chanting or breathing are all methods of *daoyin*.” He believed that the function of *qigong* is “to cure diseases not yet contracted and dredge discordant *qi*. Once it gets working, *qi* will flow unimpededly everywhere.” He also commented on applying exhalation and inhalation, expiration and inspiration to “conducting *qi*”, which can “keep in good health internally and eliminate pathogenic factors externally”.

Records on *qigong* are also found in *General Treatise on the Etiology and Symptomatology of Diseases* (610) written by Chao Yuanfang during the Sui Dynasty, *Prescriptions Worth a Thousand Gold for Emergencies* by the renowned physician Sun Simiao (581—682) and *The Medical Secrets of an Official* by Wang Tao (702—772) during the Tang Dynasty, the well-known medical formulary *General Collection for Holy Relief* of the Northern Song Dynasty and medical books written by the four eminent physicians in the Jin and Yuan Dynasties, namely, Liu Wansu's *On Keeping Fit*, Zhang Zihe's *Confucian's Duties to Their Parents*, Li Dongyuan's *Secret Record of the Chamber of Orchids* and Zhu Danxi's *On Inquiring the Properties of Things*.

In the Ming Dynasty, the renowned physician and pharmacologist Li Shizhen (1518—1593) recorded in his *A Study on the Eight Extra Channels*: “The inner scene and channels can be perceived clean and clear only by those who can see inwards.” He also pointed out in his *Guidebook to Acupuncture and Moxibustion* that those who learn acupuncture and moxibustion should practise still sitting exercises first, thus “in the human body the circulation of *qi* and blood in the channels

晋朝名医葛洪主张，导引的方法应多样化。他在《抱朴子》一书中指出：“或屈伸，或俯仰，或行卧，或倚立，或踟躅，或徐步，或吟，或息，皆导引也。”他认为气功的作用是“疗未患之疾，通不和之气，动之则百关气畅”。他还提到用呼吸吐纳来“行气”，可以“内以养身，外以祛邪”。

隋代巢元方所著《诸病源候论》、唐代名医孙思邈的《备急千金要方》、王焘的《外台秘要》、宋代著名方书《圣济总录》、金元四大医家刘完素所著的《摄生论》、张子和的《儒门事亲》、李东垣的《兰室秘藏》和朱丹溪的《格致余论》等，也都有气功方面的记载。

在明代，著名医药学家李时珍在其所著的《奇经八脉考》中记载：“内景隧道，唯返观者能照察之。”并在《针灸指南》中指出，学习针灸者应首先练习静坐功夫，这样“则人身内经脉之流行，及气

and the opening and closing of the functional activities of qi can have a reliable foundation”.

Collection of Prescriptions with Notes (1682) compiled by the well-known physician Wang Ang of the early Qing Dynasty and *Shen's Work on the Importance of Life Preservation* (1773) written by Shen Jin-ao both have special records of the training methods of *qigong*. After the Revolution of 1911, some intellectuals advocated still sitting exercises. Their representative works include: Jiang Weiqiao's *Yinshi Zi Still Sitting Exercises*, Ding Fubao's *Essence of Still Sitting Exercises* and Chen Qianming's *The Health Preserving Method of Tranquility*.

After the founding of the People's Republic of China, on the foundation of inheriting the traditional *qigong*, quite a number of men of insight further tapped, systematized and formulated a multitude of new training maneuvers. In 1955 China founded a *qigong* sanatorium in the city of Tangshan, Hebei Province, observed and summed up the clinical curative effects of *qigong* therapy. In 1956, training courses in *qigong* were further set up successively in Tangshan and Beidaihe, Hebei Province, fostering a large number of *qigong* specialists for many places of the country. In July, 1957, Shanghai Municipal *Qigong* Sanatorium was founded. In October, 1959, the Ministry of Public Health of the People's Republic of China held the First National Meeting to Exchange Experience in *Qigong* in Beidaihe, Hebei Province. The representatives of 64 units from 17 provinces, municipalities and autonomous regions of the country attended the meeting. Since 1978, the personnel conducting scientific research in Beijing and Shanghai have constantly adopted modern scientific instruments to carry out multi-discipline comprehensive research into *qigong*. It has been proved that *qigong* has a substantial foundation and is scientific. *Qigong* thence stepped into the ranks of science and has evoked a new task of exploring the science of human body and life. In recent years, *qigong* has been

化之开阖，始有确实根据。”

清初名医汪昂所著的《医方集解》、沈金鳌所著的《沈氏尊生书》均有专论练功方法的记载。辛亥革命后，有些知识分子提倡静坐功，其代表作是：蒋维乔的《因是子静坐法》、丁福保的《静坐法精义》以及陈乾明的《静的修养法》等。

中华人民共和国建立后，许多有识之士在继承传统气功的基础上，又挖掘、整理和创编了一大批新功法。1955年我国在唐山建立了气功疗养院，对气功疗法的临床疗效进行观察、总结。1956年又在唐山、北戴河先后开办了气功训练班，为各地培养了一批气功专业人员。1957年7月，上海市气功疗养所成立。1959年10月，中华人民共和国卫生部在北戴河召开了第一次全国气功经验交流会，有17个省、市、自治区的64个单位的代表参加了会议。1978年以来，上海、北京等地的科研人员不断采用现代科学仪器对气功进行多学科综合研究。现已证实气功是有物质基础的，是

widely used to treat many chronic diseases such as chronic hepatitis, hypertension, pyknicardia, bronchial asthma and neurasthenia. *Qigong* also has certain curative effect on certain acute diseases like acute appendicitis. *Qigong* can also serve as an anesthetic means in certain surgical operations. At present, the application and research of *qigong* have gone far beyond the scope of medical hygienics. It has been found to have relatively high application value in agriculture, military affairs, physical culture, education and many other aspects. It is estimated that the application and research of *qigong* may bring even larger profits to human beings and play an important role in probing the secrets of the human body and life and founding a new science of human body and life. The age-old Chinese *qigong* will make contributions to the health and longevity of people of the world.

Section Two

The Theoretical Basis of *Qigong*

The basic theory of *qigong* is closely related with the *yin-yang* theory, *zang-fu* (viscera) theory and the theory of channels and collaterals (*jingluo*) of traditional Chinese medicine and is actually used to guide the training practice. The following is a brief account:

1. *Qigong* and *Yin-Yang*

The *yin-yang* theory^② is a philosophical thought in ancient China as well as an important constituent of the basic theories of traditional Chinese medicine. The theory of *qigong* is also based on it.

As exhalation and inhalation are concerned, exhalation

科学的。从此，气功进入了科学的行列，并引出了探索人体生命科学的新课题。近几年来，气功已被广泛应用于多种慢性病的治疗，如慢性肝炎、高血压、心动过速、肺气肿、支气管哮喘、神经衰弱等。对某些急性病，如急性阑尾炎等，气功亦有一定治疗作用。在某些外科手术中，气功也被作为一种麻醉手段。目前，气功的应用和研究已远远超出了医疗保健的范围，人们发现它在工业、农业、军事、体育和教育等方面都有较高的应用价值。预计气功的应用和研究有可能给人类带来更大的效益，并为探索人体生命奥秘、创立新的人体生命科学发挥重要作用。中国古老的气功术将为世界人民的健康长寿做出贡献。

第二节 气功的理论基础

气功的基本理论与中医的阴阳学说、脏腑经络学说等密切相关，并以此来指导练功。现简述如下：

1. 气功与阴阳

阴阳学说^②是中国古代的一种哲学思想，也是中医基本理论的一个重要组成部分。气功理论同样以此为基础。

就呼吸而言，呼为阳，吸为阴；呼为泻，吸为补。《东医宝

is *yang*, while inhalation is *yin*; exhalation is excretion while inhalation is tonification. *Treasured Mirror of Oriental Medicine* pointed out: "Exhalation sends *qi* out, being the opening of *yang*; inhalation brings *qi* in, being the closing of *yin*." These theories are of great guiding significance in *qigong* dirigation. For instance, those with hyperactive *yang* and excess of fire should lay stress on exhalation during the training practice so as to send out the excessive fire; while those with deficiency of *yang* and *qi* collapse should enhance inhalation since *yang* is already too insufficient to be sent out any longer. For another instance, in the four seasons of a year, there are different climatic variations of spring warm, summer heat, autumn cool and winter cold, so the training practice should also be administrated properly in accordance. The chapter "On the Regulation of Mental Activities in Accordance with the Four *Qi*'s" of *Plain Questions* says: "Spring and summer nourish *yang*, autumn and winter nourish *yin*." This is also a principle to be abided by in *qigong* dirigation.

2. *Qigong* and the Channels and Collaterals

Qigong is developed on the basis of the theory of channels and collaterals (*jingluo*)^⑥ of traditional Chinese medicine, and the constant development of *qigong* in turn provides an objective evidence for the existence of channels and collaterals, making even clearer the trends, conjunctions and interrelations of the various channels.

The *qigong* maneuvers of "Circulation of *Qi* in Heavenly Circuit" and "Ascending, Descending, Opening and Closing of *Qi*" are just very important maneuvers to enable *qi* to flow and circulate normally, among which the exercise of the small heavenly circuit of *qi* can result in conducting the channel and collateral *qi* to circulate unimpeded through the *Ren* and *Du* Channels (the Front Midline and Back Midline Channels); the exercise of the large heavenly circuit of *qi* can result in

鉴》指出：“呼则气出，阳之辟也；吸则气入，阴之阖也。”这些理论对指导气功锻炼具有重要意义。如阳亢火旺者，练功时宜注意呼气，以使有余之阳向外散出；阴虚气陷者，则应加强吸气，这是因为阳已不足，自不能再向外散。再如，一年四季，有春温、夏热、秋凉、冬寒之不同气候变化，因而在练功掌握上也应有区别。如《素问·四气调神论》说：“春夏养阳，秋冬养阴”，这也是练气功时应遵循的原则。

2 气功与经络

气功是在中医经络学说^⑥的基础上发展起来的。而气功的不断发展，又为经络的存在提供了客观依据，使各条经脉的走向、连接和相互关系更加清楚。

气功中的“周天运转法”、“升降开阖法”，就是使经络之气得以正常运行的重要功法。其中，练小周天功可以使经络之气畅通于任督二脉；练大周天功可使经络之气通畅于十二经脉；“升降

directing the channel and collateral *qi* to circulate freely through the twelve main channels and the eight extra channels. The maneuver of "Ascending, Descending, Opening and Closing of *Qi*" enables the channel and collateral *qi* to ascend, descend, open and close according to the requirements of the practitioner and to circulate freely through the *Ren* and *Du* Channels, the twelve main channels, the eight extra channels and the collaterals.

3. *Qigong* and the Viscera

The heart governs mental activities. The "mental activities" in traditional Chinese medicine is a general summation of spirit, consciousness and thinking (the higher central nervous activities). They actually refer to the function of the brain. To exercise *qigong* is to concentrate the mind and bring the brain into a tranquil state so as to achieve the purpose of regulating and recuperating the "mental activities". The heart also governs blood circulation and has its outward manifestation in the face. *Qigong* exercise may effect the exuberance of the heart-*qi* manifested by even, gentle and forceful pulse, ruddy and lustrous complexion.

The lung governs *qi* and is in charge of respiration. The breathing exercise in the training practice can inhale the essence *qi* of the heaven and earth and exhale the turbid *qi* in the viscera. The inhaled essence *qi* of the heaven and earth not only enriches the genuine *qi*, but can also directly promote the circulation of *qi* and blood so that the *qi* and blood throughout the body can flow freely; the five *zang*-organs and six *fu*-organs and all the limbs and bones can function normally.

The lung is in charge of sending down the inspired air and the kidney governs the reception of air. When the practitioner sinks the respired air to *Dantian* (Elixir Field)^④ through deep long abdominal respiration, he can further strengthen the lowering function of the lung and the receptive function of the

开阖法"能使经络之气按练功者的需要而达到升、降、开、阖,畅通于任督、十二经脉和络脉之中。

3. 气功与脏腑

心主神明。中医所说的“神明”，是对人的精神、意识、思维活动的总概括，实际上是指大脑的功能。气功锻炼就是通过集中意念，使大脑入静，以达到调养“神明”之目的。心亦主血脉，其华在面。通过气功锻炼，可使心气旺盛，表现为脉搏和缓有力，面色红润光泽等。

肺主气，司呼吸。通过练功中的呼吸锻炼，可使天地精气内纳，脏腑中浊气外吐。其中所吸之天地精气，不但充实了真气，而且还可直接推动气血的运行，使全身气血流畅，五脏六腑、四肢百骸等功能正常。

肺主降，肾主纳。当练功者通过深长的腹式呼吸使气沉丹田^④时，可进一步加强肺的肃降和肾的摄纳功能，进而达到呼吸轻柔

kidney, thus achieving a state of deep, long, gentle respiration and almost unperceptible nasal breath, a so-called state in which "no movement can be expected even if a feather falls on the nose". At this time, the inhaled essence *qi* of the heaven and earth sinks to meet and combine with the congenital essence *qi* of the kidney to transform into the genuine *qi* of the human body, thus enabling the internal *qi* and strength of the body to condense and strengthen rapidly.

The kidneys are located in the lumbar regions, with one on the left and right respectively, containing the gate of life inside. Xu Lingtai believed that the gate of life is just "Dantian (Elixir Field)". Zhang Jingyue pointed out: "The gate of life is the root of primordial *qi*, the residence of water and fire. The *yin-qi* of the five *zang*-organs can not be nourished without it; the *yang-qi* of the five *zang*-organs can not be lifted without it." It is right through respiration exercise and mind concentration on Dantian (Elixir Field) that *qigong* dirigation makes the gate of life fire sufficient, the spleen earth warmed, the viscera nourished, food and air transported, *yang-qi* lifted and the constitution strengthened.

The liver stores blood and is in charge of thinking. It prefers cheerfulness and magnanimity and is averse to gloominess and depression. Gloomy mood, stagnation of the liver-*qi* or rage impairing the liver may cause the abnormal dispersing and dredging function of the liver, while through relaxation and tranquilization *qigong* dirigation can stabilize the moods and recover the normal dispersing and dredging function of the liver, thus leading the hyperactive liver-*yang* to lie low and the up-flaming liver-fire to descend spontaneously. With the resulting ease of mind all diseases will disappear spontaneously.

The spleen has the function to transport and transform nutrients. Saliva is the excretion of the spleen. On one hand, *qigong* dirigation can directly strengthen the spleen's function

深长、鼻息几乎难以觉察的状态。所谓“鸿毛着鼻而不动。”此刻，吸入的天地之精气与肾的先天之精气降纳而合，化生为人体的真元之气，从而使人体内部的气力得以迅速凝聚和加强。

肾脏位于腰部，左右各一，内寓命门。徐灵胎认为，命门即“丹田。”张景岳指出：“命门为元气之根，为水火之宅，五脏之阴气，非此不能滋，五脏之阳气，非此不能发。”气功锻炼，正是通过呼吸锻炼和意守丹田，使命门火足，脾土得温，脏腑得滋，水谷得运，阳气得发，体质增强。

肝藏血，主谋虑，喜条达而恶抑郁。若情志不畅，肝气郁结或大怒伤肝，可导致肝的疏泄功能异常。而气功锻炼通过放松、入静，可使人的情绪安定，肝的疏泄功能恢复正常，从而引上亢之肝阳自潜，上炎之肝火自降，心情舒畅，诸病自除。

脾主运化，涎为脾之液。气功锻炼，一方面可直接增强脾的运化功能，其中最明显的效应就是唾液增多和食欲增加，另一方

to transport and transform nutrients, the most obvious effect being an increase in saliva and appetite; on the other hand, *qigong* lays stress on abdominal respiration which strengthens the superio-inferior movement of the diaphragm, thus producing a massaging effect on the stomach and promoting the peristaltic and digestive functions of the stomach.

Section Three

Modern Researches on *Qigong*

1. The Influence of *Qigong* on the Neuromuscular System

When the training practice reaches the *qigong* state, the electroencephalograph dynamic process research finds: the peak frequency under *qigong* state diminishes in accordance with the variations of time, the dynamic variance falls and the fluctuation of the peak amplitude diminishes. It can be seen that the EEG stability is enhanced and the ordering degree is improved. Meanwhile, the rhythm of the frontal region is strengthened, indicating that the control of the brain over the activities of the internal organs and the incretory glands is somewhat strengthened.

Under *qigong* tranquilization, various components of the body-sensory evoked potential in the experimentee display various degrees of restraint, the late components being the most obvious in particular, manifested by descent of wave amplitude or distortion of undulate form. Some components have disappeared. The researchers hold that this is because in the process of *qigong*, through auto-regulation the reticular structure is made to produce an ascending restraint over the sensory transmission. In addition, in the process of *qigong* tranquili-

面, 气功强调腹式呼吸, 这就加强了膈肌的上下运动, 从而对胃产生一种按摩作用, 促进了胃的蠕动和消化功能。

第三节 气功的现代研究

1. 气功对神经肌肉系统的影响

练功进入气功态时, 脑电图动态过程的研究发现: 峰频在气功态下随时间的变化减小, 动态方差降低, 峰幅起伏变小, 可见脑电的稳定性提高, 有序化程度改善。同时额区 α 节律增强, 表明大脑对内脏器官和内分泌腺活动的控制有所加强。

气功入静时, 体感诱发电位各成分在受试者表现为不同程度的抑制, 尤以晚成分最明显, 表现为波幅下降或波形改变, 有些成分消失。研究者认为, 这是由于气功过程中通过自身调节使网状结构对感觉的传递产生了上行性抑制所致。另外, 在气功入静

zation the sense perception of electrical stimulation reduces or disappears, denoting that the response to sensational stimulation is reduced.

The determination of the skin electrical potential of the acupoints Feishu (Lung *Shu*, UB 13) and Mingmen (Gate of life, *Du* 4) finds that the skin electrical potential is reduced in the process of the training practice. During the training practice, the *Dantian* (Elixir Field) and other regions' body surface temperature rises. Meanwhile, it can also be observed that when the training practice reaches the tranquilization state the heart rate slows down, while the volume of the ear lobe blood vessels increases, the two presenting a negative correlation. These discoveries show that *qigong* dirigation can reduce the excitability of the sympathetic nervous system in the vegetative nerves and raise the excitability of the parasympathetic system.

When the training practice has reached the tranquilization state, the relaxation degree of the skeletal muscles is increased and the electromyogram presents single electrical potential pattern or electrical quiescence. Meanwhile, the muscular chronaxy is obviously elongated.

2. The Influence of *Qigong* on the Respiratory System

During the training practice, the frequency of respiration obviously decreases, the depth of respiration deepens, the pulmonary ventilation volume reduces, tidal volume increases, the carbon dioxide component in the expiratory air and alveolar air increases while the oxygen component reduces. These show that in the process of the training practice respiration is in a spontaneous weakening state.

3. The Influence of *Qigong* on the Digestive System

Qigong dirigation can increase the peristaltic frequency of

过程中对电刺激的感觉均为减轻或消失, 说明对感觉刺激的反应降低。

测定肺俞、命门等穴的皮肤电位, 发现练功过程中皮肤电位下降。练功时丹田区等的体表温度升高。同时, 还可观察到练功入静时心率减慢, 耳垂血管容积增加, 并且两者呈负相关。这些发现说明, 练功使植物性神经中的交感神经系统的兴奋性降低, 副交感神经系统的兴奋性升高。

练功入静后, 骨骼肌松弛程度增加, 肌电图呈现单个电位型或电静息。同时, 肌肉时值明显延长。

2. 气功对呼吸系统的影响

练功时呼吸频率明显减少, 呼吸深度加深, 肺通气量降低, 潮气量增加, 呼出气与肺泡气中二氧化碳成分增高, 氧成分降低。说明练功过程中, 呼吸处于一种自如的弱化状态。

3. 气功对消化系统的影响

练功使胃肠蠕动频率增加, 收缩加强, 肠鸣音亢进, 促进了

the stomach and intestines, strengthen their contraction and cause the hyperfunction of the intestinal gurgling sound, promoting the secretion of gastric juice. These effects also indicate that the training practice lays the cerebral cortex in a specific *qigong* state and regulates the functional condition of the vegetative nerves, manifested as the rise of the excitability of the vagus nerve and the fall of the excitability of the sympathetic nerve, thus regulating the movement and secretory function of the stomach and intestines. Meanwhile, the respiration exercise of *qigong* is dominated by diaphragmatic movement. The deep and profound abdominal respiration can increase the amplitude of the diaphragmatic movement by 3—4 times, changing the intra-abdominal pressure and promoting the peristalsis of the stomach and intestines.

4. The Influence of *Qigong* on the Sanguimotory System

Clinical research verifies that *qigong* dirigation can lower the blood pressure of hypertension sufferers as well as raise the blood pressure of hypotension sufferers. This is because *qigong* can regulate the excitability of the bulbar cardiovascular motor center, thus changing the excitatory state of the vegetative nerve that dominates the heart and the blood vessels, especially the excitatory state of the sympathetic nerve that dominates the peripheral blood vessels. For hypertension sufferers, it reduces the excitability of the sympathetic nerve that dominates the peripheral blood vessels, diastolizes the blood vessels, reduces the peripheral resistance and meanwhile reduces the heart rate. So the blood pressure can be lowered or recovered to the normal level. For hypotension sufferers it will produce contrary effects.

胃液的分泌。这些作用也表明，练功使大脑皮层处于特殊的气功态，植物性神经的机能状态得以调整，表现为迷走神经的兴奋性升高，交感神经的兴奋性降低，从而调制了胃肠的运动和分泌机能。同时，气功的呼吸锻炼是以膈肌运动为主的，深长的腹式呼吸，可使膈肌活动幅度增加 3~4 倍，改变了腹腔内压，促进胃肠的蠕动。

4. 气功对血液循环系统的影响

临床研究证明，气功锻炼既能使高血压患者的血压降低，亦能使低血压患者的血压回升。这是因为气功能调制延脑心血管运动中枢的兴奋性，从而改变支配心脏和血管的植物神经的兴奋状态，特别是支配外周血管的交感神经的兴奋状态。在高血压患者，使支配外周血管的交感神经的兴奋性降低，血管舒张，外周阻力降低，同时出现心率减慢，故血压降低或恢复到正常水平。在低血压患者则产生相反的效应。

5. The Influence of *Qigong* on Metabolism and the Endocrine System

During the training practice, especially that of static *qigong*, the metabolic rate is even lower than basal metabolic rate. Research shows that *qigong* can accumulate the synthesis and reduce the decomposition of hepatic glycogen, and is therefore an energy-storing process. It can be held that this is the result of the increase of the function of the vago-insulin system and the comparative descent of the function of the sympathetic-adrenaline system and the pituitary-adrenocortical system.

6. The Influence of External *Qi* on Bacteria and Animals

1) Experiments on bacteria show that the emitted external *qi* (*waiqi*) can, following the mindwill, kill or multiply gram-positive bacteria and gram-negative bacteria. Its lethal rate can reach 90%.

2) Experiments on animals show that external *qi* (*waiqi*) has notable regulating effects on animals. External *qi* (*waiqi*) can obviously reduce the tensivity of the Oddi's sphincter of domestic rabbits; external *qi* (*waiqi*) can obviously brighten the ventricular systolic wave and slow down the heart rate of the frog hearts. These show clearly that external *qi* (*waiqi*) has regulating effects on both the smooth muscles and cardiac muscles of animals.

5. 气功对新陈代谢和内分泌系统的影响

练功特别是练静功时，代谢率较基础代谢率还低。研究表明，气功可使肝糖元合成加速和分解减少，所以是储能过程。可以认为，这是迷走—胰岛素系统机能增加，而交感—肾上腺素系统和垂体—肾上腺皮质系统机能相应降低的结果。

6. 外气对细菌和动物的影响

1) 细菌实验表明，发放外气，可随意念使革兰氏阳性菌及革兰氏阴性菌受到杀伤或增殖。其杀伤率可达90%。

2) 动物实验表明，外气对动物的血压有显著的调节作用；外气可以使家兔奥狄氏括约肌的紧张度明显降低；外气可使蛙心心室收缩波显著增宽、心率减慢，这充分说明外气对动物平滑肌、心肌均有调节作用。

Section Four

Acupoints and Orifices Commonly Used in *Qigong*

1. *Dantian* (Elixir Field) and Three Passes in *Qigong*

1) *Dantian* (Elixir Field)

Dantian (Elixir Field) is an area where genuine *qi* is amassed and stored. *Qigong* masters through the ages have different opinions as to the locality of *Dantian* (Elixir Field). In summarization, it can be classified into Upper *Dantian*, Middle *Dantian* and Lower *Dantian*.

Most *qigong* masters refer to Upper *Dantian* as “*Niwan* (Mud Ball)”, believing it to be located inside the acupoint Baihui (Hundred Convergences, *Du* 20) on the top of the head; while *Canon of the Yellow Yard* calls Upper-*Dantian* “*Zuqiao* (Progenitor Orifice)”, referring to a site 3 *cun*^⑥ inside the acupoint Yintang (Glabella, Extra 1) in the middle between the two eyebrows (the glabellum). The locality of Middle *Dantian* is inside the acupoint Shanzhong (Middle Chest, *Ren* 17) in the middle between the two nipples, called “*Jiangong* (Scarlet Palace)”; but it is also believed by some to be located in the navel. Lower *Dantian* is located in the lower abdomen below the navel of the human body, usually the area in the upper 2/3 of the line joining the umbilicus and symphysis pubis. It does not refer to a certain point, but the area of the lower abdomen; but some also believe it to be located at the acupoint Huiyin (Converging Yin, *Ren* 1) or Yongquan (Pouring Spring, K 1).

第四节 气功的常用穴窍

1. 气功的丹田与三关

1) 丹田，是真气聚集、贮存部位。历代气功家对丹田的部位说法不一，归纳之有上丹田、中丹田和下丹田之分。

多数练功家认为，上丹田叫“泥丸”，在头顶百会穴内；而《黄帝内经》则说上丹田叫“祖窍”，是在两眉中间印堂穴内 3 寸^⑥ 的地方。中丹田的部位在两乳头之间的膻中穴内，称为“绛宫”，但也有有人认为在脐中。下丹田在人体脐下的小腹部，不是单指某一点，而是下腹部这一块地方；但也有认为是在会阴穴或涌泉穴。

"Mind concentration on *Dantian* (Elixir Field)" in *qigong* dirigation usually refers to the concentration on Lower *Dantian*, since this area is most closely related to the life activities of the human body. Traditional Chinese medical theory and the Daoists both believe that Lower *Dantian* is the starting point of the circulation of the channel *qi* of the *Ren* Channel (the Front Midline Channel), the *Du* Channel (the Back Midline Channel) and the *Chong* Channel (the Vital Channel), to be the pivot of the ascending, descending, opening and closing of the genuine *qi*, "the progenitor of life", "the foundation of the five *zang*-organs and the six *fu*-organs", "the root of the twelve channels", "the confluence of *yin* and *yang*", "the gate of respiration", "the country of the convergence of water and fire", as well as the location where the male store the reproductive essence and the female nourish the fetus. So constant concentration on *Dantian* (Elixir Field) can achieve the effects of building up health, preventing and curing diseases.

Upper *Dantian* is located in the head. Those suffering from sinking of *qi* of middle-*jiao* due to *qi* deficiency and head aversion to wind and cold as well as cerebral anemia and hypotension are advised to concentrate on Upper *Dantian*, while those suffering from flaring-up of the heat-fire and hyperactivity of the liver-*yang* as well as hypertension ought not concentrate on Upper *Dantian*. Those suffering from sinking of the middle-*jiao qi* and women with hypermenorrhea are advised to concentrate on Middle *Dantian*. As mind concentration on Middle *Dantian* is easy to cause chest distress, it should be practised with care.

2) Three Passes. The three passes are three places difficult for genuine *qi* to pass along the circulating route of the *Du* Channel (Back Midline Channel) in *qigong* dirigation. *Essentials of Great Achievements* says: "On the back of the human body there are three passes, namely, *Weilü* (Coccyx), *Jiaji* (Clipping Spine) and *Yuzhen* (Jade Occiput)." *Weilü*

气功锻炼中的“意守丹田”，一般是指下丹田而言。因为这个部位对人体生命活动的关系最为密切。中医理论及道家均认为，下丹田是任脉、督脉、冲脉经气运行的起点，是真气升、降、开、阖的枢纽，是“性命之祖”、“五脏六腑之本”、“十二经之根”、“阴阳之会”、“呼吸之门”、“水火交会之乡”，也是男子藏精、女子养胎的处所，所以常意守丹田，能收到强身、防病、治病的效果。

上丹田在头部。凡患气虚下陷、头畏风寒以及脑贫血、血压低等证，宜意守上丹田。而患心火上炎、肝阳上亢以及高血压等证，则不宜意守上丹田。如患中气下陷以及妇女月经过多者，可意守中丹田处。由于意守中丹田易引起胸闷，故应慎用。

2) 三关，是练功时真气在督脉循行线上不易通过的三处地方。

(Coccyx) Pass is just at the location of the acupoint Changqiang (Long Strong, *Du* 1), located at the lowest segment of the spine, connecting the sacral bone on the above with the lower end free on the posterosuperior of the anus. *Jiaji* (Clipping Spine) Pass is at the bilateral sides of Mingmen (Gate of Life, *Du* 4) on the back of the body. *Yuzhen* (Jade Occiput) Pass is on the back of the head below the acupoint Fengfu (Windy Mansion, *Du* 16) and the occipital bone where the brain starts.

2. Acupoints on the Fourteen Regular Channels and Extrachannel-Points Commonly Used in Qigong (See the following table)

Table of Acupoints on the Fourteen Regular Channels and Extrachannel-Points Commonly Used in Qigong

Acupoint Name	Position	Indications
Zhongfu, Lu 1 (Central Mansion)	6 <i>cun</i> sideward from the anterior median line, horizontal to first cubital space	Cough, chest distress, shoulder and back pain
Yunmen, Lu 2 (Cloud Gate)	6 <i>cun</i> sideward from the anterior median line, under the outer end of the collar bone, 3.3cm above Fengfu (Central Mansion, Lu 1)	Cough, asthma, chest pain, shoulder and back pain, irritable feverish sensation in the chest
Hegu, LI 4 (Connected Valleys)	Between first and second metacarpal bones on dorsum of hand, approximately horizontal to the middle point of second metacarpal bone	Headache, toothache, fever, laryngalgia, athetosis, brachialgia, deviation of the eye and mouth
Jianyu, LI 15 (Shoulder Blade)	Antero-inferior of acromion, the location where a pitting will be formed when the arm is raised	Shoulder and back pain, disturbance of the activity of the shoulder joints, hemiplegia

《大成捷要》说：“夫人身后有三关，尾闾、夹脊、玉枕是也”。尾闾关即长强穴处，位于脊椎骨的最下段，上连骶骨，下端游离，在肛门的后上方。夹脊关在背部命门两侧。玉枕关在头后部风府、枕骨下入脑处。

2. 气功常用经穴、奇穴(见下表)

气功常用经穴、奇穴表

穴名	位置	主治
中府	前正中线旁开6寸，平第一肘间隙处	咳嗽，胸闷，肩背痛
云门	前正中线旁开6寸，锁骨外端下方，中府上1寸	咳嗽，气喘，胸痛，肩背痛，胸中烦热
合谷	手背第一、二掌骨之间，约平第二掌骨中点	头痛，牙痛，发热，喉痛，指挛，臂痛，口眼歪斜
肩髃	肩峰前下方，举臂时呈凹陷处	肩背痛，肩关节活动障碍，半身不遂

Yingxiang, LI 20 (Welcoming Fragrance)	0.5 <i>cun</i> sideway from the wing of nose, in the nasolabial groove	Rhinitis, nasal obstruction, deviation of the eye and mouth
Sibai, St 2 (Four Whites)	When the eyes seeing straight forward, right under the pupil, right in the excavation of the infraorbital foramen	Deviation of the eye and mouth, conjunctival congestion with pain and itching
Jiache, St 6 (Mandibular Joint)	In the excavation 1 <i>cun</i> above the angle of mandible, at the protuberance of the masseter in chewing	Deviation of the eye and mouth, toothache with swelling cheeks
Xiaguan, St 7 (Lower Pass)	In the excavation between zygomatic arch and mandibular notch, at the protuberance of the masseter in chewing	Facial paralysis, toothache
Touwei, St 8 (Head Corner)	0.5 <i>cun</i> right above the prefrontal hairline	Headache, dizziness
Quepen, St 12 (Supraclavicular Fossa)	At the center of the supraclavicular fossa, 4 <i>cun</i> sideward from antero-median line	Fullness sensation in chest, cough, neck rigidity, swelling and sore throat
Tianshu, St 25 (Upper Pivot)	2 <i>cun</i> sideward from the navel	Diarrhea, constipation, abdominal pain, irregular menstruation
Xiyan, Extra 32 (Knee Eyes)	In the excavation on the lateral of the patellar ligament, inferior border of the patella	Aching pain of the knee joints, difficulty in getting about
Zusanli, St 36 (Foot Three Li)	3 <i>cun</i> below Xiyan (Knee Eyes, Extra 32), approximately 2 <i>cm</i> outside pretibial crest	Abdominal pain, diarrhea, constipation, cold on the lower limbs, hypertension
Sanjinjiao, Sp 6 (Crossroad of Three Yin)	3 <i>cun</i> above the medial malleolus, on the entoncnial posterior border	Insomnia, abdominal distension, anorexia, enuresis, menoxenia

迎香	鼻翼旁0.5寸, 鼻唇沟中	鼻炎, 鼻塞, 口眼歪斜
四白	目正视, 瞳直下, 当眶下孔凹陷中	口眼歪斜, 目赤痛痒
颊车	下颌角上方一横指处凹陷中嚼嚼时咬肌隆起处	口眼歪斜、牙痛颊肿
下关	颧弓与下颌切迹之间的凹陷中, 嚼嚼时咬肌隆起处	面瘫, 牙痛
头维	额前发际直上0.5寸	头痛, 口眩
缺盆	锁骨上窝中央, 前中线旁开4寸	胸满, 咳嗽, 项强, 咽喉肿痛
天枢	脐旁2寸	腹泻, 便秘, 腹痛, 月经不调
膝眼	腓骨下缘, 腓韧带外侧凹陷中	膝关节炎痛, 活动不便
足三里	膝眼穴下3寸, 胫骨前嵴外约1横指处	腹痛, 腹泻, 便秘, 下肢冷麻, 高血压
三阴交	内踝上3寸, 胫骨内侧后缘	失眠, 腹胀, 纳呆, 遗尿, 月经不调

Yinlingquan, Sp 9 (Yin Mound Spring)	In the excavation on the inferior border of the entonemial malleolus	Aching pain of the knee joints, difficult urination
Xuchai, Sp 10 (Blood Sea)	2 <i>cun</i> above behind the patella	Menoxenia, gonalgia
Jiquan, H 1 (Origin of Spring)	Median of the axillary ossa	Chest distress and costalgia, brachiocubital cold numbness
Shaohai, H 3 (Young Sea)	When bending the elbow, right in the excavation at the ulnar end of the cubital cross striation	Pain of the elbow joints, hand twitch and cubital spasm
Xiaohai, SI 8 (Small Sea)	When bending the elbow, right in the excavation between the olecranon and epicondyle of humerus	Toothache, cervicodynia, aching pain of the upper limbs
Jianwaishu, SI 14 (External Shoulder <i>Shu</i>)	Below the spinous process of the first thoracic vertebra, 3 <i>cun</i> sideward	Shoulder and back pain, neck rigidity and nape stiffness, cold pain of the upper limbs
Jianzhongshu, SI 15 (Middle Shoulder <i>Shu</i>)	2 <i>cun</i> sideward from the acupoint Dazhui (Big vertebra, Du 14)	Cough and asthma, shoulder and back pain, blurring of vision
Tianzong, SI 15 (Celestial Watching)	Center of the infraspinous fossa of the scapula	Shoulder and back pain, difficult activity of the shoulder joints, stiffness of nape
Jingming, UB 1 (Eye Bright)	0.1 <i>cun</i> sideward from the inner canthus	Eye diseases
Tianzhu, UB 10 (Celestial Pillar)	1.3 <i>cun</i> sideward from the acupoint Yamen (Dumb Gate, Du 15), right in the excavation on the exterior border of the trapezius muscle	Headache, stiffness of nape, nasal obstruction, shoulder and back pain

阴陵泉	胫骨内侧踝下缘凹陷中	膝关节酸痛, 小便不利
血海	腓骨内上方 2 寸处	月经不调, 膝痛
极泉	腋窝正中	胸闷胁痛, 臂肘冷麻
少海	屈肘, 当肘横纹尺侧端凹陷中	肘关节痛, 手颤肘挛
小海	屈肘, 当尺骨鹰嘴与肱骨上踝之间凹陷中	牙痛, 颈项痛, 上肢酸痛
肩外俞	第一胸椎棘突下, 旁开 3 寸	肩背疼痛, 颈项强痛, 上肢冷痛
肩中俞	大椎穴旁开 2 寸	咳嗽气喘, 肩背疼痛, 视物不清
天宗	肩胛骨冈下窝中央	肩背疼痛, 肩关节活动不便, 项强
睛明	目内眦旁开 0.1 寸	眼病
天柱	哑门穴旁开 1.3 寸, 当斜方肌外缘凹陷中	头痛, 项强, 鼻塞, 肩背痛

Fengmen, UB 12 (Windy Gate)	1.5 <i>cun</i> sideward from below the spinous process of the second thoracic vertebra	Common cold, cough, stiffness of nape, shoulder and back pain
Feishu, UB 13 (Lung <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the third thoracic vertebra	Cough with chest distress, asthma, strain of the muscles of back
Xinshu, UB 15 (Heart <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the fifth thoracic vertebra	Insomnia, cardiac paimus, angina pectoris
Ganshu, UB 18 (Liver <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the ninth thoracic vertebra	Pain in hypochondrium, hepatitis, eye diseases, stomach-ache
Danshu, UB 19 (Gallbladder <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the tenth thoracic vertebra	Hypochondriac pain, bitter taste in the mouth, jaundice
Pishu, UB 20 (Spleen <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the eleventh thoracic vertebra	Distending pain in the stomach, dyspepsia, chronic spleen fright in children
Weishu, UB 21 (Stomach <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the twelfth thoracic vertebra	Stomach diseases, vomiting of milk in children dyspepsia
Shenshu, UB 23 (Kidney <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the second lumbar vertebra	Deficiency of the kidney, lumbago, spermatorrhea, menoxenia
Dachangshu, UB 25 (Large Intestine <i>Shu</i>)	1.5 <i>cun</i> sideward from below the spinous process of the fourth lumbar vertebra	Lumbago and scelalgia, lumbar muscle strain, enteritis
Baliao, UB 31-34 (Eight Crevices)	In the 1st, 2nd, 3rd and 4th posterior sacral foramen, called Shangliao (Upper Crevice, UB 31), Ciliao (Secondary Crevice, UB 32), Zhongliao (Middle Crevice, UB 33) and Xialiao (Lower Crevice, UB 34) respectively	Lumbocrural pain, urogenital system diseases

风 门	第2胸椎棘突下旁开1.5寸	伤风, 咳嗽, 项强, 肩背痛
肺 俞	第3胸椎棘突下旁开1.5寸	咳嗽胸闷, 气喘, 背肌劳损
心 俞	第5胸椎棘突下旁开1.5寸	失眠, 心悸, 心绞痛
肝 俞	第9胸椎棘突下旁开1.5寸	肋肋痛, 肝炎, 目疾, 胃痛
胆 俞	第10胸椎棘突下旁开1.5寸	肋痛, 口苦, 黄疸
脾 俞	第11胸椎棘突下旁开1.5寸	胃脘胀痛, 消化不良, 小儿慢脾惊
胃 俞	第12胸椎棘突下旁开1.5寸	胃病, 小儿吐乳, 消化不良
肾 俞	第2腰椎棘突下旁开1.5寸	肾虚, 腰痛, 遗精, 月经不调
大 肠 俞	第4腰椎棘突下旁开1.5寸	腰腿痛, 腰肌劳损, 肠炎
八 髎	在第1, 2, 3, 4骶后孔中(分别称为: 上髎, 次髎, 中髎, 下髎)	腰腿痛, 泌尿生殖系疾患

Weizhong, UB 40 (Popliteal Center)	At the center of the cross striation of the popliteal fossa	Lumbago, backache, difficult flexion and extension of the knee joints, hemiplegia
Chengshan, UB 57 (Supporting Hill)	At the vertex of the excavation between the two bellies of muscle of the gastrocnemius muscle	Lumbocrural pain system
Kunlun, UB 60 (Big and High)	In the excavation between the lateral malleolus and the Achilles tendon	Headache, stiffness of the nape, lumbago, sprain of ankle
Yongquan, K 1 (Pouring Spring)	At the center of the sole, in the excavation formed when the toes and metatarsus are bent	Migraine, hypertension, fever in children
Taixi, K 3 (Big Stream)	In the excavation between the medial malleolus and the Achilles tendon	Laryngalgia, hyposomnia, toothache, invirility, menoxenia
Zhaohai, K 6 (Shine on Sea)	In the excavation of the inferior border of the medial malleolus	Menoxenia
Neiguan, P 6 (Inner Pass)	2 <i>cun</i> above the palmar cross striation, between tendon of long palmar muscle and tendon of radial flexor muscle of wrist	Stomachache, vomiting, cardio palmus, amentia
Laogong, P 8 (Labourer's Palace)	In the palmar center, between the second and third metacarpal bones	Cardio palmus, tremor
Waiguan, SJ 5 (Outer Pass)	2 <i>cun</i> above dorsal carpal cross striation, between radius and ulna	Headache; elbow, arm and finger pain; difficult flexion and extension
Yangbai, GB 14 (Yang White)	On the forehead, 1 <i>cun</i> above the middle point between the eyebrows	Headache, dizziness, eye pain

委中	腓窝横纹中央	腰痛, 背痛, 膝关节屈伸不利, 半身不遂
承山	腓肠肌两肌腹之间凹陷顶端	腰腿痛, 腓肠肌痉挛
昆仑	外踝与跟腱之间的凹陷中	头痛, 项强, 腰痛, 踝关节扭伤
涌泉	足底中, 足趾蹙屈时的凹陷处	偏头痛, 高血压, 小儿发热
太溪	内踝与跟腱之间凹陷中	喉痛, 不寐, 齿痛, 阳痿, 月经不调
照海	内踝下缘凹陷中	月经不调
内关	掌横纹上2寸掌长肌腱与桡腕曲肌腱之间	胃痛, 呕吐, 心悸, 精神失常
劳宫	手掌心横纹中, 第2、3掌骨之间	心悸, 颤抖
外关	腕背横纹上2寸, 桡骨与尺骨之间	头痛, 肘臂, 手指痛, 屈伸不利
阳白	在前额, 于眉毛中点上1寸	头痛, 目眩, 目痛

Fengchi, GB 20 (Wind Pond)	In the triangular excavation between sternocleidomastoid muscle and trapezius muscle below occipital bone over the nape, horizontal to the acupoint Fengfu (Windy Mansion, Du 16)	Migraine, headache, giddiness, neck rigidity and pain, apoplexy, exopathy
Jianjing, GB 21 (Shoulder Well)	At the middle point of the linking line between the acupoint Dazhui (Big Vertebra, Du 14) and acromion	Stiffness of nape, nape pain and dorsalgia, difficulty in raising arms, various impairments due to deficiencies
Juliao, GB 29 (Squatting Crevice)	At the middle point of the linking line between the anterior superior iliac spine and the femoral greater trochanter	Lumbocrural pain, aching pain of the hip joint, sacroiliitis
Huantiao, GB 30 (Circular Jump)	At the junction at the outer 1/3 and 2/3 of the linking line between the femoral greater trochanter and sacral hiatus	Lumbocrural pain, sciatica, hemiparalysis, flaccidity of lower limbs
Fengshi, GB 31 (Windy Fair)	Intermediate of femoral lateral, 7 cun above the horizontal line of the popliteal cross striation	Hemiparalysis, flaccidity and numbness of lower limbs, aching pain of the knee joints
Yanglingquan, GB 34 (Yang Mound Spring)	In the excavation anterior-inferior of the capitulum of fibula	Aching pain of the knee joints, pain in the hypochondriac region
Xuanzhong, GB 39 (Suspended Bell)	3 cun above lateral malleolus, on the posterior border of fibula	Headache, nape pain, aching pain of the lower limbs
Qiuxu, GB 40 (Hillock)	Anteriorinferior of lateral malleolus, in the excavation on the lateral of tendon of long extensor muscle of toe	Ankle joint pain, pain in chest and hypochondrium
Taichong, Liv 3 (Great Rush)	In the excavation between the first and second phalangeal bases on the dorsum of the foot	Headache, dizziness, hypertension, infantile convulsion

风池	颈后枕骨下, 胸锁乳突肌与斜方肌三角凹陷中, 平风府穴	偏头痛, 头痛, 眩晕, 颈项强痛, 中风, 外感
肩井	大椎穴与肩峰带线的中点	项强, 项背痠, 手臂上举不利, 诸虚百损
居髎	髂前上棘与股骨大转子连线的中点	腰腿痛, 髌关节酸痛, 髌髌关节炎
环跳	股骨大转子与骶管裂孔连线的中点	腰腿痛, 坐骨神经痛, 偏瘫, 下肢痿痹
风市	大腿外侧中间, 胭横纹水平线上7寸	偏瘫, 下肢痿痹麻木, 膝关节炎痛
阳陵泉	腓骨小头前下方凹陷中	膝关节炎痛, 胁肋痛
悬钟	外踝上3寸, 腓骨后缘	头痛, 下肢酸痛
丘墟	外踝前下方, 趾长伸肌腱外侧凹陷中	踝关节痛, 胸肋痛
太冲	足趾第1、2趾骨底之间凹陷中	头痛, 眩晕, 高血压, 小儿惊风

Zhangmen, Liv 13 (Bright Door)	On the eleventh costal end	Pain in chest and hypochondrium, vomiting, abdominal pain with diarrhea
Qimen, Liv 14 (Cyclic Door)	Right below the nipple, in the space of the sixth rib	Pain in chest and hypochondrium, chest distress, abdominal distension, abdominal pain
Guanyuan, Ren 4 (Energy Pass)	3 <i>cun</i> below the navel	Abdominal pain, dysmenorrhea, amenorrhea, enuresis, proctoptosis, diabetes, dizziness
Qibai, Ren 6 (Qi Sea)	1.5 <i>cun</i> below the navel	Abdominal pain, diarrhea, abdominal distension, amenorrhea
Shenjue, Ren 8 (Navel)	In the center of the navel	Abdominal pain, diarrhea
Zhongwan, Ren 12 (Middle Epigastrium)	4 <i>cun</i> above the navel	Stomachache, abdominal distension, vomiting with anorexia, headache, insomnia
Jiuwei, Ren 15 (Below Xiphoid)	7 <i>cun</i> above the navel, below the xiphoid process	Cardiothoracic pain, regurgitation of food from stomach, gastropathy, chest fullness and pain
Shanzhong, Ren 17 (Middle Chest)	On the anterior median line, horizontal to the space of the fourth rib	Asthma and cough, chest distress, pectoralgia, obstruction of <i>qi</i> in the chest, palpitation, cardialgia
Tiantu, Ren 22 (Sky Prominence)	Right in the center of the suprasternal fossa	Cough, difficult expectoration, swollen and sore throat
Yaoyangguan, Du 3 (Lumbar Yang Pass)	Below the spinous process of the fourth lumbar vertebra	Lumbago and backache, flaccidity and paralysis of lower limbs, menoxenia

章 门	第11肋端	胸肋痛, 胸闷, 腹胀, 腹痛
期 门	乳头直下, 第6肋间隙	胸肋痛, 呕吐, 腹胀泄泻
关 元	脐下3寸	腹痛, 痛经, 闭经, 遗尿, 脱肛, 消渴, 眩晕
气 海	脐下1.5寸	腹痛, 泄泻, 腹胀, 闭经
神 阙	脐的中间	腹痛, 泄泻
中 脘	脐上4寸	胃痛, 腹胀, 呕吐纳呆, 头痛, 失眠
鸠 尾	脐上7寸, 剑突下	心胸痛, 反胃, 胃病, 胸中满痛
膻 中	前正中线上, 平第4肋间隙处	喘咳, 胸闷, 胸痛, 心悸, 胸痹, 心悸, 心痛
天 突	胸骨上窝正中	咳嗽, 咯痰不爽, 咽喉肿痛
腰 阳 关	第4腰椎棘突下	腰背痛, 下肢痿痹, 月经不调

Mingmen, <i>Du 4</i> (Gate of Life)	Below the spinous process of the second lumbar vertebra	Lumbago and backache, lumbago due to consumptive diseases, enuresis, deafness, tinnitus, diarrhea
Jizhong, <i>Du 6</i> (Middle of Spine)	Below the spinous process of the eleventh thoracic vertebra	Lumbodorsal pain and stiffness, diarrhea, proctoptosis
Fengfu, <i>Du 16</i> (Windy Mansion)	4 <i>cun</i> right above the median of posterior hairline	Stiffness and pain of neck and nape, dizziness, hemiplegia, swollen and sore throat, common cold
Baihui, <i>Du 20</i> (Hundred Convergences)	7 <i>cun</i> right above the median of posterior hairline	Headache, dizziness, pavor, amnesia, insomnia, tinnitus, proctoptosis, diarrhea, hypertension
Renzhong, <i>Du 26</i> (Middle of Man)	At the conjunction of the upper 1/3 and middle 1/3 of the median line of philtrum	Infantile convulsion, deviation of the mouth and eye, coma, dizziness
Chengjiang, <i>Ren 24</i> (Receiving Saliva)	In the excavation in the center of lower lip groove	Migraine, hemiplegia, deviation of mouth and eye, lockjaw, sudden loss of voice
Yintang, Extra 1 (Glabella)	The middle point in the linking line between the two eyebrows	Headache, vertigo, insomnia
Taiyang, Extra 2 (Temple)	In the excavation beyond approximately 1 <i>cun</i> backward from between browtips and outer canthi	Hemicrania and aching all over the head, dizziness, toothache, deviation of mouth and eye, xenophthalmia, insomnia
Dingchuan, Extra 17 (Stop Asthma)	0.5 <i>cun</i> sideward from the middle point of the inferior border of the spinous process of the seventh cervical vertebra	Asthma and cough, shoulder and back pain, stiff neck, pain and paralysis of upper limbs
Jiaji, Extra 21 (Bilateral Sides of the Spine)	0.5 <i>cun</i> sideward from below the vertebral spinous process from first thoracic vertebrae to fifth lumbar vertebra	Rigid spine, rachialgia, diseases of the limbs and viscera

命 门	第2腰椎棘突下	腰背疼痛, 虚损腰痛, 遗尿, 耳聋, 耳鸣, 泄泻
背 中	第11胸椎棘突下	腰背酸痛, 腹泻, 脱肛
风 府	后发际正中直上1寸	颈项强痛, 眩晕, 半身不遂, 咽喉肿痛, 感冒
百 会	后发际正中直上7寸	头痛, 眩晕, 惊悸, 健忘, 失眠, 耳鸣, 脱肛, 泄泻, 高血压
人 中	人中沟正中线上1/3与中1/3交界处	惊风, 口眼歪斜, 昏迷, 眩晕
承 浆	下唇沟中央陷中	偏头痛, 半身不遂, 口眼歪斜, 口噤不开, 暴暗不能言
印 堂	两眉头连线的中点	头痛, 头昏, 不寐
太 阳	眉梢与目外眦之间向后约1寸外凹陷中	偏正头痛, 目眩, 牙痛, 口眼歪斜, 目涩, 失眠
定 喘	第7颈椎棘突下缘中点旁开0.5寸	喘咳, 肩背痛, 落枕, 上肢疼痛不举
夹 脊	第1胸椎至第5腰椎各椎棘突下旁开0.5寸	脊柱强直, 疼痛, 四肢疾病与骶髂疾病

Shixuan, Extra 30 (Ten Fingertips)	Tips of ten fingers, 0.1 <i>ca</i> from the fingernails	Faint, swollen and sore-throat, infantile convulsion
Sifeng, Extra 29 (Four Crevices)	On the palm of the four fingers: fore finger, middle finger, ring finger and little finger, in the center of the second and third cross striations	Malnutrition of children, diarrhea, whooping cough
Dazhui, Du 14 (Big Vertebra)	In the excavation below the seventh cervical vertebra	Seven kinds of impairments caused by five overstrains, hectic fever with night sweat, lung distension and fullness, discomfort and dragging sensation in the back and arms, stiffness of neck and nape
Huiyin, Ren 1 (Converging Yin)	Between the two <i>yins</i> (the anus and the genitalia)	Pudendal perspiration, various genital diseases, constipation and difficult urination, vulva pain in women, irregular menstruation

Section Five

The Three Key Elements of *Qigong*

Qigong masters through the ages have built up from their training practice rich experiences which are summarized as the three key elements of "regulation of body", "regulation of breathing" and "regulation of mind". "Regulation of body" refers to the adjustment of body postures and relaxation exercise; "regulation of breathing" refers to the exercise of respiration and conducting *qi*; and "regulation of mind" refers to the regulation of mental activities: the exercise of mental tranquilization and mind concentration. Only a close combina-

十宣	十指尖端, 距指甲0.1寸	昏厥, 咽喉肿痛, 小儿惊厥
四缝	在手食指、中指、无名指、小指四指的掌面, 第二、三节横纹中央	小儿疳积, 腹泄, 百日咳
大椎	在第7颈椎下陷中	五劳七伤, 骨蒸盗汗, 肺胀满, 肩背膊尚急, 颈项强不得回顾
会阴	在两阴之间	阴汗, 阴中诸病, 不得大小便, 女子阴门痛, 月经不调

第五节 气功的三要素

历代气功家从练功实践中积累了丰富的经验, 概括起来, 称之为“调身”、“调息”、“调心”三要素。“调身”, 是指注意姿势和放松的锻炼; “调息”, 是指注意呼吸和行气的锻炼; “调心”, 则

tion and coordination of the three key elements in *qigong* dirigation can guarantee a fruitful exercise of *qigong*.

1. The Regulation of Body in *Qigong* (Postures)

It is essential to assume suitable postures in *qigong* dirigation. Correct postures are the preconditions to guarantee smooth respiration and induce mental relaxation and tranquilization. The theory that "if the postures are not correct, the flow of *qi* can not be smooth; if the flow of *qi* is not smooth, the mind can not be concentrated; if the mind is not concentrated, *qi* will be in disorder" shows the importance of the regulation of body. The postures commonly assumed are as follows:

1) Plain Sitting Posture. Sit up straight on a square stool, with the trunk and thighs, thighs and shanks in an angle of 90° respectively at the suitable height, the knees separated shoulder-width apart, the feet firmly placed on the floor, the hands naturally placed on the knees or thighs, the lower jaw slightly drawn in, the shoulders relaxed and the chest slightly drawn in, the mouth and eyes slightly closed, the tip of the tongue raised against the hard palate and a smile on the face (See Fig. 1).

2) Free Knee-Crossing Posture. Sit up straight on a wood bed with the legs crossed in the shape of the Chinese word "八" (eight), sitting naturally with the legs crossed, the hands placed on the knees or with the fingers interlocked before the lower abdomen, palms facing upward. The postures of the upper part of the body, head and upper limbs are the same as in Plain Sitting Posture (See Fig. 2).

3) Single Knee-Crossing Posture. The posture is similar to that in Free Knee-Crossing Posture. The sole difference is that the left (or right) shank is placed on the right (or left) shank (See Fig. 3).

4) Supine Lying Posture. Lie on the back on a wood bed

是指思想入静和意守的锻炼。练功时只有三者密切结合，相互协调，才能把气功练好。

1. 气功的调身(姿势)

气功锻炼首先要摆好姿势。正确的姿势是顺利进行呼吸和诱导精神松静的先决条件。所谓“形不正则气不顺，气不顺则意不守，意不守则气散乱”，说明了调身的重要性。常用的姿势如下：

1)平坐式。端坐在方登上，高度以躯干与大腿、大腿与小腿各呈90°角为宜，两足着地踏实，两膝左右分开与肩同宽，双手自然放在膝或大腿上，下颌微收，松肩含胸，口眼微闭，舌抵上腭面带微笑(见图1)。

2)自由盘膝式。端坐在木板床上，两腿交叉成“八字型”，自然盘坐着，两手放在两膝上或结手印状放在小腹前。上体、头部及上肢的姿势同平坐式(见图2)。

3)单盘膝式。姿势同自由盘膝式，唯左(或右)小腿放在右(或左)小腿上面(见图3)。

4)仰卧式。仰卧于木板床上，上身略垫高些，呈斜坡状，腿

with the upper part of the body cushioned slightly higher presenting a sloping position, with the legs straightly stretched, the hands placed against the sides of both legs or on the lower abdomen with one palm over the other (palms facing downward). The requirements of the head are the same as in Plain Sitting Posture (See Fig. 4).

5) Latericumbent Lying Posture. Lie on one side on a wood bed with the head levelly pillowed, the upper part of the body straight, the neck slightly bent forward; the upper leg bent on the lower leg which is naturally stretched straight; the upper hand placed on the buttock (palm facing downward), the lower hand placed on the pillow (palm facing upward), about 2 *cun* apart from the head. The other requirements are the same as in the above form. The right lateral recumbent position is commonly adopted (See Fig. 5).

6) Standing Posture. Take the Tri-round-style Standing Stump[®] for an example. Stand with the feet parallel to each other and 3—4 foot-widths apart (the space can be regulated in accordance with the height of the stance), head and neck right straight, the lower jaw slightly drawn in, the chest slightly drawn in and back erect, the hip relaxed and knees bent, the eyes looking straight ahead or slightly closed; the arms presenting an embracing gesture with the five fingers of each hand naturally separated and lightly bent as if holding a ball, the fingertips of one hand pointing at those of the other, about 30cm apart, palms facing inward; the mouth naturally closed, the tongue tip raised against the hard palate and a smile on the face (See Fig. 6).

The standing form can be divided into high, middle and low forms according to the bending degree of the knee joints. In accordance with the postures of the arms, it can be divided into Natural-style Standing (See Fig. 7), Downward-pressing-style Standing Stump (See Fig. 8), Buddha-palm-style Standing Stump (See Fig. 9) and Tri-round-style Standing Stump, etc.

自然伸直，两手放在腿两侧或相叠放于小腹上(掌心向下)，头部要求同平坐式(见图4)。

5)侧卧式。侧卧于木板床上，头枕平，上身直，颈部微向前弯，上面的腿弯曲放在自然伸直的下面腿上，上面的手放在臀部(手心向下)，下面的手放在枕上(手心向上)，离头约2寸；其余要求同上式。一般采取右侧卧位(见图5)。

6)站式。以三圆式站桩[®]为例，两脚平行站立，相距3~4脚远(根据架式高低可调整距离)，头正颈直，下颌微收，含胸拔背，松髋屈膝，两眼平视或微闭，两臂在胸前呈环抱状，两手五指自然分开，手指微屈如抱球状，指尖相对，距离约30厘米左右，手心向里，口自然闭合，舌抵上腭，面带笑容(见图6)。

站式根据膝关节弯曲的程度可分为高、中、低三种。根据手臂姿势可分为自然式站立(见图7)，下按式站桩(见图8)，佛掌式站桩(见图9)，三圆式站桩等。

7) Walking Posture. Stand still for 2—3 minutes, then left foot takes a step forward first, with the heel touching the ground first, the upper part of the body and the hands swinging to the right, inhale through the nose and exhale through the mouth; when the left foot fully touches the ground, take the right foot one step forward with the heel touching the ground first, the upper part of the body and the arms swinging to the left, inhale through the nose and exhale through the mouth. Walk forward step by step as described above and end the exercise after walking for about half an hour.

2. The Regulation of Breathing in Qigong (Respiration)

The regulation of breathing is the regulation and exercise of respiration. It is a very important link in training *qi*, an essential method to cause genuine *qi* in the human body to accumulate, initiate and circulate. The regulation of breathing not only can achieve the effects of regulating the *qi* and blood and massaging the internal organs of the organism but is also helpful to mental tranquilization and physical relaxation. The breathing regulation methods commonly adopted are as follows:

1) Natural Respiration Method. Without exertion of mindwill, breathe naturally.

2) Orthodromic Abdominal Respiration Method. This refers to the method of respiration in which the diaphragm descends with the abdomen bulging out in inhalation and the diaphragm rises with the abdomen drawn in in exhalation.

3) Counter-abdominal Respiration Method. Contrary to the above method, this refers to the method of respiration in which the abdomen is drawn in in inhalation and bulges out in exhalation.

4) Pausing-Closing Respiration Method. This refers to the respiration method which requires to pause and close *qi*

7)走式。静站2~3分钟后,先左脚向前迈出一大步,脚跟先着地,上身和两手向右摆动,鼻吸气,口呼气,当左脚落实后,再将右脚前迈一步,脚跟先着地,身体与手臂向左摆动,鼻吸气,口呼气,如上述一步一步前走,约走半小时后收功。

2. 气功的调息(呼吸)

调息就是进行呼吸的调整和锻炼。它是练气的重要环节,是使人体内真气积蓄、发动和运行的主要方法。调息不仅可以对机体起到调和气血、按摩内脏的作用,同时有助于思想安定和身体放松。常用调息方法如下:

1)自然呼吸法。不加意念、顺乎自然地进行呼吸。

2)顺腹式呼吸法。是指吸气时膈肌下降、腹部外凸,呼气时膈肌上升、腹部内收的呼吸法。

3)逆腹式呼吸法。与上式方法相反,系指吸气时腹部内收、呼气时腹部外凸的呼吸法。

4)停闭呼吸法。是指在吸气(呼气)后,有一停顿闭气的时期,

for a little while after each inhalation (exhalation) and then exhale (inhale).

5) Nose-inhaling and Mouth-exhaling Method. This refers to the respiration method to inhale through the nose and exhale through the mouth.

6) Reading-word Respiration Method. This refers to the method of respiration exercise to read silently word sounds in coordination with exhalation.

7) Sole Breathing Method. This refers to deep breathing. In coordination with "mind concentration", conduct *qi* through deep breathing to the acupoint Yongquan (Pouring Spring, K 1) in the center of the sole while respiring.

8) Small Heavenly Circuit Respiration Method. In inhalation, the mindwill conducts *qi* to circulate from Baihui (Hundred Convergences, *Du* 20) to Shanzhong (Middle Chest, *Ren* 17)→Qidantian (Navel Elixir Field) → Huiyin (Converging Yin, *Ren* 1); in exhalation, the mindwill conducts *qi* to circulate from Huiyin (Converging Yin, *Ren* 1) to *Weigu* (Coccyx)→ *Jiaji* (Bilateral Sides of the Spine) (Vertebrae) → *Yuzhen* (Jade Occiput) → Baihui (Hundred Convergences, *Du* 20). This respiration method to respire through the nose and conduct *qi* to circulate through the *Ren* and *Du* Channels in a circuit is also referred to as the "Method of *Qi* Circulation Through *Ren* and *Du* Channels".

9) Genuine Breathing Method. This refers to very gentle abdominal breathing. Viewed outwardly, respiration seems to have stopped, but actually respiration is still going on through the navel; it is revolving and pulsating inside the abdomen, so it is also referred to as "Fetal Breathing Method". This shows that the exercise has reached a relatively higher level.

10) Latent Respiration Method. A single breath takes a relatively long time, the breathing being slow, gentle and even, without obvious sensation. This is a highly advanced respiration method.

再呼气(吸气)的方法。

5)鼻吸口呼法。即吸气时用鼻，呼气时用口的呼吸方法。

6)读字呼吸法。指呼气时结合默读字音进行呼吸锻炼的方法。

7)踵息法。即深息的意思。结合“意守”，在呼吸时把气息引导到脚心的涌泉穴处。

8)小周天呼吸法。吸气时，意念由百会至膻中→脐丹田→会阴；呼气时，意念由会阴→尾骨→夹脊(脊椎)→玉枕→百会。这种用鼻呼吸、气绕任督脉一圈的呼吸方法，也叫“气通任督脉法”。

9)真息法。从外表看呼吸好象停止，但实际上仍用肚脐呼吸，腹中在旋转跳动，故又称“胎息法”，这说明功夫已达较高的水平。

10)潜呼吸法。呼吸一次时间较长，细微，均匀，没有明显的感觉，是一种高深的呼吸方法。

11) Opening-closing Respiration Method. Also referred to as "Bodily Respiration Method", this is an exercise method based on the foundation of "Fetal Breathing Method". For instance, as respiration goes on, fancy in the mind that the sweat pores all over the body are opening and closing, as if all the pores have the sensation of filling, permeating, opening and closing of "qi and breath". So this is also referred to as "Sweat Pore Respiration Method".

3. The Regulation of Mind in Qigong (Mind-will)

The key link in the regulation of mind is to, through exertion of mindwill, concentrate the mind, get rid of all stray thoughts, replace myriads of thoughts with one thought, thus gradually induce into tranquilization and enter a state of void. This is, namely, the so-called "training the mind to return to void". This is the most essential exercise in qigong dirigation. The effect of the training practice is mainly determined by the degree of tranquilization. It is comparatively difficult for beginners to tranquilize. The tranquilizing methods commonly adopted are as follows:

1) Mind Concentration Method. The mind is highly concentrated on certain part of the body, certain acupoint or certain object outside the body, usually concentrated on *Dan-tian* (Elixir Field). The concentration should be obscure, without any forceful exertion, relaxed and natural, being just right.

2) Breath-following Method. The mind is highly concentrated on respiration, concentrated only on the rise and fall of the abdominal respiration without the conduct of mindwill so as to form a unification of mindwill and *qi* and reach a tranquil state of mind.

3) Breath-counting Method. During the training practice, count silently the times of breath till the ear fails to hear,

11) 开合呼吸法。也叫“体呼吸法”。此法是在“胎息法”的基础上进行锻炼的方法。例如，随呼吸的进行，意想全身毛孔在一开一合，似乎全身的毛孔都有“气息”充盈开合的感觉。所以，此法也叫“毛孔呼吸法”。

3. 气功的调心(意念)

气功调心的中心环节是通过意念的作用，使思想集中，排除杂念，以一念代万念，从而逐步诱导入静、进入虚空的境界，即所谓“练神还虚”。它是气功最基本的功夫。练功的效果，主要取决于入静的深度。初学者入静比较困难，一般常用入静方法有以下几种：

1) 意守法。意念高度集中于身体某一部位，穴位或体外某一景物。一般常意守丹田(下丹田)，要似守非守，不要过分用意，应松静自然，恰到好处。

2) 随息法。意念集中在呼吸上，只留意于腹式呼吸的起伏，不可以意指挥，以便形成意气合一，达到入静状态。

3) 数息法。练功时，默数呼吸次数，数至耳无闻，目无所

the eyes fail to see and the mind fails to think thus naturally reaching a tranquil state of mind.

4) Silent Reading Method. Read silently certain single word or phrase, for instance, the two words "song (relax)" and "jing (tranquilize)", one word for exhalation and inhalation respectively. Its purpose is to replace the myriads of thoughts with one thought, replace all stray thoughts with the orthodox thought, gradually achieving a state free from stray thoughts and full of relaxation and joyousness, and comfortably reaching a tranquil state of mind.

5) Breath-listening Method. Listen with the ear to one's own breathing sound made by the passing current of respired air. It will be better to hear nothing. In case nothing is heard, it is advisable to fancy in the mind to listen so as to help tranquilize.

6) Mental Looking Method. During the training practice, fancy in the mind to conduct one's eyes to look inwardly at certain part inside one's own body or certain object outside one's body so as to induce into a tranquil state of mind.

Section Six

Principles of *Qigong* Dirigation

Though maneuvers of *qigong* are many and diverse, *qigong* dirigation should abide by the following principles.

1. Natural Relaxation and Tranquilization

By "relaxation", it means during the training practice there should be no mental tension, the limbs and body should be fully relaxed and maintain certain *qigong* dirigation state through the regulation of mindwill so as to be fit for tranquili-

视、心无所愿，即可自然达到入静状态。

4)默念法。默念某个单纯字句，如默念“松静”二字，可以呼气和吸气各用一字。其目的是一念代万念，用正念代邪念，逐步达到杂念不生、心旷神怡、舒适入静的境界。

5)听息法。用耳听自己呼吸时气流出入的声音，以听不到为好，在听不到声音的情况下，可以想像着去听，以帮助入静。

6)观想法。练功时，意念用自己的眼睛内视自己身体的某一部位或体外某一景物，以诱导入静状态。

第六节 练功原则

气功的功法虽然很多，但练功一般应遵循以下原则。

1. 松静自然

所谓“松”，是指练功时精神不紧张，肢体充分放松，并通过意念的调整，使肢体维持一定的练功状态，以便于入静与气机运

zation and for *qi* to circulate.

By "tranquilization", it means during the training practice, it is necessary to keep a peaceful and stable mood, get rid of stray thoughts and tranquilize the mind so as to be suitable to train "mindwill". Tranquilization is a specific tranquil state under an awakening state. Such a tranquil state is referred to as "*qigong* state".

"Relaxation" and "tranquilization" are interpromotive and interinfluential. If "relaxation" is well realized, it will be easy to tranquilize; and having tranquilized, it will be even more easier to relax.

2. Association of Activity and Tranquility

Qigong is divided into two large categories: dynamic *qigong* and static *qigong*. Generally speaking, dynamic *qigong* tends to resort to the movements of the limbs and body to conduct internal *qi* (*neiqi*) to flow and circulate; while static *qigong* tends to resort to the function of mindwill to cause *qi* to gather at *Dantian* (Elixir Field). However, when *qigong* dirigation reaches certain degree, it is required to manage to achieve "activity in tranquility" and "tranquility in activity", namely, in the practice of static *qigong* there should be activity of internal *qi* (*neiqi*) as well as tranquility of the body; while in the practice of dynamic *qigong* there should be relative tranquility of internal *qi* (*neiqi*).

The practitioner should choose the dirigation methods according to his own conditions. As to the exercise of one single maneuver, stress should be laid on the dynamic and static association of the body with internal *qi* (*neiqi*) so as to achieve better training effects.

3. Upper Void and Lower Repletion

Upper void means in the process of *qigong* dirigation,

行。

所谓“静”，是指练功时，情绪安定，排除杂念，思想入静，便于“意”的锻炼。入静是在觉醒状态下一种特殊的安静状态。这种入静状态称为“气功态”。

“松”与“静”是互相促进、相互影响的。如果“松”掌握得好，就容易静下来；而静下来以后，也就更容易放松。

2. 动静结合

气功有动功和静功两大类。一般说来，动功多借助肢体的运动来导引内气运行；而静功多借助意念的作用，使气聚丹田。但是，当练功达到一定程度时，则要做到“动中静”，“静中动”。即练静功要体静而内气动；练动功，要相对的内气静。

练功者应根据自身的情况，选择练功方法。就一种功法的锻炼而言，应注意身体与内气的动静结合，使练功收到更好的效果。

3. 上虚下实

上虚是指练功过程中，上身特别是胸、头部的气机要虚灵、

qi in the upper part of the body especially in the chest and head should be void and sharply sensitive, free and smooth, all *qi* and breathing should head for the root: sinking down to *Dantian* (Elixir Field). Lower repletion means in the process of *qigong* dirigation, *qi* in Lower *Dantian* should be replete and substantial, with *qi* stored up in the lower part of the body.

Upper void and lower repletion are interrelated. Only by sending *qi* and breathing to their root with *qi* void and sharply sensitive in the upper part of the body can *qi* in Lower *Dantian* (Elixir Field) be replete and substantial. Upper void and lower repletion are realized by following the transfer of mindwill. *Qi* reaches wherever mindwill reaches. Therefore, during *qigong* dirigation mindwill can not linger in the upper part of the body but should be emphatically stabilized in the lower part. Even in the exercise in *qigong* maneuvers to conduct *qi* and breathing to circulate, *qi* should not be allowed to leave its root (Lower Elixir Field).

4. Interfollow of Mindwill and *Qi*

“Mindwill(*yi*)” refers to the mental activities of the practitioner; “*qi*” refers to the genuine *qi* of the body, including the respired air and “internal *qi* (*neiqi*)” referred to by *qigong* practitioners. The interfollow of mindwill and *qi* means the practitioner employs his mindwill to influence and train his own respiration and the movement of internal *qi* (*neiqi*), combining the activities of mindwill with the movements of *qi* and breathing. So it is also referred to as “unification of mindwill and *qi*”. During respiration exercise, respiration should follow the activities of mindwill to be slow and gentle, in a natural state gradually training breathing to be gentle, thready, even and deep. When the internal *qi* (*neiqi*) energy of the practitioner has reached certain degree and internal *qi* (*neiqi*) can circulate in the body, mindwill should naturally follow internal *qi* (*neiqi*) to circulate through the channels, but not led by *qi* with any

通畅，息息归根，下沉丹田。下实，是指练功过程中，下丹田的气机要充实，使气储于下部。

上虚和下实是互相联系的。只有气息归原，上身虚灵，下丹田之气才能充实。上虚和下实是随意念转移来实现的，意到则气到。所以，练功时不能把意念停留在人体上部，而应着重稳定在下部。即使练气息运行的功法，也不能使其离根(下丹田)。

4. 意气相随

“意”，指练功者的意念活动；“气”，指人体的真元之气，它包括呼吸之气和练功家所说的“内气”。意气相随是指练功者能用自己的意念去影响、锻炼自己的呼吸和内气运动，使意念活动与气息运动结合起来，故又称“意气合一”。在进行呼吸锻炼时，要使呼吸随着意念的活动缓缓进行，在自然状态下逐步把呼吸锻炼得柔细匀长。当练功者内气能量达到一定程度，并能在体内运行

forcible exertion.

5. Moderate Training Durations and Degrees

Moderate training durations and degrees (*huohou*, literally "fire control") refers to the training durations and degrees of the practitioner's *qigong* dirigation. Certain theory formed through *qigong* dirigation experience states that "fire" will become "air-vapour" when scattered, become "fire" when concentrated and become "water" when dissolved; its function lies in "condensing the one single *qi* so that genuine *qi* will not disperse". The application of "fire control" is classified into "gentle fire tempering", "strong fire smelting", starting, physical rest, priority or posterity, respite or urgency. Each step has its own duration and degree which vary in accordance with the changing conditions. So moderate training durations and degrees of *qigong* dirigation actually refer to the training limitations and turning points in the different stages and different levels of the training practice. Generally the following aspects should be guaranteed: mindwill should be free from forcible exertion, neither forgetting nor aiding; breathing should be natural, slow, steady and even, allowing *qi* and respiration to be formed in a natural state without being conducted by mindwill with forcible exertion; postures should be natural and relaxed, gentle and light, suitable and comfortable. The training practice should be appropriate and never be overdone so as to guarantee the accomplishments to grow day by day.

6. Concurrence of Training and Nourishing

"Training" refers to the manifesting forms of *qi* and strength in motion under the guidance of consciousness in the process of *qigong* dirigation; while "nourishing" refers to the replenishment of vigor and energy after the training practice. *Qigong* masters' remarks that "vigorous breathing is training,

时, 则应让意念随着内气循经运行, 而不是以气强领。

5. 火候适度

“火候”, 指练功家练气功夫的功候。火的功验, 散之则成气, 集之则成火, 化之则成水, 其作用在于“凝此一气使真元不散”。火候的运用, 有文烹、武火炼、下手、体歇、先后、缓急之分, 一步有一步的火候, 变化多端, 因势而行。所以, 练功火候适度实际上就是在练功中不同阶段、不同层次上的练功限度和转化点。一般应掌握以下几个方面: 意念上做到若有若无, 勿忘勿助, 气息上力求自然, 慢稳缓和, 使气息在自然状态下形成, 不可以意强行; 姿势上要自然松缓, 适宜轻舒。练功中宜适可而止, 使功夫日益而进。

6. 练养相兼

“练”, 是指练功过程中在意识领导下的气力表现形式。“养”, 是指练功后对精力的弥补。气功家讲的“武火为练, 文火为养”清

gentle breathing is nourishing" clearly show: *qigong* dirigation is not practised through to the end with one form of consciousness but with the concurrence of training and nourishing. For instance, if one feels tired during the training practice, he can lay stress on the area of *Dantian* (Elixir Field), station mindwill at *Dantian* and regulate respiration to nourish quietly. Only with alternation of training and nourishing, with nourishing in training and training in nourishing to complement each other, can the training quality be enhanced.

7. Proceed in Order and Advance Step by Step

The practitioner should practise in the light of the principles of *qigong* dirigation and the requirements of the maneuvers with no undue haste. Haste will spoil relaxation and tranquilization. *Qigong* is an exercise method with self-introspection and perception to give play to one's initiative. It can not be expected to take effect in one day or overnight. Only when the training is practised according to certain procedures can sure success be yielded through constant effort.

Section Seven

Time and Direction of *Qigong* Dirigation

Choosing a suitable time and direction to conduct *qigong* dirigation can enhance the training quality. The time and direction of *qigong* dirigation may not be very important to beginners, but practitioners who have reached certain degree, whose circulation of *qi* is already free and unimpeded, or who are sensitive to *qigong* as well as those who use *qigong* to treat others' diseases will feel: if the choice of the time and

楚地说明：练功不是以一种意识形式练到底，而应炼养结合。如在练功中感到疲劳时，即可注意丹田部位，使意驻丹田，并调整呼吸，进行静养。只有炼养交替进行，使养中有炼，炼中有养，相辅相成，才能提高练功质量。

7. 循序渐进

练功者要按照练功原则、功法要领进行锻炼，不能操之过急。急则不能松静。气功是一种自我内省体察、发挥能动作用的锻炼方法，不可能一朝一夕奏效。只有按一定程序进行练习，才能功到自然成。

第七节 练功的时间和方位

选择适当的时间和方位进行气功锻炼，可以提高练功质量。

对初练功的人来说，练功的时间和方位可能并不十分重要。但对练功达到一定程度、内气运转已经畅通，或对气功敏感以及运用

direction of *qigong* dirigation is neglected, it will be very easy to cause the functional disturbance of the activities of *qi*, imbalance of *yin* and *yang* or slow progress in *qigong* dirigation.

1. Time of *Qigong* Dirigation

1) *Qigong* Dirigation at Six *Yang*-Times: The six two-hour periods^① in a day of *zi*, *chou*, *yin*, *mao*, *chen* and *si* (from 11 p.m. to 11 a.m.) are the time when *yang* increases and *yin* decreases and when *yang-qi* rises and expands. It is beneficial to *yang-qi* to train at this period of time. It is the most suitable training time for those who exercise maneuvers aiming at emitting external *qi* (*waiqi*) and patients suffering from insufficiency of *yang*.

2) *Qigong* Dirigation at Six *Yin*-Times: The six two-hour periods in a day of *wu*, *wei*, *shen*, *you*, *xu* and *hai* (from 11 a.m. to 11 p.m.) are referred to as *yin*-time when *yin* increases and *yang* decreases and when *yin-qi* gradually exuberates. It is especially suitable for patients suffering from insufficiency of *yin*.

3) *Qigong* Dirigation at *Zi*, *Wu*, *Mao* and *You* Periods: According to the law of the 12 informational divinatory symbols in *The Zhou Book of Changes*, *qigong* practitioners in ancient times believed that the two-hour periods of *zi*, *wu*, *mao* and *you* are most suitable for *qigong* dirigation and are especially important for the training of *dan* (elixir pellet, a metaphorical term for genuine *qi*) and accumulation of *qi*. This is because *Zi* Period (11 p.m. to 1 a.m.) is of one *yang* and five *yins*, *Wu* Period is of one *yin* and five *yangs*, *Mao* Period is of four *yangs* and two *yins*, and *You* Period is of four *yins* and two *yangs*. The amount or number and advance or retreat of *yin* and *yang* at these four periods present a geometrical symmetrical balance, which can keep up the physiological *yin* balance over *yang* in the body during *qigong* dirigation and is favourable to the training of *qi*. So these four periods are regarded as ideal times

气功为他人治病时，就会感到如不注意练功时间和方位的选择，很容易造成气机紊乱、阴阳失调或功夫进展缓慢等。

1. 练功的时间

1) 六阳时练功：一天中的子、丑、寅、卯、辰、巳六个时辰^① (23时至11时)为阳长阴消、阳气升发之时，此时练功可助阳气。对练外气发功以及阳虚患者，是最适宜的练功时间。

2) 六阴时练功：一天中的午、未、申、酉、戌、亥六个时辰 (11时至23时)为阴时，此时是阴长阳消、阴气渐盛之时。对阴虚患者练功尤为适宜。

3) 子午卯酉练功：古练功家根据《周易》十二消息卦的规律，以为子午卯酉练功最好，特别是练丹积气，尤为重要。这是因为子时(23时至1时)为一阳五阴，午时为一阴五阳，卯时为四阳二阴，酉时为四阴二阳。这四个时辰的阴阳多少和进退呈几何式的对称平衡，可保持练功中人体生理上的阴平阳秘，有利于气的锻炼，

for *qigong* dirigation.

4) Choice of *Qigong* Dirigation Time According to Habits and Customs: *Qigong* dirigation can be conducted after getting up, before sleep or after lunch. It is most convenient for some patients and beginners to adopt this method.

2. Direction of *Qigong* Dirigation

1) Directional *Qigong* Dirigation According to the Four Directions: The four directions refer to the east, the south, the west and the north. The east is *jia-yi*® wood®, the south is *bingding* fire, the west is *geng-xin* metal, and the north is *ren-gui* water. The east and south are *yang* directions while the west and north are *yin* directions. Therefore, those with *yang* insufficiency can face the east or south to conduct *qigong* dirigation, and those with *yin* insufficiency can face the north or west; those with liver-deficiency can face the east, those with lung-deficiency can face the west, those with kidney-deficiency can face the north and those with heart-deficiency can face the south.

2) Directional *Qigong* Dirigation According to the Sun, Moon and Stars: Generally, beginners can conduct *qigong* dirigation facing the direction of the moon or the Big Dipper at night and facing the direction of the sun in daytime. The ancients believed that the moon is of *yin* nature and shines by reflecting the light of the sun; while the sun is of *yang* nature and can send forth enormous amount of thermal energy. It is conducive to genuine *yang* and genuine *yin qi* and is favourable to good health or curing diseases to face the sun and the moon to conduct *qigong* dirigation.

3) Directional *Qigong* Dirigation According to Self *Qi* Sensation: Owing to the influence of the *qi* field of the universe on the *qi* field of the human body, a well-trained *qigong* practitioner can produce strong *qi* effect in certain directions. The direction and posture which can produce the strongest

所以为理想的练功时辰。

4)按生活习惯选择练功时间：可在起床后、睡觉前、午饭后进行练功。对于某些病人和初练者，选用这种方法最为方便。

2. 练功的方位

1)据四方定向练功：四方系指东、南、西、北四个方位。东方为甲乙®木®, 南方为丙丁火, 西方为庚辛金, 北方为壬癸水。东南为阳方, 西北为阴方。故阳虚者练功时, 可面东或面南, 阴虚者面北或面西; 肝虚者面东, 肺虚者面西, 肾虚者面北, 心虚者面南等。

2)根据日、月、星、辰定向练功：一般初练功的人在夜晚可面向月亮或北斗星方向练功, 白天可面向太阳的方向练功。古人认为月属阴, 受太阳之光而亮; 而日为阳, 能发出大量的热能。面向太阳、月亮练功, 能助真阳真阴之气, 有利于身体健康或治疗疾病。

3)根据自身气感定向练功:由于宇宙气场对人身气场的影响, 练功有素者练功时可在某一方位产生强烈的气效应。而自觉气

and stablest self sensation of *qi* would be the best for the practitioner.

Section Eight

The Effects of *Qi*

What is generally called "the effects of *qi*" refers to the sensational effects that emerged from the *qi* sensation felt by *qigong* practitioners, those who emit external *qi* (*waiqi*) to treat others, and patients respectively.

1. The Practitioner's Effects of *Qi*

When *qigong* dirigation reaches certain stage, there will appear the effects of *qi* which are described respectively as follows:

1) Touching and Moving Sensation. When a practitioner conducts *qigong* dirigation, his body tends to have various sensations, such as the phenomena of "eight touches" stated in *Acme of Children Enlightenment*: "pain, itching, cold, warm, lightness, heaviness, astringency and slip", or, "largeness, smallness, lightness, heaviness, cold, heat, itching and tingling". Of course, there may appear still more *qi* effect phenomena in the process of actual *qigong* training practice, such as spontaneous exercises and light sensation. These phenomena are all manifestations of the well-trained skill and *qigong* accomplishments thereof, free circulation of *qi* in the channels and collaterals and the different forms of genuine *qi* to move inside the body. For example, when tranquilization is achieved in *qigong* dirigation, genuine *qi* is circulating freely, the capillaries are expanding and various parts of the body have filling and expanding sensations, the practitioner will feel the body to be

效应最强、最稳姿式的方位，这就是练功者的最佳练功方位。

第八节 气的效应

练功者，发放外气诊治病者以及患者各自对气的感觉所出现的
感觉效应统称为“气的效应”。

1. 练功者气的效应

气功锻炼到一定程度时，就会出现气的效应。现在分述如下：

1) 触动。练功者练功时，身体常有各种感觉，如《童蒙止观》所讲的“痛、痒、冷、暖、轻、重、涩、滑”等“八触”现象，即“大小、轻、重、凉、热、痒、麻。”当然，在实际练功过程中出现的气效应现象还很多，如自发功、光感等。这些现象都是功夫深入、经络畅通、真气在体内不同形式活动的表现。例如：练功入静后，当真气运行通畅、毛细血管扩张、身体各部出现充实膨胀感时，练功者就有身体很高大的感觉；而当真气由外入里集中丹田时，则会出现身体很小很小的感觉；而呼气时真气下沉，身体就有重如巨石

very tall and large; when genuine *qi* enters from the outside to gather at *Dantian* (Elixir Field), the practitioner will have the sensation of a very very small body; when genuine *qi* sinks down in exhalation, the body will feel to be as heavy as a rock so solid that nothing can remove it; when genuine *qi* circulates through the heavenly circuits, the functions of the heart and the kidney keep balance, the kidney-*yang* is sufficient and the kidney fluid wells up, the body will have a comfortable sensation of pleasant cool; whereas when genuine *qi* is vigorous and thermal energy is amassed, the parts of the body where *qi* passes will have a hot sensation. Itching of the skin and scalp is also an inevitable process. This is because the channels, collaterals and minute collaterals are obstructed at ordinary times, once genuine *qi* circulates vigorously and passes through them, there will appear the above-mentioned sensation. Meanwhile, when genuine *qi* passes through the channels and collaterals, the parts of the body where it passes often have creeping sensation and electrical sensation. The above-mentioned phenomena are all normal effects of *qigong* dirigation which are active and conducive. There should be no alarm and panic if they occur and no curiosity and pursuit for them either. As long as *qigong* dirigation is carried on peacefully and calmly, they will disappear spontaneously in a period of time.

2) Hot Sensation All over the Body and Slight Perspiration. The practitioner can feel warm and hot all over his body, and the lower abdomen and the four limbs have a warm sensation. This is a phenomenon indicating that the functional activities of *qi* are brisk and active and genuine *qi* is gathering and accumulating. A slight perspiration is suitable while profuse sweating should be contraindicated.

3) Freshness and Vigorous Spirit. This effect usually emerges in a fairly good tranquil state and can be sustained for a remarkable period of time after the training practice.

显不能技的感觉。当真气周天运行、心肾交泰、肾阳充足、肾水上潮时，身体就有凉澈心髓的舒适感；而当真气旺盛、热能集中时，气到之处的身体部位，就会有热的感觉。皮肤瘙痒、头皮发痒也是必有的一个过程。这是因为平时经络、孙络欠通，一旦真气运行旺盛并由此通过时，就会出现以上感觉。同时，真气通过经络时，其所通过的身体部位常有蚁行感、触电感。以上现象均属正常练功效应，是积极有益的，遇之不必惊慌失措，也不应好奇追求，只要安静地练下去，过一段时间自会消失。

2)全身发热，体微出汗。练功者感到身体温热，小腹、四肢发暖，是气机活跃，真气聚集的现象。汗出应以体透微汗为宜，一般切忌出大汗。

3)头脑清新，精神旺盛。往往在入静较好的状态下出现，在练功后相当长的一段时间也会保持这种效应。

4) Gastrointestinal peristalsis accelerates while appetite is whetted.

5) Itching of the Skin, Stir of the Muscles and Sounding of the Joints. This manifests that the functional activities of *qi* in the body are vigorous and brisk. Such phenomena tend to be found at the terminals of the four limbs, lumbosacral portion, nuchal region or back of the body. As a general rule they can disappear naturally. In case they tend to increase, the practitioner can slightly distract his attention and they will be alleviated accordingly.

6) Light Sensation. When sitting *qigong* dirigation reaches certain degree, there may appear flashing light before the eyes, just like lightning, sometimes swaying to and fro like a neon light, sometimes piercing into the brain glitteringly through the spinal column, and sometimes there may appear a light ball rotating at high speed through the *Ren* and *Du* Channels, usually for three circuits. The above phenomena all disappear instantaneously. If a practitioner has achieved a great deal of accomplishments in *qigong*, a light ball or light beam may exist constantly at the acupoint Baihui (Hundred Convergences, *Du* 20). The degrees of light sensation and the colours of the light vary in accordance with the degrees of the practitioner's *qigong* accomplishments.

2. The *Qigong* Therapist's Effects of *Qi* Sensation

While emitting *qi*, the *qigong* therapist can sense genuine *qi* and pathogenic *qi* inside the body or at the region emitting external *qi* (*waiqi*), and diagnose and treat diseases in accordance with this effect of *qi* sensation.

1) The *Qi* Sensation of Genuine *Qi*: The therapist has slight hot, cool, tingling, oppressing and tugging sensations at the region emitting external *qi* (*waiqi*) and can also sense the circulation, density, direction and amount of his own *qi*.

4) 胃肠蠕动加快，食欲增进。

5) 皮肤发痒，肌肉微动，骨节作响。这是体内气机旺盛活跃的表现。这种现象多出现在四肢的末端、腰骶部或项背部，一般会自然消失。如有增强的趋势时，可将注意力稍加分散，即可得到缓解。

6) 光感。当坐功到一定程度时，可有眼前发亮，象闪电一样，有时象霓虹灯晃来晃去，有的在脊柱内亮晶晶地贯入脑海，有时出现光团，沿任督脉高速度地轮转，多数是转三圈。以上现象都是瞬间消失。如果功夫深了，百会穴处会有一光团或光束经常的存在。由于功夫深浅不一，其光感强弱、光色也有差异。

2. 医者的气感效应

医者发气时，在体内或发放外气的部位能体会到真气和邪气的气感，可以根据这种气感效应来诊断与治疗疾病。

1) 真气的气感：医者在发气部位有微微的热、凉、麻、压迫和牵引的感觉，并可感知到自己气的运行、疏密、方向和大小等。

2) The *Qi* Sensation of Pathogenic *Qi*: This is a *qi* sensation perceived by the therapist when he receives the pathogenic *qi* of the patient. It can be summarized to the following kinds:

(1) Cold and Chilly Sensation: This kind of pathogenic *qi* is specifically cold and chilly so that the fingertips of the hand emitting *qi* rapidly feel chilly and the chilly sensation is further transmitted upwards; shudder and contraction of the sweat pores may even appear.

(2) Dry and Hot Sensation: The reflection of this kind of pathogenic *qi* on the hands and body of the therapist is a dry and hot sensation accompanied by irritation, as if scorched by fire.

(3) Aching and Tingling Sensation: When the therapist receives this kind of pathogenic *qi*, certain parts of his body may have an uncomfortable aching and tingling sensation.

(4) Filthy Sensation: When the therapist stands or sits opposite to or emits *qi* towards the patient, the former can usually perceive this kind of pathogenic *qi* which gives a specifically filthy sensation beyond description.

(5) Others: In ancient times there were theories of diseases due to five *qi* and six pathogenic factors. If the therapist can sense the pathogenic *qi* of joy, anger and others, he can also respond to them. This requires the therapist to perceive carefully.

3. The Patient's Effects of *Qi* Sensation

When the therapist emits *qi* towards the patient to treat diseases, most patients can produce some effects of *qi*.

1) The Effects of *Qi* Sensation: When the therapist emits *qi* to treat diseases, some patients can instantly or gradually produce in local parts radioactive sensation or touching sensation of *qi* as felt in *qigong* dirigation, such as cold, hot, oppressing, tugging, creeping, tingling, heavy, light, floating, sinking and other sensations. This is a kind of effects of *qi* sensation

2)邪气的气感：是医者接受到患者的邪气而感觉到的一种气感。它可以归纳为以下几种：

(1)寒凉感：此种邪气特别寒凉，发气手的指端迅速发凉并向上传导，甚至出现战栗、毛孔收缩等。

(2)燥热感：此种邪气反应到医者手上和身上，有一种燥热的感觉，并有烦意，似火烤。

(3)酸麻感：医者接受到此种邪气以后，身体局部会酸麻不适。

(4)污秽感：当医者与学生相对而立或坐时，或者向其发气时，往往感知到此种邪气。它给人一种特别污浊、难以形容的感觉。

(5)其他：古代有病五气、六淫之说。如医者能感受到喜、怒等邪气，也能有所反应，这需医者去细心体会。

3. 患者的气感效应

当医者向学生发气治病时，大多数患者会产生一些气的效应。

1)气感效应：当医者发功治病时，有些患者会立即或逐渐在局部产生放射性的或练功触动样的气感，如冷、热、压迫、牵引、虫爬、麻、重、轻、浮、沉等感觉。这是经气运行作用于病灶的

resulting from channel-qi's circulating and acting on the foci, among which cold, hot, tingling, oppressing and tugging sensations are the commonest.

2) Dynamic Effects: When the therapist emits *qi* to treat diseases, involuntary dynamic phenomena can appear on the patient instantly or gradually in local parts of the limbs or the whole body. In some cases the muscles slightly stir, while in other cases the limbs or the body perform drastic movements. This is a phenomenon of "external *qi* (*waiqi*)" inducing spontaneous movements.

3) Photoelectric Effect: When some patients have received "external *qi* (*waiqi*)", there may appear photoelectric phenomena. In some cases they are manifested as electric sensation in the limbs and body, and in other cases light patterns can be seen in different forms, most of which present round, sheet light or lightning patterns.

4) Sound Effect: When some patients receive external *qi* (*waiqi*) treatment, they can hear some sounds or noises, such as the sounds of "lala (rustling sound)", "longlong (rumbling sound)" and "zizi (squeaking sound)".

5) Smell Effect: When some patients receive external *qi* (*waiqi*) treatment, they can scent a specific kind of smell and give various responses, for example, presenting the sweet scent of sandalwood or fragrances of various flowers.

6) Syncope due to *Qi*: When receiving external *qi* (*waiqi*) treatment, a few patients may suffer from perspiration and heart rate acceleration, followed by syncope like fainting during acupuncture. When such phenomenon occurs, the therapist can slightly percuss the patient's acupoints Baihui (Hundred Convergences, *Du* 20), Mingmen (Gate of Life, *Du* 4), Jianjing (Shoulder Well, GB, 21) and Yintang (Glabella, Extra 1), grasp Jiangjing (Shoulder Well, GB 21), then emit *qi* along the *Ren* and *Du* Channels to conduct the patient's *qi* and induce it to return to its root, and the patient will gradually recover.

一种气感效应，其中以冷、热、麻、压迫、牵引感最为常见。

2)动态效应：当医者发气治病时，患者会立即或逐渐产生肢体的部分或整体不由自主的动态现象。有的是肌肉微微震颤，有的是肢体大幅度的运动等。这是一种“外气”诱导自发动的现象。

3)光电效应：有的患者接受“外气”后，可出现光电现象。有的表现为肢体触电样感觉；有的可见不同形态的光图，其中大多数为圆形、成片光形或闪电样图形。

4)声效应：有的患者在接受外气治疗时，可以听到声响，如“喇喇”、“隆隆”、“吱吱”等声音。

5)气味效应：有的患者在接受外气治疗时，可以嗅到一种特别的气味，其反应也不一样，如呈檀香、各种花香味等。

6)气晕厥：少数患者当接受外气治疗时，汗出、心率加快，继而出现晕针样的昏厥等。当发生这样的现象时，医者可以轻点其百会、命门、肩井、印堂，拿肩井，再发气顺任、督两脉导引，以引气归原，即可逐渐恢复。有的患者经过晕厥后，病情反

The illness of some patients can even obviously mend after a syncope.

Among the above-mentioned phenomena of effects, the phenomenon of *qi* sensation is the commonest; dynamic phenomenon is relatively seldom seen, and the others are even more seldom seen. Some patients have no effects of *qi* sensation when receiving external *qi* (*waiqi*) treatment, but they can also achieve good therapeutic effects.

Section Nine

Points for Attention in *Qigong* Dirigation

1. Points for Attention Before the Training Practice

1) Concentrate the mind, stabilize the mood, keep ease of mind and be carefree.

2) Choose as far as possible a quiet and peaceful place, without noises or strongly irritant abnormal odors in the surroundings, with proper light, fresh air and attractive scenery.

3) Relieve nature before the training practice.

4) The clothes should be loose and fit, with soft colours and lustrous and spongy material.

5) If one feels indisposed or tired after a journey, he can self-massage the indisposed places. If the hair feels uncomfortable, one should have frequent haircuts, have baths and change clothes frequently, and form a good hygienic habit.

6) The training facilities and appliances should be suitable. The height and hardness of the bed, chairs, bedding and cushions ought to be fit and appropriate.

7) In case of thunder, rain, wind, storm and other happen-

而明显好转。

以上气的效应现象，以气感现象最为常见，动态现象较少，其他就更为少见。某些患者，在接受外气治疗时并无任何气感效应，但亦可收到良好的治疗效果。

第九节 练功注意事项

1. 练功前的注意事项

1) 思想集中，情绪安定，心情舒畅，无忧无虑。

2) 尽量选择安静的场所，周围无巨大声响或刺激性强的异常气味。光线适宜，空气新鲜，风景宜人。

3) 练功前应解大小便。

4) 衣服应宽松合体，色泽柔和，布料柔软。

5) 如感身体不适或旅途困顿，可在不适之处进行自我按摩。

如感头发不适，应经常理发、洗澡、换洗衣服，养成良好的卫生习惯。

6) 练功设施、器具要合适，床、椅、铺、垫的高低、硬度要适宜。

7) 若遇雷、雨、风、暴等情况，可暂时不练或重选合适的地

ings, one can give up the training temporarily or choose another suitable place. Remember to keep clear of the draught.

2. Points for Attention During the Training Practice

1) Determine the Training Direction. Standing and sitting forms normally face the south with the back to the north; in lying forms, normally the head lies in the south with the feet in the north.

2) Take several deep breaths, relax the body and relieve the mind, get rid of stray thoughts and concentrate on *Dantian* (Elixir Field).

3) Breathing should be natural, free and smooth, slow and gentle. Respiration exercises should be conducted on the foundation of tranquilization. One can adopt abdominal respiration, deep abdominal respiration, mixed respiration and others according to the training requirements.

4) As for the hallucinations emerging in tranquilization, there should be no nervousness, no pursuit, no association and no alarm or panic. Regard them with equanimity.

5) Regulate uncomfortable postures whenever necessary. Local cold, hot, toughing and itching sensations, if not caused by insect bites or stings or unbearably painful, should be left alone to alleviate naturally.

6) If saliva increases during the training practice, swallow the saliva in three times. Never spit it.

7) If the body feels tired during the training practice, one can concentrate the mind on *Dantian* (Elixir Field) to rest for a short while or respire freely and relaxedly.

8) There should be no alarm or panic in case of sudden and drastic provokations during the training practice. One can first regulate respiration and employ mindwill to conduct *qi* to return to *Dantian* (Elixir Field). If it is ascertained that there is no direct danger to the body, one can go on with the

点, 但应避开风道。

2. 练功中的注意事项

1) 确定练功方位。站、坐式, 一般要面南背北, 卧式时, 一般头南脚北。

2) 深呼吸几口气, 体松心宽, 排掉杂念, 注意丹田。

3) 呼吸要自然、畅通、舒缓, 在入静基础上进行呼吸锻炼, 可根据练功要求采用腹式呼吸、深腹式呼吸、混合式呼吸等。

4) 对入静中产生的幻觉, 不紧张, 不追求, 不联想, 不恐惧, 泰然处之。

5) 体姿不舒时, 应随时加以调整。对局部冷、热、触、痒等, 凡属非虫叮或疼痛难忍者, 可不去理会, 让其自然缓解。

6) 练功中如出现唾液增多, 可将唾液分三次咽下, 切莫外吐。

7) 练功中如感身体疲劳, 可意驻丹田静息片刻或自由放松呼吸。

8) 练功中如遇突然的重大刺激, 不要惊慌。可先调整呼吸, 以意领气归于丹田。只要判明无直接伤身之险, 即应继续练功,

training or close the training practice according to the closing requirements.

3. Points for Attention when the Training Practice Closes

1) Conduct *qi* to *Dantian* (Elixir Field) when the training practice is to be closed. If there is too much saliva in the mouth, one can first rinse the mouth for several times and swallow the saliva, then take several fresh breaths, slowly open the eyes, and finally stand up and limber up the limbs and body.

2) In the case of static *qigong*, one can do several sections of massage or limber up; in the case of dynamic *qigong*, one can go out and take a walk, then take several deep breaths, stretch the back and limbs and remain quiet for a while before engaging in other activities.

4. Points for Attention for Those Emitting External *Qi*

1) As emitting external *qi* (*waiqi*) to treat diseases can consume the therapist's energy, the emitting time ought not to be too long and the number of patients treated ought not to be too large. One should control the emission by oneself in accordance with one's own *qigong* accomplishments and health conditions and take good care to replenish nutrients as well.

2) If the therapist catches cold or suffers from other diseases or feels tired and indisposed, it is inadvisable to emit external *qi* (*waiqi*) to treat diseases.

3) It is inadvisable to emit external *qi* (*waiqi*) to treat diseases when starved, overfed, drunk or in circumstances of unstable moods such as violent joy, overwhelming sorrow or towering rage.

或按收功要求收功。

3. 练功结束时的注意事项

1) 练功完毕，将气引归丹田。若口中唾液过多，可先在口内漱几口咽下，再呼吸几口新鲜空气，缓缓睁眼，然后起身活动一下肢体。

2) 若练静功，可做几节按摩或做一下活动。若练动功，可外出散步，再深呼吸几次，舒展腰肢，稍静片刻，即可进行其他活动。

4. 发放外气者的注意事项

1) 因发放外气治病能消耗医者的能量，故发气时间不宜过长，治疗病人的数量亦不宜太多。应根据自己的功底和身体状况自行掌握，并注意补充营养。

2) 医者若患感冒或其他病症，以及身体疲劳、不适时，不宜发放外气治病。

3) 不应在过饥、过饱、醉酒或大喜、大悲、大怒等情绪不稳定的情况下发放外气治病。

4) Don't wash hands or bathe with cold water immediately after emitting external *qi* (*waiqi*).

5) After emitting external *qi* (*waiqi*), close the practice seriously, regulate one's own *qi* and get rid of morbid *qi*.

4) 发放外气后，不要立即用凉水洗手、洗澡。

5) 发放外气后，要认真收功，调整自身的气脉，排除病气。

Chapter Two

Maneuvers of *Qigong*

Section One

Static *Qigong*

Relaxation *Qigong*

Relaxation *Qigong* aims at regulating the whole body into a relaxed, comfortable and natural state through a step-by-step and rhythmical relaxation of all parts of the body coordinated by silently reading the “*song* (relax)”-character formula. This maneuver has the functions of activating *qi* and blood, coordinating the internal organs, dredging the channels and collaterals, strengthening health, preventing and curing diseases.

1. Preparations: Assume the standing, sitting or lying posture, with the tongue-tip raised against the hard palate, the eyes slightly drooping, the chest slightly drawn in and the back erect. Regulate breathing and concentrate the mind on *Dantian* (Elixir Field).

2. Tri-route relaxation Method: Tri-route Relaxation Method can be conducted on the foundation of ready preparations.

(1) The Routes of Relaxation

The first route: From the bilateral sides of the head, the bilateral sides of the neck, shoulders, upper arms, elbows, fore-arms, wrists and two hands to the ten fingers.

The second route: From the face, neck, chest, abdomen,

第二章

功法

第一节 静功

放松功

放松功是通过有步骤、有节奏地放松身体各部位，结合默念“松”字诀，把全身调整到轻松、舒适、自然的状态。此功法有活跃气血、协调内脏、疏通经络、增强体质和防治疾病的作用。

1. 预备：

取站立式，坐式，或卧位。舌抵上腭，两目垂帘，含胸拔背，调匀呼吸，意守丹田。

2. 三线放松法：在做好预备的基础上，可进行三线放松法。

(1) 放松的路线

第一条线：从头部两侧、颈部两侧、肩、上臂、肘、前臂、腕、两手至十指。

第二条线：从面部、颈、胸、腹、两大腿、膝、两小腿、两

two thighs, knees, shanks and two feet to the ten toes.

The third route: From the back of the head, posterior nape, back, waist, posterior parts of both thighs, two popliteal fossae, two shanks and two feet to the soles of both feet.

(2) Method of Relaxation

First relax from the first route, going on from above to below. Having finished the first route, go on to the second and third routes. Generally, first focus on one location of one route and silently read the word "song (relax)" (without any sound), then focus on the next location. Relax in this way link by link, route by route, for 3—5 cycles altogether.

3. Method of Local Relaxation: On the foundation of the relaxation of the three routes, the relaxation of certain part of the body can be carried out individually, such as the relaxation of the tension points and the locations of diseases and pains. Concentrate the mind on these locations and silently read the word "song (relax)" for 20—30 times.

4. Method of Whole-Body Relaxation

Regard the whole body as a point to relax. One can read silently to effect a general one-shot relaxation from the head to the feet; or silently meditate to fly and fall from a high place to relax or silently meditate to relax downwards continuously like water flowing along the routes of the Tri-route Relaxation Method.

Inner-Nourishing Qigong

Inner-Nourishing Qigong is a maneuver featured by the coordination of silent reading of words or phrases with respiration exercise. It has fairly good regulating effects on the functional activities of the nervous, circulatory and digestive systems.

1. Preparations: The lying and plain sitting postures are the most suitable. Just before the training practice, drink a small amount of boiled water, loosen the clothes and belt,

脚至十趾。

第三条线：从后脑部、后颈、背、腰、两大腿后面、两腘窝、两小腿、两脚至两脚底。

(2) 放松的方法

先从第一条线放松，自上而下地进行。完成第一条线后，再放松第二条线和第三条线。一般先注意一条线上的一个部位，并默念“松”字(不出声)，然后再注意下一个部位。这样环环相扣，一条线接一条线地放松，共练3~5个循环。

3. 局部放松法：在三线放松的基础上，可单独进行身体某一部位的放松，如紧张点、病痛部位等。意停于这些部位，默念“松”字20~30次。

4. 整体放松法：将整个身体做为一个点进行放松。可以从头到足笼统地一次性默念放松；或默想从某一高处飞行下落进行放松；亦可按三线法路线，不停顿地似流水样向下默想放松。

内养功

内养功，是以默念字句与呼吸锻炼相结合的一种功法。它对神经、循环、消化系统的功能活动都有很好的调整作用。

1. 预备：以卧式、平坐式为佳。功前饮少量开水，宽衣松

get rid of all stray thoughts and relax the mind.

2. Coordinate silent reading of words, phrases or sentences with respiration exercise. The phrases or sentences for silent reading generally begin from three Chinese characters, to be increased gradually as time goes on, but ought not exceed ten characters at most. The content of the phrases or sentences are usually related to *qigong* dirigation, such as “*zi ji jing* (tranquilize by myself)”, “*neng gou song jing* (I can relax and tranquilize)”, “*jing zuo shen ti ke yi jian kang* (Sitting still leads to good health)” and the like. The method of respiration is: inhale when silently reading the first word; hold one's breath when silently reading the middle word or words, the more the middle words are, the longer the time of holding breath is; exhale when silently reading the final word.

3. Adopt abdominal respiration method: When inhaling, raise the tongue against the hard palate, naturally conduct *qi* to the lower abdomen and imagine in the mind “*Qi* sinks to *Dantian* (Elixir Field)”. When exhaling, detach the tongue from the hard palate so as to allow air to go out naturally. During the practice of the above method, attention should be paid to inhalation rather than exhalation.

Roborant Qigong

Roborant *Qigong* is a maneuver to train by regulating respiration and concentrating the mind on *Dantian* (Elixir Field). It can strengthen and invigorate internal *qi* (*neiqi*) and achieve the goals of keeping good health, preventing and curing diseases.

1. Postures: It is allowable to assume the standing, the single crossing, the double crossing or the natural crossing posture, among which the standing one is the most suitable.

2. Preparations: Stand with the feet shoulder-width apart, the chest slightly drawn in and the back erect, the head raised up with the neck upright, the mouth and lips slightly closed,

带, 排除杂念, 意念放松。

2. 默念字句与呼吸锻炼相结合。默念的字句一般从三个字的开始, 以后逐渐增加, 但最多不宜超过十个字。句字内容一般是与练功有关, 如“自己静”、“能够松静”、“静坐身体可以健康”等。呼吸锻炼的方法是: 默念第一个字时吸气; 默念中间字时停顿呼吸, 中间字数越多, 停顿呼吸时间越长; 默念最后一个字时呼气。

3. 采用腹式呼吸方法: 吸气时舌抵上腭, 将气自然引入小腹, 意想“气沉丹田”。呼气时将舌放下, 使气自然放出。练上法时, 应只注意吸气, 不注意呼气。

强 壮 功

强壮功是通过调整呼吸和意守丹田进行锻炼的功法, 可使内气强盛, 达到健身和防治疾病之目的。

1. 姿式: 可采用站式、单盘式、双盘式或自然盘式, 其中以站式为佳。

2. 预备: 站位, 两脚左右开立同肩宽, 合胸拔背, 头顶

the tongue raised against the hard palate, the shoulders relaxed and elbows dropped, both hands placed in front of the chest (15—20 cm apart) as if holding a ball, the wrists slightly bent and the fingers extended, breathing regulated to be even, mind concentrated on *Dantian* (Elixir Field) or on certain object outside the body. Be self-confident that one's physical strength is mighty and powerful, and exercise with a strength which can "pull up a mountain".

3. During the training practice, thought should be focused with the mind concentrating on *Dantian* (Elixir Field); but the concentration itself should be obscure. Relax spiritually and be free from tension.

As to the aspect of respiration, transit gradually from natural respiration and deep respiration to abdominal respiration. Breathing should be trained to be deep, gentle, even and long; then on this foundation conduct counter-abdominal respiration to muster and replenish the *qi* of *Dantian* (Elixir Field).

Heavenly Circuit *Qigong*

Heavenly Circuit *Qigong*, also referred to as Large and Small Heavenly Circuits *Qigong* or Inner Elixir Pellet Prowess, is an important maneuver to rehabilitate and protect health as well as prolong life. It can also be used to treat some chronic diseases. Here the training method of Small Heavenly Circuit *Qigong* is introduced.

1. Preparations: Assume the leg-crossed sitting or the plain sitting posture, with the chest slightly drawn in and the spine erect, the head raised and the shoulders relaxed, both eyes slightly closed and the tongue tip raised against the hard palate. Regulate respiration and get rid of stray thoughts.

2. First adopt orthodromic abdominal respiration; when gradually well-trained, further practise counter-abdominal respiration, concentrate the mind on *Dantian* (Elixir Field).

项竖，口唇轻闭，舌抵上腭，松肩坠肘，两手置胸前（相距15~20厘米），呈抱球状，塌腕舒指，调匀呼吸，意守丹田或体外某一景物，自信体力劲强，以“力拔山兮”之劲而练之。

3. 练功时应思想集中，意守丹田。但应似守非守，精神放松，不要紧张。

在呼吸方面，应从自然呼吸、深呼吸，逐渐过渡到腹式的呼吸。呼吸要练得深、柔、匀、长，在此基础上再进行逆腹式呼吸，使丹田之气鼓荡、充实。

周天功

周天功，又称大、小周天功、内丹术，是康复保健、益寿延年的重要功法，也可用于一些慢性疾病的治疗。这里仅介绍小周天功的练法。

1. 预备：取盘坐式，或平坐式，含胸竖脊，悬顶松肩，两目微闭，舌抵上腭，呼吸调匀，排除杂念。

2. 先采用顺腹式呼吸，逐渐练熟后，再练逆腹式呼吸，意守

Breathing should be regulated to be thready, soft, continuous, deep and long; the mind is concentrated on *Dantian* (Elixir Field), but not rigidly concentrated. The rise and fall, ascent and descent of the abdominal muscles coordinate closely with respiration, with being active and comfortable as the governing principle.

3. Through a period of training, a current of warm *qi* will be gradually amassed and increased. When *qi* has accumulated to a remarkable extent, there will naturally appear a sensation of the flow of warm *qi*. At this time, mind will follow the flowing *qi* current, starting from *Dantian* (Elixir Field), through *Huiyin* (Converging *Yin*, *Ren* 1), along the *Du* Channel, via the coccygeal end, right up to the vertex of the head, then down to the face, descend to the chest and abdomen along the *Ren* Channel, and return to *Dantian* (Elixir Field): forming one cycle of small heavenly circuit.

4. When the training practice is finished, concentrate the mind on *Dantian* (Elixir Field) for a while, allow *qi* to return to its root, then rub the hands and face for several times, and close the training.

Heavenly Circuit Self-Rotation *Qigong*

Heavenly Circuit Self-Rotation *Qigong*, also referred to as Magic Wheel Self-Rotation or Yard Circulation, is a maneuver which takes the navel as the center, coordinates silent reading of words or sentences with mind will and respiration to conduct *qi* to circulate and circuit. It can be used to rehabilitate and protect health as well as treat chronic diseases.

1. Preparations: Assume the sitting or the supine lying posture, relax the whole body, breathe naturally, raise the tongue tip against the hard palate, and concentrate the mind on the area of the navel.

2. Take the navel as the center, when inhaling, activate

丹田(脐下 1.3 寸)。呼吸要调至细、软、绵、长，意守在丹田，而不死守，腹肌起伏升降与呼吸密切配合，以活泼自在为原则。

3. 经过一段时间的锻炼，在丹田部有一股温热之气逐渐聚集增多，当聚集到相当的程度，就会自然出现一种热气流动的感觉，这时意念跟随着流动的气脉，从丹田开始顺督脉，经会阴、尾闾端一直上行至头顶，下至面颊，经任脉下降至胸腹，仍然回到丹田穴，为一个小周天。

4. 每次练功完毕，都要意守丹田片刻，使气归原，然后搓搓手，搓搓脸，即可收功。

周天自转功

周天自转功，又叫法轮自转或行庭，是以脐为中心，用意念、呼吸配合默念字句导引气机循环周转的功法。可用于康复保健以及慢性病的治疗。

1. 预备：取坐位或仰卧位，全身放松，自然呼吸，舌抵上腭，意守肚脐部。

2. 以肚脐为中心，吸气时运动腹肌，以意领气，从右腹下

the abdominal muscles, conduct *qi* with mindwill to rotate upward and leftward from the lower portion of the right abdomen, silently reading "The white tiger hides in the east"; when exhaling, conduct *qi* to rotate from above to below to the right from the upper portion of the left abdomen, silently reading "The blue dragon shelters in the west". Circulate for a circle in this way. Take the navel as the center, rotate from small circles to large ones (clockwise), for 36 circles altogether up to the sides of the abdomen. Then rotate in the opposite direction: when inhaling, rotate upward and rightward from the left lower abdomen, silently reading "The blue dragon shelters in the west"; when exhaling, rotate from right to left, silently reading "The white tiger hides in the east" (rotate counterclockwise). Rotate in this way from large to small circles for 36 ones and return to the navel. The whole process makes up one time of training.

3. In the beginning, conduct *qi* to rotate with respiration and the power of the abdominal muscles. When well-trained, one can conduct *qi* to rotate round the navel with mindwill alone. When the training practice is finished, rub the abdomen with the palms clockwise for 36 times, then rub counterclockwise for 36 times, and close the training.

Reversing-Yang Qigong

Reversing-Yang Qigong is a maneuver to coordinate postures, respiration, mindwill, pressing acupoints and nipping the fingers to conduct *qi*. It has the functions to tonify the kidney, strengthen primordial *qi*, reinforce essence and enrich *qi*.

1. At night when *yang* is in the ascendant, assume right recumbent posture, bend the hip and the knees which are drawn closely towards the abdomen, with both thumbs nipping the ring finger bases (See Fig. 10), the other four fingers tightly gripping the thumbs respectively, and the elbow bent on the

侧向上向左旋转，默念“白虎隐于东方”，呼气时从左腹上侧，从上向下向右旋转，默念“青龙潜于酉位”，如此循环一圈。以脐为中心，从小圈到大圈(顺时针方向)经36圈至腹之侧。再向相反方向旋转，吸气时，从左下腹引气向上向右旋转，默念“青龙潜于酉位”，呼气时从右向左，默念“白虎隐于东方”(逆时针方向旋转)。如此从大到小36圈再回至脐部为一次练功。

3. 初练以呼吸及腹肌之力量引动气机旋转，等练熟后，只用意念即可引动内气绕脐轮旋转。练完后，以手掌在腹部顺时针方向转摩36次，再逆时针方向转摩36次，收功。

倒 阳 功

倒阳功，是运用姿势、呼吸、意念、按穴掐诀等法相配合，来导引气机的功法。有益肾培元、强精化气的作用。

1. 夜间阳正兴时，右侧卧位，屈髋，屈膝，向腹部紧收，两拇指掐子纹(见图10)，余四指紧握拇指，屈肘放于胸。闭目垂

chest. Close the eyes and droop the eyelids, raise the tongue against the hard palate, get rid of stray thoughts, breathe naturally, concentrate the mind on *Dantian* (Elixir Field) and rest quietly for a short while.

2. Slightly arch the waist backwards with the left middle finger butting the acupoint *Weilū* (Coccyx), the right thumb still nipping the base of the ring finger and the other four fingers grasping the thumb. When inhaling, draw up the anus, press the coccyx, bend the toes, make a fist of the right hand, raise the tongue against the hard palate, conduct *qi* with mindwill to flow from the balanus along the *Du* Channel to Baihui (Hundred Convergences, *Du* 20); when exhaling, relax the whole body and relax the hands, toes, anus and tongue at the same time, conduct *qi* with mindwill to descend along the *Ren* Channel from Baihui (Hundred Convergences, *Du* 20) to *Dantian* (Elixir Field). Conduct *qi* in this way for 6 or 18 breaths (See Fig. 11).

3. Supine lying posture. Both upper limbs are placed naturally against the sides of the body, the thumbs nipping the ring finger bases and the hands making fists, with the legs straight stretched. When inhaling, the toes of both feet make efforts to bent; draw up the anus, draw in the abdomen, raise the tongue against the hard palate, make fists, conduct *qi* with mindwill to flow by might from the balanus to the *Du* Channel along which to the back of the head and right up to the headtop; when exhaling, relax the waist, legs, hands and feet unhurriedly, relax the abdomen and anus, conduct *qi* with mindwill to descend along the *Ren* Channel down to the energy sea, turn the palms over to conduct *qi* until *yang* wanes. Relax the whole body, concentrate the mind on *Dantian* (Elixir Field) and close the training.

Gathering Sun Essence and Moon Cream Qigong

Gathering Sun Essence and Moon Cream Qigong is an

帘, 舌抵上腭, 排除杂念, 自然呼吸, 意守丹田, 静养片刻。

2. 将腰微微向后弓起, 用左手中指顶住尾闾穴; 左手拇指仍掐子纹握拳。吸气时, 提肛, 按尾闾, 屈脚趾, 右手握拳, 舌抵上腭, 以意引气从龟头沿督脉上至百会; 呼气时全身放松, 手、趾、肛、舌同时放松, 以意引气顺任脉下降百会直至丹田。如此引导气机 6 息或 18 息(见图 11)。

3. 仰卧位。两上肢自然放于体侧, 掐子纹握拳, 两腿伸直。吸气时, 两脚趾用力蹬曲, 提肛, 收腹, 抵舌, 握拳, 以意行气, 用力从龟头向督脉至脑后, 上贯顶门; 呼气时, 腰、腿、手、脚从容放松, 松腹松肛, 以意引气沿任脉下归元海, 反掌导气, 至阳衰为止。全身放松, 意守丹田, 收功。

采日精月华功

采日精月华功, 是古人借日月之精华, 用以益阳补阴的重要

important maneuver by which the ancients absorbed the essence and cream of the sun and the moon to tonify *yang* and replenish *yin*, in which gathering sun essence can replenish *yang-qi* while taking moon cream can tonify *yin-essence*.

1. Gathering Sun Essence Method

(1) Preparations: Assume the standing posture with the feet shoulder-width apart, stand in a relaxed and tranquil state, regulate breathing to be even, get rid of stray thoughts while facing the sun.

(2) When the sun rises from the horizon, slightly droop the eyelids, but still able to see the soft gentle reddish sunlight, inhale through the nose, inhaling the *qi* of the sunlight essence, and breathe in one mouthful of it (imagine this in the mind), hold breath and concentrate the mind, swallow it slowly with exhalation and send it to *Dantian* (Elixir Field): this process forms one time of the training. Swallow in this way for ten times.

(3) Then naturally relax and tranquilize, concentrate the mind peacefully for a short while and then naturally limber up for a moment. After that, close the training.

2. Gathering Moon Cream *Qigong*

(1) Preparations: At night, find an open place with fresh air, stand in a relaxed and tranquilized state, regulate breathing to be even, get rid of stray thoughts while facing the moon.

(2) Then droop the eyelids to the extent of faintly seeing the moonlight, inhale through the mouth and nose, softly inhaling the moon cream and breathing in one mouthful of it (imagine this in the mind), slightly hold breath and concentrate the mind, swallow it slowly and send it to *Dantian* (Elixir Field): this process forms one time of the training. Do this 6 times altogether.

(3) Finally, concentrate peacefully for a short while, then naturally limber up for a moment and close the training.

功法。其中采日精能补阳气，服月华能益阴精。

1. 采日精法

(1) 预备：站位，两脚与肩同宽，松静站立，将呼吸调匀，排除杂念，面对太阳方向。

(2) 当太阳从地平线上升起时，微垂目帘，但尚可望见柔和微红的日光，以鼻吸气，吸光华之气，令满一口(意想)，闭息凝神，随呼气慢慢咽下，送至丹田为一次，如此十咽。

(3) 然后松静自然，静守片刻，再自然活动活动即可收功。

2. 采月华功

(1) 预备：夜晚，到空气新鲜、空旷之处。松静站立，调匀呼吸，排除杂念，面对月亮方向。

(2) 然后垂目帘至微见月光，以口鼻吸气，细吸月华，令满一口(意想)，微微闭息凝神，慢慢咽下，送至丹田为一次，共6次。

(3) 最后静守片刻，再自然活动一会，即可收功。

Six-Character Formula

Six-Character Formula is a maneuver to coordinate with silently reading six words cooperated by the limbs and body to conduct *qi* during the process of respiration exercise. This maneuver can also be used as a static *qigong* maneuver aimed mainly at exhalation exercise solely. The six words are: *xu*, *ke*, *hu*, *si*, *chui* and *xi*.

1. Preparatory position: Assume the natural standing posture (the detailed requirements of which are omitted). Begin from the preparatory form for every change to a new word.

2. Respiration method: Adopt nose-inhaling and mouth-exhaling orthodromic abdominal respiration. When exhaling, read the word, at the same time draw in the abdomen, draw up the anus, shrink the shoulders, with the feet slightly purchasing the ground, the body weight shifted backward to both heels; when inhaling, close the mouth, raise the tongue against the hard palate and shift the body weight to the anterior soles of the feet.

3. Breathing regulation: Inhale and exhale through the nose. When inhaling, slowly raise both arms forward and upward from the body sides with the palms facing downward to shoulder level, turn the palms up, bend the elbows to make a curve respectively toward before the chest and exhale at the same time; the hands press downward before the face along the body to the abdomen, then separate apart to the sides of the legs and return to the preparatory posture (See Fig. 12). Regulate breathing for three times in the preparatory form and after the exercise of the six words. One time of breathing regulation is required after the exercise of each word and before the exercise of the next word.

4. Applications

(1) The Word "Xu" Nourishes the Liver

六 字 诀

六字诀是在进行呼吸锻炼时，结合默读六个字音并配合肢体导引的一种功法。该功法也可作为单纯以练呼为主的静功功法。

这六个字分别是：嘘、呵、呼、咽、吹、嘻。

1. 预备式：自然站式(具体要求从略)。每变换一字都应从预备式开始。

2. 呼气法：鼻吸口呼的顺腹式呼吸法。呼气时，读字，同时收腹、提肛、缩肩、脚趾轻微抓地，身体重心向后移至两脚根；吸气时，闭口，舌抵上腭，身体重心移至前脚掌。

3. 调息：鼻吸鼻呼。吸气时，两臂从侧前方慢慢抬起，掌心向下，抬至与肩平，翻掌心向上，曲肘向胸前划弧，同时呼气，两手经脸前沿身体下按至腹部，再左右分向腿两侧，恢复预备姿势(图12)。预备式和练完六个字后都要调息三次。每练完一个字在练下个字前也要做一次调息。

4. 应用法

(1)“嘘”字养肝

The two hands overlap with the inner acupoint Laogong (Labored Palace, P 8) of one hand over the outer acupoint Laogong (Labored Palace, P 8) of another (with left hand inside for males and right hand inside for females), the acupoint Yuji (Thenar Prominence, Lu 10) pressing against the navel and the acupoint Laogong (Labored Palace, P 8) pointing at the umbilical *Dantian* (Elixir Field) (See Fig. 13). When exhaling, read the word "xu" (the two lips are slightly brought together, the tongue tip stretches forward with the lateral sides slightly curling toward the middle), at the same time wide open the eyes and look inwardly at the hepatic region. Exhale completely and then inhale. Do 6 times altogether.

When exhaling, conduct *qi* with mindwill. The channel *qi* of the Liver Channel flows upward from the acupoint Daudun (Great Mound, Liv 1) on the lateral portions of the big toes of the feet, through the lower abdomen, linking the gallbladder and into the lung, upward to the throat, eyes, forehead, to the acupoint Baihui (Hundred Convergences, Du 20); links the Lung Channel and flows downward to the acupoint Shaoshang (Young Shang, Lu 11) on the medial portions of the thumbs of the hands.

(2) The Word "Ke" Replenishes the Heart

The movements are the same as those in the regulation of breathing (See Fig. 12). While coordinating with respiration, raise both hands to shoulder level, inhale when turning the palms up; the two hands make a curve respectively in front of the chest and read the word "ke" (the mouth is half closed with the tongue placed against the mandible). Exhale completely and then assume the preparatory position. Do 6 times altogether.

When exhaling, conduct *qi* with mindwill. The channel *qi* of the Spleen Channel flows from the acupoint Yinbai (Hidden White, Sp 1) on the medial portions of the big toes of the feet, along the inner portions of the legs, upward to the abdo-

两手内外劳宫穴相对重叠(男左手在里,女右手在里),以鱼

际穴压住肚脐,劳宫穴对准脐丹田(见图13)。呼气时读“嘘”字(两

唇微合,舌尖前伸而两边向中间微卷),同时两眼瞪大,内视肝区,

呼气尽再吸气。共做6遍。

呼气时,以意领气。肝经之脉气由足大趾外侧大敦穴上行,

经小腹,络胆入肺,上行喉咙、眼、前额,到百会穴;络肺经下

行至手拇指内侧少商穴。

(2)“呵”字补心

动作与调息动作同(见图12)。配合呼吸时,两手抬与肩平,翻

掌心向上时吸气;两手向胸前划弧呼气读“呵”字(嘴半张,舌抵下

颌),呼气尽呈预备式。共做6遍。

呼气时,以意领气。脾经之脉气从足大趾内侧隐白穴,沿腿

men and meets with the *Chong* Channel (Vital Channel), into the heart, past the lung, gets out from the armpits, along the inner portions of the arms down to the acupoint Shaochong (Little Rush, H 9) on the medial portions of the little fingers of the hands.

(3) The Word "Hu" Strengthens the Spleen

Following the preparatory position and accompanying inhalation, raise both hands upwards before the abdomen up to in front of the chest; the right arm revolves inward, the palm turns over and pushes up to form the posture of propping the sky with one single arm (the palm facing up, the fingertips pointing to the left), at the same time exhale and read the word "hu" (the lips are brought together in a tubular form, the tongue is levelled and stretched forward as much as possible to allow the ascending *qi* of the *Chong* Channel to gush out), meanwhile the left palm turns downward, pressing naturally down to the side of the left hip of the body (See Fig. 14) and exhale completely. Then, accompanying inhalation, the right arm revolves outward, the palm turns over, facing backward, and descends slowly along before the body; meanwhile the left arm revolves outward with the fingers pointing upward and shuttles along the body up to before the chest where the two arms cross with each other (with the up-shuttling arm inside and the descending arm outside); then the two arms separate; the left hand pushes up, the right hand presses down (the requirements are the same as the above ones), at the same time exhale and read the word "hu". Practise successively in the above cycle. One respective up-push of both the left and right hands forms one time of training. Do 6 times altogether. In the end, the two arms cross in front of the chest and descend simultaneously to return to the preparatory position.

When exhaling, conduct *qi* with mindwill. The channel *qi* of the Spleen Channel flows from the acupoint Yinbai (Hid-

内侧, 下行入腹与冲脉相会, 注入心脏, 走肺, 出腋下, 沿臂内侧下行到手小指少冲穴。

(3) "呼"字健脾

预备式后, 随吸气, 两手经腹前上捧至胸前; 右手臂内旋翻掌上托成单臂托天之势 (掌心向上、指尖向左), 同时呼气, 读“呼”字 (撮口如管状, 舌放平用力前伸, 使冲脉上升之气从口中喷出), 同时, 左手翻掌心向下, 自然下按至身体左胯旁 (图14), 呼气尽。然后, 随吸气右手臂外旋翻掌心向后, 沿身体前慢慢下落, 同时左手臂外旋, 手指朝上, 沿身体上穿至胸前两手臂交叉 (上穿手臂在里, 下落手臂在外); 再分手, 左手上托, 右手下按 (要求同上), 同时呼气读“呼”字, 如前循环进行, 左右手各托一次为一遍, 共做6遍。最后, 两手臂由胸前交叉同时下落呈预备式。

呼气时, 以意领气。脾经之脉气由足大趾内侧隐白穴, 上行

den White, Sp 1) on the medial portions of the big toes of the feet up to the abdomen and enters the spleen, links the stomach, further up to the throat, the root of the tongue and spreads under the tongue; meanwhile from the stomach to the heart and descends along the Heart Channel to the acupoint Shaochong (Little Rush, H 9) on the medial portions of the little fingers of the hands.

(4) The Word "Si" Moistens the Lung

Following the preparatory position, raise both hands in a holding form through before the abdomen up to the acupoint Shanzhong (Middle Chest, Ren 17) in front of the chest, turn over both palms to face forward, then separate the palms to the left and right respectively (See Fig. 15), meanwhile exhale and read the word "si" (the lips are slightly drawn back, the upper and lower teeth are slightly brought together with a small slit left, the tip of the tongue is placed against the slit to articulate), exhale completely, both arms descend naturally from the sides of the body, meanwhile start to inhale and then repeat the starting movements. Repeat the above movements and do 6 times altogether.

When exhaling, conduct *qi* with mindwill. Conduct the channel *qi* of the Liver Channel to flow upward from the acupoint Dadun (Great Mound, Liv 1) on the lateral portions of the big toes of the feet, along the inner portions of the legs, through the lower abdomen to the lung, along the Liver Channel to the acupoint Shaoshang (Young Shang, Lu 11) on the inner portions of the thumbs of the hands.

(5) The Word "Chui" Strengthens the Kidney

Raise both arms naturally to form an embracing form in front of the chest, with the parts between the respective thumb and index finger of the hands wide open and the fingers of one hand pointing at those of the other, accompanying exhalation read the word "chui" (the mouth is nearly closed with the cor-

至腹入脾脏，联络胃腑，再上行到咽喉、舌根，散于舌下，同时从胃到心脏沿心经下行到手小指内侧少冲穴。

(4)“咽”字润肺

预备式后，两手如捧物经腹前抬至胸前膻中穴处，两手翻掌心向前，然后向左右分开(图15)，同时呼气读“咽”字(两唇微向后收，上下齿微合稍留缝隙，舌尖抵缝发音)，呼气尽，两臂由体侧自然下落，同时开始吸气，接开始动作。重复以上动作，共做6遍。

呼气时，以意领气。由足大拇趾外侧大敦穴引肝经脉气上行，走腿内侧，经小腹到肺，走肝经到手大拇指内侧少商穴。

(5)“吹”字强肾

两臂自然抬起，在胸前环抱，两手虎口撑圆，指尖相对，随呼气读“吹”字(口似闭非闭，嘴角微向后收，舌向前挺，但有缩意)，

ners of the mouth slightly drawn back, the tongue sticks forward but with a retreating inclination); the toes purchase the ground, the knees bend and squat; the two arms present a holding form and fall down naturally, after a complete exhalation, both hands descend to the sides of both knees (See Fig. 16). Then, accompanying inhalation, the body slowly straightens; meanwhile, the hands rub the sides of the thighs and move upward, and stretch out toward before the chest through the buttock (the acupoint Huantiao: Circular Jump, GB 31) and the lumbar region (the acupoint Shenshu: Kidney *Shu*, UB 23), presenting a holding form. Repeat the above movements and do 6 times altogether.

When exhaling, conduct *qi* with mindwill. Conduct *qi* to flow upward from the acupoint Yongquan (Pouring Spring, K 1) of the Kidney Channel, through the inner portions of the thighs, along the spinal column and into the kidney, to the chest and into the lung; the channel *qi* transfers into the Pericardium Channel and flows to the acupoint Zhongchong (Middle Rush, P 9) at the ends of the tips of the middle fingers of the hands.

(6) The Word "Xi" Regulates the Triple Warmer (Tri-*Jiao*)

Following the preparatory position and inhalation, raise both hands in a holding form up to the acupoint Shanzhong (Middle chest, Ren 17) in front of the chest; accompanying exhalation, read the word "xi" (the two lips are slightly open and slightly drawn in, the tongue stretches out levelly but with a retreating inclination), meanwhile, both arms revolve inward, the palms turn over and push up to form the posture of propping the sky with two hands, the palms facing upward and the fingertips of one hand pointing at those of the other (See Fig. 17), and exhale completely. During the following inhalation, both arms revolve outward, the palms turn over to face backward, both arms descend along before the face to the

脚趾抓地，屈膝下蹲，两臂抱球自然下落，呼气尽两手落于两膝

旁(见图16)。然后随吸气身体慢慢直立，同时两手摩擦大腿两侧

上行，经臀部(环跳穴)、腰部(肾俞穴)向胸前伸出，呈环抱状。

重复以上动作共做6遍。

呼气时，以意领气。由肾经的涌泉穴起，上行，经大腿内侧，

沿脊柱入肾，到胸中入肺，脉气转注心包经至手中指指尖端中冲

穴。

(6)“嘻”字理三焦

预备式后，随吸气两手从腹前上捧至胸前膻中穴处；随呼气

读“嘻”字两唇微开，稍向里收，舌平伸而有缩意)，同时两手臂内

旋翻掌心向上托成双手托天状，掌心向上，指尖相对(图17)，呼气

尽。吸气时，两臂外旋翻掌心向后，两手臂顺脸前下落至胸前；

chest; then exhale again (without reading the word), both palms turn over and press down, along before the abdomen to the sides of both hips. Repeat the above movements and do 6 times altogether.

When exhaling (reading the word), conduct *qi* with mind-will. Conduct *qi* to flow from the acupoint Qiaoyin (Orifice Yin, GB 44) on the outer portion of the nails of the fourth toes of the feet upward along the outer portions of the legs to the head and transfer into the Triple-Warmer Channel of the Hand-Shaoyang, along the outer portions of the arms to the acupoint Guanchong (Pass Rush, SJ 1) at the ends of the ring fingers of the hands. Accompanying inhalation, conduct the channel *qi* of the Triple-Warmer Channel to turn and flow downward to return to the Gallbladder Channel acupoint Qiaoyin (Orifice Yin, GB 44) at the tips of the four toes of the feet.

Section Two

Dynamic Qigong

Head and Face Qigong

Head and Face Qigong has the function of regulating the facial channels and collaterals, promoting the circulation and flow of *qi* and blood as well as beautifying the body, strengthening and protecting health. It can be used to prevent and treat diseases and syndromes such as headache, dizziness, common cold and hypertension.

1. Preparations: Assume the sitting or standing posture. Relax the whole body, get rid of stray thoughts, raise the tongue tip against the hard palate and slightly close the eyes.

2. Push the forehead: Bring the index, middle and ring

再呼气(不读音), 两手臂翻掌下按, 经腹前至两胯旁。如此重复上述动作做6遍。

呼气(读字)时, 以意领气。从足四趾爪甲外侧窍阴穴沿腿外侧上升, 至头部转而入手少阳三焦经, 沿手臂外侧抵无名指指端关冲穴。随吸气, 引三焦经之脉气折而下行, 又回至胆经足四趾端窍阴穴。

第二节 动 功

头 面 功

头面功, 有调整面部经络、促进气血运行、健美保健的作用。

可用以防治头痛、头晕、感冒、高血压等病症。

1. 预备: 正坐或站位。全身放松, 排除杂念, 舌抵上腭,

两目微闭。

2. 推前额: 两手食、中、无名指并拢, 用指面从两眉中点

fingers of the hands together respectively, push with the palmar parts of the fingers from the middle point between the two eyebrows directly to the front hairline of the forehead for 24—50 times; then push from the central point of the forehead to the bilateral sides for 24—50 times respectively (See Fig. 18). With thready, even and long breathing, push forcibly when exhaling and lightly when inhaling. Pay attention to the *qi* sensation under the hands.

3. Knead and rub the temples: Press the middle fingers of the hands against the excavations beyond the eyebrows respectively, rub in circular motion to the retroauricular direction for 24—50 times (See Fig. 19). The mindwill and respiration are the same as in the above.

4. Bathe the face: Rub with the palms from the top of the forehead first sideways and then downwards bilaterally; following that, rub reversely upwards from the sides of the nose for 24—50 times, then rub in the opposite direction for 24—50 times. Breathe naturally and focus the mind beneath both palms.

5. Comb the hair: Keep the five fingers naturally spread and slightly bent, comb the hair with the fingers from the front to the back in conformity to the hair-line as with a comb for 24—50 times. Focus the mind beneath the hands; breathe naturally and raise the tongue against the hard palate.

6. Sweep the Gallbladder Channel: Keep the respective four fingers of the hands together, put the fingertips on the ears and the bilateral sides of the head, rub and sweep from the frontal angle along the Gallbladder Channel to the back of the head (See Fig. 20). Focus the mind beneath the palms, adopt even and long breathing, sweep to the back of the head for 5—10 times when exhaling and stop temporarily when inhaling. Do 7—10 breaths altogether.

7. Rub the back of the head: Interlock the ten fingers of the two hands, hold the lower part of the occipital bone against

向前发际直推 24 ~ 50 次; 然后, 再自前额中点向两侧分推 24 ~ 50 次(见图 18)。取细匀长呼吸, 呼气时用力推, 吸气时略轻, 注意手下气感。

3. 揉运太阳: 以两手中指按眉后陷凹处, 向耳后方向转揉 24 ~ 50 次(见图 19)。意念与呼吸同上。

4. 浴面: 用两手掌从额上向两侧, 再向下搓摩, 然后从鼻两侧反转向上搓摩 24 ~ 50 次, 再向反方向搓摩 24 ~ 50 次。自然呼吸, 意注两手掌下。

5. 梳发: 两手五指自然分开微屈, 象梳发样从前向后顺理梳发 24 ~ 50 次。意注手下, 自然呼吸, 舌抵上腭。

6. 扫散胆经: 两手四指微屈并拢, 用指尖在耳上, 头之侧面, 从额角顺胆经向脑后摩擦扫散(见图 20)。意注掌下, 取匀长呼吸, 呼气时向脑后扫 5 ~ 10 次, 吸气时暂停, 共做 7 ~ 10 息。

7. 搓摩脑后: 两手十指交叉, 以掌根抱住枕骨下部, 从上

the palmar bases and rub from above to below. Focus the mind beneath the palms. Rub 5—10 times when exhaling and stop temporarily when inhaling. Do 5—7 breaths altogether (See Fig. 21).

Eye Qigong

Eye Qigong has the functions of regulating the *qi* and blood of the Liver Channel, soothing the liver and improving eyesight. It can be used as a maneuver to protect the eyes, prevent and treat diseases and syndromes such as juvenile myopia, hyperopia and as tigmia as well as conjunctival congestion and swollen painful eyes.

1. Preparations: Assume the sitting or standing posture. Relax the whole body, get rid of stray thoughts and look straight forward.

2. Move the eyes in the route resembling the reversed numeral "8": Imagine in the mind that *qi* moves in the eye sockets and the eyeballs also move along with it: First move from the acupoint Jingming (Eye Bright, UB 1) at the left eye along the superior border of the left eye socket outward to the paropia, then inward along the inferior border of the eye socket and transfer to the acupoint Jingming (Eye Bright, UB 1) at the right eye, and then move along the superior border of the right eye socket and transfer to the inferior border of the eye socket in a route resembling "∞", and return to the left Jingming (Eye Bright, UB 1). Do 8 times altogether. Then, start from the acupoint Jingming (Eye Bright, UB 1) at the right eye and move in the opposite direction for 8 times. Breathe naturally and conduct *qi* with mindwill infallibly accompanying *qi* to reach anywhere.

3. Press the eyes and direct *qi*: Press the thumbs against the medial superior corner of the eye sockets (Upper Bright) respectively and focus the mind on these points. When inhaling, press the thumbs toward the eye sockets and the directions

向下方搓摩。意注掌下，呼气时，搓摩 5~10 次，吸气时暂停，共做 5~10 息(见图 21)。

眼 功

眼功有调整肝经气血、疏肝明目的作用。可作为眼睛的保健和青少年近视、远视、散光，以及目赤肿痛等病症的防治功法。

1. 预备：正坐或站位。全身放松，排除杂念，两目平视。

2. 八字运目：意想气在眼眶内运转，眼球亦随之转动。先从左侧睛明穴起沿左眼眶上缘向外至眼外角，再向内沿眶下缘转至右眼睛明穴，再沿右眼眶上缘转至眶下缘行“∞”形，回至左睛明处共 8 次。然后，从眼右睛明穴起向反方向转 8 次。自然呼吸，以意领气，气行意到。

3. 按目运气：两拇指按眼眶内上角（上明）意念集中于此处。吸气时两拇指向眼眶及眼后方按压，呼气时，两拇指轻挤眼

of the rears of the eyes; when exhaling, slightly press the eyeballs with the thumbs until the eyes feel slightly aching and distending. Do 8 times altogether (See Fig. 22).

4. Bathe the eyes: Close the eyes slightly, rub the dorsa of the thumbs against each other until they are warm, then rub outward from the inner corners of the eyes for 24 times. Then keep the four fingers of each hand together, rub the eyes with the palmar sides of the fingers outward in circular motion for 24 times; rub inward in circular motion for 24 times (See Fig. 23). Breathe naturally and focus the mind beneath the hands.

Nose and Teeth Qigong

Nose and Teeth Qigong has the functions of ventilating the nose, consolidating the teeth and preventing caries. It can be used to prevent and treat diseases and syndromes such as common cold, rhinorrhea with turbid discharge, allergic rhinitis, dental caries and toothache.

1. Preparations: Assume the sitting or standing posture. Get rid of nasal discharge, relax and tranquilize naturally and breathe evenly.

2. Rub the nasal sides: Rub the dorsa of both thumbs against each other till they are warm. Then, slightly rub the two sides of the nose. Rub 5 times when inhaling and 5 times when exhaling. Do 6 breaths altogether (See Fig. 24).

3. Knead the nose apex: Press the tip of the middle finger of the right hand on the apex of the nose, move leftward in circular motion for 5 times when inhaling and rightward for 5 times when exhaling. Do 6 breaths altogether.

4. Knock and grit the teeth to consolidate qi: Knock the upper teeth with the lower ones 36 times and then swallow the saliva. Every day when relieving nature, close the mouth and grit the teeth until the relief of nature is finished. Relax gradually, breathe naturally and focus the mind on the teeth to

球。以眼内轻微酸胀为度，共8次(见图22)。

4. 浴目：轻闭双眼，用大拇指背第一节，相互擦热，然后在眼内角向外擦24次。再用两手四指并拢，以指面在两目上向外转摩24次；向内转摩24次(见图23)。自然呼吸，意注手下。

鼻 齿 功

鼻齿功，有宣通鼻窍、固齿防龋的功用。能防治感冒、鼻渊、过敏性鼻炎、龋齿、牙痛等病症。

1. 预备：坐位或站位。排除鼻涕，松静自然，调匀呼吸。

2. 洗鼻：用两手大拇指背，相互搓热。然后，轻轻上下摩擦鼻两侧，吸气时搓摩5次，呼气时搓摩5次。共6息(见图24)。

3. 揉鼻端：以右手中指端按鼻尖部，一吸气左转5次，一呼气右转5次，共6息。

4. 叩齿与咬牙固气：上下牙齿相互叩击36次，然后咽津液。每天于大小便时，闭口咬牙，至大小便解完。慢慢放松，自然呼

consolidate primordial *qi*.

Ear *Qigong*

Ear *Qigong* has the functions of dredging the channels and opening the orifices. It can be used as a maneuver to prevent and treat diseases and syndromes such as tinnitus and deafness.

1. Preparations: Assume the sitting or standing posture. Relax the whole body, with the ears listening inwardly, close the mouth and droop the eyelids, breathe naturally and get rid of stray thoughts.

2. Beat the heavenly drum: Press the palms against the ears (the inner acupoints Laogong, i.e. Labored Palace, P 8, facing the earholes), place the fingers on the back of the head, put the index fingers on the middle fingers respectively, then allow the index fingers to slip down forcibly and flick the back of the head lightly 24 times. The rub-a-dud sounds can be heard in the ears.

3. Press the ear and direct *qi*: Press the palms tightly against the earholes and then release to make the ears inflated with air for 10 times. Do not press or relax too forcefully or violently. Press tightly and release rapidly as well as softly and moderately.

4. Massage the auricles: Pinch the superior parts of the auricles with the thumbs. Rub along the auricles from above to below repeatedly for 24 times until the auricles have a hot sensation.

Neck and Nape *Qigong*

Neck and Nape *Qigong* has the functions of relaxing muscles and tendons, activating the channels and collaterals and lubricating joints. It can be used to prevent and treat diseases and syndromes such as cervical spondylopathy, stiff neck, cervicomyofasciitis and shoulder and arm pains.

吸，意存牙齿部位，以固元气。

耳 功

耳功有通经开窍的作用。可作为耳鸣、耳聋等病症的防治功法。

1. 预备：坐位或站位。全身放松，两耳反听，闭目垂帘，自然呼吸，排除杂念。

2. 鸣天鼓：两手掌按耳（内劳宫穴对耳孔）手指放于脑后部，用食指压中指，再用力滑下，轻轻弹击脑后部24次。自己可听到咚咚的声音。

3. 按耳导气：两手掌紧按两耳孔，再放开，使耳内鼓气10次。按压放开时不可用力过大，过猛。既要紧按速放，又要轻柔适中。

4. 按摩耳轮：用拇指轻捏耳轮之上部，顺耳轮自上而下反复按摩24次。使耳轮有热感为好。

颈 项 功

颈项功，有舒筋活络、滑利关节的作用。可防治颈椎病、落枕、颈肌纤维炎、肩臂痛等病症。

1. Preparations: Assume the standing or sitting posture. Relax the neck, breathe naturally and look straight ahead.

2. Dredge Fengchi (Wind Pond, GB 20): Press the thumbs against the acupoints Fengchi (Wind Pond, GB 20) respectively, rub lightly 5 times when inhaling and rub lightly 5 times when exhaling. Do 14 breaths altogether. Then nip, press and lightly percuss the acupoints with the thumbs, index and middle fingers of the hands for 30 times.

3. Push the heavenly pillars: Slightly lower the head, place the palmar sides of the four fingers of the right (or left) hand at the median of the nape, push from above to below 7 times when exhaling and stop pushing temporarily when inhaling. Do 8 breaths altogether (See Fig. 25).

4. Push the blood waves: Keep the four fingers of the right hand together abreast and push the blood wave parts on the sides of the nape with the palmar sides of the fingers. When exhaling, start from the left side of the nape (left side first for males and right side first for females), push and smear from under the jaw along the sternocleidomastoid muscle to the clavicle; pause when inhaling. Do 14 breaths altogether (See Fig. 26). Then push the right (left for females) side.

5. Turn the neck to conduct qi: When inhaling, turn the head and neck leftward from front to back counterclockwise and turn from back to front when exhaling. Then turn in the opposite direction. Do 8 times respectively.

6. Both hands come into contention of strength with the neck and nape: Interlock the ten fingers of the two hands, clasp the back nape; the hands drag the nape forward forcibly when inhaling, meanwhile the head bends backward slightly with the eyes managing to look upward. Relax when exhaling. Do 9 breaths altogether (See Fig. 27).

Shoulder and Arm Qigong

Shoulder and Arm Qigong has the functions of promoting

1. 预备，站位或坐位，颈部放松，自然呼吸，两目平视。

2. 疏导风池：以两手拇指按风池穴，吸气时轻揉5次，呼气时轻揉5次，共14息。然后，以两手拇指，食、中指捏挤，轻轻叩击此穴30次。

3. 推导天柱：头微低，用右手(或左手)四指面，在颈后正中，呼气时从上向下推7次，吸气时暂停，共做8息(见图25)。

4. 推导血浪：右手四指并拢，用指面推导颈侧血浪部。呼气时，先从颈部左侧(男先左侧，女先右侧)从颌下顺胸锁乳突肌椎抹至锁骨处，吸气时暂停，共14息(见图26)。然后推右侧。

5. 转颈导气：吸气时头颈从左前转至后，呼气时从后转向前，逆时针方向转，然后再反向转，各8次。

6. 两手与颈项争力：两手十指交叉，抱后颈部，吸气时两手用力向前拉，同时头微仰向后，用力仰视。呼气时放松，共9息(见图27)。

肩 臂 功

肩臂功，有通行手三阳、手三阴经气血、消肿止痛、滑利关

the circulation of the *qi* and blood of the Three *Yang* Channels and Three *Yin* Channels of the Hand, relieving swelling, alleviating pain and lubricating joints. It can be used to prevent and treat diseases and syndromes such as scapulohumeral peri-arthritis, sprains and contusions as well as arm pains, numbness and weakness of the upper extremities.

1. Preparations: Assume the sitting or standing posture. Get rid of stray thoughts, relax the whole body and breathe naturally.

2. Pound the shoulders and arms: First clench the left hand into an empty fist, pound lightly from the outer side of the right shoulder to the wrist 3—5 times, then pound the inner and front sides of the right arm from above to below 3—5 times respectively. Then, pound the outer, inner and front sides of the left arm with the right hand in the same way 3—5 times respectively.

3. Dredge the Three *Yin* Channels and the Three *Yang* Channels of the Hand: Assume the sitting form. Place the right hand on the right leg with the palm facing upward, push and rub with the left palm from the inner side of the right shoulder along the Three *Yin* Channels of the Hand down to the right palm (See Fig 28). Exhale slowly while pushing. Mindwill goes downward along with the left palm.

Then, turn the right palm over to face downward, the left palm rubs to the dorsum of the right hand, push and rub along the Three *Yang* Channels of the Hand to the right shoulder. Inhale while pushing and rubbing upward. Mindwill goes along with *qi*. Do 7 times altogether. Then press and rub the acupoint Hegu (Connected Valleys, LI 4) 36 times. Do not hold breath. Relax both upper limbs as much as possible (See Fig. 29).

4. Press and knead Quchi (Bent Pond): Press and knead the right acupoint Quchi (Bent Pond, LI 11) with the left thumb 36 times; then press and knead the left acupoint Quchi (Bent

节之作用。可防治肩周炎、扭挫伤及臂痛、麻木、上肢无力等病症。

1. 预备：坐位或站位。排除杂念，全身放松，自然呼吸。

2. 捶击肩臂：先以左手握空拳，从右肩外侧轻击至手腕 3～5 遍，再以同法从上至下捶击上肢内侧、前侧各 3～5 遍。然后，用右手以同法捶击左上肢的内、外侧、前侧各 3～5 遍。

3. 通导手三阴、三阳经：坐位。右手仰掌放于右腿上，以左手掌从右肩内侧顺手三阴经向下推摩至手掌(见图28)。边推边慢慢呼气，意念随手掌下行。

然后，右手变俯掌，左手掌转摩至右手背，顺手三阳经推摩至肩部。向上推摩时吸气，意念随掌运行共 7 次；再以右手按摩合谷穴 36 次。不可憋气，两上肢力求放松(见图29)。

4. 按揉曲池：用左手拇指按揉右曲池穴 36 次；然后再以右

Pond, LI 11) with the right thumb 36 times.

5. Press and knead Hegu (Connected Valleys): Press and knead the right acupoint Hegu (Connected Valleys, LI 4) with the left thumb 36 times; then press and knead the left acupoint Hegu (Connected Valleys, LI 4) with the right thumb 36 times.

Sternocostal Qigong

Sternocostal Qigong has the functions of relieving the chest stuffiness, regulating the flow of *qi*, relieving cough and reducing sputum. It can be used to prevent and treat diseases and syndromes such as chest distress, chest pain, difficult breathing, abundant expectoration and dyspnea.

1. Preparations: Assume the sitting or standing posture. Breathe evenly and relax the whole body.

2. Push and knead Shanzhong (Middle Chest): First push with the palmar sides of the index, ring and little fingers from the sternal notch down to the xiphoid process 36 times; then knead the acupoint Shanzhong (Middle Chest, Ren 17) between the two breasts with the palmar sides of the four fingers 36 times. Breathe naturally and focus the mind beneath the hands.

3. Push and conduct to regulate the flow of *qi*: When exhaling, push with the right palm from the median line of the chest to the left side 5—10 times; pause when inhaling. Do 10 breaths altogether. Then push with the left palm from the median line of the chest to the right side. Do 10 breaths. Mind-will accompanies the hand.

4. Rub the hypochondrium to send down abnormally ascending *qi*: When exhaling, rub with the flat palms from under the armpits to the bilateral sides of the abdomen respectively 5—10 times.

Abdomen Qigong

Abdomen Qigong has the functions of strengthening the

手拇指按揉左手曲池穴36次。

5. 按揉合谷：以左手拇指按揉右手合谷穴36次；再以右手按揉左手合谷穴36次。

胸 肋 功

胸肋功，有宽胸理气、止咳化痰的作用。可防治胸闷、胸痛、呼吸不利、痰多、气喘等病症。

1. 预备：坐势或站势。呼吸调匀，全身放松。

2. 推理膻中：先用食、中、无名、小指指面，从胸骨切迹下推至剑突36次；再用四指面揉两乳之间膻中穴36次。自然呼吸，意注指下。

3. 推导理气：呼气时，以右手掌自胸部中线向左侧推5～10次；吸气时暂停，共10息。再以左手掌自胸部中线向右推10息，意随手动。

4. 摩肋降气：呼气时以两手平掌，从两腋下，搓摩至腹侧5～10次。

腹 部 功

腹部功，有健脾和胃、益气调中、补肾壮丹的作用。可防治

spleen and stomach, replenishing *qi* and regulating the function of the middle-*jiao*, tonifying the kidney and strengthening *qi*. It can be used to prevent and treat diseases and syndromes such as gastritis, gastric ulcer, duodenal ulcer and colitis.

1. Preparations: Assume the supine lying posture. Relax the whole body, raise the tongue against the hard palate and breathe naturally.

2. Rub the abdomen to strengthen *qi*: Place the right hand at the acupoint Zhongwan (Middle Epigastrium, Ren 12) and rub from right to left 36 times, then rub at the navel left and right 36 times.

3. Part the abdomen to digest food: When exhaling, push with the respective four fingers of the two hands or the whole palms in combination along the median line of the abdomen from the xiphoid process asunder obliquely down along both sides 36 times. Mind will pay attention to the pushing and rubbing sensations beneath the hands.

4. Rub *Dantian* (Elixir Field) to strengthen *qi*: Place the left hand in the underneath with the right hand overlapped on it, rub the median of the lower abdomen 36 times. Then pinch (hold together and lift then release) and lightly percuss the lower abdomen with the five fingers 50—100 times.

Waist Qigong

Waist *Qigong* has the functions of strengthening the bones and muscles, reinforcing the waist, tonifying the kidney and dredging the channels and collaterals. It can be used to prevent and treat diseases and syndromes such as lumbar muscle fibrositis, prolapse of lumbar intervertebral disc as well as lumbago, soreness of waist and lassitude in legs.

1. Preparations: Assume the middle crotch standing posture. Relax the whole body and breathe naturally.

2. Turn the waist to strengthen the muscles: With arms akimbo and taking the waist as an axle, turn leftward for 36

胃炎、胃溃疡、十二指肠溃疡、结肠炎等病症。

1. 预备：仰卧位。全身放松，舌抵上腭，自然呼吸。

2. 揉腹壮气：以右手放于中脘穴处，自右向左旋揉36次，再在脐部左右旋揉36次。

3. 分腹消食：呼气时，以两手四指或全掌在腹部中线自剑突向耻骨联合推共36次，再从剑突向两侧斜下分推36次，意念注意手下推摩的感觉。

4. 揉丹壮气：左手在下，右手叠压在左手上，旋揉小腹中点36次。然后，再以五指捏拢，轻轻叩击50~100次。

腰部功

腰部功，有强筋壮骨、健腰益肾、疏通经络的作用。可防治腰肌纤维炎、腰椎间盘突出症以及腰痛、腰酸、膝软等病症。

1. 预备：站中裆式。全身放松，自然呼吸。

2. 运腰强筋：两手叉腰，以腰部为轴，向左旋转36圈，再

circles, then turn rightward for 36 circles (See Fig. 30).

3. Pound the lumbosacral portion: Clench both hands into empty fists and alternatively pound the renal regions at the bilateral sides of the waist and the sacral portions 36 times.

4. Rub the palms till they are warm, then rub and massage the renal regions at the bilateral sides of the waist from above to below until they are warm.

Lower Limbs Qigong

Lower Limbs Qigong has the functions of strengthening the waist and legs, dredging the Three Yin Channels and Three Yang Channels of the Foot, relaxing muscles and tendons and activating the channels and collaterals. It can be used to prevent and treat such diseases and syndromes as sciatica, arthritis, lumbago, gonalgia and numbness of lower extremities.

1. Preparations: Assume the sitting posture.

2. Pat the lower limbs: Slightly bend one leg, straight stretch the other leg, naturally open the hands, use the palmar bases to pat lightly one side of the stretched leg from the thigh roots to the shanks 3—5 times; then pat another side in the same way.

3. Dredge the Three Yin Channels and Three Yang Channels of the Foot: Sit on a bed, place the left hand in front of the right thigh root and place the right hand on the posterior lateral side of the right thigh root, push and rub along the Three Yang Channels of the Foot down to the foot. Exhale when pushing downward with mindwill accompanying the palms (See Fig. 31). Then turn both hands to the medial side of the foot and push and rub them along the Three Yin Channels of the Foot to the thigh root. Inhale when pushing and rubbing upwards with mindwill following the palms. Do 7—9 times altogether (See Fig. 32).

向右旋转36圈(见图30)。

3. 捶腰骶：以双手握空拳交互捶击腰两侧肾区以及骶部36次。

4. 两手掌搓热，自上向下搓摩腰部两肾区，至温热为止。

下 肢 功

下肢功，有强健腰腿、疏通足三阴、三阳经脉、舒筋活络的作用。可防治坐骨神经痛、关节炎、腰膝痛、下肢麻木等病症。

1. 预备：坐位。

2. 拍击下肢：一腿微屈，一腿伸直，两手自然张开，以掌根用力，轻轻拍击伸直侧下肢，从大腿根至小腿脚，3~5遍，再以同法拍击另一侧。

3. 通导足三阴、三阳经：坐于床上，左手放于右腿根的前面，右手在右腿根外后侧，顺足三阳经向下推摩至足部。向下推时呼气，意随掌行(见图31)。然后，两手反转向足内侧，顺足三阴经推摩至大腿根部。向上推摩时吸气，意随掌行，共7~9遍(见图32)。

Regulating-Heart Qigong

Regulating-Heart Qigong has the functions of tonifying the heart, tranquilizing the mind, promoting blood circulation and removing obstruction in the channels. It can be used to prevent and treat diseases and syndromes such as coronary heart disease, hypertension, arrhythmia, rheumatic heart disease, cardiac neurosis as well as palpitation, severe palpitation, precordial pain and insomnia.

1. The Method of Taking Red Qi

1) Preparations: Assume the standing, sitting or lying posture. Relax the whole body, breathe naturally and get rid of stray thoughts.

2) First knock the teeth 36 times, stir the saliva inside the mouth with the tongue, swallow the saliva in three parts and send it to *Dantian* (Elixir Field) accompanied by mindwill.

3) Then imagine a red *qi*, breathe it in through the nose and fill the whole mouth with it; when exhaling, send it slowly to the heart, then to *Dantian* (Elixir Field), bringing the heart and kidney to coordinate with each other and removing obstructions in the whole body. Do 7 or 14 times. Then return to the preparatory posture and close the training.

2. The Method of Rubbing the Chest and Training Qi with the Word "Ke"

1) The preparatory postures are the same as those in the above.

2) The same as in the method of taking red *qi*, first knock the teeth, stir the tongue and swallow the saliva, then place the flat palm on the precordial region of the left chest, inhale slowly, then gradually exhale and read the "ke" word-formula, focus the mind beneath the palm. Do 6—12 breaths altogether, meanwhile rub the palm lightly clockwise (See Fig. 33).

3. The Method of Regulating the Heart and Conducting Qi

理心功

理心功，有补心安神、活血通经的作用。可防治冠心病、高血压、心律失常、风湿性心脏病、心脏神经官能症以及心悸、怔忡、心痛、失眠等病症。

1. 服赤气法

1) 预备：站位、坐位或卧位。全身放松，自然呼吸，排除杂念。

2) 先叩齿36次，舌搅津液于口内，并将液津分三次咽下，意念随之，送入丹田。

3) 再意想赤红之气，以鼻吸气，并令之满口；呼气时慢慢送至心脏，再送至丹田，使心肾相交，周身通融。做7次或14次。然后还原至预备式，收功。

2. 摩胸呵气法

1) 预备姿势同上。

2) 如服赤气法，先叩齿、搅舌、咽津毕，右手平掌放于左胸部心前区，慢慢吸气，再缓缓呼气口念“呵”字诀，意念存于掌下，共6~12息，同时手掌向顺时针方向轻摩(见图33)。

3. 理心导气法

1) Assume the standing or sitting posture. Relax the whole body, breathe naturally and raise the tongue against the hard palate. First bring both palms loosely together (See Fig. 34), stand still for a little while and concentrate the mind on *Dan-tian* (Elixir Field).

2) Follow the above movement, turn both palms outward, push the two arms along the bilateral sides of the body to the back (See Fig. 35), keep still for a while.

3) Follow the above movement, turn both palms upward and lift them to the bilateral sides of the chest (See Fig. 36).

4) Follow the above movement, stretch both hands levelly forward, with the strength focused on the ends of the middle fingers and with the big thenar eminence portions of the palms slightly pressing down (See Fig. 37).

5) Follow the above movement, clench both hands into fists and pull them along the bilateral sides of the body to the back as if dragging heavy weights (See Fig. 38).

6) Follow the above movement, raise the right hand as if holding a heavy weight to before the chest and push the palm out vertically to the right (See Fig. 39). Then, draw the right hand back and push the left hand out as if holding a heavy weight, and finally return to the original posture. Do repeatedly 2—3 times.

Regulating-Spleen *Qigong*

Regulating-Spleen *Qigong* has the functions of regulating the *qi* and blood of the Spleen Channel, strengthening the spleen and replenishing *qi*, regulating the stomach and promoting digestion. It can be used to prevent and treat diseases and syndromes such as gastritis, gastric and duodenal ulcers, colitis and gastrointestinal neurosis as well as abdominal distention, diarrhea and constipation.

1. The Method of Taking Yellow *Qi*

1) Preparations: Assume the standing or sitting posture.

1) 站位或坐位。全身放松，自然呼吸，舌抵上腭。先在胸前轻合两手(见图34)，静站片刻，意守丹田。

2) 接上势，两手转掌向外，两臂顺身体两侧分推至背后(见图35)，静止片刻。

3) 接上势，两手翻掌向上，提至胸部两侧(见图36)。

4) 接上势，两手慢慢平伸向前，劲在中指端，手掌大鱼际处微下压(见图37)。

5) 接上势，两手握拳似拉重物状，沿身体两侧拉向背后(见图38)。

6) 接上势，右手如持重物状举至胸，向右竖掌推出(见图39)。然后，右手收回，左手亦如持重物状向左推出，最后恢复原势。反复练2~3次。

理脾功

理脾功，有调理脾经气血、健脾益气、和胃消食的作用。可防治胃炎、胃及十二指肠溃疡、结肠炎、胃肠神经官能症以及腹胀、腹泻、便秘等病症。

1. 服黄气法

1) 预备：站位或坐位，全身放松，自然呼吸，排除杂念。

Relax the whole body, breathe naturally and get rid of stray thoughts.

2) First knock the teeth 36 times, stir saliva inside the mouth with the tongue, swallow the saliva in three parts and send it with mindwill to the location of Zhongwan (Middle Epigastrium, *Ren 12*) above the navel.

3) Then imagine the image of a yellow *qi*, breathe it in and fill the whole mouth with it; when exhaling, send it slowly to the location of Zhongwan (Middle Epigastrium, *Ren 12*) and further to the four limbs, skin and hair. Do in this way 5—10 times. Then return to the preparatory posture and close the training.

2. The Method of Rubbing the Epigastrium and Training *Qi* with the Word "Hu"

Assume the sitting or standing form. Gently place the right palm flatly on the location of Zhongwan (Middle Epigastrium, *Ren 12*) on the upper abdomen and exhale slowly. When exhaling, rub the right palm clockwise (See Fig. 40), meanwhile read the "hu" word-formula. Do 10 or 20 breaths.

3. The Method of Dredging the Spleen and Stomach

1) Assume the standing posture. Naturally relax the whole body, breathe naturally, take the waist as an axis and bring along both arms to swing left and right (See Fig. 41). Look rightward when swinging to the left and look leftward when swinging to the right, with the mind focused on the heels.

2) Assume the kneeling posture. Press the palms levelly on a bed and tranquilize for a while. Turn the head leftward and backward and look into the distance with the eyes wide open (See Fig. 42). Then turn the head rightward and backward and look with the eyes wide open. Do 5 times for the left and right respectively.

Regulating-Lung *Qigong*

Regulating-Lung *Qigong* has the functions of regulating the

2)先叩齿36次,舌搅津液于口内,并将津液分3次咽下,用意念将其送至脐上中脘处。

3)再意想黄气之象,吸气时令其满口,呼气时慢慢送至中脘处,并通融至四肢、皮毛,如此5~10次。然后还原至预备式,收功。

2. 摩脘呼气法

坐位或站位。从右手掌轻轻平放于上腹中脘处,慢慢呼气。呼气时,右手掌向顺时针方向摩(见图40)。同时念“呼”字诀,做10息或20息。

3. 疏导脾胃法

1)站位。全身自然放松,呼吸自然,以腰为轴,带动两臂左右摇摆(见图41)。向左摇目视右,向右摇目视左,意在足跟。

2)跪位。两手掌平按于床上,入静片刻。向左回头作虎视状,目视远方(见图42)。再向右回头作虎视状,左右各5次。

理肺功

理肺功,有调理肺经气脉、补肺益气、宣肺平喘、止咳化痰

qi of the Lung Channel, tonifying the lung and replenishing *qi*, ventilating the lung and relieving asthma, relieving cough and reducing sputum. It can be used to prevent and treat diseases and syndromes such as bronchitis, pulmonary emphysema and bronchial asthma as well as abdominal distress, abdominal pain, dyspnea and abundant expectoration.

1. The Method of Taking White *Qi*

1) Preparations: Assume the standing, sitting or lying posture. Relax the whole body, breathe naturally and get rid of stray thoughts.

2) First knock the teeth 36 times, stir saliva inside the mouth with the tongue and swallow the saliva in three parts, send it with mindwill to the middle chest and Lower *Dantian* (Elixir Field).

3) Then imagine a white *qi*, when inhaling, fill the whole mouth with it, when exhaling, send the *qi* slowly to the lungs, down to *Dantian* (Elixir Field) and further into the skin and hair of the whole body. Do 9 or 18 times, then return to the preparatory posture and close the training.

2. The Method of Rubbing the Chest and Training *Qi* with the Word "Si"

Assume the standing or sitting posture. Place both palms flatly on their identical sides of the chest and inhale slowly. When exhaling, read the "si" word-formula, meanwhile rub the chest with both palms (See Fig. 43). Rub 6 or 12 breaths.

3. The Method of Regulating the Lung and Conducting *Qi*

1) Respire with the back arched: Sit with the legs naturally bent and crossed, with the hands pressing against the ground, throw out the chest and inhale till the chest is full, pause for a while (See Fig. 44), then arch the back and draw in the chest and exhale at the same time (See Fig. 45). Do 4—9 times.

2) Turn inward and outward to regulate the lung: Sit with the legs naturally bent and crossed, place the palms on the

的作用。可防治支气管炎、肺气肿、支气管哮喘以及胸闷、胸痛、气喘、痰多等病症。

1. 服白气法

1) 预备：站位、坐位或卧位。全身放松，自然呼吸，排除杂念。

2) 先叩齿36次，以舌搅津液于口内，并将津液分三次咽下，意念随之送至胸中、下丹田。

3) 再意想白气，吸气时令气满口，呼气时将气慢慢送至两肺，下至丹田，充入周身皮毛，做9次或18次，然后还原至预备式收功。

2. 摩胸咽气法

站位或坐位。两手掌平放于同侧胸部，慢慢吸气。呼气时，口念咽字诀，同时两手掌旋摩胸部(见图43)，摩6息或12息。

3. 理肺导气法

1) 弓背呼吸：自然盘坐，两手掌拄地，挺胸吸满气，略停片刻(见图44)，再弓背缩胸，同时呼气(见图45)，做4~9次。

2) 理肺内外转：自然盘坐，两手掌扶膝上。先向左旋转4次，

knees. First turn leftward 4 times and then turn rightward 4 times. Inhale when turning leftward and bend forward to exhale.

Regulating-Liver Qigong

Regulating-Liver Qigong has the functions of regulating the qi and blood of the Liver Channel, soothing the liver and regulating the circulation of qi, calming the liver and suppressing yang hyperactivity of the liver and subduing the exuberant yang of the liver. It can be used to prevent and treat diseases and syndromes such as hypertension, psychoneurosis, chronic hepatitis and hepatosplenomegaly as well as bitter taste in the mouth, dry throat, dizziness, vertigo and fullness in the chest and hypochondrium.

1. The Method of Taking Blue Qi

1) Preparations: Assume the standing, sitting or lying posture. Relax the whole body, breathe naturally, get rid of stray thoughts and raise the tongue against the hard palate.

2) First knock the teeth 36 times, stir saliva inside the mouth with the tongue and swallow the saliva in three parts, send it to both sides of the chest and then down to *Dantian* (Elixir Field).

3) Then imagine a blue qi, when inhaling, breathe it in through the nose and fill the whole mouth with it, when exhaling, send the qi slowly to both costal portions and then down to *Dantian* (Elixir Field). Do 8 or 16 times, then return to the preparatory posture and close the training.

2. The Method of Rubbing the Chest and Training Qi with the Word "Xu"

Assume the standing or sitting posture. Place both palms flatly on both sides of the chest and inhale slowly. When exhaling, read the "xu" word-formula, meanwhile gently rub both costal regions in circular motion with both palms (See Fig. 46). Do 10 or 20 breaths.

再向右旋转4次。左旋转时吸气，向前俯呼气。

理肝功

理肝功，有调理肝经气血、舒肝理气、平肝潜阳的作用。可防治高血压、神经官能症、慢性肝炎、肝脾肿大以及口苦、咽干、头晕、目眩、胸胁胀满等病症。

1. 服青气法

1) 预备：站位、坐位或卧位。全身放松，自然呼吸，排除杂念，舌抵上腭。

2) 先叩齿36次，舌搅津液，分3次咽下，送入两肋，再下归丹田。

3) 再意想青气，吸气时以鼻吸之令其满口。呼气时，将气慢慢送至两肋，再下归丹田，做8次或16次，然后还原至预备式收功。

2. 摩胸嘘气法

站位或坐位，两手掌平放于两肋下，慢慢吸气。呼气时，口念嘘字诀，同时两掌轻轻旋摩两肋部（见图46）。做10息或20息。

3. The Method of Soothing the Liver and Conducting Qi

1) Stand relaxedly and tranquilly with both arms naturally hanging down, the palms facing downward, the five fingers of each hand slightly held up; press down with slight force and imagine *qi* to reach the palms and get right to the fingertips. Press down 3 times (See Fig. 47)

2) Follow the above movement, lift both hands up to both sides in front of the chest with the palms facing forward (See Fig. 48), focus the mind on both palms, push the palms forward and then draw them back to before the chest.

3) Follow the above movement, stretch both hands levelly out to the left and right respectively, just as a bird stretches out its wings, with the ten fingers pointing upward and the palms pushing vertically to the left and right respectively (See Fig. 49), with *qi* flowing to the palms and right to the fingertips. Push 3 times.

4) Follow the above movement and draw both palms back to before the chest with the palms facing upward, the fingertips of one hand pointing at those of the other, focus the mind on both palms, then turn over the palms to face downward (See Fig. 50), and push them to the junction of the pubes. When *qi* flows to lower *Dantian* (Elixir Field), turn over the palms to face upward so as to hold and send *qi* to Middle *Dantian* (Elixir Field), the location of Shanzhong (Middle Chest, Ren 17). Do in this way 3 times. Then place both hands against both sides of the body and close the training.

Regulating-Kidney Qigong

Regulating-Kidney Qigong has the functions of promoting the flow of the *qi* and blood of the Kidney Channel, nourishing the kidney and strengthening *yang* as well as increasing the primordial *qi*. It can be used to prevent and treat diseases and syndromes such as nephritis and psychoneurosis as well as lumbago, rachialgia, tinnitus, deafness, frequent micturition and

3. 舒肝导气法

1) 松静站立，两臂自然下垂，掌心向下，五指微翘，微用力下按，并意想气达手心，直至五指尖，下按3次(见图47)。

2) 接上势，两手顺势提至胸前两侧，掌心向前(见图48)，意存两掌，向前推出，再收至胸前。

3) 接上势，两手左右平伸，如鸟舒翼，十指上翘，掌心向左右平推(见图49)，气行至掌心，直至指尖，推3次。

4) 接上势，两掌顺势收至胸前，掌心向上，指尖相对，意存两掌，再翻掌向下(见图50)，推至耻骨联合处。气行至下丹田，再仰掌托气至中丹田(膻中处)，如此3次。然后，两手放在体两侧，收功。

理 肾 功

理肾功，有疏导肾经气血、滋肾壮阳、增补元气的作用。可防治肾炎、神经官能症以及腰脊疼痛、耳鸣、耳聋、小便频数、

aversion to cold due to cold body.

1. The Method of Taking Black Qi

1) Preparations: Assume the standing, sitting or lying posture. Relax the whole body, get rid of stray thoughts and raise the tonguetip against the hard palate.

2) First knock the teeth 36 times, stir saliva in the mouth with the tongue, swallow the saliva in three parts and send it to *Dantian* (Elixir Field) with mindwill.

3) Then imagine a black *qi*, when inhaling, breathe it in through the nose and fill the whole mouth with it. When exhaling, send the black *qi* slowly to both kidneys, then into *Dantian* (Elixir Field). Do 6—12 times. Then, return to the preparatory posture and close the training.

2. The Method of Rubbing the Abdomen and Training Qi with the Word "Chui"

Assume the standing or sitting form. Place the right palm flatly on the lower abdomen, inhale slowly, read the "chui" word-formula when exhaling, rub the lower abdomen gently with the right palm (See Fig. 51). Do 10 or 20 breaths.

3. The Method of Strengthening the Kidney and Conducting Qi

1) Assume the standing posture. Clench both hands into fists, butt them against the lumbar soft tissue on both sides of the body, take the waist as an axis and turn leftward for 6 circles (See Fig. 52), then turn rightward for 6 circles.

2) Rub the kidneys: Assume the standing or sitting posture. Rub the bilateral lumbar sides with both hands up and down 36 times, focus the mind on the lumbar regions.

3) Round up the renal capsule: Prop and round up the scrotum with the right hand and press the left palm flatly on the location of the pubes under the junction of the pubic bones. Prop and round up the scrotum with both hands simultaneously 81 times. Then change hands, prop and round up the scrotum 81 times.

形寒怕冷等病症。

1. 服黑气法

1) 预备：站位、坐位或卧位。全身放松，排除杂念，舌抵上腭。

3) 先叩齿36次，舌搅津液于口内，并将津液分3次咽下，意念随之，送入丹田。

3) 再意想黑气，吸气时，以鼻吸气，令之满口。呼气时，慢慢将黑气送至两肾，再入丹田，做6~12次。然后，还原至预备式，收功。

2. 摩腹吹气法

站位或坐位，右手平放于小腹部，慢慢吸气，呼气时口念吹字诀，右手轻摩小腹部(见图51)，做10息或20息。

3. 壮肾导气法

1) 站位，两手握拳，抵住两侧腰部软组织，以腰为轴向左转6圈(见图52)，再向右转6圈。

2) 搓肾府：站位或坐位，两手在腰部两侧向下推搓36次，意存腰部。

3) 兜肾囊：右手托兜阴囊，左手掌平按于耻骨联合下阴毛处，两手同时一托一兜81次。然后再换手托兜81次。

Recuperating-Life Qigong

Recuperating-Life Qigong has the functions of dredging the channels and collaterals, reinforcing the kidney, strengthening *yang* and prolonging life. It can be used to prevent and treat diseases and syndromes such as impotence, premature ejaculation and menopausal syndrome.

1. Preparations: Assume the standing posture. Stand with the feet shoulder-width apart, both hands naturally hanging down, the head raised as if propping up a weight, the spine erect, the knees slightly bent, the toes purchasing the ground, the tonguetip raised against the hard palate and the eyes looking without seeing. Get rid of stray thoughts, relax and tranquilize naturally, breathe evenly, concentrate the mind on *Dantian* (Elixir Field) and stand still for 3—5 minutes (See Fig. 53).

2. Draw up the anus and conduct *qi*: Follow the above movement, adopt counter-abdominal respiration. When inhaling, raise the tonguetip against the hard palate, shrink back the neck, shrug the shoulders, draw in the chest and draw up the anus, meanwhile, lift the heels while standing on the tip-toes and conduct *qi* to flow along the *Du* Channel up to the head vertex; when exhaling, relax the anus, relax the abdomen, relax the whole body and gradually relax the heels to the ground. Conduct *qi* to flow along the *Ren* Channel down to *Dantian* (Elixir Field). Do 8 times altogether. Conduct *qi* to flow upward, avoiding too much exertion of mindwill. In case there is no *qi* sensation, the presence of mindwill is just passable. Never increase the training times at will.

Patients suffering from hypertension are advised to concentrate the mind on *Dantian* (Elixir Field) or Yongquan (Pouring Spring, K 1). Do not conduct *qi* to flow upward.

3. Conduct *qi* to flow in the route resembling the reversed numeral "8":

回春功

回春功，有疏通经络、补肾壮阳、延年益寿的作用。可治疗阳痿、早泄、更年期综合征等病症。

1. 预备：站位，两脚自然分开，与肩同宽，两手自然下垂，头如顶物，脊柱要直，膝松微屈，五趾抓地，舌抵上腭，两目视而不见，排除杂念，松静自然，调匀呼吸，意守丹田，静站3~5分钟(见图53)。

2. 提肛运气：接上势，采用逆腹式呼吸，吸气时舌抵上腭，缩颈、耸肩、收胸、提肛，同时，慢慢提脚跟，足尖踮地，运气沿督脉上行至顶，呼气时松肛，松腹，全身放松，足跟缓缓落地。运气沿任脉下至丹田，共8次。运气上行，意念不可太重，若无气感，意至即可。不可再随意增加次数。

高血压患者，宜意守丹田或涌泉，不可运气上行。

3. 八字运气：接上势全身放松，自然呼吸，以腰为轴，肩

Follow the above movement, relax the whole body, breathe naturally, take the waist as an axis and swing the shoulders in a route resembling the figure "∞". Males turn leftward first and females turn rightward first. Do 8 times to the left and right respectively (See Fig. 54) or the multiples of 8. Increase according to one's own actual conditions.

4. Shake stumps with the round-crotch posture: Stand with the feet slightly wider apart than in the above form, draw both legs in, draw in the muscles with slight force, bring the knees slightly close to each other, presenting a round-crotch form (See Fig. 55). Breathe naturally, slightly close the eyes and relax the masseter, with the lower abdomen drawn in, which is similar to the position of restraining motions. Slightly bend and stretch the knees to bring along the body to shake up and down; the upper and lower teeth knock each other lightly with clicking sounds; allow the private parts to vibrate, swing, open and close on their own. Practise 5—10 minutes each time, or increase the time according to one's own physical conditions.

Iron Crotch Qigong

Iron Crotch Qigong is an important maneuver used in ancient China to train the lower parts of the body. It has the functions of nourishing the kidney and strengthening yang, supplementing qi and enriching the essence as well as strengthening health. In modern times the maneuver is applied to the health protection of the middle-aged and aged people as well as the prevention and treatment of diseases and syndromes such as impotence, premature ejaculation, seminal emission and male infertility, and has proved to have marked effects.

1. Push the abdomen: Lie on the back, relax the whole body, breathe evenly, get rid of stray thoughts (the same hereinafter), overlap the two hands (with the right hand over the left one), push and rub from the region of the xiphoid process to the junction of the pubic bones (See Fig. 56) 36 times. When

部呈“∞”字运转。男先左转，女先右转，左右各8次(见图54)或8的倍数，量自身实际情况而增加。

4. 圆裆振桩：两脚之间比上势略宽，两腿内收，肌微用力内收，两膝微微内叩，呈圆裆势(见图55)。呼吸自然，微闭双目，咬肌放松，小腹如忍大便状，以膝微屈微伸，引动躯体上下振动，牙齿微微撞击，咯咯作响，阴部任其振荡开合，每次5~10分钟，或根据自己身体情况增加时间。

铁 裆 功

铁裆功，是我国古代练下部功夫的重要功法，有补肾壮阳、益气养精和强健身体的作用。近代将此功法应用于中老年人保健，以及防治阳痿、早泄、遗精、男性不育症等，效果显著。

1. 推腹：仰卧，全身放松，调匀呼吸，排除杂念(下同)，两手相叠(左手在下)，自剑突部位向耻骨联合(见图56)推摩36

the hands push downward, inhale slowly and, along with the pushing of the hands, mindwill pays attention to perceive the induction underneath the hands. It has the functions of strengthening the spleen and stomach and directing genuine *qi* to flow to *Dantian* (Elixir Field).

2. Part the abdomen: Lie on the back, push with both hands from the region of the xiphoid process asunder to both sides of the abdomen 36 times (See Fig. 57). When pushing asunder downward, inhale slowly and pay attention to perceive the induction underneath the palms. It has the functions of regulating the stomach and promoting digestion as well as regulating the flow of *qi* and strengthening the spleen.

3. Press and knead the navel: Lie on the back, overlap the two hands (with the right hand over the left one), knead the navel in circular motion left and right 36 times respectively (See Fig. 58). Breathe naturally and pay attention to the induction underneath the palms. It has the functions of strengthening the spleen, reinforcing the stomach and warming *yang* to dispel cold. In case of touching any gelosis in the abdomen (usually under the navel), one will know that it may be due to stagnancy of *qi* and blood stasis which accumulate and fail to disperse. It is advised to press against the gelosis with the index, middle and ring fingers and knead it for a long time and for countless times, and employ mindwill to exhale *qi* to the gelosis so as to dredge the channels and collaterals, remove the stagnancy of *qi* and disperse the accumulation of pathogens.

4. Twist the spermatic cord with the fingers: Assume the sitting posture. Symmetrize the forefingers, middle fingers and thumbs of the two hands respectively, hold up the spermatic cords at both sides of the root of the penis with the fingers and twist left and right 50 times respectively. Relax the whole body, breathe naturally and pay attention to the induction produced by twisting the spermatic cords with the two hands until there is a slight aching and distending sensation and a comfortable

次。两手向下推时，慢慢呼气，意念随着手掌的推动，体会手下的感应。有健脾和胃、引导真气达于丹田之作用。

2. 分腹阴阳：仰卧，以两手掌自剑突部位向腹两侧分推36次(见图57)。向下分推时慢慢呼气，注意体会手掌下的感应。有和胃消食、理气健脾的作用。

3. 按揉肚脐：仰卧，两手重叠(左手在下)，在脐部左右旋转各36次(见图58)。自然呼吸，注意掌下感应。有健脾益胃、温阳散寒之作用。若触知腹部有硬块(一般在脐下)，乃气滞血瘀，结而不散之故，应以食、中、无名三指按住硬块久久按揉，不计其数，并用意向硬块处呼气，以疏通经络，消积散结。

4. 捻精索：坐位，以两手食、中指与拇指对称，在阴茎根部的两侧捏起精索，左右捻动各50次，全身放松，自然呼吸，注意两手捻动精索的感应，以微酸胀、舒适不痛为准。有疏肝理气、

feeling. It has the functions of soothing the liver and regulating *qi* as well as invigorating the functional activities of *qi*. As the hand manipulation can directly stimulate the spermatic ducts, the blood vessels, the nerves, the lymphatic vessels and other tissues in the spermatic cords, it can improve their functions.

5. Knead the testicles: Assume the sitting posture. Use the right hand to clasp the scrotum and penis together with the part of the hand between the thumb and forefinger facing forward, leaving the scrotum and testicles outside the part between the thumb and forefinger, and grasp the root portions of the scrotum and testicles tightly. First press the hollow of the left palm on the testicle at the left side and knead it 50 times, then change hands and knead the testicle at the right side in the same way 50 times. Breathe naturally and focus the mind at the hollow of the palm kneading the testicle.

6. Twist the testicles between the fingers: Assume the sitting posture. Use the palmar sides of the forefinger and middle finger of each hand to prop up the inferior part of the testicle on the identical side respectively, then press the thumbs on the testicles respectively and rub them between the fingers left and right 50 times.

7. Jack the testicles: Assume the sitting posture. Use the palmar sides of the forefinger and middle finger of each hand to prop up the testicle on the identical side respectively, then use the ends of the fingers to jack up the testicles toward the directions of the groins and then drop down. Do 3 times altogether. Inhale slowly when jacking up and exhale slowly when dropping down. It will be enough when the location of the groins has a slight expanding and distending sensation. Do not exert too much pressure. The above three sections of kneading, twisting and jacking the testicles have the functions of promoting the formation of sperms and the secretion of male sex hormone. It is an important maneuver to strengthen the fire of life gate and thus reinforce the kidney-*yang* and replenish essence *qi*.

鼓舞气机的作用。因手法直接刺激精索中的输精管、血管、神经、淋巴管等组织，故能改善其功能。

5. 揉睾丸：坐位，以右手将阴囊、阴茎、一同抓起，虎口朝前，阴茎与睾丸露在虎口外面，将其根部握紧，先以左手掌心按在左侧睾丸上揉50次，然后换手，以同样的方法揉右侧50次，呼吸自然，将意念集中在揉睾丸的那只手的手心里。

6. 搓睾丸：坐位，以两手食、中指面分别托住同侧睾丸的下面，再以拇指按压其上面，左右搓捻50次。

7. 顶睾丸：坐位，以两手食、中指面托住同侧睾丸，再以两指端将睾丸向腹股沟方向顶上去，然后放下来，共3次。向上顶时慢慢吸气，放下时慢慢呼气。两腹股沟处有轻微的撑胀感即可，压力不可太大。以上揉、搓、顶睾丸三节，有促进精子的生成和分泌男性激素的功能，是壮命门之火而强肾阳、益精气的重要手法。

8. Weigh down the crotch: Stand with the feet shoulder-width apart. Put the prepared sand bag and gauze band on a bed or stool, and make a slipknot on the gauze band to prepare it for use. Then use one hand to clasp the penis and scrotum together, put the slipknot of the gauze band round the root parts of the scrotum and penis and tie it up with a proper degree of tightness, leaving the pubes out, and make the two strands of the gauze band under the tied knot equally long. Finally, slowly let down the sand bag (See Fig. 59), swing forward and backward 50 times, breathe naturally (it is forbidden to apply abdominal respiration), with the penis and testicles congested, slightly aching and distending, the bilateral groins and even the renal regions having a slight aching, distending and tugging sensation but without pain as suitable. This section exerts a comprehensive stimulation on the testicles, epididymides, penis, scrotum, spermatic ducts, prostate glands as well as the pudendal nerves, blood vessels, lymphatic vessels and other tissues of the male genital organs. It can make the whole pudendal region exuberant with *qi* and blood, improve its nourishment and promote its functions. It has the effects of nourishing the urogenital region, replenishing essence *qi* and strengthening the fire of life.

9. Pound the testicles: Stand with the feet shoulder-width apart. Clench both hands into fists and pound alternatively the testicle at the identical side 25 times respectively. Pound softly without exerting violent strength, with an aching and distending sensation but no pain as suitable. This section can induce the exuberant *qi* and blood of the pudendal region to flow to the kidney so as to nourish the kidney essence.

10. Pound the kidney: Stand with the feet shoulder-width apart. Use the dorsums of the fists to pound alternatively the renal regions on the identical sides on the lumbar regions 50 times respectively (See Fig. 60). The actions ought to be gentle, deep and penetrating. Breathe naturally. The waist is the

8. 挂裆：站位，两脚同肩宽。将备好的沙袋和纱布带放在床上或凳子上，并将纱布带结一个活扣备用。然后用一手将阴茎和阴囊一同抓起，再将纱布带的活扣套在阴囊和阴茎的根部扎住，松紧合适，阴毛留在外面，并使扎扣下面的两条纱布带等长。最后将沙袋慢慢放下（见图59），前后摆动50次，呼吸自然（不可用腹式呼吸），以阴茎、睾丸充血，微酸胀，两侧腹股沟乃至肾区有轻微酸胀、牵引感而不痛为准。本节是对男性生殖器官睾丸、附睾、阴茎、阴囊、输精管、前列腺及阴部神经、血管、淋巴管等组织的综合刺激。可使整个阴部气血充盈，能改善营养，促进其功能，有濡养宗筋、益精气、壮命火的作用。

9. 捶睾丸：站位，两脚同肩宽，两手握空拳，交替捶打同侧睾丸各25次。用力柔和，不可用蛮力捶击，以酸胀不痛为宜。本节能将阴部充盈的气血，引归于肾，以滋养肾精。

10. 捶肾：站位，两脚同肩宽，以拳背交替捶击腰部同侧肾区各50次（见图60）。动作要柔和深透，呼吸要自然。腰为肾之

home of the kidney, thus this section can reinforce the kidney and strengthen the waist as well as conduct *qi* and blood to flow and get stored in the liver.

11. Dredge the back: Stand with the feet shoulder-width apart. Clench both hands into empty fists, relax the shoulders, elbows and wrist joints, use the force of the waist to bring along the two hands: one hand pounds the chest with the palmar side of the fist and the other hand pounds the back under the scapulae with the dorsum of the fist, 50 times for the left and right sides respectively (See Fig. 61). This section has the function of dredging the channels and collaterals of the whole body and distributing *qi* and blood all over the body.

12. Turn round the knees: Stand with the feet together and knees slightly bent. Press the palms on the knees and circle the knees leftward and rightward 25 times respectively (See Fig. 62). It has the functions of promoting the flow of the channel *qi* of the Three Yin Channels and Three Yang Channels of the Foot.

13. Trundle a stick: Assume the sitting posture. Wear a pair of flat-bottomed shoes, tread on a round stick and trundle it forward and backward 50 times (See Fig. 63). This section massages Yongquan (Pouring Spring, K 1) and has the functions of conducting *qi* to descend and directing fire to return to its source.

14. Close the training: Place both hands naturally on the thighs, stand still for a while, then rub the face and hands, stand up and do some limbering-up activities, then it will be suitable to close the training. The purpose of closing the training is to return *qi* and blood to their root and prevent the disorder of the mental activities.

Soothing-Liver and Improving-Eyesight Qigong

Soothing-Liver and Improving-Eyesight Qigong is a principal maneuver to prevent and treat juvenile myopia. It has the functions of dispersing the stagnant liver-*qi*, nourishing

府, 本节能益肾强腰, 并使气血归藏于肝。

11. 通背: 站位, 两脚同肩宽, 两手握空拳, 肩、肘、腕关节放松, 以腰的力量带动两手, 一手以拳心捶击胸部, 一手以拳背同时捶击背部肩胛骨下方, 左右各50次(见图61)。本节有通调周身经络, 使气血疏散周身的作。

12. 扭膝: 两脚并立, 以手掌按膝上, 左右旋扭各25次(见图62)。有通调足三阴、足三阳经气的作用。

13. 滚棍: 坐位, 两足穿平底鞋, 踏在圆木棍上, 前后滚动50次(见图63)。本节按摩涌泉, 有导气下行、引火归原的作用。

14. 收功: 两手自然放在大腿上面, 静坐片刻, 再搓搓脸和手, 站起来自由活动一下, 即可收功。收功的目的是使气血复归于原, 精、气、神不致于散乱。

疏肝明目功

疏肝明目功, 是防治青少年近视的主要功法。有疏达肝气,

the liver and improving visual acuity, relaxing and relieving stiffness of neck and the spasm of *musculi dorsi* and *musculi oculi*, helping recover from fatigue and regulating visual acuity. This maneuver has good therapeutic effects on the pseudo-myopia of middle school students and primary school pupils.

1. Preparations: Stand relaxedly and tranquilly with the feet shoulder-width apart, the hands naturally hanging down, the head seemingly propping up a weight, the chest drawn in and the back erect. Relax the waist and knees with the eyes looking forward, and breathe naturally.

2. Regulate visual acuity: First look straight forward from the vicinity into the infinite distance and gaze fixedly at one point; then draw the vision back to the vicinity, repeat 4 times, then look straight forward into the infinite distance again and also look circularly left and right 4 times respectively. Breathe naturally.

3. Turn the neck and move the eyes: Look into the distance, turn the neck, the eyesight follows to turn left and right 4 times respectively. Inhale when turning backward and exhale when turning forward (See Fig. 64).

4. Widen the chest and relax the back: Bend the elbows and place both hands in front of the chest with the palms facing the chest. Pull the elbows backward to expand the chest and inhale at the same time, then relax the back and exhale at the same time. Do 8 times altogether (See Fig. 65).

5. Press Jingming (Eye Bright) and conduct *qi*: Press the thumbs on the acupoints Jingming (Eye Bright, UB 1) one *fen*® inside the inner canthi and focus the mind on both eyes. When inhaling, press toward both orbits and their rears; when exhaling, lightly squeeze the eyeballs, and read the word "xu" (See Fig. 66), with an aching and distending sensation without pain as the standard of the pressing.

6. Press Shangming (Upper Bright) and conduct *qi*: Press the thumbs on the acupoints Shangming (Upper Bright,

养肝明目，放松缓解颈项、背部肌肉和眼肌痉挛，恢复疲劳，调整视力的作用。本功法对中、小学生中的假性近视有很好的治疗效果。

1. 预备：松静站立，两脚同肩宽，两手自然下垂，头如顶物，含胸拔背，腰膝放松，两目平视，呼吸自然。

2. 调视力：首先两目平视，由近看至无限远，凝视一点，再将视力收回近处，反复4次，再平视无限远，并左、右旋视各4次，自然呼吸。

3. 转颈运目：两目远视，转颈，目光随之旋转左、右各4次。向后转时吸气，向前转时呼气(见图64)。

4. 阔胸松背：两手屈肘至胸前，掌心向胸，两肘后拉，伸展阔胸，同时吸气，然后松背，同时呼气，共8次(见图65)。

5. 按睛明运气：两拇指按眼内眦内一分®处之睛明穴，意念集中在两眼，吸气时向两眼眶及其后方按压，呼气时轻挤眼球，口念“嘘”字(见图66)。按压以酸胀不痛为度。

6. 按上明运气：两手拇指按在眉弓中点眶上缘下的上明穴

Extra, under the acupoint Yuyao: Fish Waist, Extra 3) at the middle point of the superciliary arch under the supraorbital margins. Focus the mind on both eyes. When inhaling, press the thumbs toward the orbits and their rears; when exhaling, lightly squeeze the eyeballs and read the word "xu", with an aching and distending sensation without pain as the standard of the pressing.

7. Press Qiuhou (Behind the Eyeball) and conduct *qi*: Press the middle fingers on the acupoints Qiuhou (Behind the Eyeball, Extra 4) at the junctions of 1/4 outside and 3/4 inside the infraorbital margins, and press the forefingers lightly on the acupoints Sizhukong (Thin Orifice, SJ 23) at the excavation behind the tips of the brows. When inhaling, press the middle fingers towards the orbits and their rears; when exhaling, lightly squeeze the eyeballs and read the word "xu" (See Fig. 67).

8. Bathe the eyes: Place the palmar sides of the four fingers of each hand on the eyes and gently rub the eyes in circular motion, 8 times inward and outward respectively (See Fig. 68). Breathe naturally.

9. Bathe the face: Place both palms on the face and lightly rub the face in circular motion, 8 times inward and outward respectively (See Fig. 69). Breathe naturally.

10. Regulate *qi*: Slightly close both eyes, bend the elbows in front of the chest with the palms facing up. Lift the palms slowly till they point at the eyes (See Fig. 70). Inhale and focus the mind on both eyes, lift both hands up to about a fist's distance from the eyes, then exhale and focus the mind on both palms, drop the hands to the upper abdomen. Do eight times. Then place the hands on both sides of the body, return to the preparatory posture and close the training.

处。意念集中在两眼，吸气时两拇指向眼眶和其后方按压；呼气时轻挤眼球，口念“嘘”字。按压时以酸胀而不痛为准。

7. 按球后运气：以两中指按眼眶下缘外四分之一与内四分之三交界处的球后穴，食指轻按眉梢后陷处之丝竹孔穴。吸气时中指向眼眶及其后方按压；呼气时轻挤眼球，口念“嘘”字（见图67）。

8. 浴目：以两手四指面轻轻在两目上旋摩，内转8次，外转8次（见图68）。自然呼吸。

9. 浴面：以两手掌面，在面部轻轻旋摩，向前转8次，向后转8次（见图69），呼吸自然。

10. 调气：两眼轻闭，屈肘胸前，掌心向上，慢慢上提，对准两眼（见图70）。吸气意存两目，两手上抬至离眼约一拳处，再呼气意存两掌，下降至上腹部，共8次，然后将两手放于两侧，还原至预备势收功。

Conducting Qigong to Open up the Ren and Du Channels

The Ren and Du Channels are a place where all the channels in the body converge. If *qi* flows freely without obstruction in these two channels, then there will be no obstruction in all other channels. This conducting maneuver aims at the very purpose of training *qi* to open up and get through the Ren and Du Channels.

1. Preparations: Stand with the feet close together, both hands naturally placed on the body sides and the head seemingly propping up a weight. Look straight ahead, breathe evenly, get rid of stray thoughts, concentrate the mind on *Dantian* (Elixir Field) and stand still for a while.

2. Get through the Coccyx (*Weilü*): Slightly bend at the waist and bend forward with the hands grasping together and send the grasped fists forward (See Fig. 71). Look at the hollows of the fists, looking without seeing, breathe naturally, conduct the *qi* of *Dantian* (Elixir Field) with mindwill to converge at the coccyx, then take the waist as the point of force and swing the coccygeal region leftward and rightward 36 times.

3. Open up the Double Pass: Follow the above movement. The left hand clenches into a fist and stretches forward, meanwhile the left foot takes half a step forward, slightly forming a left "bow stance" — with the left leg bent at the knee and the right leg straightened, heels on floor, the right hand akimbo with the four fingers at the front and the thumb at the back, just resembling a warrior drawing a bow. Then conduct *qi* with mindwill to flow from the Coccyx to the Double Pass of Clipping the Spine (*Jiaji*) and swing leftward and rightward 36 times. Then change to a right "bow-stance" and swing 36 times as in the left stance (See Fig. 72).

4. Get through the Jade Occiput (*Yuzen*): Stand with

通任督导引功

任督二脉乃人身百脉总会之处。若此两脉气机通畅，则百脉畅通。本功法就是练气通任、督两脉的导引功法。

1. 预备：两脚相并站立，两手自然放于体侧，头如顶物，两目平视，调匀呼吸，排除杂念，意守丹田，静站片刻。

2. 通尾闾：微躬身前屈，两手相握，虚拱前出(见图71)。两目视拳心，视而不见，自然呼吸，意领丹田之气会聚于尾闾，然后以腰为力点，使尾闾部位左右摇摆36次。

3. 开双关：接上势，以左手握拳向前伸出，左足同时向左前方迈半步，微成左弓右箭步，右手四指在前，拇指在后叉腰，如勇士开弓之状，然后以意领气从尾闾运至夹背双关，左右摇动36次。再如左势换右侧摇动36次(见图72)。

4. 通玉枕：两脚与肩同宽，两手上举在顶上交叉，掌心向

the feet shoulder-width apart. Raise both hands upward and interlock the fingers overhead, palms turned up; lift the heels at the same time and then drop them to the ground firmly. Repeat the movement like a pestle husking rice for 81 times. Conduct *qi* with mindwill to flow from the acupoint Coccyx (*Weilü*) unhurriedly through the Double Pass of Clipping the Spine (*Jiaji*), Jade Occiput (*Yuzen*) up to *Niwan* (Mud Ball, another name for Upper *Dantian*) (See Fig. 73).

5. *Qi* returns to *Dantian* (Elixir Field): Follow the above movement. Clench both hands into fists and cup one hand over the other in front of the chest at the same height as Shanzhong (Middle Chest, *Ren* 17). Bend the knees and squat down (decide the height of the posture according to one's own physical conditions), looking like sitting upright. Conduct *qi* with mindwill to flow from *Niwan* (Mud Ball: Upper *Dantian*) along the *Ren* Channel down to Middle *Dantian* (Elixir Field) and concentrate on it (See Fig. 74).

6. Close the training: Stand upright with the hands placed at the body sides. Rub the hands and the face, do some limbering-up movements and close the training.

Conducting Qigong to Lift and Lower Yin and Yang

Conducting *Qigong* to Lift and Lower *Yin* and *Yang* is a maneuver to conduct the *qi* of the Three *Yin* Channels and Three *Yang* Channels of the Foot as well as the Three *Yin* and Three *Yang* Channels of the Hand. It can cause the *qi* and blood of the Twelve Channels to circulate, balance *Yin* and *Yang* and thus dispel diseases and prolong life.

1. Preparations: Stand with the feet shoulder-width apart and the hands naturally placed at the body sides. Raise the tongue tip against the hard palate, look straight forward with the head seemingly propping up a weight, sink the shoulders and drop the elbows, breathe naturally and concentrate the

上, 足跟微提起, 再踏实, 反复如舂米之状81次, 以意领此气自

尾闾穴, 悠悠而起过夹脊双关、玉枕, 至于泥丸(见图73)。

5. 气归丹田: 接上势, 两手握拳, 拱手于胸前, 与膻中等高。两膝屈曲下蹲(位置高低根据个人的体质情况), 如人端坐之状。意领此气从泥丸顺任脉下行至丹田守之(见图74)。

6. 收功: 直立, 两手放于身侧, 搓搓手、脸, 自由活动一下即可收功。

升降阴阳导引功

升降阴阳导引功, 是导引足三阴、三阳经及手三阴、三阳经的功法, 可使十二经脉的气血流通, 阴阳平衡, 而祛病延年。

1. 预备: 站位, 两脚与肩同宽, 两手自然放于身体两侧, 舌抵上腭, 两目平视, 头如顶物, 沉肩垂肘, 调匀呼吸, 意守丹

mind on *Dantian* (Elixir Field).

2. Slowly bend forward with both hands naturally clenched into fists, step forward to the maximum of distance, meanwhile conduct with mindwill the *qi* of the Three *Yang* Channels of the Foot to flow along the back, waist, buttock, thighs, down to the feet.

Then gradually straighten the waist, both hands look like clasping heavy weights; meanwhile conduct the *qi* of the Three *Yang* Channels of the Foot to the soles and into the acupoints Yongquan (Pouring Spring, K 1), then along the Three *Yin* Channels of the Foot through the lower limbs to the abdomen and to the chest.

3. Follow the above movement. Both hands change from fists into palms, stretch out forward and upward till both arms are straight stretched. Meanwhile conduct with mindwill the *qi* of the Three *Yin* Channels of the Foot to flow up to the chest, then along the Three *Yin* Channels of the Hand to the upper limbs and into the inner acupoints Laogong (Labored Palace, P 8).

Then draw both hands back to before the chest, meanwhile conduct with mindwill the *qi* of the Three *Yin* Channels of the Hand to transfer from the inner acupoints Laogong (Labored Palace, P 8) to the outer acupoints Laogong (Labored Palace, P 8) and flow along the Three *Yang* Channels of the Hand up to the shoulders and the head. Then clench both hands into fists and conduct the *qi* of the Three *Yang* Channels of the Foot to descend. Cycle in this way for 36 circles.

To coordinate with respiration in the exercise, exhale when conducting the *qi* of the Three *Yang* Channels of the Foot to descend, inhale when conducting the *qi* of the Three *Yin* Channels of the Foot to ascend, exhale when conducting the *qi* of the Three *Yin* Channels of the Hand to descend and inhale when conducting the *qi* of the Three *Yang* Channels of the Hand to

田。

2. 缓缓向前弯腰，两手自然握拳，向足前踏去，至最大限度时，同时以意引足三阳经之气从头经背、腰、臀、下肢，直至足部为止。

然后缓缓直腰，两手如握重物，同时引足三阳经之气入脚转入涌泉，再循足三阴经，经下肢至腹部至胸。

3. 接上势，两手由拳变掌，向前上方伸出，至两臂伸直为止。同时以意引足三阴经之气上行至胸，再循手三阴经达于上肢，入内劳宫穴。

然后两手再顺势收回至胸前，同时以意引手三阴经之气，由内劳宫转至外劳宫，沿手三阳经上行至肩、头。然后再握拳引足三阳经之气下行，如此循环往复36周。

锻炼中配合呼吸时，引足三阳经之气下行时呼气，引足三阴经之气上行时吸气，引手三阴经之气下行时呼气，引手三阳经之

ascend. Mindwill moves along with the channel *qi*.

Yijinjing (Changing Tendons *Qigong*)

Yijinjing (Changing Tendons *Qigong*) is a form of fitness exercise handed down from ancient China. Legend has it that this maneuver aims at strengthening the muscles and tendons. In Chinese, “*yi*” means change, “*jin*” means tendons and sinews, while “*jing*” means method. By “*yijinjing*” it means the exercise of this maneuver can turn flaccid and frail tendons and sinews into strong and sturdy ones. *Yijinjing* (Changing Tendons *Qigong*) pays great attention to the coordinated exercise of the movements, respiration and mindwill so as to guarantee that *qi* circulates and flows appropriately without such abnormal phenomena as tardiness, haste, obstruction and stagnancy. It is an advanced maneuver to protect and strengthen health as well as one of the elementary maneuvers to effect the emission of external *qi* (*wuqi*).

1. Skanda Presents the Pestle

(1) The left foot takes one step to the left to make the feet shoulder-width apart, both hands naturally hanging down, the head upright and both eyes half closed. Look straight ahead, raise the tongue tip against the hard palate, relax the shoulders and drop the elbows, draw in the chest and keep the back erect, draw in the abdomen and relax the hips with the knees relaxed and slightly bent and the soles firmly placed on the ground. Relax the whole body, breathe naturally, rid the mind of all distractions and hold in the spirit.

(2) Both hands turn into palms facing downward and rise slowly sideways to shoulder level, then the palms turn over to face forward and move slowly towards each other to gather in front of the chest with the hollows of both palms pointing at each other; the elbows bend slowly, the acupoints Shaoshang (Young *Shang*, Lu 11) of both thumbs slightly touch each other, the palms lightly press each other in front of the chest, with the

气上行时吸气。意念随经气运行。

易 筋 经

易筋经是我国古代的一种健身方法。相传本功法是为了锻炼筋肉。“易”为改换之意；“筋”包括筋、肉，“经”是方法。就是经过本功法的锻炼，能把痿弱松弛的筋肉变得强壮结实。易筋经重视动作、呼吸、意念的配合锻炼，使气脉流注合度，无迟速痞滞的偏倚现象，是保健强身的上乘功法，也是使发放外气的基础功法之一。

1. 韦驮献杵

(1) 左足向左平跨一步，两脚距离与肩等宽。两手自然下垂，头端正，两目半开半合，平视前方，舌抵上腭，松肩坠肘，含胸拔背，收腹松胯，膝松微屈，足掌踏实，全身放松，自然呼吸，心境澄清，神意内敛。

(2) 两手变阴掌慢慢地向上抬起与肩平，变阴阳掌向胸前靠拢，两掌心相对，缓缓屈肘，两拇指少商穴轻轻接触，合十当

fingers turned upward and the tips of the thumbs pointing at the chest. Relax the shoulders and drop the elbows, apply abdominal respiration and sink *qi* to *Dantian* (Elixir Field). When the flow of *qi* is felt, let mindwill accompany respiration. When inhaling, conduct *qi* to come out from the fingertips, enter the nose and sink to *Dantian* (Elixir Field). When exhaling, conduct *qi* to ascend from *Dantian* (Elixir Field) to the chest, along the Three *Yin* Channels of the Hand to the palms and into the fingers (See Fig. 75).

2. Hold the Subduing-Demon Pestle Horizontally

(1) Follow the posture of the above movement (2).

(2) Slowly turn both palms over to face downward, draw the palms asunder to the left and right respectively, forming a horizontal line at shoulder level, meanwhile slightly lift the heels and stand on the tiptoes (stand on the tips of the great toes alone when one has reached an advanced level), look forward with rapt attention, draw in the chest and erect the back, draw in the abdomen and relax the hips, and raise the tonguetip against the hard palate (See Fig. 76). Breathe naturally, concentrate the mind on the acupoints *Laogong* (Labored Palace, P 8) of both hands and on the toes of the feet. When well-trained, change to abdominal respiration. When inhaling, concentrate the mind on *Laogong* (Labored Palace, P 8); when exhaling, concentrate the mind on the great toes of the feet.

3. The Palms Prop up the Heavenly Gate

(1) Follow the posture of the above movement (2).

(2) Raise the hands slowly upward and hold them up slowly in arches over the head. Turn the down-facing palms to up-facing ones with the fingers pointing inward, directly pointing at *Tianmen* (Celestial Gate, 2 *cun* above the front hairline)④, as if propping up the sky. Meanwhile lift the heels which are slightly drawn apart outwards, stand on tiptoes, close the acupoint *Huiyin* (Converging *Yin*, *Ren* 1) and open the acupoint *Huiyang* (Converging *Yang*, UB 35) of the Urinary Bladder

胸,指尖向上,松肩沉肘,用腹式呼吸,气沉丹田。自觉气脉流动时,意念随呼吸。吸气时导引气从指尖而出,进入鼻内,下沉丹田。呼气时,气从丹田上胸,循手三阴入掌贯指(见图75)。

2. 横担降魔杵

(1)接上式(2)之姿势。

(2)两掌慢慢变阴掌,左右分开,成一字形,同时足跟微微抬起,脚尖点地(功夫深了只用拇趾点地)。凝神贯注前方,含胸拔背,收腹松胯,舌抵上腭(见图76)。自然呼吸,意念集中于两掌劳宫穴及足趾部,练纯熟后改用腹式呼吸。吸气时意念集中于劳宫,呼气时意念集中于足趾。

3. 掌托天门

(1)接上式(2)之姿势。

(2)两手从左右缓缓向上作弧形上举。将阴掌变阳掌,掌心向上,手指朝里,直对天门(前发际上2寸)④,作托天状。同时两足跟提起,微微向外分开,足尖着地,闭合阴跷库(会阴穴),

Channel. Grit the teeth tightly together, raise the tongue tip against the hard palate. In the mind the eyes stare inwardly through Tianmen (Celestial Gate) at the space between the palms (See Fig. 77).

(3) Clench both hands into fists, lower the arms along the original route slowly to the posture "Hold the Subduing-Demon Pestle Horizontally". First inhale through the nose and exhale through the mouth, then change to inhale and exhale both through the nose. Sink *qi* to *Dantian* (Elixir Field). The breathing should be thready, even, long, slow and continuous. When inhaling, concentrate the mind on *Dantian* (Elixir Field); when exhaling, gradually transfer the mind to between the two palms. When *qi* circulates and flows, let mind-will accompany *qi*.

4. Pick the Stars and Replace the Dipper

(1) Follow the posture of the above movement (3).

(2) Raise the right hand slowly forward and upward and hold it high, about a fist's distance away from the forehead, meanwhile drop the left hand, turn the palm over and place the dorsum of the hand on the location of the acupoint Yaoyan (Lumbar Eye, Extra) on the left back side of the waist with the palm facing outward. Both eyes stare at the inner acupoint Laogong (Labored Palace, P 8) of the right hand (See Fig. 78).

(3) Hold the left hand high, drop the right hand, place the dorsum of the right hand on the location of the acupoint Yaoyan (Lumbar Eye, Extra) on the right back side of the waist with the palm facing outward; both eyes stare at the acupoint Laogong (Labored Palace, P 8) of the left hand. Inhale through the nose, exhale through the mouth and regulate the breathing to be even. Concentrate the mind on the acupoint Laogong (Labored Palace, P 8) of the raised hand, link the inner acupoint Laogong (Labored Palace, P 8) of the raised hand, both eyes and the outer acupoint Laogong (Labored Palace, P 8) on the dorsum of the hand placed on the loca-

同时放开膀胱经之会阴穴。牙关咬紧，舌抵上腭，两目用内视法，通过天门，注视手掌之间(见图77)。

(3) 两手握拳，两臂顺原来路线缓缓下降至“横担降魔杵”的

架势，开始用鼻吸口呼，后改为鼻吸鼻呼，气沉丹田，呼吸要

细、匀、长、缓，绵绵不断。吸气时意守丹田，呼气时将意念逐

渐转入两掌之间。待气脉运行时，则以意随气。

4. 摘星换斗

(1) 接上式(3)之姿势。

(2) 右手向右上方缓缓高举，离额约一拳，同时左手放下并

反手以手背贴于左侧腰眼部。两目注视右手之内劳宫穴(见图78)。

(3) 左手高举，右手放下，手背贴于右侧腰腿处，两目注视

左手劳宫穴。呼吸用鼻吸口呼的方法，将息调匀。意念注视高举

之手的内劳宫穴，并将内劳宫、两眼与在腰眼处的手背之外劳宫

tion of Yaoyan (Lumbar Eye, Extra) on the back side of the waist into a straight line, while the location of Yaoyan (Lumbar Eye, Extra) bulges and sinks along with the inspiration and expiration of respiration. When exhaling, focus the mind on the inner Laogong (Labored Palace, P 8); when inhaling, focus the mind on the outer Laogong (Labored Palece, P 8) below. Imagine in the mind that the inner Laogong (Labored Palace, P 8), the eyes and Yaoyan (Lumbar Eye, Extra) also move slightly along with such movements of bulging, sinking, opening and closing.

5. Pull Back the Tails of Nine Bulls

(1) Follow the posture of the above movement (3).

(2) The right hand gets away from Yaoyan (Lumbar Eye, Extra), gently hangs down, follows the movement to turn to a down-facing palm, stretches forward from the right upward to shoulder level; the five fingers cluster close together to form a shape of "capturing hand" with the wrist slightly bent and the fingers pointing upward and outward. The strength is stored under the cuff. Meanwhile, the right foot moves a step forward and bends at the knee with the left leg fully stretched, forming a "bow step"; the left hand falls down at the same time and stretches backward from the left; the fingers cluster close together to form a "capturing hand" with the elbow and wrist bent and the fingers pointing upward. The right hand is at the height of the forehead while the left hand forms an angle of 15° with the stretched left leg (See Fig. 79).

(3) Change to a left "bow step" with the left leg bent at the knee and the right leg fully stretched. The left hand turns back and stretches forward and upward from the left, while the right hand draws back and stretches backward from the right. The requirements of the movement are the same as in the above (2). Inhale through the nose and exhale through the mouth. Imagine in the mind that the two hands pull into a line, like pulling the tail of a bull. When in-

穴连成一条直线。随着呼吸的吐纳，腰眼发生一凸一凹的变化。

在呼气时注意内劳宫，吸气时注意下边的外劳宫。心念、内劳宫、眼睛和腰眼，随着这种凸凹开合的动作也微微地运动着。

5. 倒拽九牛尾

(1) 接上式(3)之姿势。

(2) 右手从腰眼离开，微向下垂，顺势变成阴掌向右前方抄去，至与肩相平，五指撮拢成“擒拿手”状时，腕微屈，指尖朝上向外。劲蓄袖底，同时右腿跨前弯曲，左腿伸直，成前弓后箭步，左手也同时放下，向左后方抄去，五指撮拢变成“擒拿手”，屈肘屈腕，指尖向上，右手与额同高，左手与左箭腿成15度(见图79)。

(3) 换左弓右箭步，左手反折抄向左前方，右手收回伸向右后方，动作要领同上(2)。呼吸用鼻吸口呼法，意想两手拉成一条线，似牵着牛尾巴。吸气时，两眼内视，观注后伸之手，向前

haling, in the mind both eyes stare internally at the hand stretched backward, lead it forward along the course and move in correspondence with the opening and closing of the *qi* of *Dantian* (Elixir Field) on the lower abdomen. Both legs, the waist, back, shoulders and elbows all vibrate correspondingly along with the inclinations of the pulling backward and leading forward. Repeat the movements 3—5 times.

6. Outstretch the Claws and Spread the Wings

(1) Follow the posture of the above movement (3). Taking advantage of the back-pulling trend of the front hand, the front leg draws back, both feet get together, both hands draw back with the fingers straightly vertical, pointing upward, the palms facing outward, forming "toppling-mountain palms" which are placed in front of the sternocostal parts, ready for the next movement.

(2) Both "toppling-mountain palms" push forward slowly, at first push forward as lightly as pushing open a window, when pushing to the extent that the shoulders, elbows and wrists are level with each other, spread out the five fingers of each hand as much as possible, stand upright and hold the breath, open both eyes which are fixed without moving or blinking, look straight ahead, concentrate the mind and look at the two palms (See Fig. 80).

(3) Then draw the "toppling-mountain palms" in slowly to the sternocostal parts and place them on the sternocostal parts on the left and right sides. Repeat this 7 times. Inhale through the nose and exhale through the mouth. When pushing the palms forward, to coordinate with exhalation, stop breathing temporarily when pushing to the front; first exert slight force; when pushing to the limit, exert force as heavy as toppling a mountain. Inhale when drawing the palms back and concentrate the mind between the two palms.

7. The Nine Ghosts Draw the Sabre

(1) Follow the posture of the above movement (3).

顺牵，与少腹丹田的气运开合，相应运动着。两腿和腰、背、肩、肘的身段都亦随着倒拽和前牵的韵味相应的颤动着，如此反复操作 3~5 次。

6. 出爪亮翅

(1) 接上式(3)之姿势，借前手向后倒拽之势，前腿后收，两脚并拢，两手收回，掌指翘立笔直，掌心向外，变成“排山掌”放手于胸胁部待势。

(2) 两“排山掌”向前缓缓推出，开始前推轻如推窗，推到肩、肘、腕相平时，五指用力外分，身体直立闭息，两目张开，不可瞬动眨眼。平直地望着前面，集中意念，观看两掌(见图80)。

(3) 再把“排山掌”，缓缓向胸胁内收，贴左右两侧胸胁处，如此反复 7 次，用鼻吸口呼法。向前推掌时，配合呼气，推至前面微停息，开始轻轻用力，前推至极点，则重如排山，收回时吸气，意念集中两掌之间。

7. 九鬼拔马刀

(1) 接上式(3)之姿势。

(2) Raise the right hand to make circular movement toward the back of the head and place the hollow of the palm on "Yuzhen Pass" at the occiput. Gently press and pull the acupoint "Tiancheng" at the tip of the left ear with the index, middle and ring fingers, with the right shoulder and elbow at the same level and the right armpit wide open. The left hand makes an arch to the left, turns the hand over and place the dorsum of the hand on the spinal region between the two scapulae with the left armpit tightly closed.

(3) Drop the right hand, raise the left hand, place the dorsum of the right hand between the two scapulae; meanwhile raise the left hand to the back of the head, place the hollow of the palm on Yuzhen Pass and gently press and pull the right ear with the fingers. Open the left armpit and close the right one tightly (See Fig. 81). Inhale and exhale both through the nose. When inhaling, concentrate the mind on the elbow tip of the hand covering the head and pulling the ear. Slightly pull up the body, at the same time the head and neck move correspondingly along with the palms. When exhaling, concentrate the mind on the outer acupoint Laogong (P 8) of the hand placed on the back and sink qi into Dantian. Repeat the left and right movements 3—7 times.

8. The Three Body-Sections Drop to the Ground

(1) Follow the posture of the above movement (3). Stretch out the two hands to the left and right levelly at shoulder level, forming a horizontal line with the palms facing downward. Meanwhile move the left foot a stride to the left side, with the feet 85 cm apart (The distance can be suitably regulated in accordance with the height of one's own body).

(2) Bend the knees and slowly squat down to form a "ride-horse stance" (See Fig. 82). Draw in the chest and erect the back, squat down until the thighs and the shanks are at an angle of 90° (with the toes of both feet turned slightly inward and purchasing the ground, knees turned outward and in a ver-

(2) 右手向上提，朝脑后作圆周运动，用掌心贴枕部“玉枕关”。用食、中、无名三指轻轻压拉左耳的尖端之“天城穴”。肩、肘相平，右腋张开，左手向左方划弧，反手以手背贴于脊部两肩胛间，左腋紧闭。

(3) 右手放下，左手提起，以右手背贴于两肩胛间，同时左手提至脑后，用掌心贴在玉枕关手指轻轻压拉右耳。左腋张开，右腋紧闭(见图81)。以鼻吸鼻呼法，吸气时，意念集中在抱头攀耳之手的肘尖，微微拔牵，头颈同时与掌相应地运动，呼气时意念集中在贴于背部之手的外劳宫穴，气沉入丹田，左右反复作3~7遍。

8. 三盘落地

(1) 接上式(3)之姿势，两手向左右平伸，与肩相平，呈一字形，掌心向下，同时左足向左跨一大步，两脚的距离大约二尺五寸(可以根据身材高矮适当调整)。

(2) 两膝弯曲慢慢下蹲成骑马裆势(见图82)，含胸拔背，至大腿与小腿成九十度为准(双脚足趾微内扣，足趾抓地，两膝外

tical line with the toes; body weight equally distributed on both legs). While the legs are squatting down, press both down-facing palms slowly down till they are level with the knees. The movements should be slow, steady and forceful. Raise the tongue tip against the hard palate and open the eyes wide.

(3) Turn the pressing palms over to up-facing ones like propping up a weight and raise them up along with the slowly straightening of the legs till the palms are level with the chest and ears. Repeat this 3—5 times. Inhale through the nose and exhale through the mouth. Exhale when pressing and squatting down, sink *qi* to *Dantian* (Elixir Field) and concentrate the mind on both palms, seeming to press something elastic; inhale when rising from the posture and still concentrate the mind on both palms, seeming to prop up something heavy.

9. The Blue Dragon Outstretches Its Paws

(1) Follow the posture of the above movement (3). Draw the left foot in to shoulder-width, ready for the next movement.

(2) Turn the left palm to a down-facing one of "dragon probing paw" (with the small joints of the five fingers bent, the hollow of the palm empty and round). Employ the waist strength to move the left elbow with the tip in the lead to shrink backward from the left, meanwhile turn the right palm also to a down-facing one of "dragon probing paw". Taking advantage of the right palm's stretching backward, the left palm stretches out swiftly to the right side in a probing form; taking advantage of the left palm's stretching backward, the right palm stretches out swiftly to the left side in a probing form, opening the acupoints *Qimen* (Liv 14) and *Yunmen* (Lu 2) on the left and closing the acupoints *Qimen* (Liv 14) and *Yunmen* (Lu 2) on the right. Meanwhile the waist and abdomen twist and turn correspondingly. Only through utmost relaxation can the "Belt Channel" be trained to be as pliable and tough as silk with an appropriate tightness (See Fig. 83).

开,与脚趾垂直;身体重心均落于两腿之上)。在两腿下蹲的同时,两阴掌亦缓缓下按,按压至与膝相平为止。动作缓慢,稳稳用力,舌抵上腭,两眼睁大。

(3)将上按之掌翻转变成阳掌,如托物之状,随两腿的慢慢伸直一起上升,与胸耳相平为止,如此反复操作3~5次。以鼻吸口呼法,姿势下按时呼气,气沉于丹田,意念集中于两手掌,好象按压一种有弹性的东西;姿势上升时吸气,意念仍集中于两手掌,象托拿沉重东西。

9. 青龙探爪

(1)按上式(3)之姿势,左脚向内收回至于肩等宽待势。

(2)左手翻掌向下,变成阴掌的“龙探爪”(五个手指的小关节屈曲掌心空而圆)。用腰劲,运动左肘尖领先,向左后方缩去,同时右掌也翻转向下,变成阴掌的“龙探爪”。借右掌后伸的姿势,左掌如乘风破浪一般朝右侧面探爪,借左掌后伸的姿势,右掌如乘风破浪一般朝左侧面探爪,将左期门穴、云门穴放开,右边的期门穴、云门穴闭着。与此同时,腰部,腹部相应扭转。要极度放松,才能将“带脉”锻炼得柔韧如丝,松紧合度(见图83)。

(3) When the stretching of the left palm is finished, the right palm follows to shrink and stretch to the right. When stretching the probing-inclined palms to the left and right, make a slight "xu" sound in correspondence at the same time. The head and neck also turn along with the left and right probing-inclined stretching movements. Inhale through the nose and exhale through the mouth. Inhale in the process of the left shrinking and right stretching or the right shrinking and left stretching, sink *qi* slowly to *Dantian* (Elixir Field). Exhale when shrinking and stretching to the utmost limit, read the word "xu", the small joints of the ten fingers make a slight clasp, and concentrate the mind on both palms.

10. The Crouching Tiger Pounces on Its Prey

(1) Follow the posture of the above movement (3). Immediately lift the left leg and stride a step forward to the left, forming a left "bow step" with the left leg bent at the knee and the right leg fully stretched. Meanwhile both hands move forward, the five fingers of each hand touch the ground with the hollows of the palms divorced from the ground (The beginners can touch the ground with the whole palms) and with the head slightly raised (See Fig. 84).

(2) Draw the front foot back, place the dorsum of the foot on the heel of the back foot. First do a push-up, then prostrate the body, slowly stretch the buttock backward, look straight ahead and relax the waist, like a crouching tiger preparing to pounce on its prey (See Fig. 85).

(3) Hold up the head with the prothorax in a low position (about 4 *cun* away from the ground). The head, waist, buttock and four limbs move forward like waves, seemingly pouncing forward on preys. Look straight forward. Slightly throw out the chest when the forearms are vertical to the ground (See Fig. 86), then draw it back. Repeat this 3—5 times. Finally return to the left "bow step" with the left leg bent at the knee, and the right leg fully stretched.

(3) 左探爪做定，再向右缩、右探，向左右探爪时，要同时微微发出“嘘”音相应。头颈亦跟随左探、右探动作转动，以鼻吸口呼法。在左缩右探或右缩左探的过程中吸气，将气缓缓送于丹田。缩探至尽处呼气，口念“嘘”字，手十指小关节轻轻一抓，意念集中于两手掌。

10. 卧虎扑食

(1) 接上势(3)之姿势，随即抬起左腿向左前方跨进一步，成左弓右箭步。同时两手向前，五指着地，掌心悬空(初练可用整个手掌着地)，头向上略抬(见图84)。

(2) 前足收回，足背放于后足跟上，先做一个俯卧撑，再下俯，臀部慢慢向后收，两目平视，腰部放松，似虎扑食准备之动作(见图85)。

(3) 头昂起，前胸似低势(约离地4寸)，头、腰、臀、四肢呈波浪形向前运动，似向前扑食之状，目视前方，至前臂呈垂直时，胸稍挺(见图86)，再收回。如此反复3~5次。最后还原成左弓右箭步。

(4) Draw the left foot back and stand up, then change to a right "bow step" with the right leg bent at the knee and the left leg fully stretched. Do in the above way 3—5 times and then return to the "bow step". Then stand to a middle-crotch posture (with the feet shoulder-width apart).

Inhale through the nose and exhale through the mouth. When placing both hands on the ground and changing to a "bow step" with the front leg bent at the knee and the back leg fully stretched, manage to breathe naturally. While doing the push-up, inhale when pushing up and exhale when prostrating the body again. The mind is concentrated on the space ahead, with an inclination to pounce forward to catch something.

11. Make Deep Bows and Beat the Heavenly Drum

(1) Follow the posture of the above movement (3). Stand upright with the feet shoulder-width apart, ready for the next movement.

(2) The two hands clasp the head with the hollows of the palms pressed on the ears, the middle fingers slightly touching each other and the fingers placed on the location of "Yuzhen Pass (Jade Occiput Pass)". The elbows are parallel to the shoulders when bent. Rap "Yuzen Pass (Jade Occiput Pass)" with the readily-posed forefingers. Rap rapidly and a kind of "rub-a-dub" sounds will be heard. This is referred to as "beat the heavenly drum" (See Fig. 87).

(3) Having finished beating the heavenly drum, clasp the head with both hands, slowly bend forward from the waist and send the head down toward the middle of the space between the two knees until it is impossible to bend any longer, with both legs straight stretched, the waist and hip relaxed, the tongue raised against the hard palate and the teeth tightly gritted.

(4) Immediately straighten up slowly and return to the posture of standing as straight as a ramrod. Once again "beat the heavenly drum" and bend down. Repeat this 3—5 times,

(4) 作定收回站起，再变右弓左箭步。照前法做 3~5 次。还原成弓箭步。后站立成中裆(两脚同肩宽)。

以鼻吸口呼法，两手扶地，变前弓后箭步，用意调匀呼吸，做俯卧撑时，撑起吸气，下俯呼气，意念凝注前方，有向前扑捉之觉。

11. 打躬击鼓

(1) 接上式(3)之姿势，两脚同肩宽。站立正直，待势。

(2) 两手抱头，掌心按耳，两掌中指尖微微接触，指头贴在“玉枕关”处。两肘屈曲时与肩平行，摆好姿势的食指击打“玉枕关”。频频敲击，耳中发出“隆隆”的响声，名叫“鸣天鼓”(见图 87)。

(3) 鸣完天鼓之后，双手抱头，慢慢俯身弯腰，将头向两膝的空裆中间弯垂下去，以不能再弯为度。两腿挺直，腰胯松，舌抵上腭，咬紧牙关。

(4) 随即慢慢直立起来，还原为全身笔直的架势。再度“鸣天鼓”与下弯，反复做 3~5 次，站立正直接下式。呼吸用鼻吸

then stand upright and get ready for the next movement. Inhale and exhale through the nose. In the process of bending and straightening up, inhale and exhale slowly with the nose as if slightly closed (after a long time of practice hold the breath when straightening up); when bending forward, concentrate the mind on *Dantian* (Elixir Field); when straightening up, concentrate the mind on both palms.

12. Turn the Tail and Swing the Head

(1) Follow the posture of the above movement (4).

(2) Push out both hands forward from behind the head till both arms are straight stretched and level with the shoulders.

(3) Interlock the ten fingers of both palms with the palm hollows facing the ground, slowly draw them to the chest; when the palms are two fists' distance from the chest, immediately push them slowly down to the ground. Straighten both legs and immediately push to the front, left and right once respectively with the head swinging to and fro in correspondence (See Fig. 88).

(4) Then slowly stretch the waist, raise both palms upward, set the palms asunder and swing left and right 7 times respectively. Meanwhile stamp each foot 7 times. Apply natural respiration throughout the whole movement. When pushing the palms to the ground, concentrate the mind on the hollows of both palms; when straightening up, concentrate the mind on the apex of the nose.

Six-Section Brocade

To practise this maneuver, it is required to keep calm with rapt attention, concentrate the mind on *Dantian* (Elixir Field) and breathe naturally. Raise the tonguetip against the hard palate when inhaling, detach the tongue from the hard palate when exhaling; inhale and exhale both through the nose. Swallow the saliva in the mouth into *Dantian* (Elixir Field) when the training is finished. It can produce good effects

鼻呼法，在弯腰直立过程中慢慢地微闭着呼吸(久练后可闭住呼吸，直立起来)；弯腰时注意丹田，直立时注意两手掌。

12. 掉尾摇头

(1) 接上式(4)之姿势。

(2) 将两手从脑后向正前方推出去，使两臂伸直，与肩相平。

(3) 将两掌十指交叉扣起，掌心向地，慢慢向胸前收拢，至与胸两拳远时，随即慢慢下推及地。两腿伸直，随即前、左、右各推一下，头亦随之摇摆(见图88)。

(4) 再缓缓伸腰，两掌同时上提，双掌松开，向左右各摆动7次。同时两足各顿地7次，全式用自然呼吸。在推掌及地时意念集中在两掌心，直立时意念集中于鼻头。

六 段 锦

练该功法须心静神凝，意守丹田，呼吸自然。吸气时舌抵上腭，呼气时舌放下，用鼻呼吸。功毕口中津液咽入丹田。可以在

to practise Six-Section Brocade after the practice of static *qigong* or on-bed Eight-Section Brocade.

Section One: Stand with the heels shoulder-width apart and toes of both feet turned slightly inward. Look straight ahead and concentrate the mind on *Dantian* (Elixir Field) (See Fig. 89).

The palms rise slowly along the body sides up to the chest, then stretch forward levelly with both palms standing vertically, the five fingers of each hand abreast together and the palms facing forward, seeming to shut a door; then, both wrists and the ten fingers exert strength together to pull the tendons of both arms forward 10 times (See Fig. 90).

Section Two: Both arms change from the previous posture to sideway shoulder-level stretching, with both palms facing upward. Move both arms together and shrug the shoulders 10 times (See Fig. 91).

Section Three: Follow the above posture, both hands retreat and pose before the chest, then press down naturally along the body sides with the palms facing down and the fingers pointing outward, then exert strength to press down 10 times (See Fig. 92). When pressing, imagine as if the hands were pressing down calabashes in water.

Section Four: The upper body bend forward with the waist and knees remaining upright, bend down as far as possible with both palms facing down, the two hands cross with each other and fumble down 10 times (See Fig. 93). Be sure to fumble naturally and never exert clumsy strength lest *qi* should be impaired.

Section Five: Both hands change from the above posture to up-facing palms, like dredging up something from water, rise slowly up to before the chest, stretch out the fingers, turn the palms outward and raise the hands over the head with the arm straight stretched shoulder-width apart; then, with the palms facing upward, exert strength to prop up 10 times (See Fig. 94).

练完静功或床上八段锦之后，再练六段锦，效果好。

第一段：两脚站成内八字形，两脚跟距离如肩宽，两目平视，意守丹田(见图89)。

两臂沿体侧慢上举至胸，然后向前平伸，两掌竖立，五指并拢，掌心向前，如关门状，然后，两腕和十指齐用力向前挣动两臂的筋10次(见图90)。

第二段：两臂从前势转为侧平举，手心向上，两臂齐动耸肩10次(见图91)。

第三段：接上势，两手收回胸前，再沿体侧自然下按，掌心向下，指尖向侧，然后用力下按10次(见图92)。按时，想像两手下似按水中葫芦。

第四段：上体前倾，腰膝保持正直，尽量下屈，两掌心向下，两手左右交互向下摸10次(见图93)。摸时务须顺其自然，切忌用拙力，以免伤气。

第五段：两手向上势变成手心向上，如捞物状，慢慢向上提至胸前，将手指伸开，掌心向外翻，举过头顶；两臂伸直相距如肩宽；然后，掌心向上用力上托10次(见图94)。

Section Six: Both hands change from the previous posture to slightly-clenched fists, first the left hand stretches forward and downward, exert strength like grabbing something, after that retreat to before the chest, then change to the right hand. Exchange the left and right hands in this way and grab 10 times respectively (See Fig. 95).

Eight-Section Brocade

Eight-Section Brocade is a maneuver widely circulating among the people to dispel diseases and prolong life. It has two training methods: the sitting training one is called "Sitting-Style Eight-Section Brocade", referred to as "Gentle Eight-Section Brocade"; the other one is "Standing-Style Eight-Section Brocade", referred to as "Martial Eight-Section Brocade".

Sitting-Style Eight-Section Brocade

1. Sit with Eyes Closed Free of Stray Thoughts, Concentrate the Mind in Tranquil Meditation with Hands Clenched.

Adopt leg-crossing sitting posture (sit upright on bent legs, right shank crossing over left shank and both soles facing obliquely upward). Slightly clench both hands and place them in front of the lower abdomen, relax the whole body, concentrate the mind on *Dantian* (Elixir Field), look straight ahead, and gradually train to use deep abdominal respiration, naturally relaxed and tranquilized, and sit for 3—5 minutes (See Fig. 96).

2. Knock Teeth Thirty-Six Times, Hold Kunlun[®] with both Hands.

Knock the upper teeth lightly with the lower ones 36 times, with the tonguetip raised against the hard palate, and then pause for a little while; swallow the saliva in the mouth in three parts. Then, interlock the two hands and raise them up slowly, over the top of the head, backward, downward and fall at the location of the occipital bone; place both palms

第六段：两手由前势变为轻握拳，先以左手向下方伸，用力如抓物状，然后收回胸前，再换右手抓，左右手如此交换各抓10次(见图95)。

八 段 锦

八段锦是民间广为流传的祛病延年之法。它有两种练法，坐着练的称谓“坐式八段锦”，古称“文八段锦”；另一种是“站式八段锦”，古称“武八段锦”。

坐 式 八 段 锦

1. 闭目冥心坐，握固静思神

采用盘膝坐式，两手轻握置于小腹前，全身放松，意守丹田，目视前方，逐步锻炼成腹式深呼吸法，松静自然坐3~5分钟(见图96)。

2. 叩齿三十六，两手抱昆仑[®]

叩齿36次，舌抵上腭，稍停之后，将口中唾液分三次吞咽下去。然后，两手交叉慢慢抬起，经头顶向后下落于枕骨处，用两

closely on the occipital bone and press forwards with great strength, meanwhile the occipital region exert strength to resist backwards, then relax, and then exert strength to repeat the movement ten and more times. Coordinate with respiration to do the exercise: inhale when holding forcibly and exhale when relaxing (See Fig. 97).

3. Beat the Heavenly Drum Left and Right, Twenty-Four Times Respectively.

Follow the above posture, both palms move forward to cover the ears, the fingers spread out like a fan (with the ulnar side facing forward); the two forefingers pointing at each other and are placed at the acupoints *Yuzhen* (Jade Occiput) on the bilateral sides of the back of the head. Immediately place the forefinger on the middle finger, then the forefinger slips down swiftly and forcibly to tap the acupoint *Yuzhen* (Jade Occiput), making rub-a-dub sounds in the ears. Knock 24 times left and right respectively. Then relax both palms covering the ears. Inhale and exhale gently and evenly (See Fig. 98).

4. Shake the Heavenly Pillar Lightly, Stir up Saliva with the Tongue; Bulge and Rinse 36 Times, With Saliva the Mouth is Filled; Swallow the Saliva in Three Parts, Send It to Navel *Dantian* with Mindwill.

Follow the above posture, move both hands down along before the chest and place them at the roots of the thighs in front of the lower abdomen. Interlock the fingers with both palms facing upward. The head muscles are relatively tense. The strength of the left and right "head corner" leads the head to turn to the left and right 24 times (See Fig. 99). Then close the mouth and stir up the tongue, bulge the cheeks and rinse the mouth 36 times; when the saliva increases, swallow it in three parts, send it to the navel *Dantian* (Elixir Field) with mindwill and concentrate the mind on *Dantian* (Elixir Field) for a little while (Imagine that the heart is kindled by a torch and the flame spreads gradually to the whole body).

掌心紧贴枕骨向前用力按压，同时枕部向后用力，再放松，再用力地如此重复十几次。配合呼吸进行练习，紧抱时吸气，放松时呼气(见图97)。

3. 左右鸣天鼓，二十四度闻

接上式，两手前移掩住两耳，五指展开(尺侧朝前)，两食指相对贴于头后两侧的玉枕穴上，随即将食指搭在中指上，然后将食指迅速有力地滑下去弹叩玉枕穴，两耳有咚咚之声，左右各叩击24下，再松开掩耳的两手掌，轻柔、均匀呼吸(见图98)。

4. 微摆撼天柱，动舌搅水津，鼓漱三十六，津液满口生，

一口分三咽，以意送脐轮

接上式，两手经胸前下放至小腹前的大腿根处，两手指交叉，手心向上，头部肌肉相对紧张，以左右“头角”的劲使头向左右各转动24次(见图99)。再闭口搅动舌头，鼓漱36次，待唾液增多后，再分3次咽下，以意送至脐丹田，并作片刻的意守。

5. Close Qi and Rub Warm the Palms, Rub the Essence Gate on the Lower Back; Treasure Nothing but This Unique Qi, Imagine Flames Burning in Navel *Dantian* (Elixir Field).

Follow the above posture. Sit upright on bent legs, inhale deeply through the nose, sink *qi* down to *Dantian* (Elixir Field), pause and close for a little while (determine the time of the pause and closure according to the training conditions; it is prohibited to hold back the breath in such a way as to feel suffocated); when feeling the lower abdomen has a warm sensation, rub both palms against each other till they are warm, then rapidly push and rub the acupoint *Shenshu* (Kidney *Shu*, UB 23) on both sides of the waist with the palms 20 and more times. Lead *qi* with mindwill, mindwill and *qi* accompany each other, so as to accelerate the warm sensation at the lumbar region. Then exhale slowly. If feeling too hot, relax the mind a little or coordinate with respiration to alleviate it (See Fig. 100).

6. Windlasses are Turned on Left and Right, Both Legs are Straight Outstretched.

Follow the above posture. Sit with both legs levelly stretched out, both hands move from the lumbar region to before the chest with the fingers naturally bent and both hands half clenched. Like turning the handle of a windlass, both arms do forward circular movement 36 times, then rotate reversely for 36 circles. Bear in mind that the knees can not be bent; when the upper torso bends forward and leans backward in coordination with the turning and rotating of the arms, the range of motion is not to be too large (See Fig. 101).

7. Prop Up the Sky with Fingers Interlocked, Lower the Head and Pull the Toes Repeatedly with Both Hands.

Follow the above posture. When both hands rotate to before the abdomen, interlock the fingers, turn over the palms to face downward, raise the hands along the chest upward in an arch, prop up to above the head vertex (palms facing up), and

5. 闭气搓手热，背后摩精门，尽此一口气，想火烧脐轮

接上式，身体端坐，用鼻深吸气，气沉丹田，停闭片刻(要根据锻炼情况决定停闭时间，切忌憋气)，感到小腹部有温热感后，将两手搓热，然后用两手掌快速推摩腰两侧的肾俞穴20余次。要以意领气，意气相随，以加速腰部的温热感，然后慢慢呼气。如果感觉热度太甚时，可将意念放松些或配合呼吸以减轻之(见图100)。

6. 左右辘轳转，两脚放舒伸

接上式，两腿平伸坐，两手自腰部移至胸前，五指自然弯曲，两手呈半握拳状。两臂如摇“辘轳”把手，向前做36次环形运动，再反转36圈。注意两膝不要弯曲，上体随摇转动作做前俯后仰的协调运动，幅度不宜过大(见图101)。

7. 叉手双虚托，低头攀脚频

接上式，当双手摇转至腹前时，将两手指互相交叉，翻掌心向下，自胸前向上划弧托举到头顶上方(掌心向上)，用力托3次

exert strength to prop upward 3 or 9 times. Pause for a little while, then separate the hands, bend forward the torso, stretch out the hands along with the bending to hold the ball and toes of the feet and pull them back while pushing to feet forward (don't bend the knees). Do 12 times altogether (See Fig. 102). After that, retreat, bend and cross the outstretched legs and sit upright.

8. Await the Saliva to Come up, Rinse and Swallow it Again; Swallow it in Three Parts, Nine Times the Miraculous Water is Taken; A Gurgling Sound is Heard, Hundred Channels Are Cleared; When Water Wheel Finishes Its Transportation^⑧, Flames Are Kindled to Burn the Whole Body.

Follow the above posture. Sit upright with the eyes closed (See Fig. 103), wait for saliva to come up in the mouth (if no saliva comes up, apply the above-mentioned method to stir up the tongue quickly to produce saliva), then bulge the cheeks, rinse the mouth and swallow the saliva, swallow each mouthful of saliva in three parts. Swallow nine times altogether. Then, swing the shoulders and torso 20 times and rotate the arms seeming to turn windlasses 24 times. When the movements are finished, concentrate the mind on *Dantian* (Elixir Field), lead *qi* with mindwill to flow from *Dantian* (Elixir Field) along the *Ren* Channel down to the acupoint Huiyin (Converging *Yin*, *Ren* 1) to connect with the *Du* Channel, along the spinal column to the final end of the *Du* Channel, then circulate through the *Ren* and *Du* Channels in cycles. Notice not to lead *qi* with mindwill with any exertion. It will be passable to concentrate the mind on *Dantian* (Elixir Field) and apply abdominal respiration at first. Constant effort yields sure success, hasty and improper pursuit is therefore prohibited.

Standing-Style Eight-Section Brocade

1. Prop Up the Sky with Both Hands to Regulate the Triple Warmer (*Tri-jiao*)

或9次，稍停片刻，两手分开随体前屈攀握两脚趾(膝不要弯曲)，共做12次(如图102)。随后，将平伸的双腿盘起端坐。

8. 以候逆水上，再漱再吞津，如此三度毕，神水九次吞，咽下汨汨响，百脉自调匀，河车搬运^⑧讫，发火遍烧身

接上式，闭目端坐(见图103)，等待口中津液生(如未生，用前法急搅取水)，再鼓漱吞津，每口分三咽，共咽九次。然后，摆肩并身20次，再转辘轳24次。动作完毕则意守丹田，以意引气自丹田沿任脉下行至会阴穴接督脉，沿脊柱上行至督脉终结，再循环任督脉。注意不可强行意领，首先意守丹田，用腹式呼吸即可。功到自然成，切忌刻意追求。

站式八段锦

1. 两手托天理三焦

Starting posture: Stand naturally with the feet shoulder-width apart, the hands hanging naturally at both sides. The requirements of the posture are the same as those mentioned previously.

(1) Raise the hands like holding a weight (the fingers of one hand pointing at those of the other) from before the abdomen to before the chest, turn the palms to face downward; then the forearms turn inward, both hands prop upward till over the head with the arms fully extended, seeming to prop up the sky; lift the heels at the same time and inhale (See Fig. 104).

(2) Both arms turn outward with the palms turned to face the body and fall along before the body down to both sides of the body; the feet touch the ground at the same time, and exhale.

Repeat the movement 6 times.

2. Draw a Bow on Both Sides like Shooting a Vulture

(1) Follow the above posture. Take a side step to the left with the left foot and bend both legs to form a "horse-ride step". Cross the forearms in front of the chest, the left arm on the inside and the right arm on the outside with both hands changed to fists; the left forefinger points up, the thumb and the forefinger spread out to form a V-shape; the left arm pushes to the left and stretches straight out, the eyes looking at the left fingers; meanwhile, the right hand pulls horizontally to the right, seemingly drawing a bow to shoot an arrow (See Fig. 105).

(2) Change both fists into palms and draw them back through the body sides in arches, draw back the left foot at the same time and return to the naturally standing posture.

(3) The same as movement (1) (only with left and right reversed).

(4) The same as movement (2) (only with left and right reversed).

预备式：自然站立，两脚平行分开，与肩同宽，两手自然下垂，其姿势要求同前。

(1) 两手如捧物(手指相对)，由腹前提至胸前，翻掌心向下；然后两小臂内旋，双手上托至头上，充分展臂如托天状，同时提起脚跟，吸气(见图104)。

(2) 两臂外旋转掌心向身体、顺体前下落至体两侧，同时，脚跟落地，呼气。

如此重复动作6遍。

2. 左右开弓似射雕

(1) 接上式，左脚向左迈出一步成马步。两小臂胸前交叉，左臂在里，右臂在外，两手变拳左手食指朝上翘起，拇指与食指成八字撑开；左臂向左侧推出并伸直，眼看左手指；同时，右手向右侧平拉，如拉弓射箭状(见图105)。

(2) 两拳变掌经体侧划弧收回，同时收回左脚，恢复成自然站式。

(3) 同(1)式(惟左右相反)。

(4) 同(2)式(惟左右相反)。

Repeat the above movements 6 times altogether. To coordinate with respiration, inhale when "drawing a bow" and expanding the chest, exhale when standing up and returning to the standing posture.

3. Raise Single Arm to Regulate Spleen and Stomach

(1) Follow the above posture. Both hands rise in a holding form along before the abdomen to before the chest, the left palm turns up and props upward over the head, seemingly propping up the sky with the single arm (fingertips pointing to the right); the right palm turns over and presses down to beside the right hip (the palm facing downward and fingertips pointing forward) (See Fig. 106).

(2) The left arm rotates outward, the left palm turns to face backward and drops along the body; the right hand thrusts up along before the body, the arms being crossed in front of the chest (the right arm on the inside), the right arm props upward over the head, as if propping up the sky; the left hand presses down along the body to beside the left hip (the requirements of the movement are the same as those in the above one).

Repeat the movement 6 times altogether. In coordination with respiration, inhale when the arm rises up through before the chest and exhale when the up-propping arm drops to before the chest.

When finishing, cross the hands in front of the chest, drop them simultaneously to both sides of the body, and return to the naturally standing posture.

4. Look Back to Treat Five Strains and Seven Impairments

(1) Follow the above posture. Turn the head slowly rightward and backward to the maximal limit and meanwhile look back as much as possible; inhale at the same time (See Fig. 107).

(2) Turn the head to return to the starting position and exhale at the same time.

如此以上动作共做6遍，配合呼吸时，拉弓展胸时吸气，还原起立时呼气。

3. 调理脾胃臂单举

(1) 接上式，双手经腹前捧至胸前，左手翻掌上举成单臂托天状(指尖向右)，右手翻掌下按于右胯旁(掌心向上，指尖向前)(见图106)。

(2) 左手臂外旋，转左掌心向后顺体下落，右手沿体前上穿，两手臂经胸前交叉(右手臂在里)，右手臂上举成托天状，左手顺体下按停于左胯旁(动作要求同上)。

如此以上动作共6遍。配合呼吸，手臂由胸前上举时吸气，上举手臂下落至胸前时呼气。

结束时，两手由胸前交叉同时下落至体侧还原自然站立式。

4. 五劳七伤向后瞧

(1) 接上式，头慢慢向右后转动，转至最大限度，同时眼尽量向右后看，同时吸气(见图107)。

(2) 转头还原，同时呼气。

(3) The same as movement (1), only with left and right reversed.

(4) The same as movement (2), only with left and right reversed.

Repeat the above movements 6 times altogether.

5. Sway Head and Buttocks to Expel Heart-Fire

Starting position: Stand with the feet about three foot-lengths apart and bend the knees to form a horse-ride step, the palms on the thighs and thumbs pointing backward.

(1) Lower the head, lean the upper trunk forward and bend deeply, sway them to the left side in an arch as much as possible, meanwhile sway the buttocks to the right in correspondence, aiding the swaying by properly stretching out the left leg and hip. Exhale at the same time (See Fig. 108).

(2) The trunk returns to the starting position and inhale at the same time.

(3) The same as movement (1), only with left and right reversed.

(4) The same as movement (2), only with left and right reversed.

Repeat the above movements 6 times altogether.

6. Pull Toes with Both Hands to Reinforce Kidney and Waist

Starting posture: Stand at attention.

(1) The trunk gradually bends forward deeply, keeping legs straight and arms hanging down; hold and pull the toes with both hands (if it is impossible to reach the toes, just touch the ankles with fingertips), keep the head a bit up and exhale at the same time (See Fig. 109).

(2) Return to the starting position and inhale at the same time.

(3) Place the hands on the lower back against both sides of the waist and bend slowly backward. Continue to inhale at the same time.

(3)同(1)式, 惟左右相反

(4)同(2)式, 惟左右相反。

如此以上动作共做6遍。

5. 摇头摆臀去心火

预备式: 马步蹲裆式, 两手虎口向里扶在大腿上。

(1) 上体及头前俯深屈, 随即在左前方尽量作弧形摇转, 同时臀部相应右摆, 左腿及右臀适当伸展, 以辅助摇摆。同时呼气(见图108)。

(2) 上体转正复原, 同时吸气。

(3) 同(1)式, 惟左右相反。

(4) 同(2)式, 惟左右相反。

如此以上动作共做6遍。

6. 两手攀足固肾腰

预备式: 立正站立。

(1) 上体缓缓向前深屈, 直膝垂臂, 两手攀握足尖(如做不到, 可改为手触足踝), 头略抬高, 同时呼气(见图109)。

(2) 还原成预备式, 同时吸气。

(3) 双手抓住胸脊两侧, 上体慢慢后仰。同时继续吸气。

(4) Return to the starting posture and exhale at the same time.

Repeat the above movements 6 times altogether. If there is any difficulty in coordinating with respiration, it is passable to exercise first with natural respiration and then gradually transfer in transition to the requirements of respiration in this section.

7. Clench Fists and Look with Eyes Wide Open to Build up Strength and Stamina

Starting posture: Take a ride-horse posture, the hands tightly clenched beside the waist (the knuckles turned down).

(1) Slowly rotate the right arm and thrust the fist slowly forward until the arm is fully stretched (knuckles up), at the same time wide open the eyes and look straight ahead, and exhale (See Fig. 110).

(2) Rotate the arm and draw the fist back to beside the waist (knuckles down) and inhale at the same time.

(3) The same as movement (1), only with left and right reversed.

(4) The same as movement (2), only with left and right reversed.

Repeat the above movements 6 times altogether. In the end, return to the posture of standing at attention.

8. Rise and Fall on Tiptoes to Dispel All Diseases

(1) Follow the above posture. Lift both heels, drawing head up like propping up a weight on its top and inhale at the same time (See Fig. 111).

(2) Both heels fall to the ground and return to the starting position; exhale at the same time.

Repeat the above movements 6 times.

When finishing the exercise of the Standing-Style Eight-Section Brocade, it is required to concentrate the mind on *Dantian* (Elixir Field) for a while, breathe naturally 10 and more times, and then close the training.

(4) 还原成预备式，同时呼气。

如此以上动作共做 6 遍。如果呼吸配合有困难，可以先采用自然呼吸的方法进行练习，然后逐步过渡到本式子的要求。

7. 攢拳怒目增气力

预备式：马步蹲裆式，两拳抱于腰侧（拳心向上）。

(1) 右拳慢慢地旋臂前冲拳（拳心向下），同时瞪眼目视前方呼气（见图110）。

(2) 旋臂收拳于腰侧（拳心向上），同时吸气。

(3) 同(1)式，惟左右相反。

(4) 同(2)式，惟左右相反。

如此反复以上动作，共做 6 遍。最后恢复立正姿势。

8. 背后七颠诸病消

(1) 接上式，两脚提踵，头向上顶，同时吸气（见图111）。

(2) 两脚跟落地还原，同时呼气。

如此重复以上动作 6 遍。

站式八段锦练完后，要意守丹田片刻，行自然呼吸十数次，

方可收功。

Chapter Three
The Emission of External *Qi*
(*Waiqi*) in *Qigong*

Section One
Training *Qi*

Training *qi* is a fundamental element in the emission of external *qi* (*waiqi*). The therapist should, first of all, through long-term arduous exercise of static and dynamic *qigong*, ensure that the ascending, descending, opening and closing of the *qi* within the body are well regulated, and gradually accumulate internal *qi* (*neiqi*), cause internal *qi* (*neiqi*) to fill the body in repletion and sink to *Dantian* (Elixir Field), enable *qi* to circulate all over the body, and achieve the goal that once mind will arrives *qi* arrives and once *qi* arrives strength arrives, thus laying a foundation for the emission of external *qi* (*waiqi*). There are three main methods for training *qi*: static *qigong*, dynamic *qigong*, massage and conduct.

1. Train *Qi* by Static *Qigong*

1) Postures: Sitting, standing and lying postures can all be applied as training postures for training *qi*. One should choose a posture which is suitable to oneself. For example, the standing-stump, plain sitting or the crossing-leg sitting ones can be adopted as the main training postures, while others such as sitting, lying and standing ones can be used as supplementary postures. Seize whatever opportunity to exercise in convenient postures. The related requirements are the same as those in Chapter One.

第三章
气功外气发放

第一节 练 气

练气是发放外气的基础功夫。医者应首先通过长期的静功和动功的艰苦锻炼，使体内气机的升降开合得到调节，并逐渐积蓄内气，使内气充实，下沉丹田，气脉运行周遍全身，达到意到气到、气到力到的目的，从而为发放外气打下基础。练气主要有静功、动功和按摩导引三种壮气功夫。

1. 静功练气

1) 姿势：坐位、站位、卧位都可作为练气的功式。应从中选择适合自己的姿势。如站桩式、或平坐式、或盘坐式，可作为主要练功姿势；其他，如坐、卧、站式，可作为辅助姿势。一有机会就顺势进行锻炼，其要领与方法同第一章。

2) Respiration: Training *qi* adopts chiefly counter-abdominal respiration. At the beginning it is permitted to start the training from natural respiration and orthodromic abdominal respiration; when respiration is well-trained, it can be transferred in transition to counter-abdominal respiration. Respiration should be trained to be deep, long, thready and even, from conscious training to "neither forgotten nor aided". Of course, deep, long, thready and even breathing is the result of abiding respiration exercise and should not be pursued with improper hasty efforts.

3) Mindwill: Mindwill training in the training of *qi* in static *qigong* adopts chiefly the method of mind concentration on Lower *Dantian* (Elixir Field), that is, "concentrate the mind to send *qi* into its lair (*Dantian*)", enabling *Dantian* (Elixir Field) to be replete with *qi* and the heavenly circuits be opened through.

4) Training Methods

(1) Pose a proper posture, relax the whole body and get rid of stray thoughts. First imagine that the morbid *qi* inside the body is spitted out through the sweat pores all over the body, the mouth and nose along with respiration, for three mouthfuls altogether; after that, knock the teeth 36 times, stir up the tongue and swallow the saliva in three mouthfuls; then imagine the pure *qi* of heaven and earth sinks into *Dantian* (Elixir Field) along with the swallowing of the saliva and fills the whole body in repletion.

(2) Regulate the respiration to be even and concentrate the mind on lower *Dantian* (Elixir Field). It is required to be natural and lively but not to close breath or concentrate rigidly. The respiration and concentration should be neither forgotten nor aided.

(3) Training and nourishing in coordination. If conditions permit, it is advised to form the habit of training static *qigong* at the times of *zi* (11 p.m. to 1 a.m.) and *wu* (11 a.m. to 1 p.m.) and nourishing *qi* at other times. It is also required, of course,

2)呼吸：练气是以逆腹式为主，开始可先从自然呼吸、顺腹式呼吸练起，待呼吸练熟后即可过渡到逆腹式呼吸。呼吸锻炼的要求是深、长、细、匀，从有意识的锻炼到“莫忘莫助”。当然，深、长、细、匀的呼吸是长期呼吸锻炼的结果，不可勉强而为之。

3)意念：静功练气的意念，主要采用意守下丹田法，即“凝神入气穴”，使丹田之气充实，周天开通。

4)练功方法

(1)摆好姿势，全身放松，排除杂念。首先意想自己身体内的浊气随呼吸从全身毛孔、口鼻吐出，共3口。再叩齿36遍，搅舌咽津三口，然后意想天地之清气随咽津而下至丹田，充养全身。

(2)调匀呼吸，意守下丹田。要求自然活泼，不可闭息或死守，勿忘勿助。

(3)练养相兼。有条件时最好培养在子、午时练静功的习惯，其他时间则以养气为主。当然，在每次练功中，亦应注意练养结合。所谓练，就是集中注意力，排除杂念，充分利用有为之呼吸和意念进行锻炼；养，则是指用无为之呼吸和意念，以轻松

to coordinate training with nourishing during each training practice. By training, it means to concentrate attention, get rid of stray thoughts and make the most of active respiration and mindwill to train; by nourishing, it means to make use of the non-active respiration and mindwill to reach a peaceful nourishing state with mind concentration achieved through relaxed, comfortable, natural, gentle and soft breathing. For example, during the training practice, when through training by counter-abdominal respiration and mind concentration on Lower *Dantian* (Elixir Field), one has reached the tranquilization state and feels the body to be relaxed, respiration to be gentle, soft, even and thready, one can get into nourishing; if one can not reach the above state and will be tired and tense if continuing to train, one can also get into nourishing. Only through such coordination of training and nourishing all the time can one receive satisfactory effects.

(4) *Qi* grows in *Dantian* (Elixir Field) and circulates in heavenly circuits. Through a period of training, when *Dantian* (Elixir Field) is replete with *qi*, pressing, warm or other unusual but comfortable sensations such as the moving of *qi* balls may appear in the region of *Dantian* (Elixir Field). The *qi* sensation at *Dantian* (Elixir Field) will get increasingly strong in course of time. During the time of tranquilization in the training practice, *Dantian* (Elixir Field) will feel hot, and a warm current will be felt to lash at the location of coccyx from *Dantian* (Elixir Field); sometimes the acupoint Huiyin (Converging *Yin*, *Ren* 1) pulsates first, and a soft and comfortable sensation will be felt all over the body. At this time, it is required to lead *qi* with genuine mindwill to circulate along the *Du* Channel to *Jiaji* Pass (Clipping the Spine Pass) and *Yuzhen* Pass (Jade Occiput Pass), then to Baihui (Hundred Convergences, *Du* 20), then along the *Ren* Channel down to *Dantian* (Elixir Field), with the principle that if *qi* does not move mindwill is concentrated on it and if *qi* is about to move mindwill moves

舒适、自然而柔绵的呼吸，达到注意集中的静养状态。在练功中，运用逆腹式呼吸和意守下丹田法，倘若已经达到了入静状态，自觉身体轻松、呼吸柔绵匀细，此时可养，若不能进入以上状态，自觉身体轻松、呼吸柔绵匀细，此时可养，若不能进入以上状态，自感继续练下去会疲劳、紧张，此时也可养。只有这样时刻练养相兼，才能收到好的效果。

(4) 气生丹田，周天运转。经过一段时间的锻炼，当丹田气足时，便可在丹田部位出现压迫感、温热或气团移动等异常而舒适的感觉。日久则丹田气感会越来越明显。在练功静定的时候，丹田发热，并觉一股暖流从丹田向尾闾骨处冲击，有时会阴穴先跳动，有种周身软绵舒适的感觉。此时要以真意领气，使其沿督脉向夹脊关、玉枕关循行，再至百会，后经任脉，下至丹田。其原则是，气不动我意守之，气将动我意先动。此时用意念配合呼吸使真气在任督两脉循行。吸气使气顺督脉升入上丹田，一呼使气

ahead of it. At this time, coordinate mindwill with respiration to let genuine *qi* circulate through the *Ren* and *Du* Channels. Inhale to let *qi* flow up into Upper *Dantian* (Elixir Field) along the *Du* Channel and exhale to let *qi* flow down to return to *Dantian* (Elixir Field). This process forms one heavenly circuit. In the course of practice, when tranquilization and the still state of the mind is reached, *qi* grows in *Dantian* (Elixir Field), and will not leak astray but circulate in heavenly circuits along the *Ren* and *Du* Channels naturally. At this time it is unnecessary to conduct *qi* with respiration, *qi* can circulate naturally in heavenly circuits under the operation of mindwill without any exertion of effort.

(5) Close the training seriously when each practice is finished. Remove mindwill slowly from the region on which it is concentrated, conduct *qi* to return to Lower *Dantian* (Elixir Field), relax the whole body, slowly open the eyes and practise the exercise of self-massage and conduct.

(6) Self massage and conduct: Rub the hands, bathe the face and comb the hair, conducting *qi* to circulate through the twelve channels. For the two *Yin* Channels on the upper limbs, rub from the chest to the hands; for the three *Yang* Channels, rub from the hands to the shoulders, the sides of the head and down to the chest and abdomen; for the two *Yang* Channels on the lower limbs, rub from the waist and buttocks to the foot; for the Three *Yin* Channels, rub from the feet to the abdomen. Rub and massage to conduct *qi* for 10 times respectively. Then do some relaxing movements and close the training.

2. Train *Qi* by Dynamic *Qigong*

Training *qi* by dynamic *qigong* is a fundamental exercise for the maneuvers to conduct *qi* in the emission of external *qi* (*waiqi*). Static *qigong* accumulates and strengthens *qi* internally, whereas dynamic *qigong* trains the channels and collat-

下归丹田，此为一周。久而久之，练功入定静之时，丹田气生，自不外驰，自然按任督两脉周天循行。此时不必着力用呼吸导引，在意念的作用下，即能周天自然转动。

(5) 每次功夫练完要认真收功。将意念慢慢移开意守的部位，引气归于下丹田，周身放松，慢慢睁开眼睛，行自我按摩导引之功夫。

(6) 自我按摩导引：搓手、浴面、梳发，引行十二经。上肢三阴经从胸搓至手，三阳经从手搓至肩、头侧，再下胸腹；下肢三阳经从腰臀搓至足，三阴经从足搓至腹。各搓摩导引10次。然后自由活动一下即可。

2. 动功练气

动功练气，是发放外气导气功法的基础功夫。静功是使内部积气、壮气，而动功则是外练经络、筋骨，使气脉通畅，运行自

erals, muscles and bones externally, enabling *qi* to flow unimpededly and freely, thereby laying a foundation for the exercise of the maneuvers to conduct *qi*.

Double-Nine Yang Qigong

Double-Nine Yang Qigong, on the foundation of the exercise of *Yijinjing* (Changing Tendons Qigong), adopts the posture of oscillating stump to vibrate the *qi* of *Dantian* (Elixir Field) and cause *qi* to circulate through the whole body in accordance with particular postures, respiration and mindwill, so as to build up health and strengthen the vitality of *qi*. It is a fundamental exercise for the method of burst-style emission of *qi*.

1) Preparations

(1) Basic Crotch Posture

The basic crotch posture is the middle-crotch oscillating-stump one.

Stand relaxedly and tranquilizedly with the feet shoulder-width apart, the toes purchasing the ground, both hands naturally hanging down, the head as if propping up a weight, the eyes looking straight ahead, the tonguetip raised against the hard palate, the shoulders sunk and the elbows dropped, the chest slightly thrown out, the buttocks slightly drawn in, the knees relaxed and slightly bent; concentrate attention and breathe naturally.

Having stood properly, first vent morbid *qi* for three mouthfuls as practised in the exercise of static *qigong*. Then initiate *Dantian* (Elixir Field) and further the whole body to vibrate with the slight movements of the bending and straightening of the knee joints. In the beginning, the amplitude of vibration will be both great and unnatural; through a period of exercise, the vibration will come to be natural and drawn to *Dantian* (Elixir Field). Then vibrate with *Dantian* (Elixir Field) as the

如, 从而为练导气功法打下基础。

九九阳功

九九阳功, 是在练易筋经的基础上, 采用振桩的姿势, 使丹田之气鼓荡, 并按一定的姿势、呼吸、意念, 使气在周身运动, 以增强体质与气的活力, 是点射形发气手法的基础功夫。

1) 预备

(1) 基本裆势

基本裆势是中裆振桩式。

松静站立, 两脚同肩宽, 五趾着地, 两手自然下垂, 头如顶物, 两目平视, 视而不见, 舌抵上腭, 沉肩垂肘, 前胸微挺, 后臀微收, 膝放松微屈, 精神贯注, 自然呼吸。

站定后, 先如练静功之法, 吐浊气三口。然后以膝关节的微小屈伸, 引动丹田, 乃至全身振动。开始振动的幅度大, 也不自然, 经过一段时间的锻炼后, 振动即趋自然, 并向丹田收拢。然

center, the four limbs either remaining still or vibrating slightly. The vibration ought to be natural and its amplitude small. The following movements should all be carried out under this oscillating stump.

(2) Pliable Belt Channel

Follow the previous middle-crotch oscillating-stump posture and do the following exercises. Place both hands at the location of the Belt Channel on the right side, the hollows of the palms facing the Belt Channel, coordinate with counter-abdominal respiration and move the hands. When inhaling, push the *qi* of the Belt Channel to rotate leftward with the left palm at the front and the right palm behind the left one. Mindwill accompanies the hands. Mind to perceive the *qi* sensation, slightly close the eyes and look inwardly at the Belt Channel. When exhaling, push the *qi* of the Belt Channel to rotate rightward with the right hand at the front and the left palm behind the right one. The inward look and mindwill are the same as above. Do 9 breaths altogether (See Fig. 112). Then apply the same movements to leading the *qi* of the Belt Channel to circulate, rightward when inhaling and leftward when exhaling. Do 9 breaths altogether.

During the training practice, it is required to coordinate respiration, postures and mindwill very well. Relax the lumbar region fully and bring along the waist with the *qi* movement of the hands to rotate naturally with small amplitude. During the training practice one can feel one's waist to be as soft as a silk ribbon, the Belt Channel to be warm, *qi* circulating round the waist and the flow of the *qi* of channels and collaterals all over the body to be vigorous and unobstructed.

(3) Open and Close the Three Fields (*Dantians*: Elixir Fields)

Assume the middle-crotch oscillating-stump posture. When inhaling, point the acupoints Laogong (Labored Palace, P 8)

后以丹田为中心震颤，四肢不振动或微振动，振动要自然，振幅宜小。以下各式均应在此振桩下进行。

(2) 柔带脉

接前中档振桩式，做以下功势的锻炼。两手放于右侧带脉处，掌心向带脉，配合逆腹式呼吸，进行手的运行。吸气时左掌在前，右掌在后，推动带脉之气向左侧旋转，意念随手，体会气感，两目微闭，内视带脉。呼气时，右手在前，左手在后，推动带脉之气向右旋转，内视、意念同上，共九息(见图112)。然后用同样功式，引带脉之气运转，吸气向右，呼气向左，共9息。

练功时呼吸、姿势、意念要配合好，腰部要充分放松，以手的气动，带动腰做自然小幅度的旋转。练功中会自觉腰软如丝束，带脉温热，气行腰周，全身经络气脉活跃、通畅。

(3) 三田开合

取中档振桩势，吸气时两手背劳宫穴相对(见图113)，慢慢向两侧分开，约与肩同宽。同时收腹提肛，意想丹田开放，浩然

on the dorsa of the hands at each other (See Fig. 113), draw them slowly asunder toward both sides till they are about shoulder-width apart, at the same time draw in the abdomen and draw up the anus, imagine that *Dantian* (Elixir Field) is open and noble *qi* enters through *Dantian* (Elixir Field). When exhaling, turn the palms over with the inner acupoints Laogong (Labored Palace, P8) pointing at Lower *Dantian* (Elixir Field) and draw the hands slowly inward (See Fig. 114), to a location about a fist's distance from the abdomen. At the same time bulge the abdomen and relax the anus; mindwill, both hands and *Dantian* (Elixir Field) form an integral entity, the inducted *qi* is gathered into *Dantian* (Elixir Field) and the noble *qi* breathed in through the mouth and nose also sinks into *Dantian* (Elixir Field). Do 9 breaths altogether.

Then move both hands to the location of Middle *Dantian* (Elixir Field) (namely Shanzhong: Middle Chest, Ren 17), open and close at Middle *Dantian* (Elixir Field) in the same way for 9 breaths. Raise *qi* to Middle *Dantian* (Elixir Field) when inhaling and sink genuine *qi* to Lower *Dantian* (Elixir Field) when exhaling.

Finally, move both hands to the location of Upper *Dantian* (Elixir Field) (namely Yintang: Glabella, Extra 1), open and close at Upper *Dantian* (Elixir Field) in the same way for 9 breaths. Beginners are required to raise *qi* to Middle *Dantian* (Elixir Field) only when inhaling, gradually raise *qi* to Upper *Dantian* (Elixir Field) as time goes on; sink *qi* into Lower *Dantian* (Elixir Field) when exhaling, and finally turn both palm sover to face downward (See Fig. 115), push them to Lower *Dantian* (Elixir Field), then turn both palms to face upward (See Fig. 116) and lift them up to Upper *Dantian* (Elixir Field). Do 10 times altogether.

2) The Exercise of Postures

The exercise of all the following postures will also be carried out with the middle-crotch oscillating-stump

之气自丹田而入。呼气时，两手翻掌，内劳宫对向下丹田，慢慢内收(见图114)，至距腹约一拳处。同时鼓腹松肛，意念、两手与丹田成为一体，感应之气收入丹田，口鼻呼吸浩然之气，亦下沉丹田，共9息。

然后两手移至中丹田(膻中)处，以同法在中丹田开合九息。

吸气时提气于中丹田，呼气时使真气下沉于下丹田。

最后两手移至上丹田(印堂)处，以同法在上丹田开合9息。

但初练者吸气时只提气至中丹田，以后逐渐提至上丹田，呼气时气沉下丹田，最后两掌心向下(见图115)，推至下丹田，再翻掌向上(见图116)托至上丹田，共做10次。

2) 姿势练法

以下各姿势的练法仍以中裆振桩式进行，但必须将振桩与姿

posture, but one must merge oscillating stump and the postures into one so as to carry *qi* to the movements of the postures.

Form One The Fairy Points Out the Way

(1) When inhaling, draw in the abdomen and draw up the anus, raise *qi* from Lower *Dantian* (Elixir Field) up to Middle *Dantian* (Elixir Field), move both hands along with it, bend the elbows, turn over the palms and place them at both sides of the waist with the palms facing upward.

(2) When exhaling, conduct *qi* to the right upper limb, bring the four fingers abreast together, straight stretch the thumb, draw in the palm hollow to form a dented one, slightly stretch back and stick up the wrist joints; along with the power produced from conducting *qi*, the elbow arm and vertical palm exert strength and push forward with strength concentrated at the small thenar prominence (See Fig. 117).

(3) When inhaling, clench the palm into a fist and draw it back to before the chest, turn it into a down-facing palm and press it down, turn the left hand into an up-facing palm and raise *qi* to Middle *Dantian* (Elixir Field). When exhaling, push out the left palm in the same way. Do 9 breaths leftward and rightward respectively. Draw the palms back to before the chest, raise *qi* to Middle *Dantian* (Elixir Field) with the palms standing vertically, ready for the next movement.

Form Two Push Forward Eight Steeds

(1) Follow the above posture.

(2) When exhaling, conduct *qi* to the shoulders and arms, point the acupoints Laogong (Labored Palace, P 8) located at the palm hollows at each other, straight stretch the thumbs, bring the four fingers abreast together, slowly push them forward until the shoulders and the palms form a straight line, stick up the thumbs and pull them backward with the four fingers of each hand brought abreast together, keep the palms vertical and press them down conduct *qi* to the tips of the four fingers

势柔为一体, 使气运达到姿势之动作上去。

第一式 仙人指路

(1) 吸气时收腹, 提肛, 从下丹田提气至中丹田, 两手随之上移, 屈肘仰掌, 置腰之两侧, 掌心向上。

(2) 呼气时运气于右上肢, 四指并拢, 拇指伸直, 手心内凹, 腕关节微背伸上翘, 随运气之力, 肘臂运动, 立掌着力, 向前推出, 劲蓄小鱼际处(见图117)。

(3) 吸气时握拳收回胸前, 变俯掌下按, 左手仰掌提气至中丹田。呼气时以同法将左手推出。左右各9息。收回胸前, 提气至中丹田, 侧掌待势。

第二式 前推八匹马

(1) 接前上势。

(2) 呼气时运气于肩臂, 两掌心劳宫穴相对, 拇指伸直, 四指并拢, 慢慢向前推动, 以肩与掌成直线为度, 拇指上翘后拉,

of each hand (See Fig. 118).

(3) When inhaling, relax the four fingers of each hand, stick up the thumbs and pull them backward, slowly bend the elbows, draw them back to both costal regions, exhale and push out again. Do 9 breaths altogether. Draw back both palms and cross them in front of the chest (See Fig. 119). Do 9 breaths altogether.

Form Three The Phoenix Spreads Its Wings

(1) Follow the above posture.

(2) When exhaling, slowly separate the crossed hands with vertical palms to the left and right respectively, conduct *qi* to both arms, with the ten fingers inclining to stick up, the four fingers of each hand brought abreast together and the inner acupoints Laogong (Labored Palace, P8) intending to stick out, take advantage of the posture to draw back the palms and turn them sideways to face leftward and rightward respectively, push them out to both sides until the shoulders, elbows and wrists are at the same level, with the fingers still inclining to stick up and the acupoints Laogong (Labored Palace, P8) intending to stick out (See Fig. 120).

(3) When inhaling, rotate the wrists, bend the elbows and draw them inward, with the palm hollows gradually pointing at each other and the palms crossed in front of the chest. Do 9 breaths altogether. Draw the palms back to both sides of the chest with the palms facing up, ready for the next movement.

Form Four Prop Up the Sky with Both Hands

(1) Follow the above posture.

(2) When exhaling, slowly lift both palms up to the location of the acupoint Lianquan (Tongue Spring, Ren 23), slowly turn the palms outwards; the palms prop up to the maximal limit, with the fingertips of one hand pointing at those of the other about a fist's distance apart, the four fingers of each hand brought abreast together and the thumbs spreading out (See Fig. 121).

四指并拢，竖掌下压，气贯四指之指端(见图118)。

(3) 吸气时四指放松，拇指上翘后拉，慢慢屈肘，收回两肘部，再呼气推出，共9息。收回两掌，并在胸前交叉(见图119)，共9息。

第三式 凤凰展翅

(1) 接前上势。

(2) 呼气时，两立掌交叉之手慢慢向左右分开，运气于两臂，十指欲翘，四指并拢，内劳宫有欲突出之势，顺势收掌心转向左右两侧，向两侧分推，至肩、肘、腕平，指仍欲翘，劳宫欲突(见图120)。

(3) 吸气时，两掌旋腕屈肘内收，逐渐掌心相对，掌在胸前交叉，共9息。两掌收回胸之两侧，仰掌待势。

第四式 两手托天

(1) 接前上势。

(2) 呼气时，两掌缓缓上托至廉泉部，慢慢向外翻掌，两手呈上托之势托至顶点，指端约距一拳，虎口相对，四指并拢，拇指外分(见图121)。

(3) When inhaling, rotate the wrists and turn over the palms with the fingertips pointing up, point the inneracupoints Laogong (Labored Palace, P 8) at the *Ren* Channel and draw back the hands. Do 9 breaths altogether. Place both up-facing palms at both sides of the chest, ready for the next movement.

Form Five Dredge Up the Moon from the Water

(1) Follow the above posture.

(2) When exhaling, the hands separate leftward and rightward respectively, the waist stoops forward and bends down, the hands get together at the middle point between the feet in a form of dredging up some thing, the fingertips of the hands about a fist's distance apart, both fists exert strength seeming to prop up a heavy weight (See Fig. 122).

(3) When inhaling, straighten the waist, draw the hands in a holding form to before the chest, conduct *qi* to *Dantian* (Elixir Field). Do 9 breaths altogether. Place the down-facing palms at both sides of the chest, ready for the next movement.

Form Six Hold a Ball and Knead Thrice

(1) Follow the above movement.

(2) When exhaling, place the palms on the right, the left palm on the upper side and the right palm on the lower side, seemingly holding a ball (See Fig. 123). When inhaling, slightly pull the palms asunder vertically, as if the ball were inflated; when exhaling, slightly press the palms toward each other, as if the ball were compressed. Do 3 breaths. Then, in the same way transfer the right hand to the upper side, pull and press for 3 breaths. Finally, transfer the left hand to the upper side and place the palms on the left side, pull and press for 3 breaths. The palms hold an imagined ball at the left side, ready for the next movement.

Form Seven Move the Palms Back and Forth

(1) Follow the above posture.

(2) When inhaling, stretch forward the left hand and pull

(3) 吸气时, 旋腕翻掌, 指端向上, 内劳宫穴对向任脉收回, 共9息。两掌仰掌于胸两侧待势。

第五式 水中捞月

(1) 接前上势。

(2) 呼气时两手向左右分开, 腰前俯下弯, 两手象捞物状在脚间中点合拢, 两手指端相距一拳左右, 两拳蓄劲如托重物状 (见图122)。

(3) 吸气时, 顺时直腰, 抱月至胸前, 贯气于丹田, 共9息。两手俯掌置于胸两侧待势。

第六式 抱球三揉

(1) 接前上势。

(2) 呼气时出掌右侧, 左掌在上, 右掌在下, 成抱球状 (见图123)。吸气时两掌上下微拉, 似球充气胀大之状。呼气时微按, 似压缩之状3息。再以同法, 右手转上, 在中间拉压3息。最后, 左手转上出手左侧, 拉压3息。两手在左侧抱球待势。

第七式 运掌合互

(1) 接前上势。

(2) 吸气时, 左手前伸, 右手拉回。呼气时, 右手向前伸, 左

back the right hand. When exhaling, stretch forward the right hand and pull back the left hand (See Fig. 124). Conduct the *qi* of the Three *Yin* Channels of the Hand when pushing and pulling the hands. Do 9 breaths altogether. Place the up-facing palms at both sides of the chest, ready for the next movement.

Form Eight The Wind Sways the Lotus Leaves

(1) Follow the above posture.

(2) When exhaling, slowly push forward the hands until the shoulders, elbows and wrists are at the same level, with the left hand on the upper side and the right hand on the lower side, the arms crossed and the palm hollows facing upward, so as to connect the *qi* of the *Yin* Channels and *Yang* Channels of both hands; when inhaling, slightly press down the regions of the thenar prominences and separate them outward horizontally (See Fig. 125), while *qi* reaches the big thenar prominences and the thumb tips along the *Taiyin* Channels of the Hand; when exhaling, stick up the small thenar prominences, while *qi* flows along the *Taiyang* Channel of the Hand to small thenar prominences and the little finger tips; when inhaling, draw back the hands to before the chest. Do 18 breaths altogether. Place both up-facing palms in front of the chest, ready for the next movement.

Form Nine Regulate Qi to Be An Integral Whole

(1) Follow the above posture.

(2) When exhaling, push out the up-facing palms until the shoulders, elbows and wrists are at the same level (See Fig. 126). When inhaling, change the palms into vertical ones with the fingertips pointing forward, move the palms outward and side-ward in an arch respectively, turn over the palms and lift them to under the armpits (See Fig. 127), with the palm hollows facing upward and the fingertips pointing at the chest sides. Do 9 breaths altogether.

(3) Closing movements.

Overlap the hands, with the left hand on the inside and the right hand over the left hand (reversed in females), place them

手拉回（见图124）。两手在推拉时导引手三阴经之气，共九息。

两手仰掌置于胸两侧待势。

第八式 风摆荷叶

(1) 接前上势。

(2) 呼气时，两手慢慢向前推至肩、肘、腕平，左手在上，右手在下，两臂交叉，掌心向上，使两手阴经与阳经的气脉相接；吸气时，大鱼际处微下压，向外平分开（见图125），气沿手太阴经达大鱼际及拇指端。呼气时，小鱼际上翘，气沿手太阳经达小鱼际及小指端，吸气时收回胸前，共18息。两手仰掌放于胸前待势。

第九式 混元调气

(1) 接前上势。

(2) 呼气时，两手仰掌推出，至肩、肘、腕平（见图126）。吸气变侧掌，掌心向外向两侧划弧，翻掌提气至腋下（见图127），掌心向上，指端向胸侧。共9息。

(3) 收势。

两手相叠，左手在内，右手在上（女相反），放于下丹田处，

on the location of Lower *Dantian* (Elixir Field), slowly stop vibrating and return *qi* to *Dantian* (Elixir Field). Breathe naturally, concentrate the mind on *Dantian* (Elixir Field) peacefully for a little while, rub the face and hands and do some free activities.

Rubbing Abdomen to Strengthen *Qi Qigong*

Rubbing Abdomen to Strengthen *Qi Qigong* is an auxiliary maneuver to coordinate with the exercise of static and dynamic *qigong*. The practice of this complementary maneuver can solidify the five organs, strengthen and invigorate the internal *qi* (*nei qi*), accumulate *qi* and prevent *qi* from leaking out, multiply strength and stamina, effect highly sensitive opening and closing of the acupoints and avoid deviations. It is particularly important to those who emit external *qi* (*wai qi*) to treat diseases.

(1) The method of rubbing abdomen: Lie on one's back on a bed, both legs straight stretched naturally, both hands placed at the body sides. Relax the whole body and internal organs, get rid of stray thoughts, breathe naturally and raise the tongue tip against the hard palate.

(2) Place the right palm (left palm for females) on the epigastric region under the xiphoid process, rub in circular motion from right to left (female from left to right). When rubbing, avoid exerting excessive strength so as not to cause the hands to be stiff and rigid. The rubbing should be natural, gentle and continuous; if there is a soft sensation inside the stomach under the palms, it is just correct. Get rid of stray thoughts, look inwardly in tranquilization, concentrate the mind on the middle-*jiao* (middle heater), do not distract the attention, neither forget nor aid, breathe naturally and calmly, mind to perceive the soft, gentle, warm and comfortable sensation of acquisition of *qi* underneath the palms, 15—30 minutes each time and gradually increasing to one hour. Never overstrain the hands and arms. Exercise 3 times a day in the morning, noon and evening,

慢慢停止振动，收气归于丹田。自然呼吸，静守丹田片刻，进行搓脸、手及自然活动。

揉腹壮丹功

揉腹壮丹功，是配合练静、动功练气的辅助功法。兼练此功法，可使五脏坚实，内气壮盛，气积不弛，气力倍增，穴位开合灵敏，不致出偏，特别是对发放外气治病者，尤为重要。

(1) 揉腹方法：仰卧于床上，两腿自然伸直，两手放于体侧，周身、内脏放松，排除杂念，自然呼吸，舌抵上腭。

(2) 右手掌(女左手)放于剑突下胃脘部，自右向左旋转揉动(女自左向右)。揉动时不可故意用力而使手僵硬，要自然柔和，若觉掌下腹内有软绵绵之感觉，是为正法。排除杂念，冥心内观，着意守中，意不外驰，勿忘勿助，自然呼吸，静心体会掌下绵绵悠悠、温暖如春的得气感觉。每次15~30分钟，逐渐可以增至1小时，切勿手臂过度劳累。每日早、中、晚3次，或早、晚两

or 2 times a day in the morning and evening.

(3) After more than a month of exercise, *qi* gradually gathers and accumulates, the stomach feels larger, the abdomen feels strong and solid inside, appetite increases and sleep is sweet; if the region of Zhongwan (Middle Epigastrium, *Ren* 12) is pressed, there will be a solid sensation of substantial and exuberant *qi*, the straight muscles of abdomen are comparatively tough and solid or gradually bulging, which will be more obvious if one conducts *qi* there and exerts strength. At this time, the median line between the pit of stomach and the navel is soft and dented, which is a manifestation of deficiency of *qi* in the *Ren* Channel. Knead the median line with the bases of the palms and knock it with empty fists from above to below. After a long period of exercise, the *Ren* Channel will be replete and exuberant with *qi* without any dent.

(4) First rub the right side of the abdomen with the right palm, rubbing and kneading in circular motion and travelling from the subcostal region to the groin, for 12 times; then place the right palm on *Dantian* (Elixir Field) on the lower abdomen and run around in circular rubbing movement for about 15—30 minutes. About one hundred days or so later, the *qi* of *Dantian* (Elixir Field) and the whole region of abdomen will be full, exuberant, solid and energetic.

(5) For the exercise in later days, first pound the median line of the chest and the bilateral sides of the line with empty fists, then rub and knead *Dantian* (Elixir Field) in the above way. A long-time exercise will make the *qi* of both the chest and abdomen solid and exuberant, which manifests that the *Ren* and *Chong* Channels are fully filled with *qi*.

(6) At this time, it is advisable to conduct *qi* into the *Du* Channel. Invite somebody to assist to pat the *Du* Channel as well as the locations of the first and second branches of the Urinary Bladder Channel, from below to above, from above to below, pound lightly and then knead them with the bases of the

次。

(3) 行功月余, 气渐凝聚, 胃觉增大, 腹内壮实, 饮食增加, 睡眠较好, 其中腕部按之有气坚实之感觉, 腹直肌也较坚硬或渐隆起, 如运气努力则更明显。此时自心口至脐上之中线, 软而有陷, 为任脉不充之表现, 以掌根揉中线, 并握空拳自上而下轻轻敲击, 久练则任脉充盈, 则无下陷。

(4) 先以右掌揉腹的右侧, 均自肋下至腹股沟旋转揉运, 各12次; 然后将右掌放于小腹部丹田处, 自左而右旋转揉运, 约15~30分钟。揉后以空拳轻轻拍击。百日左右丹田及整个腹部之气即充盈、坚实而有力。

(5) 以后行功, 先用空拳捶击胸之中线及两侧, 后在丹田施以揉法。久行则胸腹之气皆坚实充盈, 是为任、冲二脉气满。

(6) 此时可运气入督脉, 请人协助拍击督脉及膀胱经第一支线与第二支线处, 自下而上, 自上而下, 轻轻捶击, 然后以掌根

palms after the pounding so as to make *qi* distribute evenly and flow smoothly. The *qi* of the *Du* Channel will be full and solid in about one hundred days.

(7) When the *Ren* and *Du* Channels are replete with *qi*, it is permissible to pat the upper and lower limbs by oneself, from above to below, laying stress on pounding the muscular regions.

After one year's exercise, the whole body will be solid and energetic, the defensive functions will be fortified and the opening and closing of the acupoints will be highly sensitive, making the body insusceptible to the disturbance of filthy *qi*. Later on, it is passable to spend only certain amount of time each day rubbing the abdomen and pounding the four limbs to continue the exercise.

Section Two Conducting *Qi*

Conducting *qi*, also called directing *qi*, is based on the foundation of training *qi* to further direct *qi* to the emitting locations (hand forms, acupoints, etc.) through the exercise of maneuvers of conducting *qi*, achieve the accomplishment that *qi* arrives simultaneously with the arrival of mindwill and enable one to control and sense the location, direction, pattern and quality of the flow of internal *qi* (*neiqi*) as well as the quantity of *qi*, thereby laying a solid foundation for the exercise of the manipulations to emit *qi*.

1. Conduct *Qi* in Closing-Palms Oscillating-Stump Style

(1) Posture: Adopt the middle-crotch oscillating-stump posture with the feet shoulder-width apart, the vertical palms put together in front of the chest, the fingers pointing upward,

揉之。凡捶击后必用掌根搓揉，令其气均匀濡润，约百日，督脉之气即充满坚实。

(7) 当任督脉充实后，就可自行拍击上肢及下肢，自上而下，重点捶击肌肉丰满处。

当行功一年，则周身坚实而有力，卫外机能坚强，穴位闭开灵敏，不致受秽气之干扰

以后只每日拿出一定时间揉腹、捶击四肢，以作继续锻炼之用。

第二节 导 气

导气，又称运气，是在练气的基础上，再进一步通过导气功夫的锻炼，将内气运至发气部位（手式、穴位等），做到意到气到，并能控制感知内气所到的部位、方向、形态、性质以及气量的大小，从而为手法发功打下坚实的基础。

1. 合掌震桩导气

(1) 姿势：取中裆振桩式，两脚距离与肩同宽，两肘立掌合

the wrists and elbows at the same level horizontally, the head as if propping up a weight, the chest drawn in and the back erect, the knees and hips relaxed, the tongue tip raised against the hard palate and both eyes slightly closed (See Fig. 128).

(2) Conduct *qi*: Breathe naturally, concentrate the mind on *Dantian* (Elixir Field), feeling that *Dantian* (Elixir Field) is warm when *qi* is initiated and *qi* is circulating. When exhaling, mind will accompany *qi* to go up to the *Du* Channel, reach the palms through the Three *Yang* Channels of the Hand and get to the terminals of the fingers; when exhaling, mind will accompany *qi* to return to *Dantian* (Elixir Field) along the Three *Yin* Channels of the Hand. When the circulation of internal *qi* (*neiqi*) is smooth and unobstructed, concentrate the mind on the palms and the terminals of the fingers, breathe gently and naturally and one will feel that the palms are warm, the terminals of the fingers are thickening, distending, tingling and slightly vibrating, as if something is being emitted.

(3) Training time: 1—2 times each day, 5—10 minutes each time.

2. Conduct *Qi* in One-Fingered-Meditation Style

(1) Posture: Adopt the middle-crotch standing-stump posture. Lift the left hand to shoulder level, bend the wrist with the forefinger naturally straight stretched, the other fingers bent, the thumb and middle finger cooperating to present a round shape; place the right hand on the right side of the abdomen in the same posture, the tips of both fingers pointing at each other (See Fig. 129).

(2) Conduct *qi*: Breathe naturally and concentrate the mind on *Dantian* (Elixir Field). When the *qi* of *Dantian* (Elixir Field) is initiated, immediately exhale slowly and conduct *qi* to the tip of the right forefinger. When feeling the tips of both

十当胸，指尖向上，腕肘相平，头如顶物，含胸拔背，膝胯放松，舌抵上腭，两目轻闭(见图128)。

(2) 导气：自然呼吸，意守丹田，自觉气机发动时丹田发热，气在运转。呼气时意念随气上督脉，经手三阳经达手掌至手指端，吸气时意念随气沿手三阴经返回丹田。当内气循环已通顺，再将意念存于手掌、指端，微微自然呼吸，自觉手掌发热，指端粗胀发麻，微微震动，似有物放出。

(3) 锻炼时间：每日1~2次，每次5~10分钟。

2. 一指禅导气

(1) 姿势：中裆站桩式，左手提起与肩同高，屈腕，食指自然伸直，余指屈曲，拇指与中指相结呈环形，右手亦以同样姿势，放于右腹侧，两手食指指尖相对(见图129)。

(2) 导气：自然呼吸，意守丹田，待丹田气机发动后，随即慢慢呼气，将气行至右手食指端。感到两食指指尖有气牵引时，即用左手的食指点打右手发放过来的气柱，两手有明显的气感，再

forefingers are pulled by *qi*, tip with the left forefinger repeatedly the *qi* column emitted over by the right hand; both hands have obvious *qi* sensation; then conduct *qi* to the left forefinger, emit *qi* toward the right hand and actively tip the right forefinger tip repeatedly with the *qi* column, and there will be obvious *qi* sensation. Then change the posture and train with the right hand on the upper side and the left hand on the underside.

(3) Training time: 5—30 minutes each time, 1—2 times each day.

3. Conduct *Qi* in the Style of Pushing and Pulling Palms Facing Each Other

(1) Posture: Assume the middle-crotch standing posture, both palms naturally spread out, the right hand naturally stretches forward on the right, the left hand is placed in front of the chest with the elbows bent, the palm hollows facing each other; do likewise when the left and right hands are changed (See Fig. 130).

(2) Conduct *qi*: Breathe naturally and concentrate the mind on *Dantian* (Elixir Field); when *qi* is initiated, conduct *qi* to the inner acupoint Laogong (Labeled Palace, P8) on the left palm, emit *qi* onto the inner acupoint Laogong (Labeled Palace, P8) on the right palm, emitting *qi* and pushing the palm at the same time, then pull and hold the *qi* of both palms and take advantage of the strength to pull them back to the starting position. Both palms have obvious *qi* sensation (Do likewise when the left and right hands are changed).

(3) Training time: 5—30 minutes each time, 1—2 times each day.

4. Conduct *Qi* in the Style of Pulling Three Points into One Line

(1) Posture: Burn a stick of incense and place it on a table,

将气导向左手食指，发气向右手，主动以气柱点打右手食指尖，

有明显气感，再换势以右手在上、左手在下锻炼。

练功时间：每次5~30分钟，每天1~2次。

3. 对掌推拉导气

(1)姿势：中裆站式，两手掌自然张开，右手自然伸向右前方，左手屈肘在胸前，两掌心相对，左右换手相同（见图130）。

(2)导气：自然呼吸，意守丹田，待气机发动后，将气引至左手掌内劳宫，发向右手内劳宫，边发边推掌，再将两手掌之气牵引住，顺劲慢慢拉回原处，两手掌有明显气感（左右换手同）。

(3)锻炼时间：每次5~30分钟，每日1~2次。

4. 三点拉线导气

(1)姿势：点燃一炷卫生香，放于桌上，或找一物，或在花、

or find an object or stand by a flower or a tree, adopt the middle-crotch standing posture, spread out the right palm naturally, place it in front of the burning end of the incense stick with the end pointing at the inner Laogong (Labored Palace, P8); the left hand presents a one-fingered-meditation form in back of the incense end on the left, the fingertip pointing exactly at the incense end, the three points of the fingertip, the incense end and the inner Laogong (Labored Palace, P 8) forming one straight line (See Fig. 131).

(2) Conduct *qi*: Pull the forefingertip, the incense end and the inner Laogong (Labored Palace, P 8) into one straight line, then breathe naturally and concentrate on *Dantian* (Elixir Field). When the *qi* of *Dantian* (Elixir Field) is initiated, conduct *qi* to the tip of the left forefinger, slightly exhale, transfer mindwill to the incense end and keep on activating *qi*, with the distance between the fingertip and the incense end changing from near to each other to far apart. The inner acupoint Laogong (Labored Palace, P 8) on the right palm has obvious *qi* sensation.

(3) Training time: 5—30 minutes each time, 1—2 times each day.

5. Conduct *Qi* in the Style of Forming a Circle Out of Three Points

(1) Posture: Adopt the middle-crotch standing posture. Burn a stick of incense and place it, or lay another object, on a table, or stand beside a flower or a tree. Spread out both hands naturally, the two inner Laogong (Labored Palace, P8) and the incense end form an equilateral triangle and form a circle with the center of the triangle as the center of the circle. Fill the circle with *qi* when conducting *qi* (See Fig. 132).

(2) Conduct *qi*: After forming a circle out of the three points, breathe naturally and concentrate the mind on *Dan-*

树旁, 取中裆站式, 右手掌自然张开, 放在香头前, 对准内劳宫, 左手成一指禅式, 在香头之后方, 指尖对准香头, 指尖、香头、内劳宫三点成一条直线(见图131)。

(2) 导气: 将食指尖、香头、内劳宫三点拉成一条直线, 然后, 自然呼吸, 意守丹田, 待丹田气机发动后, 将气引至左手食指尖, 微微呼气, 意念转向香头, 持续发功, 距离先近后远, 右手内劳宫有明显的气感。

(3) 锻炼时间: 每次5~30分钟, 每日1~2次。

5. 三点求圆导气

(1) 姿势: 取中裆站式, 燃一炷卫生香放在桌上或放一物, 或在花、树旁。两手自然张开, 两内劳宫与香头组成一个等边三角形, 以三角形的中心为圆心求一个圆, 导气时气充满此圆(见图132)。

(2) 导气: 用意念将三点求成一个圆后, 自然呼吸, 意守丹

tian (Elixir Field). When the *qi* of *Dantian* (Elixir Field) is initiated, conduct *qi* to the inner acupoints Laogong (Labored Palace, P8) on both palms, slightly exhale and conduct *qi* toward the incense end, making the three points have a sensation of pulling each other or a distending sensation, the hands like holding a ball; then one hand pulls and the other pushes in conformity with the *qi* induction. Exercise repeatedly.

(3) Training time: 5—30 minutes each time, 1—2 times each day.

6. Conduct *Qi* in a Prancing and Bursting Style

(1) Posture: Adopt the standing posture with the feet shoulder-width apart, both knees gradually and slightly bent. Clench the hands into fists and withdraw *qi*. When inhaling, concentrate the mind on *Dantian* (Elixir Field), then exhale and prance, the five fingers of each hand suddenly spread out in front of the chest with the palm hollows facing forward and present probing-claw forms (See Fig. 133).

(2) Conduct *qi*: When inhaling, concentrate the mind on *Dantian* (Elixir Field), lift *qi* to the chest and draw *qi* to the palms. When exhaling, concentrate the mind on the palm hollows while *qi* bursts forth from the inner acupoints Laogong (Labored Palace, P 8).

(3) Training time: 24 to 48 breaths each time, 1—2 times each day.

7. Conduct *Qi* in a Burst Style

(1) Posture: Adopt the plain sitting posture (or standing posture), or sit (stand) beside a bed, the left hand naturally placed on the bed with the palm facing downward, the rim of the palm touching the bed and the hollow of the palm raised;

田。待丹田气机发动时，将气引至两手内劳宫穴，微微呼气发向香头，使三点有互相牵引或撑胀感，两手似抱球状，再顺气的感应，一手牵引，一手顺推，反复练习。

(3) 锻炼时间：每次5~30分钟，每日1~2次。

6. 腾跃爆发导气

(1) 姿势：站式，两脚与肩同宽，双膝慢慢微屈，握拳收气。吸气时意注丹田，呼气跳跃，两手五指在胸前突然伸开，掌心向前，成探爪势(见图133)。

(2) 导气：吸气意注丹田，后提气于胸，收气于掌。呼气时意注掌心，气在内劳宫爆发而出。

(3) 锻炼时间：每次24或48息，每日1~2次。

7. 点射形导气

(1) 姿势：取平坐式(或站式)，或坐(站)于床边，左手自然放于左膝上，右手伸出以俯掌放于床上，手掌周围接触床面，手

the elbow slightly bent, the shoulder sunk, the elbow dropped and the wrist relaxed.

(2) Conduct *qi*: First regulate breathing to be even and concentrate the mind on *Dantian* (Elixir Field). When the *qi* of *Dantian* (Elixir Field) is initiated, slightly move the waist to turn counterclockwise or clockwise. When inhaling, lift *qi* to the chest while internal *qi* (*neiqi*) vibrates and flows up bit by bit from *Dantian* (Elixir Field). When exhaling, conduct *qi* to the palms which are pushed to vibrate rhythmically by the vibration of internal *qi* (*neiqi*). The frequency and power of vibration can be modified according to mindwill. *Qi* reaches the fingers, seemingly pressing a ball; *qi* fills the palms, repeatedly bulging and vibrating, but *qi* has its stronghold at the inner *Laogong* (Labeled Palace, P 8), amassed without dispersion there. Merge *qi* movement and hand movement into one entity.

This maneuver mostly adopts the sitting or standing form. It is suitable to adopt hand forms such as the standing-alone form, the sword-fingers form, the dragon-graping form and others in the practice. When this maneuver is well exercised, it is advisable to train *qi* patterns with different frequencies and wave crests.

(3) Training time: 30—60 minutes each time, 1—2 times each day. Generally, it can be mastered preliminarily within three months.

8. Conduct *Qi* in a Spiral Style

(1) Posture: Adopt the standing, sitting or lying posture. Take the standing form as an example, assume the middle-crotch standing form, with the right elbow bent, the palm facing forward, the fingers pointing upward and the palm standing vertically in front of the chest on the right.

(2) Conduct *qi*: When conducting *qi*, motivate the *qi* of

心腾起，肘微屈，沉肩，垂肘，手腕。

(2) 导气：先调匀呼吸，意守丹田，当丹田之气机发动后，运腰微微向逆时针或顺时针方向旋转。吸气时提气至胸，内气震荡，由丹田点滴而上。呼气达掌，由内气的震荡，推动手掌有节律的震动，其频率力量能随意念改变。气至掌指，似按球，气充于掌，频频鼓荡，但其点在内劳宫，聚而不散。使气动与手动融合为一体。

本法多取坐势与站势。可用独立式、探爪式、剑诀式、龙衔式等手式练习。本法练熟后可练不同频率、不同波峰的气路。

(3) 锻炼时间：每次30~60分钟，每日1~2次。一般3个月即可初步掌握。

8. 螺旋形导气

(1) 姿势：取站、坐、卧各种姿势均可锻炼。以站式为例，取中裆站势，右肘屈曲，手掌向前，指端向上，立掌于胸前右侧。

(2) 导气：运动丹田之气，使其按逆时针方向旋转，等意到

Dantian (Elixir Field) to rotate counterclockwise. When *qi* starts to rotate as soon as mindwill arrives, lead *qi* with mindwill to rotate upward within the body through the chest, the upper limbs and up to the palms, enabling *qi* to rotate at *Dantian* (Elixir Field) and the palms synchronistically, with the navel as the center at *Dantian* (Elixir Field) and the inner Lao-gong (Labored Palace, P 8) as the center at the palms. The speed ought to be slow at the beginning and gradually accelerate naturally without any exertion. This maneuver can be exercised in the same way with the forefinger or the middle finger stretched out. The different methods of rotating from large circles to small ones or from small circles to large ones can be adopted in the training practice.

(3) Training time: This maneuver can be mastered only through regular practice with various postures of standing, lying or sitting form for a long time and can not be expected to be mastered in a day.

9. Cold-Style and Hot-Style Conducting-Qi

The exercise of cold-style and hot-style conducting-*qi* abides by the treatment principle of "heating the cold and chilling the hot",

Hot-style conducting-*qi* is to, after having posed a certain posture, regulate breathing to be even, concentrate the mind on *Dantian* (Elixir Field), imagine that the *qi* of *Dantian* (Elixir Field) is like a scorching sun and sets the whole body aflame, then shift the mind to the palms and imagine that *qi* burns and sends forth heat at the palms or at the fingertips.

Cold-style conducting-*qi* is to regulate breathing, concentrate the mind on *Dantian* (Elixir Field) and then send the mind down to Yongquan (Pouring Spring, K 1). Inhale the earthly *qi* from under the heels to flow up to the chest and the palms, imagine that the hands are as cold as ice and concentrate on it.

即转时，以意念从体内经胸、上肢旋转上行至掌，使丹田与手掌同步旋转。在丹田以脐为中心，在手掌以内劳宫为中心。初练速度宜缓，逐渐加快，要顺其自然，不可强求。本法亦可伸出剑指，或中指以同法锻炼。练时可以采用从大圈转至小圈，或从小转至大圈等不同形式的运动法。

(3) 锻炼时间：本法经充分利用站、卧、坐各种不同姿势，时常锻炼，方可掌握，非一日之功。

9. 冷热导气

冷热导气的锻炼主要适应于“寒者热之，热者寒之”的治疗原则。

热导气是摆下一定姿势后，先调匀呼吸，意守丹田，意想丹田之气似火热的太阳，烧遍全身，后将此意念转移至手掌，在手掌中燃烧发热或在指尖燃烧发热。

冷导气是调匀呼吸，意守丹田，然后意念下至涌泉。吸足跟地气从下上行达胸至掌，意想手中冷似冰，守之。此法不可意想周

In this maneuver it is forbidden to imagine the whole body to be as cold as ice or lead the cold to other parts of the body lest it should affect the coordination of the functional activities of *qi*.

This maneuver can be exercised in combination with other conducting-*qi* maneuvers after such conducting-*qi* maneuvers as oscillating stump are well exercised.

From among the above nine sections of maneuvers, 2—3 can be chosen for exercise each time. When the training practice is finished, stand still for a little while, conduct *qi* to return to *Dantian* (Elixir Field); then rub the hands and face, move about lightly for a moment and close the training.

Section Three

Emitting *Qi*

Emitting *qi*, also called “emitting *gong*”, “emitting external *qi* (*waiqi*)” and referred to as “spreading *qi*” in ancient times, is a method to conduct, through the exercise of maneuvers of training *qi* and conducting *qi*, the internal *qi* (*neiqi*) within the emitter’s own body to the fingers and palms or other emitting-*qi* hand forms, then utilize emitting-*qi* manipulations to emit *qi* to the channels, collaterals and acupoints of the receiver of *qi*.

1. Emitting-*Qi* Hand Forms

(1) One-Fingered-Meditation Form: Straight stretch the forefinger, with the middle finger, ring finger and little finger naturally bent, the thumb bent and slightly pressed against the dorsal side of the middle finger. Conduct *qi* to the terminal of the forefinger and emit *qi*, with the emitting site touching or leaving the treated region (See Fig. 134).

(2) Flat-Palm Form: Straight stretch out the five fingers,

身冷似冰，或引向其他部位，否则影响气机的协调。

本功法可在练震桩等导气功纯熟后，与其他导气功结合起来锻炼。

以上九节功法，每次选2~3势锻炼。练毕静站片刻，将气引归丹田；再搓搓手、脸，微微活动一会儿，就可收功。

第三节 发 气

发气，又叫“发功”、“发放外气”，古称“布炁”，是经过练气、导气功法的锻炼，将自身的内气运至指掌，或其他发气的手式，再运用发功手法，使气发放到受气者经络、穴位上的方法。

1. 发气手式

(1)一指禅式：食指伸直，中指、无名指、小指自然屈曲，拇指屈曲轻压在中指背侧，运气于食指端，接触或离开治疗部位发功(见图134)。

(2)平掌式：五指自然伸直，运气于手掌，以内劳宫为中心，

conduct *qi* to the palm, take the inner Laogong (Labored Palace, P 8) as the center and emit *qi*, with the emitting site touching or leaving the treated region (See Fig. 135).

(3) Probing-Claw Form: Spread out the five fingers naturally with the interphalangeal joints of the hand bent to present a probing-claw form (See Fig. 136). Conduct *qi* to the fingertips and emit *qi*, with the emitting site touching or leaving the treated region.

(4) Sword-Fingers Form: The index and middle fingers are straight outstretched and brought abreast together, the thumb, ring and little fingers naturally bent, the thumb slightly pressing against the nails of the ring and little fingers. Conduct *qi* to the terminals of the index and middle fingers and emit *qi*, with the emitting site touching or leaving the treated region (See Fig. 137).

(5) Middle-Finger Standing-alone Form: Straight stretch the middle finger with the other fingers naturally bent. Conduct *qi* to the terminal of the middle finger and emit *qi*, with the emitting site touching or leaving the treated region (See Fig. 138).

(6) Dragon-Graping Form: The thumb and the other fingers are symmetrically straight stretched (See Fig. 139).

2. Emitting-*Qi* Manipulations

1) Emitting-*Qi* Manipulations with the Emitting Site Touching the Treated Region

(1) Vibrating: Choose a suitable hand form, place it on the treated region, vibrate and emit *qi*. It is required to employ mindwill to regulate the frequencies, the amplitudes of vibration and the quality as well as the quantity of "strength" and "*qi*" during the emission of *qi* by this hand form.

(2) Kneading: Choose a suitable hand form, or use the terminal of the thumb to knead on an acupoint or over the treated

接触或离开治疗部位发功(见图135)。

(3)探爪式:五指自然张开,指间关节屈曲呈探爪势(见图136),运气于指尖,接触或离开治疗部位发功。

(4)剑诀式:食、中指伸直并拢,拇指、无名指、小指自然屈曲,拇指轻压无名指、小指甲部,运气于食、中指端,接触或离开治疗部位发功(图137)。

(5)中指独立式:中指伸直,余指自然屈曲,运气于中指端,接触或离开治疗部位发功(见图138)。

(6)龙衔式:拇指与其余四指伸直对称(见图139)。

2. 发气手法

1) 接触治疗部位的发气手法

(1)震:选用适当手式,轻轻放在治疗部位上,振动发功。需用意念调整其发功时“力”和“气”的频率、振动幅度以及性质和量的大小。

(2)揉:选用适当的手式,或用拇指指端,在穴位上或部位上

region forcibly in circular motion, conducting and emitting *qi* at the same time.

(3) Rubbing: Choose a suitable hand form, or bring the four fingers together and use the finger cushions to rub on an acupoint or over the treated region forcibly and slowly in circular motion, conducting and emitting *qi* at the same time.

(4) Scrubbing: Choose the flat-palm hand form, or bring the four fingers abreast together and use the finger cushions to push and scrub over the treated region slowly in rectilinear motion, conducting and emitting *qi* at the same time.

(5) Pressing: Choose a suitable hand form and place it on the treated region, exert pressure on the region vertically, conducting and emitting *qi* at the same time.

2) Emitting-*Qi* Manipulations with the Emitting Site Leaving the Treated Region

(1) Pushing: Choose a suitable hand form, leave the treated region about 15—100 cm. Slowly conduct *qi* with “pulling two or three points into one line”, “forming a circle out of three points” or other conducting-*qi* manipulations. When there is *qi* sensation, exert internal strength to push lightly and emit *qi* to the treated region or acupoint.

(2) Pulling: Choose a suitable hand form, leave the treated region, use “pulling two or three points into a line”, “forming a circle out of three points” or other conducting-*qi* maneuvers to conduct *qi* slowly to the treated region or acupoint. When there is *qi* sensation, exert internal strength to pull slightly and emit *qi* onto the treated region.

(3) Rotating: Choose a suitable hand form, leave the treated region, slowly conduct *qi* with the spiral-style conducting-*qi* maneuver. When there is *qi* sensation, slowly rotate the hand form and turn, leftward or rightward, conduct *qi* to rotate into the hand form and emit *qi* onto the treated region or acupoint, or use the “forming a circle out of three points” conducting-*qi* maneuver to conduct *qi* slowly. When there is

一边用力旋转揉动同时运气发气。

(3)摩: 选用适当的手式, 或用四指并拢, 用其指腹在穴位或部位上用力慢慢旋摩, 一边运气一边发气。

(4)擦: 选用平掌式, 或四指并拢, 用其指腹在治疗部位上慢慢直线推擦, 一边运气一边发气。

(5)抑: 选用适当手式, 放在治疗部位上, 垂直施加压力, 并运气发气。

2) 离开治疗部位的发功手法

(1)推: 选用适当手式, 离开治疗部位约 15~100 公分。用两点或三点拉线导气, 求圆导气法, 或其他导气法, 慢慢导气。当有气感时, 用内劲轻推, 发气于治疗部位或穴位上。

(2)拉: 选用适当手式, 离开治疗部位, 用两点或三点拉线导气法, 三点求圆导气法等, 慢慢导气于部位或穴位上。当有气感时, 用内劲轻拉, 发气于治疗部位或穴位上。

(3)旋: 选用适当手式, 离开治疗部位, 用罗旋导气法, 慢慢导气, 当有气感时, 手式慢慢旋扭, 或左、或右, 使气旋转导入, 发功于治疗部位或穴位上。或用三点求圆导气法慢慢导气。

qi sensation, exert internal strength to pull lightly with one hand, push lightly with another hand, moving circularly, and emit qi onto the treated region.

(4) Quivering: Choose a suitable hand form, leave the treated region and slowly conduct qi with the burst-style conducting-qi maneuver. When there is qi sensation, the hand form slightly quivers and emits qi onto the treated region or acupoint with the burst-style maneuver.

(5) Leading: Choose a suitable hand form, leave the treated region and slowly conduct qi. When there is qi sensation, emit qi onto the treated region and lead the channel qi to circulate channelwise or counterchannelwise, leftward, rightward, upward or downward in accordance with the conditions of illness.

(6) Fixing: Choose a suitable hand form, leave the treated region and slowly conduct qi. When there is qi sensation, adopt one or several emitting-qi manipulations to emit qi onto the treated region fixedly.

3) Auxiliary Manipulations

(1) Tipping: Lightly tip the channels, collaterals and acupoints with one finger or the thumb, forefinger and middle finger ends rounded together.

(2) Patting: Straight stretch the five fingers naturally to form an empty palm. Pat the treated region or channels, collaterals and acupoints with the palm.

(3) Hitting: Clench the hand into an empty fist, use the dorsum of the hand or other parts to hit the treated region or channels, collaterals and acupoints.

(4) Pressing: Use the thumb end or palm to press the treated region or channels, collaterals and acupoints.

(5) Stroking: Use one or both palms to push and stroke over the channels, collaterals and acupoints or the treated region.

(6) Plucking: Move the finger ends on the acupoints like

当有气感时,用内劲一手轻拉,一手轻推,顺圆圈运转,发功于治疗部位或穴位上。

(4)颤:选用适当的手式,离开治疗部位,用点射导气法,慢慢导气,当有气感时,手式微微震颤,用点射法发功于治疗部位或穴位上。

(5)引:选用适当手式,离开治疗部位,慢慢导气。当有气感时,发气于治疗部位或穴位上,并根据病情顺经或逆经,或左、或右、或上、或下地导经气运行。

(6)定:选用适当手式,离开治疗部位,慢慢导气,当有气感时,采用一种或几种发功方法,定点发功于治疗部位或穴位上。

3) 辅助手法

(1)点:用一指或拇、食、中三指捏拢轻轻点打经络穴位。

(2)拍:用五指自然伸直,成虚掌拍打治疗部位或经络穴位。

(3)击:手握空拳,用手背或其他部位击打治疗部位或经络、

穴位。

(4)按:用拇指端或掌按压治疗部位或经络穴位。

(5)抚:一手或双手掌面,在经络、穴位或治疗部位上推抚。

(6)拨:用指端在穴位上拨动。

(7)搓:用双手掌面或拇指与食指中指面夹住一定部位,对

plucking strings.

(7) Twisting: Grip certain region between the two palms or between the thumb and the fore and middle fingers, exert strength symmetrically to twist and rub the region lightly.

(8) Shaking: Use both hands to shake or bend the limbs and joints.

(9) Rolling: Attach the ulnar sides of the dorsa of the hands to certain treated region and make the wrist joints bend, stretch rotate and turn continuously.

3. Qi Patterns in the Emission of Qi

According to clinical emitting-qi experiences, in the process of emitting qi to treat diseases, the close coordination with different qi patterns to emit qi is one of the keys to have a good command of emitting qi to treat diseases. In the emission of qi the basic qi patterns are the three types of line, dot and spiral. With the basical mastery of the three types of qi patterns, one can accommodate to the diseases and qi clinically, either choosing one pattern, or combining two patterns or generating some specific qi patterns in the emission. In applying the three basic patterns to emit qi, it is also allowable to coordinate temperament, cold-type, hot-type and other conducting-qi maneuvers to emit qi, forming combined patterns.

(1) Line pattern: The "pulling two or three points into one line" and other similar conducting-qi maneuvers serve as the training methods for the fundamental accomplishments of this pattern. It generally employs the pushing, pulling, fixing, leading and other manipulations to emit qi. Its initiation is relatively mild and it has pressing and tugging sensations as well as a warm sensation which is comparatively obvious. It is a fundamental qi pattern to conduct channel qi, invigorate the deficient qi and remove the excessive qi.

The emitting-qi manipulations for this pattern are required to be steady and slow with deep and natural respiration or to

称用力, 轻轻搓揉。

(8) 摇: 用双手摇动或扳动肢体关节。

(9) 滚: 以双手背近小指处, 附着于一定治疗部位上, 使腕关节作屈伸旋转的连续活动。

3. 发气中的气形

根据临床发气体会, 在发功治病过程中, 紧密配合不同的气形进行发气, 是掌握发功治病的关键之一。发功中气的基本形有线、点、旋三种。基本掌握这三种气形, 就可以临证随病随气变应, 或选用一形, 或两形之组合, 或变化出一些特殊的发功气形。在运用这三种基本形发功时, 还可配合气质、冷热等导气方法发气, 成为组合式。

(1) 线形。其锻炼方法以两点、三点拉线等导气方法及其一些类似于此形的导气方法, 均属于此形之基本功的锻炼。一般用推、拉、定、引等手法发功。发功较平和, 有压迫感、牵引感, 温热感较明显, 是一般导引经气、补不足、泄其有余的基本气形。

此气形发功手法一般要掌握稳而缓, 呼吸深而自然, 或借助

emit *qi* with the aid of deep and unhurried respiration.

(2) Dot pattern: This is a commonly-used *qi* pattern in the emission of *qi*, with the oscillating-stump or burst-style conducting-*qi* method as its basic training. It can be used in any emitting-*qi* manipulation. The emission of *qi* with this *qi* pattern has particularly obvious stimulations on the functional activities of the *qi* of the channels, collaterals and acupoints as well as the *qi* of *Dantian* (Elixir Field). It is a major *qi* pattern to mobilize and stimulate the functional activities of *qi*.

The emission of *qi* with this *qi* pattern mostly adopts the plain sitting or middle-crouched standing form. Breathe naturally and slowly, take the waist as an axis and the abdomen as a pump, vibrate the *qi* within the body, conduct *qi* to the emitting-*qi* hand form and emit *qi* onto the treated region. *Qi* falls like rolling beads, being sent forth one grain after another; mind will vibrate along with *qi* and induces it to certain directions and regions.

When emitting *qi* with this *qi* pattern, never combine *qi* or use the strenuous muscular vibration to urge the muscular strength to vibrate, otherwise it will result in *qi* stagnancy, causing chest distress, costalgia, fracture-like torment of the arms and laceration-like torment of the flesh. So special attention must be paid to it.

To have a good command of this *qi* pattern for the emission of *qi*, it is necessary to train the vibrating manipulation well, with *qi* capable of being emitted naturally. Generally, train perseveringly in the order of training-*qi* (Double-Nine Yang *Qigong*) and conducting-*qi* (Oscillating Stump, etc.) maneuvers. It can possibly be mastered basically in three months, but not yet be applied skillfully in clinical practice — this is evident that it is very hard to be mastered.

(3) Spiral pattern: This *qi* pattern is suitable for spiral-style conducting-*qi* manipulation to conduct and emit internal *qi* (*neiqi*) in the form of spirals. The emission of *qi* with this

于深缓的呼吸发功。

(2)点形。是常用的一种发气气形，以振桩及点射导气法为其基本功。可用于各种发气手法。以本气形发功对经络穴位之气、丹田之气等气机的激发尤为显著，是调动、激发气机的主要气形。

以此气形发功多以平坐或中裆站立，用自然而缓慢的呼吸，以腰为轴，腹为泵，使自身气机振颤，并导引至发功手式，发功到治疗部位上。其气落似滚珠，一粒接一粒地发出，意念随之振颤，并给与一定的方向和部位的诱导

本形发气绝不可并气，或利用强力肌肉之振颤推动肌肉之力震动，否则会造成气滞，出现胸闷、胁痛、臂似折、肉似裂等，应特别注意。

要掌握好此形发功气形，当将震法练顺，使气自然而发，一般要按练气(九九阳功)、导气(震桩等)手法顺序锻炼，持之以恒，三个月可望能基本掌握，但尚不能熟练地运用于临床，可见此法掌握之难。

(3)螺旋形。本气形是螺旋导气手法，导引内气以螺旋形式

qi pattern characterizes in the deep and penetrating inclination of *qi* and has a specific regulating effect on the functional activities of *qi*.

The emission of this *qi* pattern is coordinated with natural respiration. Spiral mindwill induces the spiral waves to start from *Dantian* (Elixir Field) and flow with one hoop after another to the emitting-*qi* hand form where the rotating *qi* current can be sensed by oneself.

For this *qi* pattern, apart from the exercise of the above maneuvers, it is advisable to practise frequently the maneuvers of *Dantian* (Elixir Field) rotation as well as the synchronical rotation of *Dantian* (Elixir Field) and the hand forms so as to form a firm spiral *qi* route. As soon as *Dantian* (Elixir Field) *qi* rotates, at the hand form *qi* rotates in accordance and the rotation of *qi* can be transferred at will with high proficiency: only then can this *qi* pattern be applied to clinical practice.

发放。用本形发气，以气意深透为其特点，有一种对气机特殊的调节作用。

本气形之发放配以自然呼吸，螺旋意念诱导其旋波先从丹田起，一环扣一环走向发功手法，自觉能感觉出发功手法处之旋转气流。

本气形除以上功法的锻炼外，当经常练习丹田运转，丹田与手式的同步运转法。要形成一个牢固的螺旋气路。丹田气转手式处即出现气转，可以随意而转移，得心应手，才能应用于临床。

Chapter Four

Treatment of Common Diseases and Syndromes

Section One

Diseases and Syndromes of the Respiratory System

Upper Respiratory Tract Infection

Upper respiratory tract infection is catarrhal inflammation of upper respiratory tract caused by viruses or bacteria, the chief clinical manifestations of which are stuffy nose, nasal discharge, sneeze, cough and sore-throat as well as aversion to wind, fever and headache. Traditional Chinese medicine calls it "gan mao (common cold)".

TYPES OF SYNDROMES

1. Wind-Cold Syndrome

Chills, lower fever, no sweating, headache, aching and painful limbs, stuffy nose, profuse watery nasal discharge, itching throat, cough, thin sputum, low speaking voice, white and thin coating of the tongue, floating and tense pulse.

2. Wind-Heat Syndrome

Higher fever, slight aversion to wind, headache, cough, yellow thick sputum, swollen and sore throat, slight thirst or perspiration, yellowish thin coating of the tongue, floating and

第四章

常见病证治疗

第一节 呼吸系统病证

上呼吸道感染

上呼吸道感染是由于病毒或细菌所引起的上呼吸道卡他性炎症。临床主要表现为鼻塞、流涕、喷嚏、咳嗽、咽痛以及恶风、发热、头痛等。中医称之为“感冒”。

【辨证】

1. 风寒

恶寒重，发热轻，无汗，头痛，四肢酸痛，鼻塞，流清涕，喉痒，咳嗽，咯痰清稀，声重，舌苔薄白，脉浮紧。

2. 风热

发热重，微恶风，头痛，咳嗽，咯痰黄稠，咽喉肿痛，口微

rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Head and Face *Qigong*, Nose and Teeth *Qigong* and Conducting *Qigong* to Regulate the Lung.

2) Auxiliary Maneuvers.

(1) Wind-cold syndrome: It is advisable to practise Head and Face *Qigong*, Nose and Teeth *Qigong* and the method of regulating the lung and conducting *qi* in Regulating-Lung *Qigong*.

(2) Wind-heat syndrome: It is advisable to practise Head and Face *Qigong*, Nose and Teeth *Qigong* and the method of rubbing the chest and training *qi* with the word "si" in Regulating-Lung *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) The patient assumes the sitting posture. First press and knead Yintang (Glabella, Extra 1) and Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), grasp Fengchi (Wind Pond, GB 20) and Hegu (Connected Valleys, LI 4); then apply the flat-palm form and use the pushing and pulling manipulations to emit *qi* onto Yintang (Glabella, Extra 1) and Taiyang (Sun, Extra 2), and use the pulling and leading manipulations to conduct *qi* downward along the Ren Channel and Stomach Channel right to both feet for 3—7 times.

(2) Then press and knead the acupoints Fengchi (Wind Pond, GB 20), Fengfu (Windy Mansion, Du 16), Dazhui (Big Vertebra, Du 14), Fengmen (Windy Gate, UB 12) and Feishu (Lung *Shu*, UB 13), and apply the flat-palm form, use the pulling and leading manipulations to conduct *qi* along the Urinary Bladder Channel from above to below to balance *qi* sensation.

渴，或汗出，舌苔薄黄，脉浮数。

【治疗】

1. 练功自疗

1) 基本功法

宜练头面功、鼻齿功、理肺导引功。

2) 辅助功法

(1) 风寒：宜练头面功、鼻齿功、理肺功之理肺导气法。

(2) 风热：宜练头面功、鼻齿功、理肺功之摩胸咽字法。

2. 外气疗法

1) 基本功法

(1) 患者取坐位。先按揉印堂、坎宫，拿风池、合谷。再以平掌式，用推拉手法发气于印堂、太阳，并用拉引法顺任脉及胃经向下导引直至两足3~7次。

(2) 再按揉风池、风府、大椎、风门、肺俞诸穴，并用平掌式，以拉引法顺膀胱经自上向下导气，使气感平衡。

2) Auxiliary Maneuvers

(1) Wind-cold syndrome: Add hot-style conducting-*qi*, apply the flat-palm form and use the pulling and leading manipulations to emit *qi* onto Dazhui (Big Vertebra, *Du* 14) and Fengmen (Windy Gate, UB 12).

(2) Wind-heat syndrome: Add cold-style conducting-*qi* and emit *qi* onto Feishu (Lung *Shu*, UB 13), Dazhui (Big Vertebra, *Du* 14) and Fengchi (Wind Pond, GB 20), then conduct *qi* along the Urinary Bladder Channel and the Stomach Channel.

Chronic Bronchitis

Chronic bronchitis is a chronic inflammation of bronchial mucosa and the peribronchial tissues, mostly due to lingering and recurrent acute bronchitis or following other diseases to occur, the chief clinical manifestations of which are chronic recurrent cough, expectoration and dyspnea. It belongs to the categories of "*ke sou* (cough)", "*tan yin* (phlegm retention)" and "*chuan zheng* (dyspnea-syndrome)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Phlegm-Dampness Attacks the Lung

Cough with copious whitish viscid sputum, feeling of stuffiness in the chest, loss of appetite, abdominal distention, whitish coating of the tongue, taut and slippery pulse.

2. External Cold with Interior Heat

Cough, hoarseness, viscid sputum difficult to be expectorated, aversion to cold, stuffy nose, thirst, sore-throat, or fever and even dyspnea due to reversed flow of *qi*, whitish greasy or yellowish coating of the tongue, floating, slippery and rapid pulse.

3. Deficiency of both the Lung and Spleen

Spontaneous sweating, shortness of breath, loss of appetite, loose stool, cough with sputum or aggravation of the

2) 辅助功法

(1) 风寒：加用热导气，以平掌式，用拉引手法向大椎、风门发气。

(2) 风热：加用冷导气并向肺俞、大椎、风池发气，再顺膀胱经、胃经导引。

慢性支气管炎

慢性支气管炎是支气管粘膜及其周围组织的慢性炎症。多由急性支气管炎迁延不愈、反复发作而来，亦可继发于其他疾病。临床以长期反复发作的咳嗽、咯痰或喘促为主要症状。本病属中医“咳嗽”、“痰饮”、“喘证”等范畴。

【辨证】

1. 痰湿犯肺

咳嗽痰多，痰白而粘，胸脘作闷，纳差腹胀，舌苔白，脉弦滑。

2. 外寒内热

咳嗽音哑，痰稠难咯，恶寒，鼻塞，口渴咽痛，或有身热，甚则气逆而喘，舌苔白腻或微黄，脉浮滑数。

3. 肺脾两虚

自汗气短，纳差便溏，每遇风寒咳痰或喘发作加重，苔薄白，

attack of dyspnea whenever affected by wind and cold, thin and whitish coating of the tongue, thready and taut pulse.

Deficiency of the kidney due to lingering illness can lead to expiratory dyspnea, dyspnea upon exertion, lassitude and listlessness.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Regulating-Lung *Qigong*, Regulating-Spleen *Qigong* and Sternocostal *Qigong*.

2) Auxiliary Maneuvers

(1) Phlegm-dampness attacks the lung: It is advisable to practise the method of rubbing the chest and training *qi* with the word "si" and the method of regulating the lung and conducting *qi* in Regulating-Lung *Qigong* as well as the "si"-character formula and the "hu"-character formula in Six-Character Formula.

(2) External cold with interior heat: It is advisable to practise the methods of rubbing the epigastrium and training *qi* with the word "hu", dredging the spleen and the stomach as well as rubbing the chest and training *qi* with the word "si" in Regulating-Spleen *Qigong*.

(3) Deficiency of both the lung and the spleen: It is advisable to practise Inner-Nourishing *Qigong*, the method of taking white *qi* in Regulating the Lung *Qigong* and the method of taking yellow *qi* in Regulating the Spleen *Qigong*.

(4) Deficiency of the kidney due to lingering illness: Add the exercise of Roborant *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) The patient assumes the sitting posture. First press and knead Shanzhong (Middle Chest, Ren 17), Feishu (Lung Shu UB, 13), Zhongfu (Central Mansion, Lu 1), Yunmen (Cloud

脉细弦。

久病肾虚，可出现呼多吸少、动则气喘、体倦神疲等。

【治疗】

1. 练功自疗

1) 基本功法

宜练理肺功、理脾功、胸胁功。

2) 辅助功法

(1) 痰湿犯肺：宜练理肺功之摩胸咽字法、理肺导气法及六字诀中咽字诀、呼字诀。

(2) 外寒内热：宜练理脾功中之摩脘呼法、疏导脾胃法和摩胸咽字法等。

(3) 肺脾两虚：宜练内养功、理肺功中之服白气法、理脾功中之服黄气法。

(4) 久病肾虚：加练强壮功。

2. 外气疗法

1) 基本功法

(1) 患者坐位，先按揉膻中、肺俞、中府、云门、风府、丰

Gate, Lu 2), Fengfu (Windy Mansion, Du 16) and Fenglong (Rich and Prosperous, St 40).

(2) Apply the flat-palm form, use the pushing, pulling, quivering or vibrating manipulation to emit *qi* onto Shanzhong (Middle Chest, Ren 17), Feishu (Lung Shu, UB 13), Zhongfu (Central Mansion, Lu 1) and Yunmen (Colud Gate, Lu 2) for 6 or 12 breaths respectively, and use the pushing and leading manipulations to conduct *qi* along the Lung Channel and lead the pathogenic *qi* to go out.

2) Auxiliary Maneuvers

(1) Phlegm-dampness attacks the lung: As an addition, apply the flat-palm form, use the pulling and leading manipulations to conduct *qi* to flow downward along the Spleen Channel and the Stomach Channel and lead the pathogenic *qi* to go out from Fenglong (Rich and Prosperous, St 40) and Yinlingquan (Yin Mound Spring, Sp 9).

(2) External cold with interior heat: As an addition, apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto Feishu (Lung Shu, UB 13) and conduct *qi* along the Urinary Bladder Channel of Foot-Taiyang.

(3) Deficiency of both the spleen and the lung: As an addition, apply the flat-palm form, use the pushing, quivering or vibrating manipulations to emit *qi* onto Pishu (Spleen Shu, UB 20), Feishu (Lung Shu, UB 13), Shenshu (Kidney Shu, UB 23) and Zhongwan (Middle Epigastrium, Ren 12) for 6 or 12 breaths respectively so as to invigorate their *qi*.

For patients with deficiency of the kidney due to lingering illness, further apply the flat-palm form and use the vibrating manipulation to emit *qi* onto Mingmen (Gate of Life, Du 4) and Dantian (Elixir Field) for 6 or 12 breaths respectively.

Bronchial Asthma

Bronchial asthma is a common bronchial allergic reaction disease, the clinical characteristics of which are recurrent

隆。

(2)以平掌式,用推、拉、颤手法或振法向膻中、肺俞、中府、云门发气各6息或12息,并用推导法顺肺经导引气脉,引邪外出。

2)辅助功法

(1)痰湿犯肺:加用平掌式,以拉引手法顺脾经、胃经向下导引气脉,使邪气从丰隆、阴陵泉出。

(2)外寒内热:加用平掌式,以推引手法向肺俞发气,并顺足太阳膀胱经导引气脉。

(3)脾肺两虚:加用平掌式,以推颤手法或震法向脾俞、肺俞、肾俞、中脘各发气6息或12息,以补其气。

久病肾虚者,可加用平掌式,以振法向命门、丹田发气各6息或12息。

支气管哮喘

支气管哮喘是一种常见的支气管过敏反应性疾病。其临床特

attacks of asthma accompanied with wheeze and expiratory dyspnea, unfixed attacking time from several minutes to several hours or even longer, usually attacking at night. It belongs to the categories of "xiao zheng (asthma with wheezing)" and "chuan zheng (asthma-syndrome)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Cold-type Asthma

Dyspnea, wheezing, cough with copious phlegm, thin and whitish sputum, watery nasal discharge, aversion to cold, whitish coating of the tongue, floating and tense pulse.

2. Heat-type Asthma

Sudden dyspnea, yellowish viscid and thick sputum, fever, fidgets, thirst, yellowish urine, constipation, yellowish coating of the tongue, slippery and rapid pulse.

3. Yin Deficiency of both the Lung and the Kidney

Shortness of breath, dyspnea, expiratory dyspnea which is aggravated on exertion, less but viscid sputum, feverish sensation in the palms and soles, insomnia, dreaminess, dry mouth and throat, yellowish urine, constipation, red tongue, thready and rapid pulse.

4. Yang Insufficiency of both the Spleen and the Kidney

Shortness of breath, dyspnea, expiratory dyspnea which is aggravated on exertion, thin watery sputum, lassitude, aversion to cold, cold hands and feet, chest distress, loose stool, lassitude in the loins and legs, light-coloured urine, frequent urination at night, dim and black complexion, pale tongue with whitish coating, deep and faint pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Regulating-Lung *Qigong*,

征为反复发作、伴有哮鸣音、以呼气性为主的呼吸困难，发作时间不定，短则数分钟，长则数小时或更长，多在夜间发作。本病属中医“哮证”、“喘证”等范畴。

【辨证】

1. 寒哮

喘息哮鸣，咳嗽痰多，痰色稀白，鼻流清涕，恶寒，舌苔白，脉浮紧。

2. 热哮

哮喘突发，痰黄粘稠，身热烦躁，口渴，小便黄，大便秘结，舌苔黄，脉滑数。

3. 肺肾阴亏

气短喘促，呼多吸少，动则加剧，痰少而粘，手足心热，失眠多梦，口燥咽干，小便黄，大便干，舌质红，脉细数。

4. 脾肾阳虚

气短息促，呼多吸少，动则更甚，痰清稀，身倦畏寒，手足不温，胸闷，便溏，腰酸腿软，小便清长夜频，面色少华而晦，舌质淡，苔白，脉沉细。

【治疗】

1. 练功自疗

1) 基本功法

宜练理肺功、胸胁功、头面功、鼻齿功。

Sternocostal *Qigong*, Head and Face *Qigong*, Nose and Teeth *Qigong*.

2) Auxiliary Maneuvers

(1) Cold-type asthma and heat-type asthma: Seen in the attack stage of the disease. It is advisable to practise the method of taking white *qi* or rubbing the chest and training *qi* with the word "si" in Regulating-Lung *Qigong*.

(2) *Yin* deficiency of both the lung and the kidney as well as *yang* insufficiency of both the spleen and the kidney: Seen in the remission stage of the disease. Patients with *yin* deficiency of both the lung and the kidney are advised to practise Gathering Moon Cream *Qigong*, the method of regulating the lung and conducting *qi* in Regulating-Lung *Qigong* and the method of strengthening the kidney and conducting *qi* in Regulating-Kidney *Qigong*; patients with *yang* insufficiency of both the spleen and the kidney are advised to practise Gathering Sun Essence *Qigong*, the method of dredging the spleen and stomach in Regulating-Spleen *Qigong* and the method of strengthening the kidney and conducting *qi* in Conducting *Qigong* to Regulate the Kidney.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First tip and knead the acupoints Dingchuan (Stop Asthma, Extra 17), Tiantu (Sky Prominence, Ren 22), Shanzhong (Middle Chest, Ren 17), Guanyuan (Energy Pass, Ren 4) and Feishu (Lung *Shu*, UB 13).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints Dingchuan (Stop Asthma, Extra 17) and Feishu (Lung *Shu*, UB 13) for 14 or 28 breaths with the emitting site touching the body surface; then the hand form leaves the body surface and uses the pushing, pulling and leading manipulations to conduct *qi* along the *Du* Channel and the Urinary Bladder Channel downward to the locations of the acupoints Mingmen (Gate of Life, Du 4)

2) 辅助功法

(1) 寒哮、热哮：见于本病发作期。宜练理肺功之服白气法或摩胸咽气法。

(2) 肺肾阴亏，脾肾阳虚：见于本病缓解期。肺肾阴亏者，宜练采月华法、理肺功之理肺导气法、理肾功之壮肾导气法；脾肾阳虚者，宜练采日精法、理脾功之疏导脾胃法、理肾导引功之壮肾导气法。

2. 外气疗法

1) 基本功法

(1) 首先点揉定喘穴、天突、膻中、关元、肺俞。

(2) 以平掌式，用震颤手法在体表定喘穴、肺俞发气14息或28息。然后手式离开体表，以推拉引手法顺督脉及膀胱经向下导

and Shenshu (Kidney *Shu*, UB 23), repeatedly for 3—7 times.

(3) Apply the middle-finger standing-alone form or the sword-fingers form, use the vibrating and quivering manipulations to emit *qi* onto Tiantu (Sky Prominence, *Ren* 22), Shanzhong (Middle Chest, *Ren* 17), Zhongfu (Central Mansion, Lu 1) and Yunmen (Cloud Gate, Lu 2); then the hand form leaves the body surface and conduct *qi* from the chest to the abdomen along the Stomach Channel and the *Ren* Channel, leading the channel *qi* to flow downward.

2) Auxiliary Maneuvers

(1) Cold-type asthma and heat-type asthma: For patients suffering from cold-type asthma, further open Tianmen (Celestial Gate), push Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), rub Taiyang (Sun, Extra 2) and sweep with the fingers the Gall Bladder Channel on the head; for patients suffering from heat-type asthma, further apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto the acupoints Zhongfu (Central Mansion, Lu 1) and Yunmen (Cloud Gate, Lu 2), and conduct *qi* along the Lung Channel of Hand-*Taiyin* to the acupoint Shaoshang (Young Shang, Lu 11) to drive out the pathogenic *qi*.

(2) *Yin* deficiency of both the lung and kidney as well as *yang* insufficiency of both the spleen and kidney: As an addition, apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints Pishu (Spleen *Shu*, UB 20), Guanyuan (Energy Pass, *Ren* 4), Shenshu (Kidney *Shu*, UB 23) and Feishu (Lung *Shu*, UB 13) for 6 or 12 breaths respectively.

Bronchiectasis

This disease is bronchial dilation and deformation caused by the spoil of the vessel walls due to the chronic inflammation of the bronchi and the peribronchial lung tissues, manifested as chronic cough, copious expectoration of sputum or yellowish

气至命门、肾俞穴处，反复3~7次。

(3)以中指独立式或剑指式，用震颤手法发气于天突、膻中、中府、云门，然后离开体表顺胃经、任脉，从胸部向腹部导引气机，使经气下行。

2) 辅助功法

(1) 寒哮、热哮：寒哮者，加开天门、推坎宫、运太阳、扫散头部胆经；热哮者，加用平掌式，以推引手法发气于中府、云门穴，并顺手太阴肺经向少商穴导引，以驱邪外出。

(2) 肺肾阴亏、脾肾阳虚：加用平掌式，以震颤手法发气于脾俞、关元、肾俞、肺俞穴各6息或12息。

支气管扩张

本病为支气管及其周围肺组织慢性炎症损坏管壁而导致的支气管扩张和变形，表现为长期咳嗽，大量咯痰或黄脓样痰，每日可

pyoid sputum which can amount to several hundred millilitres per day and repeated expectoration of bright red blood. If it is followed by infection, fever, night sweat and lassitude can be observed. This disease belongs to the categories such as "ke sou (cough)" and "ke xue (hemoptysis)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Liver-fire Attacks the Lung

Cough, expectoration of yellowish and thick sputum, repeated hemoptysis, flushed face, distension and pain in the chest and hypochondrium, yellowish coating of the tongue, taut and rapid pulse.

2. Dryness-Heat Scorches the Lung

Dry cough with little sputum, expectoration of bright red blood, dry throat, red tongue with little coating, thready and rapid pulse.

3. Deficiency of both Qi and Yin

Repeated hemoptysis, cough with little sputum, shortness of breath, lassitude, emaciation, hectic fever and flushing of zygomatic region, red tongue, feeble and thready pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising Qigong

1) Basic Maneuvers

It is advisable to practise Regulating-Lung Qigong and Sternocostal Qigong.

2) Auxiliary Maneuvers

(1) Liver-fire attacks the lung: It is advisable to practise the methods of rubbing the chest and training qi with the word "si" as well as regulating the lung and conducting qi in Regulating-Lung Qigong, rubbing the chest and training qi with the word "xu" in Regulating-Liver Qigong.

(2) Dryness-heat scorches the lung: It is advisable to

达数百毫升, 反复咳出鲜血。如继发感染, 可见发热、盗汗、乏力等。本病属中医“咳嗽”、“咳血”等范畴。

【辨证】

1. 肝火犯肺

咳嗽, 咯痰黄稠, 反复咯血, 面红, 胸肋胀痛, 舌苔黄, 脉弦数。

2. 燥热灼肺

干咳少痰, 咯血鲜红, 咽干喉燥, 舌红少苔, 脉细数。

3. 气阴两亏

反复咯血, 咳嗽痰少, 气短乏力, 形体消瘦, 潮热颧红, 舌质红, 脉虚细。

【治疗】

1. 练功自疗

1) 基本功法

宜练理肺功、胸肋功。

2) 辅助功法

(1) 肝火犯肺: 宜练理肺功之摩胸咽字法、理肺导气法、理肝功之摩胸嘘气法。

(2) 燥热灼肺: 宜练胸肋功、理肺功之摩胸咽字法、理肺导

practise Sternocostal *Qigong* and the methods of rubbing the chest and training *qi* with the word "si" as well as regulating the lung and conducting *qi* in Regulating-Lung *Qigong*.

(3) Deficiency of both *qi* and *yin*: It is advisable to practise Inner-Nourishing *Qigong*, the method of taking white *qi* in Regulating-Lung *Qigong* and Gathering Moon Cream *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) The patient assumes the sitting posture. Press and knead the acupoints Feishu (Lung *Shu*, UB 13), Zhongfu (Central Mansion, Lu 1) and Yunmen (Cloud Gate, Lu 2).

(2) Apply the flat-palm form, use the pushing, pulling and quivering manipulations to emit *qi* onto Shanzhong (Middle Chest, Ren 17), Zhongfu (Central Mansion, Lu 1) and Feishu (Lung *Shu*, UB 13) for 6 or 12 breaths respectively, and conduct *qi* from Zhongfu (Central Mansion, Lu 1) along the Lung Channel to the hands.

2) Auxiliary Maneuvers

(1) Liver-fire attacks the lung: In addition, apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18) and Feishu (Lung *Shu*, UB 13) for 12 breaths, and conduct *qi* along the liver Channel downward to the lower limbs.

(2) Dryness-heat scorches the lung: In addition, apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Shenshu (Kidney *Shu*, UB 23) and Feishu (Lung *Shu*, UB 13) for 24 breaths.

(3) Deficiency of both *qi* and *yin*: In addition, apply the flat-palm form, use the vibrating manipulation to emit *qi* onto Shenshu (Kidney *Shu*, UB 23), Pishu (Spleen *Shu*, UB 20) and Feishu (Lung *Shu*, UB 13) for 12 breaths respectively.

气法。

(3) 气阴两亏：宜练内养功、理肺功之服白气法，采月华法。

2. 外气疗法

1) 基本功法

(1) 患者坐位。按揉肺俞、中府、云门。

(2) 用平掌式，以推拉颤手法向膻中、中府、肺俞发气各6息或12息，并从中府顺肺经导引气脉至手。

2) 辅助功法

(1) 肝火犯肺：加用平掌式，以震颤手法向肝俞、肺俞发气12息，并顺肝经向下肢导引。

(2) 燥热灼肺：加用平掌式，以震颤手法向肾俞、肺俞发气24息。

(3) 气阴两亏：加用平掌式，以震法向肾俞、脾俞、肺俞发气各12息。

Section Two

Diseases and Syndromes of the Digestive System

Chronic Gastritis

Chronic gastritis is a chronic gastric disease with nonspecific chronic inflammation of the gastric mucosa as its main pathologic change, the chief clinical manifestations of which are symptoms such as chronic epigastralgia and dyspepsia. This disease belongs to the category of "wei wan tong (epigastralgia)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnation of *Qi* of the Liver and Stomach

Distending pain in the stomach, fullness and discomfort in the stomach which are aggravated after a meal, unfixed locations of pain which is aggravated under emotional depression, belching, nausea, acid regurgitation, thin and whitish coating of the tongue, deep and taut pulse.

2. Deficiency of Stomach-*yin* due to Stomach-heat

Stomachache accompanied with a scorching sensation, unfixed time of pain which is aggravated when the stomach is empty and alleviated after a meal, dysphoria, irritability, loss of appetite, red tongue, yellowish fur, little saliva, taut thready and rapid pulse.

3. Weakness of the Spleen and Stomach

Dull stomachache which is relieved by heat and pressing, anorexia, abdominal distension, dim complexion, lassitude, cold limbs, pale tongue with whitish coating, deep thready and

第二节 消化系统病证

慢性胃炎

慢性胃炎是以胃粘膜的非特异性慢性炎症为主要病理变化的

慢性胃病。临床主要表现为慢性上腹部疼痛及消化不良等症状。

本病属中医“胃脘痛”范畴。

【辨证】

1. 肝胃气滞

胃脘胀痛，痞闷不适，食后尤甚，痛无定处，情志不畅时加重，嗳气，恶心，泛酸，苔薄白，脉沉弦。

2. 胃热阴虚

胃脘疼痛并有烧灼感，痛无定时，空腹时较重，得食较缓，心烦易怒，纳食量少，舌质红，苔黄少津，脉弦细而数。

3. 脾胃虚弱

胃痛隐隐，喜热喜按，纳呆腹胀，面色无华，体疲乏力，四

weak pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

Choose Relaxation *Qigong* and Inner-Nourishing *Qigong* to practise.

2) Auxiliary Maneuvers

(1) Stagnation of *qi* of the liver and stomach: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen *Qigong*, rubbing the chest and training *qi* with the word "xu" as well as dredging the liver and conducting *qi* in Regulating-Liver *Qigong*.

(2) Deficiency of stomach-*yin* due to stomach-heat: It is advisable to practise the methods of taking yellow *qi*, dredging the spleen and the stomach in Regulating-Spleen *Qigong* as well as the "chui"-character in Six-Character Formula.

(3) Weakness of both the spleen and stomach: It is advisable to practise Abdomen *Qigong*, Regulating-Spleen *Qigong* and the methods of taking yellow *qi* and taking red *qi* in Regulating-Heart *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Ask the patient to lie on his back, relax his whole body, get rid of stray thoughts, then conduct *qi* with mindwill to the stomach when exhaling.

(2) The therapist presses the patient's acupoint Lanmen (Ileocecal Junction, 1.5 *cun* above the navel) with the middle finger of the right hand, press the acupoint Jiuwei (Below Xiphoid, *Ren* 15) with the middle finger of the left hand and use the regulating manipulation to open through the acupoint Lanmen (Ileocecal Junction, 1.5 *cun* above the navel).

(3) The therapist applies the flat-palm form, uses the

肢不温, 舌淡苔白, 脉沉细无力。

【治疗】

1. 练功自疗

1) 基本功法

选练放松功 内养功。

2) 辅助功法

(1) 肝胃气滞: 宜练理脾功之摩脘呼气法、疏导脾胃法及理肝功之摩胸噓气法、疏肝导气法。

(2) 胃热阴虚: 宜练理脾功之服黄气法、疏导脾胃法、六字诀之吹字诀。

(3) 脾胃虚弱: 宜练腹部功、理脾功、理心功之服黄气法与服赤气法。

2. 外气疗法

1) 基本功法

(1) 令病人仰卧, 全身放松, 排除杂念, 然后呼气时以意引气导向胃脘部。

(2) 医者以右手中指按阑门穴, 左手中指按鸠尾穴, 以调法放通阑门穴。

(3) 医者以平掌式, 用震颤手法发气于中脘、梁门各14息或

vibrating and quivering manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12) and Liangmen (Beam Gate, *St* 21) for 14 or 28 breaths respectively, then push the abdomen to the left and right, rub, knead and push the abdomen.

(4) Apply the flat-palm form, use the pushing, pulling, quivering and leading manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12), Liangmen (Beam Gate, *St* 21) and Shanzhong (Middle Chest, *Ren* 17), and conduct *qi* downward along the *Ren* Channel and the Stomach Channel.

(5) The patient lies prone. Press and knead the patient's Pishu (Spleen *Shu*, *UB* 20), Weishu (Stomach *Shu*, *UB* 21) and the Urinary Bladder Channel on the lumbodorsal region, from above to below.

2) Auxiliary Maneuvers

(1) Stagnation of *qi* of the liver and stomach: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Ganshu (Liver *Shu*, *UB* 18), pull and conduct *qi* along the Gallbladder Channel and the Liver Channel down to the lower limbs so as to make *qi* balanced from left to right and from top to bottom.

(2) Deficiency of stomach-*yin* due to stomach-heat: Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Pishu (Spleen *Shu*, *UB* 20) and Shenshu (Kidney *Shu*, *UB* 23), and conduct *qi* downward along the Urinary Bladder Channel.

(3) Weakness of both the spleen and stomach: Apply the flat-palm form, use the pushing and pulling manipulations to emit *qi* onto the acupoints Qihai (*Qi* Sea, *Ren* 6), *Dantian* (Elixir Field) and Guanyuan (Energy Pass, *Ren* 4).

Gastric and Duodenal Ulcer

Gastric and duodenal ulcer refers to the chronic ulcer seen only in the regions where the gastrointestinal tract con-

28息, 然后分腹阴阳、摩腹、揉腹、推腹。

(4) 以平掌式, 用推拉颤引手法向中脘、梁门、膻中发气,

并顺任脉及胃经向下导引气脉。

(5) 患者俯卧, 按揉脾俞、胃俞及腰背部膀胱经, 自上而下。

2) 辅助功法

(1) 肝胃气滞: 以平掌式, 用拉引手法向肝俞发气, 并顺胆

经及肝经向下肢拉引气机, 使左右、上下平衡。

(2) 胃热阴虚: 以平掌式, 用震颤手法发气于脾俞、肾俞,

并顺膀胱经向下导引气机。

(3) 脾胃虚弱: 以平掌式, 用推拉手法发气于气海、丹田,

关元等穴。

胃及十二指肠溃疡

胃及十二指肠溃疡, 是指仅见于胃肠道与胃液接触部位的慢

tacts with the gastric juice. Its formation and development are closely related to the digestive functions of the acidic gastric juice and pepsin, therefore it is also referred to as peptic ulcer. Clinically it is characterized by chronic recurrent and regular epigastralgia and belongs to the categories of "weiwantong (epigastralgia)" or "xinkoutong (epigastric pain)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnancy of Qi and Blood Stasis

Distending pain and fullness in the stomach, or stabbing pain as if cut by a knife, tenderness, which are aggravated under emotional depression, belching, acid regurgitation, or hemoptysis and tarry stools, purplish dim tongue with thin whitish coating, taut or uneven pulse.

2. Insufficiency-Cold of the Spleen and Stomach

Dull pain of the stomach, which is relieved by pressing and heat and aggravated by cold, sallow complexion, cold extremities, lassitude and weakness, vomiting with watery regurgitation, loose or dry stools, pale tongue with thin whitish coating, deep and thready pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising Qigong

1) Basic Maneuvers

It is advisable to practise Inner-Nourishing Qigong, Roborant Qigong and Heavenly Circuit Self-Rotation Qigong.

2) Auxiliary Maneuvers

(1) Stagnancy of qi and blood stasis: It is advisable to practise the methods of rubbing the stomach and training qi with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen Qigong, rubbing the chest and training qi with the word "xu" as well as soothing the liver and conducting qi in Regulating-Liver Qigong, and the "xu"-

性溃疡。其形成、发展与酸性胃液和胃蛋白酶的消化作用有密切关系，所以又称为消化性溃疡。临床上以慢性反复发作并有规律性的上腹部疼痛为特征。本病属中医“胃脘痛”、“心口痛”等范畴。

【辨证】

1. 气滞血瘀

胃脘胀痛满闷，或刺痛如刀割，拒按，情志不遂时加重，嗝吐气酸，或吐血便黑，舌质紫暗，苔薄白，脉弦或涩。

2. 脾胃虚寒

胃脘隐隐作痛，喜按喜暖，遇凉痛甚，面色萎黄，肢末欠温，倦怠乏力，呕吐清涎，大便或稀或干，舌质淡，苔薄白，脉沉细。

【治疗】

1. 练功自疗

1) 基本功法

宜练内养功、强壮功、周天自转功。

2) 辅助功法

(1) 气滞血瘀：宜练理脾功之摩脘呼气法、疏导脾胃法及理

character formula in Six-Character Formula.

(2) Insufficiency-cold of the spleen and stomach: It is advisable to practise the method of taking yellow *qi* in Regulating-Spleen *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

(1) First press and knead the acupoints Pishu (Spleen *Shu*, UB 20), Weishu (Stomach *Shu*, UB 21), Ganshu (Liver *Shu*, UB 18), Zhongwan (Middle Epigastrium, *Ren* 12) and Guanyuan (Energy Pass, *Ren* 4).

(2) Press and knead the acupoint Lanmen (Ileocecal Junction, 1.5 *cun* above the navel) with the left middle finger, press the acupoint Jiuwei (Below Xiphoid, *Ren* 15) with the right middle finger and use the regulating manipulation to open them through.

(3) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints Pishu (Spleen *Shu*, UB 20), Weishu (Stomach *Shu*, UB 21) and Zhongwan (Middle Epigastrium, *Ren* 12) for 14 or 28 breaths. Then apply the flat-palm form, use the pushing and pulling manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12) and Liangqiu (Hill Ridge, St 34) for 14 breaths. Then conduct *qi* downward along the *Ren* Channel to make *qi* balanced from top to bottom.

2) Auxiliary Maneuvers

(1) Stagnancy of *qi* and blood stasis: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Shangwan (Upper Epigastrium, *Ren* 13), Zhongwan (Middle Epigastrium, *Ren* 12) and Liangmen (Beam Gate, St 21), and conduct *qi* along the *Ren* Channel and the Stomach Channel down to the location of Zusanli (Foot Three *Li*, St 36), making *qi* be void in the upper part and replete in the lower part.

(2) Insufficiency-cold of the spleen and stomach: Apply the flat-palm form, use the pushing and quivering manipulations

肝功之摩胸嘘气法、舒肝导气法或六字诀之嘘字诀等。

(2) 脾胃虚寒：宜练理脾功之服黄气法。

2. 外气疗法

1) 基本功法

(1) 先按揉脾俞、胃俞、肝俞、中脘、关元诸穴。

(2) 以左手中指按揉阑门穴，右手中指按鸠尾穴以泻法放通。

(3) 以平掌式，用震颤手法向脾俞、胃俞、中脘各穴发气14息或28息。再以平掌式，用推拉手法向中脘、梁丘发气14息。然后经与任脉向下导气，使上下气机平衡。

2) 辅助功法

(1) 气滞血瘀：以平掌式，用拉引手法向上脘、中脘、梁门发气，并顺任脉及胃经向足三里处导气，使气机上虚下实。

(2) 脾胃虚寒：以平掌式，用推颤手法向关元、命门发气。

to emit *qi* onto Guanyuan (Energy Pass, *Ren* 4) and Mingmen (Gate of Life, *Du* 4).

Diarrhea

Diarrhea, termed "*xie xie* (diarrhea)" in traditional Chinese medicine, is a symptom commonly seen in clinical practice. It refers to frequent discharge of watery or loose stools.

TYPES OF SYNDROMES

1. Cold-Dampness Syndrome

Watery stools, borborygmus, abdominal pain, fullness in the stomach, anorexia, pale tongue with thin whitish coating, deep and moderate pulse.

2. Damp-Heat Syndrome

Diarrhea, abdominal pain, driving discharge, or difficult discharge with dark brown and fetid stools, burning sensation of the anus, yellowish urine, yellowish greasy coating, soft and rapid pulse.

3. Retention of Food in the Stomach and Intestines

Abdominal pain, borborygmus, discharge of stools as fetid as rotten eggs or with undigested food in the stools, alleviation of pain after discharge, fullness in the epigastrium and abdomen, loss of appetite, filthy and turbid coating of the tongue and slippery pulse.

4. Weakness of both the Spleen and the Stomach

Diarrhea with undigested food in the stools, poor appetite, distension and fullness in the epigastrium and abdomen, sallow complexion, lassitude and weakness of the limbs, pale tongue with whitish coating, thready and weak pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

腹 泻

腹泻，中医习称“泄泻”，是临床上常见的症状，系指排便次数增加、粪便稀薄而言。

【辨证】

1. 寒湿

大便清稀，肠鸣腹痛，脘闷少食，食欲不振，舌质淡，苔薄白，脉沉缓。

2. 湿热

腹泻腹痛，泻下急迫，或泻而不爽，粪色黄褐而臭，肛门灼热，小便黄，苔黄腻，脉濡数。

3. 食滞肠胃

腹痛肠鸣，泻下粪便臭如败卵，或伴有不消化食物，泻后痛减，脘腹痞满，不思饮食，舌苔垢浊，脉滑。

4. 脾胃虚弱

大便溏泻，水谷不化，饮食减少，脘腹胀闷，面色萎黄，肢倦乏力，舌淡苔白，脉细弱。

【治疗】

1. 练功自疗

1) 基本功法

It is advisable to practise Inner-Nourishing *Qigong* and Roborant *Qigong*.

2) Auxiliary Manuevers

(1) Cold-dampness syndrome: In addition, practise Heavenly Circuit Self-Rotation *Qigong*, first rotate clockwise, then rotate counterclockwise, or practise the method of parting the abdomen to digest food in Abdomen *Qigong*.

(2) Dampness-heat syndrome: In addition, practise Heavenly Circuit Self-Rotation *Qigong*, rotate clockwise.

(3) Retention of food in the stomach and intestines: The same as for dampness-heat syndrome.

(4) Weakness of both the spleen and the stomach: In addition, practise the method of taking yellow *qi* in Regulating-Spleen *Qigong*, the methods of rubbing the abdomen to strengthen *qi* and rubbing *Dantian* (Elixir Field) to strengthen *qi* in Abdomen *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First tip and knead *Pishu* (Spleen *Shu*, UB 20), *Weishu* (Stomach *Shu*, UB 21) and *Dachangshu* (Large Intestine *Shu*, UB 25).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints *Zhongwan* (Middle Epigastrium, *Ren* 12), *Shenjue* (Navel, *Ren* 8) and *Guanyuan* (Energy Pass, *Ren* 4) for 14 or 28 breaths respectively. Rub the abdomen 36 times.

(3) Apply the flat-palm form, use the pushing, pulling and rotating manipulations to conduct *qi*, or rotate leftward or rightward to conduct *qi* downward along the Stomach Channel.

2) Auxiliary Maneuvers

(1) Cold-type syndrome and weakness of both the spleen and the stomach: Use chiefly the manipulation of rotating leftward to conduct *qi*, rub the abdomen counterclock-

宜练内养功、强壮功。

2) 辅助功法

(1) 寒湿：加练周天自转功，宜先按顺时针方向转，然后按逆时针方向转，或加练腹部功之分腹消食法。

(2) 湿热：加练周天自转功，按顺时针方向转。

(3) 食滞肠胃：同寒湿。

(4) 脾胃虚弱：加练理脾功之服黄气法、腹部功之揉腹壮气法、揉丹壮气法。

2. 外气疗法

1) 基本功法

(1) 先点揉脾俞、胃俞、大肠俞。

(2) 以手掌式，用震颤手法在中脘、神阙及关元穴各发气14息或28息。摩腹36次。

(3) 以平掌式，用推拉旋手法导气，或左旋或右旋导引气机，并顺胃经向下导引。

2) 辅助功法

(1) 寒湿、脾胃虚弱：手法以左旋导气为主，按逆时针方向

wise and, in addition, push from the fourth lumbar vertebra to the coccygeal end. For those with deficiency of the kidney-*qi*, further emit *qi* onto Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field).

(2) Dampness-heat syndrome and retention of food in the stomach and intestines: Use chiefly the manipulation of rotating rightward to conduct *qi*, conduct *qi* downward along the Stomach Channel, rub the abdomen clockwise and, in addition, push from the fourth lumbar vertebra to the coccygeal end.

Constipation

Constipation refers to the prolonged retention of feces in the intestinal cavity and difficult fecal discharge, clinically characterized by decreased times of fecal discharge, small amount of feces which are too dry and hard and difficult to be discharged. Traditional Chinese medicine calls it "*bian mi* (constipation)".

TYPES OF SYNDROMES

1. Constipation of Excess Type

Difficult fecal discharge, or decreased times of fecal discharge, once every three to five or six to seven days, usually accompanied with fever, fidgets, thirst, poor appetite, yellowish coating of the tongue, taut or slippery and forceful pulse.

2. Constipation of Deficiency Type

Difficult fecal discharge, sallow, pale and dim complexion, listlessness, fright due to deficiency of *qi*, or cold pain in the abdomen which is relieved by heat and aggravated by cold, pale tongue with whitish coating, weak and thready or deep and slow pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

摩腹, 加推下七节骨。肾气不足者, 加向命门及丹田发气。

(2) 湿热、食滞肠胃: 手法以右旋导气为主, 并顺胃经向下导引气机, 按顺时针方向摩腹, 加推下七节骨。

便秘

便秘是指粪便在肠腔内滞留过久、排便困难而言。临床上以排便次数减少, 粪便量少, 过于干燥坚硬、不易排出为特征。中医亦称之为“便秘”。

【辨证】

1. 实秘

大便秘结不通, 或排便次数减少, 三五日或六七日大便一次, 常兼有身热烦渴, 纳食减少, 舌苔黄燥, 脉弦或滑实。

2. 虚秘

大便秘结不通, 排便困难, 面色黄白无华, 神疲气怯, 或腹中冷痛, 喜热畏冷, 舌淡苔白, 脉象虚细或沉迟。

【治疗】

1. 练功自疗

1) Basic Maneuvers

It is advisable to practise Roborant *Qigong* and Heavenly Circuit Self-Rotation *Qigong*

2) Auxiliary Maneuvers

(1) Constipation of excess type: Practise Heavenly Circuit Self-Rotation *Qigong*, rotating chiefly clockwise, coordinated with the practice of the method of parting the abdomen to digest food in Abdomen *Qigong* and the method of dredging the spleen and the stomach in Regulating-Spleen *Qigong*.

(2) Constipation of Deficiency type: In addition, practise the methods of rubbing *Dantian* (Elixir Field) to strengthen *qi* and rubbing the abdomen to strengthen *qi* in Abdomen *Qigong* and practise Gathering Sun Essence *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Dachangshu (Large Intestine *Shu*, UB 25), Shenshu (Kidney *Shu*, UB 23) and Baliao (Eight Crevices, UB 31—34), push from the fourth lumbar vertebra to the coccygeal end.

(2) Employ both thumbs and both middle fingers to press and knead the acupoints Lanmen (Ileocecal Junction, 1.5 *cun* above the navel) and Jiuwei (Below Xiphoid, *Ren* 15) until they are opened through. Then apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12) and Liangmen (Beam Gate, St 21) for 14 breaths, and apply the dragon-graping form, use the vibrating and quivering manipulations to emit *qi* onto Tianzhu (Celestial Pillar, UB 10) for 12 breaths and onto Guanyuan (Energy Pass, *Ren* 4) for 14 breaths.

(3) Apply the flat-palm form, use the pushing, pulling and rotating manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12), Shengjue (Navel, *Ren* 8), Tianshu (Upper Pivot, St 25) and Guanyuan (Energy Pass, *Ren* 4); then use the rotating and quivering manipulations to conduct *qi*

1)基本功法

练强壮功、周天自转功。

2)辅助功法

(1) 实秘：练周天自转功，以顺时针方向运转为主，配合练腹部功之分腹消食法、理脾功之疏导脾胃法。

(2) 虚秘：加练腹部功之揉丹壮气法、揉腹壮气法，采月华法。

2. 外气疗法

1)基本功法

(1) 按揉大肠俞、肾俞、八髎，推下七节骨。

(2) 以两手拇指和中指按揉阑门与鸠尾穴，以通为度。再以平掌式，用震颤手法在中脘、梁门发气14息，并用龙衔式在天柱穴震颤发气12息，关元发气14息。

(3) 以平掌式，用推拉旋手法向中脘、神阙、天枢、关元发

clockwise and conduct *qi* downward along the Stomach Channel.

2) Auxiliary Maneuvers

(1) Constipation of excess type: Apply the flat-palm form, use the rightward-rotating, quivering and leading manipulations and cold-type conducting-*qi* method to emit *qi* for 14 breaths.

(2) Constipation of deficiency type: Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto *Dantian* (Elixir Field) and *Shenshu* (Kidney *Shu*, UB 23) for 8 or 16 breaths.

Cirrhosis

Cirrhosis is a chronic generalized disease marked by hepatic lesion. It refers to a series of pathological changes of degeneration, necrosis and regeneration of liver cells as well as proliferation of fibrous tissue due to prolonged or recurrent damage of the liver caused by various pathogenic factors, thereby bringing about the deformation of the liver and the sclerosis of the hepatic texture. It is clinically manifested chiefly as a series of symptoms and signs caused by hypofunction of the liver and portal hypertension. Cirrhosis belongs to the categories of "*gu zhang* (tympanites)", "*dan fu zhang* (tympanites)" and "*zheng ji* (mass in the abdomen)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnation of the Liver-*qi* and Deficiency of the Spleen

Anorexia, fullness in the chest and abdomen, eructation, hypochondriac distension and pain, or occasional nausea and vomiting, loose stool, lassitude and weakness, pale tongue with whitish and slippery coating, taut pulse.

2. Stagnancy of *Qi* and Blood Stasis

气; 然后用旋颤手法按顺时针方向导气, 并顺胃经向下导引气肘。

2) 辅助功法

(1) 实秘: 以平掌式, 用右旋颤引手法、冷导气法发气14息。

(2) 虚秘: 以平掌式, 用震颤手法向丹田、肾俞发气8息或16息。

肝硬变

肝硬变是以肝脏损害为主的慢性全身性疾病。它是各种致病因素持久或反复地损害肝脏组织引起的肝细胞变性、坏死、再生和纤维组织增生等一系列病理变化, 从而使肝脏变形、质地变硬。临床主要表现为由肝功能减退和门静脉高压所引起的一系列症状和体征。肝硬变属中医“膨胀”、“单腹胀”、“癥积”等范畴。

【辨证】

1. 肝郁脾虚

食欲减退, 胸腹满闷, 暖气不舒, 两胁胀痛, 或偶有恶心呕吐, 大便溏泻, 体倦乏力, 舌质淡, 苔白滑, 脉弦。

2. 气滞血瘀

Poor appetite, hypochondriac distension and pain, hepato-splenomegaly, or marked by spider nevi and liver palms, darkish red tongue with petechia on the margin of the tongue, thin whitish coating, taut and thready pulse.

3. Retention of Water within the Body

Tympanites with the abdomen like a drum, a feeling of hardness and fullness on pressing, stifling fullness in the stomach, anorexia, nausea, vomiting, scanty urine, pale corpulent and tender tongue with thin greasy coating, taut thready or taut tense pulse. Those with insufficiency of the spleen-*yang* and kidney-*yang* are accompanied with pale complexion, aversion to cold, cold limbs; those with deficiency of the liver-*yin* and kidney-*yin* are accompanied with dark complexion, hectic fever and vexation.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

Practise Heavenly Circuit Self-Rotation *Qigong*, Inner-Nourishing *Qigong* and Eight-Section Brocade.

2) Auxiliary Maneuvers

(1) Stagnation of the liver-*qi* and deficiency of the spleen:

It is advisable to practise the methods of pushing and conducting to regulate the flow of *qi* and rubbing the costal region to send down abnormally ascending *qi* in Sternocostal *Qigong*.

(2) Stagnancy of *qi* and blood stasis: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

(3) Retention of water within the body: It is advisable to practise the methods of rubbing the epigastrium and training *qi* with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen *Qigong*. Those with insufficiency of the spleen-*yang* and kidney-*yang* are advised to

食欲减退，肋下胀痛，肝脾肿大，可有蜘蛛痣、肝掌，舌暗

红，舌边有紫斑，苔薄白，脉弦细。

3. 水湿内阻

腹胀如鼓，按之坚满，脘闷纳呆，恶心呕吐，小便短少，舌

淡胖嫩，苔薄腻，脉弦细或弦紧。脾肾阳虚者，兼见面色㿔白，

畏寒肢冷；肝肾阴虚者，兼见面色黧黑，潮热心烦。

【治疗】

1. 练功自疗

1) 基本功法

练周天自转功、内养功、八段锦。

2) 辅助功法

(1) 肝郁脾虚：宜练胸胁功之推导理气法、摩胁降气法。

(2) 气滞血瘀：宜练理肝功之摩胸噓气法、舒肝导气法。

(3) 水湿内阻：宜练理脾功之摩脘呼气法、疏导脾胃法。脾

practise Gathering Sun Essence *Qigong*; those with deficiency of the liver-*yin* and kidney-*yin* are advised to practise Gathering Moon Cream *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First tip and knead the acupoints Ganshu (Liver *Shu*, UB 18), Pishu (Spleen *Shu*, UB 20), Zhongwan (Middle Epigastrium, *Ren* 12), Zhangmen (Bright Door, Liv 13) and Qimen (Cyclic Door, Liv 14).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12), Qimen (Cyclic Door, Liv 14), Ganshu (Liver *Shu*, UB 18) and Pishu (Spleen *Shu*, UB 20) for 14 or 28 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18), Qimen (Cyclic Door, Liv 14) and Zhangmen (Bright Door, Liv 13), and conduct *qi* downward along the Gall Bladder Channel and the Liver Channel.

2) Auxiliary Maneuvers

(1) Stagnation of the liver-*qi* and deficiency of the spleen: Apply the middle-finger standing-alone form, use the vibrating and quivering manipulations to emit *qi* onto Pishu (Spleen *Shu*, UB 20) and Zhongwan (Middle Epigastrium, *Ren* 12).

(2) Stagnancy of *qi* and blood stasis: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Qimen (Cyclic Door, Liv 14) and Zhangmen (Bright Door, Liv 13), and conduct *qi* along the Gall Bladder Channel down to the acupoint Yanglingquan (*Yang* Mound Spring, GB 34) on the lower limbs.

(3) Retention of water within the body: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Dabao (General Control, Sp 21), and conduct *qi* along the spleen Channel to the lower limbs. Those with either

肾阳虚者, 宜练采日精法; 肝肾阴虚者, 宜练采月华法。

2. 外气疗法

1) 基本功法

(1) 先点揉肝俞、脾俞、中脘、章门、期门穴。

(2) 以平掌式, 用震颤手法向中脘、期门、肝俞、脾俞发气

各 14 息至 28 息。

(3) 以平掌式, 推拉引手法向肝俞、期门、章门发气, 并顺胆经、肝经向下肢导引。

2) 辅助功法

(1) 肝郁脾虚: 以中指独立式, 用震颤手法向脾俞、中脘发气 14 息。

(2) 气滞血瘀: 以平掌式, 用拉引手法向期门、章门发气, 并顺胆经向下肢阳陵泉穴引气。

(3) 水湿内阻: 以平掌式, 用拉引手法向大包发气, 并顺脾

insufficiency of the spleen-*yang* and kidney-*yang* or deficiency of the liver-*yin* and kidney-*yin* are advised to apply the middle-finger standing-alone form and use the vibrating and quivering manipulations to emit *qi* onto Guanyuan (Energy Pass, Ren 4), Shenshu (Kidney *Shu*, UB 23) and Pishu (Spleen *Shu*, UB 20).

Gallstones

The causes and pathogenesis of this disease is not completely clear yet. It is generally believed to be related to cholestasis, infection of biliary tract and metabolic disturbance of cholesterol. Gallstones is clinically manifested chiefly as pain in the right upper abdomen and right costal region and can be classified into the categories of "*xie tong* (hypochondriac pain)" and "*huang dan* (jaundice)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Qi-Stagnation Type

Distention and pain in the right upper abdomen and right hypochondriac region which is now mild and now serious, distention and fullness in the stomach, no obvious fever or jaundice, reddish tongue with thin whitish coating, taut pulse.

2. Dampness-Heat Type

Persistent pain in the right upper abdomen and right hypochondriac region which is exacerbated paroxysmally or radiates to the right shoulder, accompanied with fever, jaundice, abdominal distention, anorexia, red tongue with yellowish coating, taut and rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

(1) First practise Relaxation *Qigong*, with stress laid on relaxing the back, waist, chest and hypochondrium. Practise

经向下肢导气。脾肾阳虚、肝肾阴虚者，以中指独立式，用震颤手法向关元、肾俞、脾俞发气。

胆 结 石

本病的病因和发病机理尚未完全明了。一般认为与胆汁郁积、胆道感染及胆固醇代谢失调有关。临床主要表现为右上腹及右肋部疼痛。本病属中医“胁痛”、“黄疸”等范畴。

【辨证】

1. 气滞型

右上腹及右肋胀痛，时轻时重，胃脘胀闷，无明显发热或黄疸，舌质淡红，苔薄白，脉弦。

2. 湿热型

右上腹或右肋部持续疼痛，阵发性加剧，或向右肩部放射，伴有发热、黄疸、腹胀、纳差，舌质红，苔黄，脉弦数。

【治疗】

1. 练功自疗

1) 基本功法

(1) 先练放松功，重点练放松背腰及胸肋部，反复锻炼。

the maneuver repeatedly.

(2) Practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

2) Auxiliary Maneuvers

(1) *Qi*-stagnation type: It is advisable to practise the methods of pushing and conducting to regulate the flow of *qi* and rubbing the hypochondrium to send down abnormally ascending *qi* in Sternocostal *Qigong* as well as the "xu" character formula in Six-Character Formula *Qigong*.

(2) Dampness-heat type: It is advisable to practise the methods of rubbing the epigastrium and training *qi* with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead Pishu (Spleen *Shu*, UB 20), Weishu (Stomach *Shu*, UB 21), Ganshu (Liver *Shu*, UB 18), Danshu (Gallbladder *Shu*, UB 19), Dannang (Gallbladder, Extra 35) and Zusanli (Foot Three *Li*, St 36), mainly those on the right side of the body.

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Pishu (Spleen *Shu*, UB 20), Weishu (Stomach *Shu*, UB 21), Ganshu (Liver *Shu*, UB 18) and Danshu (Gallbladder *Shu*, UB 19) on the right side of the body for 14 breaths respectively, then emit *qi* onto the painful area on the front side for 28 breaths.

(3) Apply the flat-palm form, use the pulling and quivering manipulations to emit *qi* onto the gallbladder on the front side of the patient for 24 breaths, and use the pulling and leading manipulations to conduct *qi* along the Gall Bladder Channel and the SomaCh Channel down to the lower limbs.

2) Auxiliary Maneuvers

(1) *Qi*-stagnation type: Chiefly use the pulling and lead-

(2) 练理肝功之摩胸嘘气法及疏肝导气法。

2) 辅助功法

(1) 气滞：宜练胸肋功之推导理气法、摩肋降气法，六字诀

功之嘘字诀。

(2) 湿热：宜练理脾功之摩腕呼气法、疏导脾胃法。

2. 外气疗法

1) 基本功法

(1) 先按揉脾俞、胃俞、肝俞、胆俞、胆囊穴、足三里，均以右侧为主。

(2) 以平掌式，用震颤法在右侧脾俞、胃俞、肝俞、胆俞发气各 14 息，再在前侧疼痛区发气 28 息。

(3) 以平掌式，用拉颤手法在患者前侧胆区发气 24 息，并用拉引手法顺胆经、胃经向下肢导引经气。

2) 辅助功法

(1) 气滞：多用拉引手法向下肢导引气机，使上下平衡。

ing manipulations to conduct *qi* down to the lower limbs so as to make *qi* balanced from top to bottom.

(2) Damp-heat type: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12) and Liangmen (Beam Gate, St 21), and conduct *qi* along the Stomach Channel down to the lower limbs.

Cholecystitis

Cholecystitis is mostly caused by bacterial infection and obstruction of bile duct, usually seen in adults. It is clinically characterized by pain in the right upper abdomen and dyspepsia. The disease belongs to the categories of “*xie tong* (hypochondriac pain)’ and “*huang dan* (jaundice)” in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Damp-Heat Type

Alternate attacks of chills and fever or attacks of mere fever without chills, pain in the right hypochondrium, bitter taste in the mouth, even nausea and vomiting in severe cases, loss of appetite, dark urine, constipation, or yellowish skin and sclera, red tongue with yellowish greasy coating, taut rapid or taut slippery pulse.

2. Qi-Stagnation Type

Moving or distending pain in the right hypochondrium, fullness in the stomach, anorexia, belching, acid regurgitation, nausea, red tongue with thin whitish coating, taut thready or taut rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Six-Character Formula *Qigong*

(2) 湿热：以平掌式，用拉引手法向中脘、梁门发气，并顺胃经向下肢导引气机。

胆 囊 炎

胆囊炎多由细菌感染和胆道梗阻所引起，多见于成年人。临床以右上腹疼痛及消化不良为特征。本病属中医“胁痛”、“黄疸”等范畴。

【辨证】

1. 湿热型

寒热往来或但热不寒，右胁痛，口苦，甚则恶心呕吐，不思饮食，尿赤，大便秘结，或身目发黄，舌质红，苔黄腻，脉弦数或弦滑。

2. 气滞型

右胁窜痛或胀痛，胃脘满闷，食欲不振，暖气泛酸，恶心，舌质红，苔薄白，脉弦细或弦数。

【治疗】

1. 练功自疗

1) 基本功法

宜练六字诀、放松功。

and Relaxation *Qigong*.

2) Auxiliary *Qigong*

(1) Damp-heat type: It is advisable to practise the methods of rubbing the epigastrium and training *qi* with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen *Qigong*.

2) *Qi*-stagnation type: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead Pishu (Spleen *Shu*, UB 20), Ganshu (Liver *Shu*, UB 18), Danshu (Gallbladder *Shu*, UB 19), Dannang (Gallbladder, Extra 35) and Zusanli (Foot Three *Li*, St 36), all on the right side of the body.

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Pishu (Spleen *Shu*, UB 20), Ganshu (Liver *Shu*, UB 18) and Danshu (Gallbladder *Shu*, UB 19) for 14 breaths respectively, then emit *qi* onto the painful area on the front side of the body for 28 breaths.

(3) Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto the gallbladder region on the right front side of the patient for 24 breaths, and conduct *qi* along the Gall Bladder Channel down to the lower limbs so as to make *qi* balanced from top to bottom.

2) Auxiliary Maneuvers

(1) *Qi*-stagnation type: Mostly use the pulling and leading manipulations to conduct *qi* to the lower limbs.

(2) Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, Ren 12) and Liangmen (Beam Gate, St 21), and conduct *qi* along the Stomach Channel to the lower limbs.

2) 辅助功法

(1) 湿热: 宜练理脾功之摩脘呼气法、疏导脾胃法。

(2) 气滞: 宜练理肝功之摩胸嘘气法、舒肝导气法。

2. 外气疗法

1) 基本功法

(1) 先按揉脾俞、肝俞、胆俞、胆囊穴、足三里, 均以右侧为主。

(2) 以平掌式, 用震颤手法在脾俞、肝俞、胆俞发气各14息, 再在前侧痛区发气28息。

(3) 以平掌式, 用拉引手法在患者右前侧胆区发气24息, 并顺胆经向下肢导气, 使经气上下气机平衡。

2) 辅助功法

(1) 气滞: 多用拉引手法向下肢导气。

(2) 以平掌式, 用拉引手法向中脘、梁门发气, 并顺胃经向下肢导引气机。

Section Three
Diseases and Syndromes of the
Circulatory System

Primary Hypertension

Primary hypertension is a generalized chronic angiopathy characterized as the elevation of arterial pressure, particularly the continuous elevation of diastolic pressure. It is clinically manifested chiefly as dizziness and headache and belongs to the categories of "*xuan yun* (dizziness)" and "*tou tong* (headache)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Hyperactivity of *Yang* due to *Yin* Deficiency

Feeling of fullness in the head, headache, dizziness and tinnitus, insomnia, dreaminess, dysphoria with feverish sensation in the chest, palms and soles, red tongue with little coating, taut thready and rapid pulse.

2. Flaring Liver-fire

Dizziness, headache, flushed face, bitter taste, restlessness, irritability, constipation, dark urine, red tongue with yellowish coating, taut and rapid pulse.

3. Deficiency of Both *Yin* and *Yang*

Dizziness and tinnitus, palpitation, amnesia, lassitude in the loins and legs, lassitude and weakness, insomnia, dreaminess, pale tongue with whitish coating, thready and weak pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

第三节 循环系统病证

原发性高血压

原发性高血压是以动脉血压升高，尤其是舒张压持续升高为特点的全身性、慢性血管疾病。临床主要表现为眩晕、头痛等。本病属中医“眩晕”、“头痛”等范畴。

【辨证】

1. 阴虚阳亢

头胀头痛，眩晕耳鸣，失眠多梦，五心烦热，舌红少苔，脉弦细数。

2. 肝火亢盛

眩晕头痛，面赤口苦，烦躁易怒，便秘尿赤，舌红苔黄，脉弦数。

3. 阴阳两虚

头晕耳鸣，心悸健忘，腰酸腿软，倦怠乏力，失眠多梦，舌淡苔白，脉细弱。

【治疗】

1. 练功自疗

1) Basic Maneuvers

It is advisable to practise Relaxation *Qigong*, Head and Face *Qigong*, Neck and Nape *Qigong*, Upper Limbs *Qigong* and Lower Limbs *Qigong*.

2) Auxiliary Maneuvers

(1) Hyperactivity of *yang* due to *yin* deficiency: It is advisable to practise Gathering Moon Cream *Qigong*.

(2) Flaring liver-fire: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

(3) Deficiency of both *yin* and *yang*: It is advisable to practise the method of taking black *qi* in Regulating-Kidney *Qigong* and the method of taking yellow *qi* in Regulating-Spleen *Qigong*, or practise Gathering Sun Essence and Moon Cream *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Push and smear Yintang (Glabella, Extra 1) and Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), sweep Shuaigu (Following the Valley, GB 8) and Hanyan (Disgust with Nodding, GB 4) with the fingers in a combing way, press and knead Baihui (Hundred Convergences, *Du* 20), Fengchi (Wind Pond, GB 20) and Dazhui (Big Vertebra, *Du* 14).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Baihui (Hundred Convergences, *Du* 20), Dazhui (Big Vertebra, *Du* 14), Mingmen (Gate of Life, *Du* 4) and Zhongwan (Middle Epigastrium, *Ren* 12) for 6 or 16 breaths respectively, then apply the middle-finger standing-alone form, use the vibrating and quivering manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12) and Guanyuan (Energy Pass, *Ren* 4) for 6 or 12 breaths.

1)基本功法

宜练放松功、头面功、颈项功、上肢功、下肢功。

2)辅助功法

(1) 阴虚阳亢：宜练采月华功。

(2) 肝火亢盛：宜练理肝功之摩胸噓气法、舒肝导气法。

(3) 阴阳两虚：宜练理肾功之服黑气法与理脾功之服黄气法，

或练采日月精华功。

2. 外气疗法

1)基本功法

(1) 推抹印堂、坎宫，扫散率谷、颌厌，按揉百会、风池、

大椎。

(2) 以平掌式，用震颤手法向百会、大椎、命门、中脘发气

各6息或16息，再以中指独立式，用震颤手法向中脘、关元发气

6息或12息。

(3) Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Baihui (Hundred Convergences, *Du* 20) and Touwei (Head Corner, St 8), and conduct *qi* downward along the *Du* Channel and the Stomach Channel to cause *qi* to be void in the upper part and replete in the lower part.

2) Auxiliary Maneuvers

(1) Hyperactivity of *yang* due to *yin* deficiency: Apply the flat-palm form, use the pushing and rotating manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18), Shenshu (Kidney *Shu*, UB 23) and *Dantian* (Elixir Field), and use the rightward-rotating maneuver to conduct *qi* along the channel.

(2) Flaring liver-fire: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto the acupoint of Zhangmen (Bright Door, Liv 13), Qimen (Cyclic Door, Liv 14) and Riyue (Sun and Moon, GB 24), and conduct *qi* along the Liver Channel and the Gallbladder Channel to the lower limbs.

(3) Deficiency of both *yin* and *yang*: Apply the flat-palm form, use the rightward-rotating manipulation to emit *qi* onto Pishu (Spleen *Shu*, UB 20), Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field).

Palpitation

Palpitation is a symptom characterized by feeling of pal-mus or nervousness, palpitation and restlessness due to fright. It mostly attacks paroxysmally as a result of emotional fluctuation or tiredness.

TYPES OF SYNDROMES

1. Mental Disturbance and Restlessness

Palpitation, restlessness, susceptible to fright and fear, dreaminess and easy to wake up, pale tongue with whitish

(3) 以平掌式，用拉引手法向百会、头维发气，并顺督脉和胃经向下导引气机，使经气上虚下实。

2) 辅助功法

(1) 阴虚阳亢：以平掌式，用推旋手法向肝俞、肾俞、丹田发气，并顺行、右旋导引气机。

(2) 肝火亢盛：以平掌式，用拉引手法发气于章门、期门、日月穴，并顺肝经与胆经向下肢导引经气。

(3) 阴阳两虚：以平掌式，用右旋手法发气于脾俞、肾俞、命门、丹田。

心悸

心悸是病人自觉心跳心慌、惊悸不安的一种症状。一般多为阵发，每因情志波动或劳累而发作。

【辨证】

1. 心神不安

心悸不安，善惊易恐，多梦易醒，舌淡苔白，脉动数。

coating, tremulous and rapid pulse.

2. Deficiency of the Heart-blood

Palpitation, restlessness, dizziness, shortness of breath, dim complexion, lassitude and weakness, pale tongue with little coating, thready and weak pulse.

3. Deficiency of the Heart-yin

Palpitation, restlessness, dysphoria, insomnia, dryness of the mouth and tongue, red tongue with little coating, thready and rapid pulse.

4. Insufficiency of the Heart-yang

Palpitation and shortness of breath which are aggravated on exertion, stuffiness and fullness sensation in the chest and epigastrium, listlessness, lassitude, intolerance of cold, cold limbs, pale or purplish darkish tongue with thin whitish coating, thready and weak or knotted and intermittent pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Roborant *Qigong* and Inner-Nourishing *Qigong*.

2) Auxiliary Maneuvers

(1) Mental disturbance and restlessness as well as insufficiency of the heart-yang: It is advisable to practise the method of taking red *qi* in Regulating-Heart *Qigong* and the methods of pushing and regulating Shanzhong (Middle Chest, *Ren* 17) as well as pushing and conducting to regulate the flow of *qi* in Sternocostal *Qigong*.

(2) Deficiency of the heart-yin and deficiency of the heart-blood: It is advisable to practise the methods of pushing and regulating Shanzhong (Middle Chest, *Ren* 17) and pushing and conducting to regulate the flow of *qi* in Sternocostal *Qigong*, the method of taking yellow *qi* in Regulating-Spleen *Qigong* and Gathering Moon Cream *Qigong*.

2. 心血不足

心悸不安, 头晕气短, 面色少华, 倦怠无力, 舌淡苔少, 脉细弱。

3. 心阴不足

心悸不宁, 心烦少寐, 口舌干燥, 舌红少苔, 脉细数。

4. 心阳不振

心悸气短, 动则更甚, 胸脘痞满, 神疲乏力, 形寒肢冷, 舌淡或紫暗, 苔薄白, 脉细弱或结代。

【治疗】

1. 练功自疗

1) 基本功法

宜练强壮功、内养功。

2) 辅助功法

(1) 心神不宁、心阳不振: 宜练理心功之服赤气法、胸肋功之推理膻中、推导理气。

(2) 心阴、心血不足: 宜练胸肋功之推理膻中、推导理气, 理脾功之服黄气法, 采月华等

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead the acupoints *Xinshu* (Heart *Shu*, UB 15), *Ganshu* (Liver *Shu*, UB 18), *Shanzhong* (Middle Chest, *Ren* 17), *Jiuwei* (Below Xiphoid, *Ren* 15) and *Lanmen* (Ileocecal Junction, 1.5 *cun* above the navel).

(2) Apply the middle-finger standing-alone form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints *Xinshu* (Heart *Shu*, UB 15), *Ganshu* (Liver *Shu*, UB 18) and *Shanzhong* (Middle Chest, *Ren* 17) for 8 breaths respectively, then conduct *qi* to return to *Dantian* (Elixir Field).

(3) Apply the flat-palm form, use the pushing and pulling manipulations to emit *qi* onto the precordial region, and use the pulling and leading manipulations to conduct *qi* along the Heart Channel and the Pericardium Channel to the tips of the middle fingers.

2) Auxiliary Maneuvers

(1) Mental disturbance and restlessness as well as insufficiency of the heart-*yang*: Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the precordial region and *Xinshu* (Heart *Shu*, UB 15) for 6 or 12 breaths respectively.

(2) Deficiency of the heart-*yin* and deficiency of the heart-blood: Apply the flat-palm form, use the pulling and fixing manipulations to emit *qi* onto *Geshu* (Diaphragm *Shu*, UB 17) and *Pishu* (Spleen *Shu*, UB 20) for 6 or 12 breaths respectively.

Rheumatic Valvular Heart Disease

Rheumatic valvular heart disease, also called rheumatic heart disease, is chronic damage of cardiac valves caused by rheumatosis. It is clinically manifested chiefly as palpitation, dyspnea and hydrops. It belongs to the categories of "*xin bi* (obstruction of the heart-*qi*)", "*xin ji* (palpitation)",

2 外气疗法

1) 基本功法

(1) 先按揉心俞、肝俞、膻中、鸠尾、闾门穴。

(2) 以中指独立式或剑指式，用震颤手法发气于心俞、肝俞、膻中诸穴各8息，然后导引气机收归丹田。

(3) 以平掌式，用推拉手法发气于心前区，并以拉引手法顺心经、心包经，导经气至中指端。

2) 辅助功法

(1) 心神不宁、心阳不振：以平掌式，用震颤手法在心前区与心俞各发气6息或12息。

(2) 心阴、心血不足：以平掌式，用推定手法向膻俞、脾俞发气6息或12息。

风湿性心瓣膜病

风湿性心瓣膜病又称风湿性心脏病，是由于风湿病引起的慢性心瓣膜损害。临床主要表现为心悸、呼吸困难、水肿等。本病

“*zheng chong* (severe palpitation)” and “*shui zhong* (edema)” in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnation of the Heart-blood

Purplish red zygomaticofacial regions, cyanosis of lips and nails, dizziness, lassitude and weakness, palpitation or severe palpitation, hemoptysis with bad cough, or cardiodynia, bluish purplish tongue or with ecchymoses, thready rapid or knotted and intermittent pulse.

2. Deficiency of both *Qi* and Blood

Palpitation which is aggravated on exertion, shortness of breath, perspiration, pallid or sallow complexion, pale and corpulent or teeth-printed tongue, thready or soft and weak pulse.

3. *Yang*-Deficiency of the Heart and the Kidney

Dimmish and darkish complexion, palpitation, edema, cough, dyspnea, cold hands and feet, pale tongue with thin coating, knotted intermittent or deep thready and rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Inner-Nourishing *Qigong* and Roborant *Qigong*.

2) Auxiliary Maneuvers

(1) Stagnation of the heart blood: It is advisable to practise the methods of pushing and regulating *Shanzhong* (Middle Chest, *Ren* 17) and pushing and conducting to regulate the flow of *qi* in *Sternocostal Qigong*, the methods of rubbing the chest and training *qi* with the word “*ke*” as well as regulating the heart and conducting *qi* in *Regulating-Heart Qigong* or the “*ke*”-character formula in Six-Character Formula.

(2) Deficiency of both *qi* and blood: It is advisable to

属中医“心痹”、“心悸”、“怔忡”、“水肿”等范畴。

【辨证】

1. 心血瘀阻

两颧紫红，唇甲青灰，头晕乏力，心悸怔忡，咳甚则咯血，或见心痛，舌质青紫或有瘀斑，脉细数或结代。

2. 气血两亏

心悸，动则尤甚，气短汗出，面色苍白或萎黄，舌淡胖或有齿印，脉细或濡弱。

3. 心肾阳虚

面色晦暗，心悸浮肿，咳嗽喘急，手足不温，舌淡苔薄，脉结代或脉沉细而数。

【治疗】

1. 练功自疗

1) 基本功法

宜练内养功、强壮功。

2) 辅助功法

(1) 心血瘀阻：宜练胸胁功之推理膈中法、推导理气法，理心功之摩胸呵气法、踝心导气法或六字诀之呵气诀。

(2) 气血两亏：宜练理脾功之服黄气法及理心功之服赤气法。

practise the method of taking yellow *qi* in Regulating-Spleen *Qigong* and the method of taking red *qi* in Regulating-Heart *Qigong*.

(3) *Yang*-deficiency of the heart and the kidney: It is advisable to practise Gathering Moon Cream *Qigong*, or practise the method of taking yellow *qi* in Regulating-Spleen *Qigong* and the method of taking red *qi* in Regulating-Heart *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead the acupoints *Xinshu* (Heart *Shu*, UB 15), *Ganshu* (Liver *Shu*, UB 18), *Geshu* (Diaphragm *Shu*, UB 17), *Shanzhong* (Middle Chest, *Ren* 17) and *Jiuwei* (Below Xiphoid, *Ren* 15).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto *Jiuwei* (Below Xiphoid, *Ren* 15), *Zhongwan* (Middle Epigastrium, *Ren* 12) and *Xinshu* (Heart *Shu*, UB 15) for 6 or 12 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling and quivering manipulations to emit *qi* onto the precordial region, and use the pulling and leading manipulations to conduct the channel *qi* to the tips of the middle fingers.

2) Auxiliary Maneuvers

(1) Stagnation of the heart blood: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto *Shanzhong* (Middle Chest, *Ren* 17) and the precordial region, and conduct the channel *qi* along the Heart Channel and the Pericardium Channel to the tips of the middle fingers.

(2) Deficiency of both *qi* and blood: Apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto *Xinshu* (Heart *Shu*, UB 15), *Pishu* (Spleen *Shu*, UB 20), *Geshu* (Diaphragm *Shu*, UB 17), *Shanzhong* (Middle Chest, *Ren* 17) and *Dantian* (Elixir Field), and conduct *qi* along the *Ren* Channel from *Shanzhong* (Middle Chest, *Ren*, 17) to *Dan-*

(3) 心肾阳虚，宜练采月华功，或练理脾之服黄气法及理心

功之服赤气法。

2. 外气疗法

1) 基本功法

(1) 先按揉心俞、肝俞、膈俞、膻中、鸠尾穴。

(2) 以平掌式，用震颤手法向鸠尾、中脘、心俞发气各6息或12息。

(3) 以平掌式，用推拉颤手法发气于心前区，并以拉引手法顺心经、心包经导经气至中指端。

2) 辅助功法

(1) 心血瘀阻：以平掌式，用拉引手法发气于膻中、心前区，并顺心经、心包经向指端导引经气。

(2) 气血两亏：以平掌式，用推引手法发气于心俞、脾俞、

tian (Elixir Field) to send *qi* back to its source.

(3) *Yang*-deficiency of the heart and the kidney: Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto Xinshu (Heart *Shu*, UB 15), Shenshu (Kidney *Shu*, UB 23) and Mingmen (Gate of Life, *Du* 4) for 11 or 22 breaths.

Section Four

Diseases and Syndromes of the Urogenital System

Pyelonephritis

Pyelonephritis is an infective disease due to the direct invasion of the unilateral or bilateral renal pelves and renal parenchyma by nonspecific bacteria, clinically manifested chiefly as fever, lumbago and paruria. It belongs to the categories of "*lin zheng* (stranguria)" and "*yao tong* (lumbago)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Damp-Heat in the Urinary Bladder

Fever, aversion to cold, frequent and urgent urination, urodynia, distention and pain in the lower abdomen, lumbago, yellowish greasy coating of the tongue, slippery and rapid pulse.

2. Stagnation of Heat in the Liver and the Gallbladder

Alternate attacks of chills and fever, vexation, nausea, loss of appetite, lumbago or pain in the lower abdomen, frequent urination with *chaude-pisse*, deep yellow coating of the tongue, taut and rapid pulse.

3. Deficiency of both the Spleen and the Kidney as well as Failure to Remove the Remaining Heat

膈俞、臆中、丹田 并顺任脉从臆中向丹田导引气机,使气归原。

(3) 心肾阳虚:以平掌式,用震颤手法向心俞、肾俞、命门发气11息或22息。

第四节 泌尿生殖系统病证

肾盂肾炎

肾盂肾炎是一侧或两侧肾盂和肾实质受非特异性细菌直接侵袭而引起的感染性疾病。临床主要表现为发热、腰痛、排尿异常等。本病属中医“淋证”、“腰痛”等范畴。

【辨证】

1. 膀胱湿热

发热恶寒,尿频,尿急,尿痛,少腹胀痛,腰痛,舌苔黄腻,脉滑数。

2. 肝胆郁热

寒热往来,心烦欲呕,不思饮食,腰痛或少腹痛,尿频而热,苔深黄,脉弦数。

3. 脾肾两虚,余热未清

Edema of the face, swelling of the feet, anorexia, abdominal distention, lassitude, weakness, lassitude in the loins and legs, dizziness, tinnitus, loose and thin stools, frequent urination, vesical tenesmus, pale tongue with thin whitish coating, deep thready and weak pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Recuperating-Life *Qigong* and Standing-Stump *Qigong*.

2) Auxiliary Maneuvers

(1) Damp-heat in the urinary bladder: It is advisable to practise the method of rubbing the chest and training *qi* with the word "hu" in Regulating-Kidney *Qigong*.

(2) Stagnation of heat in the liver and the gallbladder: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

(3) Deficiency of both the spleen and the kidney: It is advisable to practise the method of taking yellow *qi* in Regulating-Chest *Qigong* and Gathering Moon Cream *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead the acupoints Shenshu (Kidney *Shu*, UB 23), Zhishi (Room of Will, GB 52), Guanyuan (Energy Pass, Ren 4), Sanyinjiao (Crossroad of Three *Yins*, SP 6) and Taixi (Big Stream, K 3).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints Shenshu (Kidney *Shu*, UB 23), Zhishi (Room of Will, GB 52) and Guanyuan (Energy Pass, Ren 4) for 11 or 22 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto the acupoints Guan-

面浮足肿，纳呆腹胀，疲倦乏力，腰膝酸软，头晕耳鸣，大便溏薄，小便频数，淋漓不尽，舌质淡，苔薄白，脉沉细无力。

【治疗】

1. 练功自疗

1) 基本功法

宜练回春功、站桩功。

2) 辅助功法

(1) 膀胱湿热：宜练理肾功之摩腹吹气法。

(2) 肝胆郁热：宜练理肝功之摩胸嘘气法、舒肝导气法。

(3) 脾肾两虚：宜练理胸功之服黄气法，采月华法。

2. 外气疗法

1) 基本功法

(1) 先按揉肾俞、志室、关元、三阴交、太溪等穴。

(2) 以平掌式，用震颤手法在肾俞、志室、关元穴发气各11息或22息。

(3) 以平掌式，用推拉引手法发气于关元、中极、气穴、大

yuan (Energy Pass, *Ren* 4), Zhongji (Middle Extreme, *Ren* 3), Qixue (Qi Cave, *K* 13) and Dahe (Great Glory, *K* 12), and conduct the channel *qi* along the Kidney Channel to the lower limbs so as to make *qi* balanced from top to bottom.

2) Auxiliary Maneuvers

(1) Damp-heat in the urinary bladder: Apply the middle-finger standing-alone form or sword-fingers form, use the vibrating and quivering manipulations to emit *qi* onto Pangguangshu (Bladder *Shu*, UB 28) and Zhongji (Middle Extreme, *Ren* 3) for 14 or 28 breaths respectively.

(2) Stagnations of heat in the liver and the gallbladder: Apply the flat-palm form, use the pulling and the leading manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18), Danshu (Gallbladder *Shu*, UB 19), Riyue (Sun and Moon, GB 24) and Zhangmen (Bright Door, Liv 13), and conduct the channel *qi* along the Liver Channel and the Gall Bladder Channel to the lower limbs.

(3) Deficiency of both the spleen and the kidney: Apply the flat-palm form, use the pulling and fixing manipulations to emit *qi* onto Pishu (Spleen *Shu*, UB 20), Shenshu (Kidney *Shu*, UB 23), Dantian (Elixir Field) and Zhongwan (Middle Epigastrium, *Ren* 12).

Uroschisis

Uroschisis refers to the symptom characterized by the retention of urine in the urinary bladder, dysuria and even uroschisis. It belongs to the category of "long bi (retention of urine)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Damp-Heat in the Urinary Gallbladder

Oliguria, dribbling urination, dark urine, burning sensation during urination, or impossible micturition, distention and fullness in the lower abdomen, yellowish greasy coat-

赫穴, 并顺肾经向下肢导引经气, 使其上下平衡。

2) 辅助功法

(1) 膀胱湿热: 以中指独立式或剑诀式, 用震颤手法向膀胱俞、中极发气各 14 息或 28 息。

(2) 肝胆郁热: 以平掌式, 用拉引手法向肝俞、胆俞、日月、章门发气, 并顺肝经、胆经向下肢导引经气。

(3) 脾肾两虚: 以平掌式, 用拉定手法发气于脾俞、肾俞、丹田、中脘。

尿 潴 留

尿潴留是指尿液潴留于膀胱, 排尿困难, 甚至小便闭塞不通为特征的一种病症, 属中医“癃闭”范畴。

【辨证】

1. 膀胱湿热

小便量少, 点滴不爽, 尿色黄赤, 有灼热感, 或尿不能排出,

ing of the tongue, slippery and rapid pulse.

2. Insufficiency of the Kidney-qi

Dribbling urination, difficult or even obstructed micturition, general weakness, pallid complexion, cold sublumbar parts, lassitude in the loins and knees, pale tongue, deep and rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

First apply both palms to push and rub the sacral region from above to below 300 times, then overlap the palms on the abdomen, rotate from right to left, knead and rub when exhaling, at the same time relax the anus and the abdomen; when inhaling, slightly draw in the abdomen and stop both palms temporarily. Do 14 or 28 breaths altogether.

2) Auxiliary Maneuvers

(1) Damp-heat in the urinary bladder: It is advisable to practise the method of rubbing the chest and training *qi* with the word "chui" in Regulating-Kidney *Qigong*.

(2) Insufficiency of the kidney-qi: It is advisable to practise the methods of taking black *qi* and strengthening the kidney and conducting *qi* in Regulating-Kidney *Qigong* as well as Gathering Sun Essence *Qigong*.

Impotence

Impotence refers to the symptom characterized by the fact that the penis can not erect, which results in the incapacity of sexual intercourse, or that the penis can erect but not hard enough.

TYPES OF SYNDROMES

1. Insufficiency of the Kidney-yang

Impotence, cold sensation of the external genitalia, lum-

小腹胀满, 舌苔黄腻, 脉滑数。

2. 肾气不足

小便滴而不爽, 排出无力, 甚或不通, 全身虚弱, 面色苍白, 腰以下冷, 腰膝无力, 舌淡, 脉沉细。

【治疗】

1. 练功自疗

1) 基本功法

先以两手掌在骶部自上而下推摩 300 次, 然后以两手掌在腹部相迭, 呼气时自右向左旋转揉摩, 同时松肛、松腹; 吸气时微收腹, 两手暂停。共做 14 息或 28 息。

2) 辅助功法

(1) 膀胱湿热: 宜练理肾功之摩腹吹气法。

(2) 肾气不足: 宜练理肾功之服黑气法、壮肾导气法, 采日精法。

阳 痿

阳痿是阴茎不能勃起进行性交, 或阴茎虽能勃起但不坚者。

【辨证】

1. 元阳不足

阳痿, 阴冷, 腰痛, 膝软, 头晕耳鸣, 畏寒肢冷, 精神萎靡,

bago, lassitude in the knees, dizziness, tinnitus, aversion to cold, cold limbs, listlessness, shortness of breath, lassitude, pallid complexion, pale corpulent and moist tongue, deep thready and weak pulse.

2. Downward Flow of Damp-Heat

Impotence, dampness or itching and pain around the external genitalia, scanty dark urine, yellowish or thick coating of the tongue, taut or rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Iron Crotch *Qigong*.

2) Auxiliary Maneuvers

(1) Insufficiency of the kidney-*yang*: It is advisable to practise Waist *Qigong* and Abdomen *Qigong*.

(2) Downward flow of damp-heat: It is advisable to practise the method of rubbing the abdomen and training *qi* with the word “*chui*” in Regulating-Kidney *Qigong* or the “*chui*”-character formula and “*xu*”-character formula in Six-Character Formula.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, *Du* 4), Guanyuan (Energy Pass, *Ren* 4) and Sanyinjiao (Crossroad of Three *Yins*, Sp 6).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoints Guanyuan (Energy Pass, *Ren* 4) and Mingmen (Gate of Life, *Du* 4) for 12 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling, rotating and leading manipulations to emit *qi* onto Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field) for 24 breaths, and rotate leftward to conduct *qi*.

气短乏力, 面色苍白, 舌淡胖润, 脉沉细弱。

2. 湿热下注

阳痿, 阴部潮湿或痒痛, 小便短赤, 舌苔黄或厚, 脉弦或数。

【治疗】

1. 练功自疗

1) 基本功法

宜练铁裆功

2) 辅助功法

(1) 元阳不足: 宜练腰部功、腹部功。

(2) 湿热下注: 宜练理肾功之摩腹吹气法, 或六字诀之吹字

诀、嘘字诀。

2. 外气疗法

1) 基本功法

(1) 按揉肾俞、命门、关元、三阴交。

(2) 以平掌式, 用震颤手法在关元、命门穴发气各12息。

(3) 以平掌式, 用推拉旋引手法向命门、丹田穴发气24息,

并左旋导气。

2) Auxiliary Maneuvers

(1) Insufficiency of the kidney-*yang*: Apply the middle-finger standing-alone form, use the vibrating manipulation to emit *qi* onto the acupoints Guanyuan (Energy Pass, *Ren* 4) and Zhongji (Middle Extreme, *Ren* 3) for 8 or 16 breaths respectively.

(2) Downward flow of damp-heat: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Guanyuan (Energy Pass, *Ren* 4), Qixue (*Qi* Cave, K 13) and Siman (Four Fulls, K 14), and conduct *qi* along the Kidney Channel to the lower limbs.

Prospermia

Prospermia refers to premature ejaculation during sexual intercourse followed by an immediate softening of the penis, resulting in the incapacity of normal sexual life.

TYPES OF SYNDROMES

1. Deficiency of the Kidney-*qi*

Premature ejaculation, soreness of waist and lumbago, debility of the knees, cold limbs, shortness of breath, pale tongue, deep thready and weak pulse.

2. Dampness and Heat in the Liver Channel

Premature ejaculation, vexation, bitter taste in the mouth, yellowish urine, urodynia, dampness, itching or swelling around the external genitalia, yellowish coating of the tongue, taut forceful pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Iron Crotch *Qigong* and Recuperating-Life *Qigong*.

2) Auxiliary Maneuvers

2) 辅助功法

(1) 元阳不足：以中指独立式，用震法在关元、中极穴各发气8息或16息。

(2) 湿热下注：以平掌式，用拉引手法向关元、气穴、四满发气，并顺肾经向下肢导引气机。

早 泄

早泄是指同房时射精过早，随后阴茎即软，不能进行正常的性生活而言。

【辨证】

1. 肾气虚损

早泄，腰酸腰痛，膝软乏力，肢冷气短，舌淡，脉沉细无力。

2. 肝经湿热

早泄，烦闷口苦，小便黄，尿痛，阴湿阴痒或阴肿，舌苔黄。脉弦有力。

【治疗】

1. 练功自疗

1) 基本功法

宜练铁裆功、回春功。

2) 辅助功法

(1) Deficiency of kidney-qi: It is advisable to practise the methods of rubbing the abdomen to strengthen qi and rubbing *Dantian* (Elixir Field) to strengthen qi in Abdomen *Qigong* as well as Reversing-*yang Qigong*.

(2) Dampness and heat of the Liver Channel: It is advisable to practise the methods of rubbing the chest and training qi with the word "xu" as well as soothing the liver and conducting qi in Regulating-Liver *Qigong*.

Seminal Emission

Seminal emission is divided into nocturnal emission and spermatorrhea. Emission in dreams is referred to as nocturnal emission while spontaneous emission of sperms free from dreams is referred to as spermatorrhea.

TYPES OF SYNDROMES

1. Breakdown of the Normal Physiological Coordination Between the Heart and the Kidney

Seminal emission in dreams, dizziness and dim eyesight on the following day, palpitation, listlessness, soreness and weakness of the loins and knees, red tongue, thready and rapid pulse.

2. Failure of the Kidney in Storing the Genital Essence

Frequent seminal emission, even uncontrollable emission whenever the sexual passions are aroused, dizziness, listlessness, soreness and weakness of the loins and knees, red or pale tongue, thready rapid or deep thready pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Iron Crotch *Qigong* and Reversing-*Yang Qigong*.

2) Auxiliary Maneuvers

(1) 肾气虚损：宜练腹部功之揉腹壮气法、揉丹田壮气法，倒阳功。

(2) 肝经湿热：宜练理肝功之摩胸嘘气法、舒肝导气法。

遗 精

遗精有梦遗和滑精之分。有梦而遗精者，为梦遗；无梦而精自滑出者，为滑精。

【辨证】

1. 心肾不交

梦中遗精，次日头昏眼花，心悸，精神不振，腰膝酸软，舌质红，脉细数。

2. 肾精不藏

遗精频作，甚则情动即滑，头昏目眩，精神萎靡，腰膝酸软，舌质红或淡，脉细数，脉沉细。

【治疗】

1. 练功自疗

1) 基本功法

宜练铁裆功、倒阳功。

2) 辅助功法

(1) Breakdown of the normal physiological coordination between the heart and the kidney: It is advisable to practise Heavenly Circuit *Qigong*.

(2) Failure of the kidney in storing the genital essence: It is advisable to practise *Waist Qigong*, the methods of rubbing the abdomen to strengthen *qi* and rubbing *Dantian* (Elixir Field) to strengthen *qi* in Abdomen *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead *Shenshu* (Kidney *Shu*, UB 23), *Xinshu* (Heart *Shu*, UB 15) and *Mingmen* (Gate of Life, Du 4), and tip *Guanyuan* (Energy Pass, *Ren* 4), *Zhongji* (Middle Extreme, *Ren* 3) and *Sanyinjiao* (Crossroad of Three *Yins*, Sp 6).

(2) Apply the flat-palm form, use the vibrating manipulation to emit *qi* onto *Zhongwan* (Middle Epigastrium, *Ren* 12), *Guanyuan* (Energy Pass, *Ren* 4) and *Mingmen* (Gate of Life, Du 4) for 12 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling, quivering and leading manipulations to emit *qi* onto *Mingmen* (Gate of Life, Du 4), and conduct *qi* along the *Du* Channel up to *Baihui* (Hundred Convergences, Du 20), then conduct *qi* along the *Ren* Channel to return to *Dantian* (Elixir Field).

2) Auxiliary Maneuvers

(1) Breakdown of the normal physiological coordination between the heart and the kidney: Apply the flat-palm form, use the pushing, rotating and leading manipulations to emit *qi* onto *Xinshu* (Heart *Shu*, UB 15), *Pishu* (Spleen *Shu*, UB 20), *Zhongwan* (Middle Epigastrium, *Ren* 12) and *Jiuwei* (Below Xiphoid, *Ren* 15), and conduct the channel *qi* along the Heart Channel of Hand-*Shaoyin* and the Pericardium Channel of Hand-*Jueyin* to flow downward.

(2) Failure of the kidney in storing the genital essence: Apply the flat-palm form, use the pushing, rotating and lead-

(1) 心肾不交：宜练周天功。

(2) 肾精不藏：宜练腰部功，腹部功之揉腹壮气、揉丹田壮气

法。

2. 外气疗法

1) 基本功法

(1) 按揉肾俞、心俞、命门，点关元、中极、三阴交。

(2) 以平掌式，用震法向中脘、关元、命门发气各12息。

(3) 以平掌式，用推拉颤引手法向命门发气，并顺督脉向上引气至百会，再顺任脉引归丹田。

2) 辅助功法

(1) 心肾不交：以平掌式，用推旋引手法向心俞、脾俞、中脘、鸠尾发气，并顺手少阴心经、手厥阴心包经导引经气下行。

(2) 肾精不藏：以平掌式，用推旋引手法向肾俞、命门、中

ing manipulations to emit *qi* onto Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, *Du* 4), Zhongwan (Middle Epigastrium, *Ren* 12) and Zusanli (Foot Three *Li*, St 37), and conduct *qi* along the Stomach Channel of Foot-*Yangming* to flow downward.

Dysmenorrhea

Dysmenorrhea refers to cyclic pain in the lower abdomen or lumbosacral portion in women occurring before or after or during menstruation. Serious cases can be accompanied by nausea, vomiting and even syncope.

TYPES OF SYNDROMES

1. Dysmenorrhea of Excess Type

Distention and pain in the lower abdomen or lumbago occurring before or during menstruation, obstructed menstruation, purplish dimmish and massed menses, purplish dimmish tongue or with ecchymoses, taut or uneven pulse.

2. Dysmenorrhea of Deficiency Type

Pain in the lower abdomen occurring during or after menstruation which is relieved by heat and pressing, soreness and distention of the waist and legs, listlessness, pale and scanty mense, pale tongue with thin coating, thready and weak pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Recuperating-Life *Qigong* and Inner-Nourishing *Qigong*.

2) Auxiliary Maneuvers

(1) Excess type: It is advisable to practise Heavenly Circuit Self-Rotation *Qigong*, rotating rightward (rotating clockwise).

腕、足三里发气，并顺足阳明胃经向下肢导引。

痛 经

妇女在月经前后或经期，出现下腹及腰骶部周期性疼痛，称为痛经。重者可伴有恶心呕吐，甚至昏厥。

【辨证】

1. 实痛

经前或经期小腹胀痛或腰痛，经行不畅，经色紫暗有块，舌紫暗或有瘀点，脉弦或涩。

2. 虚痛

经期或经后小腹疼痛，喜暖喜按，腰腿酸胀，精神倦怠，经来色淡量少，舌淡苔薄，脉细无力。

【治疗】

1. 练功自疗

1) 基本功法

宜练回春功、内养功。

2) 辅助功法

(1) 实证：宜练周天自转功右转(顺时针方向转)。

(2) Deficiency type: It is advisable to practise Heavenly Circuit Self-Rotation *Qigong*, rotating leftward (rotating counterclockwise).

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First tip and knead *Qihai* (*Qi* Sea, *Ren* 6), *Guanyuan* (Energy Pass, *Ren* 4), *Zhongwan* (Middle Epigastrium, *Ren* 12) and *Shenshu* (Kidney *Shu*, UB 23).

(2) Apply the flat-palm form or the middle-finger standing-alone form, use the vibrating manipulation to emit *qi* onto *Zhongwan* (Middle Epigastrium, *Ren* 12), *Qihai* (*Qi* Sea, *Ren* 6) and *Guanyuan* (Energy Pass, *Ren* 4) for 8 or 16 breaths respectively, then use the rubbing manipulation to rotate on the lower abdomen.

(3) Apply the flat-palm form, use the pushing, pulling and rotating manipulations to emit *qi* onto the region of *Dantian* (Elixir Field), then use the pushing, pulling and leading manipulations to conduct *qi* along the Stomach Channel to the lower limbs.

2. Auxiliary Maneuvers

(1) Excess type: Apply the flat-palm form, use the pulling and leading manipulations to conduct the channel *qi* from *Dantian* (Elixir Field), *Qimen* (Cyclic Door, Liv 14) and *Liangmen* (Beam Gate, St 21) along the Liver Channel and the Stomach Channel to the lower limbs.

(2) Deficiency type: Apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto *Guanyuan* (Energy Pass, *Ren* 4) and *Qihai* (*Qi* Sea, *Ren* 6), and conduct the channel *qi* along the Spleen Channel and the Stomach Channel to make *qi* balanced from top to bottom.

Menoxenia

Menoxenia refers to the pathological changes of menstruation occurring in the aspects of cycle, quantity, color and

(2) 虚证：宜练周天自转功左转(逆时针方向转)。

2. 外气功疗法

1) 基本功法

(1) 先点揉气海、关元、中脘、肾俞。

(2) 以平掌式或中指独立式，用震法向中脘、气海、关元发气各8息或16息，再以摩法旋于小腹部。

(3) 以平掌式，用推拉旋手法向丹田处发气，再以推拉引手法顺胃经向下肢导气。

2) 辅助功法

(1) 实证：以平掌式，用拉引手法自丹田、期门、梁门顺肝经、胃经向下肢导引经气。

(2) 虚证：以平掌式，用推引手法向关元、气海发气，并顺脾经、胃经导引经气，使上下气感平衡。

月经不调

月经不调是指月经在期、量、色、质方面发生病理变化，包

quality, including preceded or delayed menstrual cycle or irregularity of menstrual cycle as well as menorrhagia and scanty menstruation. Here only three types of syndromes on which *qigong* has satisfactory therapeutic effects are introduced.

TYPES OF SYNDROMES

1. Blood-Heat

Preceded menstrual cycle, profuse menstruation, purplish in color and viscous in quality, vexation and oppressed feeling in the chest and precordial region, red tongue with thin yellowish coating, slippery and rapid pulse.

2. Deficiency of Qi

Preceded menstrual cycle, profuse pale and watery menstruation, listlessness, palpitation, shortness of breath, empty and dropping sensation in the lower abdomen, pale tongue with thin moist coating, feeble large and weak pulse.

3. Blood Stasis

Delayed menstrual cycle, purplish and massed menstruation, distention and pain in the lower abdomen, purplish tongue with thin whitish coating, deep uneven pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Recuperating-Life *Qigong* and Heavenly Circuit *Qigong*.

2) Auxiliary Maneuvers

(1) Blood-heat: It is advisable to practise the methods of rubbing the chest and training *qi* with the word "xu" as well as soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

(2) Deficiency of *qi*: It is advisable to practise Inner-Nourishing *Qigong*.

(3) Blood stasis: It is advisable to practise Heavenly

括月经先期、后期、先后无定期，以及月经过多、过少等。这里仅将气功治疗效果好的三型作一介绍。

【辩证】

1. 血热

月经先期，量多，色紫质粘，心胸烦闷，舌质红，苔薄黄，脉滑数。

2. 气虚

月经先期，量多色淡，质稀，精神倦怠，心悸气短，小腹有空坠感，舌质淡，苔薄而润，脉虚大无力。

3. 血瘀

月经延后，色紫有块，小腹胀痛，舌质紫，苔薄白，脉沉涩。

【治疗】

1. 练功自疗

1) 基本功法

宜练回春功、周天功。

2) 辅助功法

(1) 血热：宜练理肝功之摩胸噓气法、疏肝导气法。

(2) 气虚：宜练内养功。

(3) 血瘀：宜练周天自转功(顺时针方向)。

Circuit Self-Rotation *Qigong* (rotating clockwise).

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead *Qihai* (*Qi* Sea, *Ren* 6), *Zhongwan* (Middle Epigastrium, *Ren* 12), *Shenshu* (Kidney *Shu*, UB 23) and *Guanyuan* (Energy Pass, *Ren* 4).

(2) Apply the flat-palm form or middle-finger standing-alone form, use the vibrating manipulation to emit *qi* onto *Dantian* (Elixir Field) and *Zhongwan* (Middle Epigastrium, *Ren* 12) for 8 or 16 breaths.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto *Mingmen* (Gate of Life, *Du* 4) and *Dantian* (Elixir Field), rotating rightward for excess type and leftward for deficiency type.

2) Auxiliary Maneuvers

(1) Blood-heat: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto *Zhongwan* (Middle Epigastrium, *Ren* 12) and *Qimen* (Cyclic Door, *Liv* 14), and conduct the channel *qi* along the Liver Channel to the lower lin.bs.

(2) Deficiency of *qi*: Apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto *Mingmen* (Gate of Life, *Du* 4), *Qihai* (*Qi* Sea, *Ren* 6) and *Guanyuan* (Energy Pass, *Ren* 4).

(3) Blood stasis: Apply the flat-palm form, use the pushing and rotating manipulations to rotate clockwise and conduct *qi*.

Chronic Pelvic Inflammation

Chronic pelvic inflammation refers to the chronic inflammation of the uterus, ovaries, fallopian tubes and pelvic connective tissues, which can be limited to a certain part or occur simultaneously in several parts, usually seen in middle-aged women. It is manifested chiefly as pain in the lower abdomen

2. 外气疗法

1) 基本功法

(1) 按揉气海、中脘、肾俞、关元。

(2) 以平掌式或中指独立式，用震法向丹田、中脘发气8息或16息。

(3) 以平掌式，用推拉引手法向命门、丹田发气，实证右旋，虚证左旋。

2) 辅助功法

(1) 血热：以平掌式，用拉引手法向中脘、期门发气，并顺肝经向下肢导引经气。

(2) 气虚：以平掌式，用推引手法向命门、气海、关元发气。

(3) 血瘀：以平掌式，用推旋手法向顺时针方向旋转导气。

慢性盆腔炎

慢性盆腔炎是指子宫、卵巢、输卵管、盆腔结缔组织等慢性炎症而言。可局限于某一部分，也可几个部分同时发生。多发于

and profuse leukorrhea, belonging to the categories of "fu tong (abdominal pain)" and "dai xia bing (leukorrhagia)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Damp-Heat

Pain as well as dropping and distending sensation in the lower abdomen, soreness in the lumbosacral portion, yellowish and fetid vaginal discharge, yellowish greasy coating of the tongue, slippery and rapid pulse.

2. Cold-Damp

Contracture and pain in the lower abdomen, coldness, soreness and pain in the lumbar region, whitish and stinking vaginal discharge, whitish greasy coating of the tongue, deep and taut pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Heavenly Circuit Self-Rotation *Qigong*.

2) Auxiliary Maneuvers

(1) Damp-heat: It is advisable to practise the method of parting the abdomen to digest food in Abdomen *Qigong* and the methods of rubbing the abdomen and training *qi* with the word "hu" as well as dredging the spleen and the stomach in Regulating-Spleen *Qigong*.

(2) Cold-damp: It is advisable to practise Gathering Sun Essence *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead the acupoints Zhongwan (Middle Epigastrium, Ren 12), Daimai (Belt Channel, GB 26), Zhongji (Middle Extreme, Ren 3), Pishu (Spleen *Shu*, UB 20), Ming-

中年妇女。临床以下腹部疼痛和白带过多为主要表现。本病属中医“腹痛”、“带下病”等范畴。

【辨证】

1. 湿热

小腹疼痛、坠胀，腰骶酸楚，带下黄臭，舌苔黄腻，脉滑数。

2. 寒湿

小腹挛急疼痛，腰冷酸痛，带下白而腥臭，舌苔白腻，脉沉弦。

【治疗】

1. 练功自疗

1) 基本功法

宜练周天自转功。

2) 辅助功法

(1) 湿热：宜练腹部功之分腹消食法，理脾功之摩脘呼气法、疏导脾胃法。

(2) 寒湿：宜练采日精法。

2. 外气疗法

1) 基本功法

(1) 按揉中脘、带脉、中极、脾俞、命门、肾俞、三阴交

men (Gate of Life, *Du* 4), Shenshu (Kidney *Shu*, UB 23) and Sanyinjiao (Crossroad of Three *Yins*, Sp 6).

(2) Apply the middle-finger standing-alone form, use the vibrating and quivering manipulations to emit *qi* onto Zhongwan (Middle Epigastrium, *Ren* 12), Qihai (*Qi* Sea, *Ren* 6) and Zhongji (Middle Extreme, *Ren* 3) for 8 or 16 breaths respectively.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto *Dantian* (Elixir Field), Qihai (*Qi* Sea, *Ren* 6), Zhongji (Middle Extreme, *Ren* 3) and Tianshu (Upper Pivot, St 25); then conduct the channel *qi* along the Stomach Channel to flow downward.

2) Auxiliary Maneuvers

(1) Damp-heat: Add cold-type conducting-*qi* method.

(2) Cold-damp: Add hot-type conducting-*qi* method.

Section Five

Diseases and Syndromes of the Motor System

Stiff Neck

Stiff neck, also referred to as inflammation of dorsocervical muscle fiber or cervical sprain, is a symptom clinically manifested chiefly as acute and simple rigidity and pain as well as limited activity of the nape. It is also called "*jingbu shangjin* (injury of the cervical muscle and tendons)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Injury of Muscles and Tendons

Unilateral pain of the neck, difficulty in turning about which may lead to great pain, obvious tenderness, with an obvious cause of injury.

2. Retention of Cold and Damp

穴。

(2)以中指独立式,用震颤手法发气于中脘、气海、中极各8息或11息。

(3)以平掌式,用推拉引手法发气于丹田、气海、中极、天枢,然后顺胃经向下肢导引经气。

2) 辅助功法

(1) 湿热: 加冷导气法。

(2) 寒湿: 加热导气法。

第五节 运动系统病证

落 枕

落枕,又名颈背部肌纤维炎或颈部扭伤,是一种以急性单纯性颈项强痛、活动受限为主要临床表现的病症。中医又称之为“颈部伤筋”。

【辨证】

1. 损伤筋络

颈项部一侧疼痛,不敢转动,压痛明显,有明显的损伤原因。

2. 寒湿阻滞

Unilateral or bilateral pain of the neck, difficulty in turning about, which may cause headache or pain of the shoulder and back which is aggravated by cold or cool.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Neck and Nape *Qigong*.

2) Auxiliary Maneuvers

Those suffering from neck pain which causes headache are advised to practise Head and Face *Qigong*, while those with neck pain which causes pain of the upper limbs are advised to practise Shoulder and Arm *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) First press and knead Tianzhu (Celestial Pillar, UB 10) and the Urinary Bladder Channel on the bilateral sides of the neck, then press and knead the acupoints Fengchi (Wind Pond, GB 20), Fengfu (Windy Mansion, Du 16), Jianzhongshu (Middle Shoulder *Shu*, SI 15), Jianwaishu (External Shoulder *Shu*, SI 14), Quchi (Bent Pond, LI 11) and Hegu (Connected Valleys, LI 14).

(2) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto the painful region of the neck, then conduct the channel *qi* along the Urinary Bladder Channel and the Small Intestine Channel to the upper and lower limbs.

(3) Employ the method of pulling the neck obliquely.

2) Auxiliary Maneuvers

(1) Injury of muscles and tendons: Add the regulating and plucking manipulations.

(2) Retention of cold and damp: Add the heat-type conducting-*qi* method.

颈项部一侧或两侧疼痛，转动不灵，引及头或肩背疼痛，遇寒凉则甚。

【治疗】

1. 练功自疗

1) 基本功法

宜练颈项功。

2) 辅助功法

颈项痛引及头痛者，宜练头面功。其痛引及上肢者，宜练手臂功。

2. 外气疗法

1) 基本功法

(1) 先按揉天柱及颈部两侧膀胱经，再按揉风池、风府、肩中俞、曲池、合谷等穴。

(2) 以平掌式，用推拉引手法发气于颈部疼痛处，然后顺膀胱经、小肠经，向上肢、下肢导引经气。

(3) 用颈部斜扳法。

2) 辅助功法

(1) 损伤筋络：加用理拨手法。

(2) 寒湿阻滞：加热导气法。

Cervical Spondylopathy

Cervical spondylopathy, also referred to as cervical vertebral retrograde spondylopathy, occurs mostly in adults and old people, clinically manifested chiefly as pain and numbness of the neck, shoulders, arms and fingers, or accompanied with dizziness. It belongs to the categories of "bi zheng (arthralgia-syndrome)" and "xuan yun (vertigo)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Nerve Root Type

Pains of the neck, shoulder and back or of the neck, shoulder and arm, soreness and distention of the cervical parts, numbness of the fingers, pressure pain at the location of the spinous processes of the cervical vertebrae and their bilateral sides.

2. Myeloid Type

Numbness of unilateral or bilateral upper limbs with soreness, distention and burning pain, down-bearing, heavy sensation and weakness of the lower limbs, unsteady gait, or accompanied with dizziness, headache, frequent urination, urgency of urination and obstructed micturition.

3. Vertebral Artery Type

Pains of the neck and occiput or of the neck and shoulder, limited activity of the neck, paroxysmal vertigo, dizziness, headache, or nausea, vomiting, tinnitus and deafness.

4. Sympathetic Nerve Type

Hemicrania or pains of the nape and occiput, dizziness, heaviness in the head, blurring of vision, xenophthalmia, or accompanied with cardioacceleration, cold limbs, profuse perspiration or bradycardia and hypotension.

THERAPEUTIC METHODS

1. Self-Treatment by Practising Qigong

颈 椎 病

颈椎病, 又称颈椎退行性脊椎病, 多发于成年人及老年人。临床主要表现为颈肩、臂及手指疼痛麻木, 或伴有眩晕等。本病属中医“痹证”、“眩晕”等范畴。

【分型】

1. 神经根型

颈肩背或颈肩臂疼痛, 颈部酸胀, 手指麻木, 在颈椎棘突处及两侧有压痛。

2. 脊髓型

一侧或双侧上肢麻木, 酸胀灼痛, 下肢沉重无力, 步态不稳, 或伴有头晕、头痛、尿频、尿急、排尿不畅等。

3. 椎动脉型

颈部、枕部疼痛或颈肩痛, 颈部活动受限, 发作性头晕, 头昏, 头痛, 或有恶心、呕吐、耳鸣、耳聋等。

4. 交感神经型

偏头痛或颈枕痛, 头昏、头重, 视物模糊, 目干涩, 或伴有心跳加快、肢体发凉、多汗、或心动过缓、血压偏低等。

【治疗】

1. 练功自疗

1) Basic Maneuvers

It is advisable to practise Neck and Nape *Qigong*, Shoulder and Arm *Qigong* and Eight-Section Brocade.

2) Auxiliary Maneuvers

Those with myeloid and vertebral artery types are advised to practise Head and Face *Qigong* as a supplement; those with sympathetic nerve type are advised to practise Inner-Nourishing *Qigong* and Heavenly Circuit *Qigong* as a supplement.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Fengchi (Wind Pond, GB 20), Fengfu (Windy Mansion, Du 16), Tianzhu (Celestial Pillar, UB 10), Jianzhongshu (Middle Shoulder *Shu*, SI 15), Jianwaishu (External Shoulder *Shu*, SI 14), Jiquan (Origin of Spring, H 1), Quchi (Bent Pond, LI 11), Hegu (Connected Valleys, LI 4), Shaohai (Young Sea, H 3) and Xiaohai (Small Sea, SI 8).

(2) Apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto the acupoint Dazhui (Big Vertebra, Du 14) for 16 breaths.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto Fengchi (Wind Pond, GB 20), Dazhui (Big Vertebra, Du 14) and Ah Shin (Oh Yes point, a category of acupoints with no fixed location or name but selected by eliciting tenderness or pain at the site of sensitivity), and conduct the channel *qi* along the Three *Yang* Channels of the Hand to the tips of the fingers.

2) Auxiliary Maneuvers

Those with nerve root type are advised to further roll over the upper limbs, apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Jianzhongshu (Middle Shoulder *Shu*, SI 15) and Jianwaishu (External Shoulder *Shu*, SI 14), and conduct *qi* along the Small Intestine Channel. Those of myeloid type are advised to further use the sweeping, plucking and stretching manipulations.

1) 基本功法

宜练颈项功、肩臂功、八段锦。

2) 辅助功法

脊髓型、椎动脉型者，宜加练头面功；交感神经型者，宜加练内养功、周天功等。

2. 外气疗法

1) 基本功法

(1) 按揉风池、风府、天柱、肩中俞、肩外俞、极泉、曲池、合谷、少海、小海等。

(2) 以平掌式，用震颤手法向大椎穴发气16息。

(3) 以平掌式，用推拉引手法向风池、大椎、阿是穴发气，并顺手三阳经导引经气于手指端。

2) 辅助功法

神经根型者，加擦上肢，用平掌式，以拉引手法向肩中俞、肩外俞发气，并顺小肠经导引。脊髓型者，加用打散法、拔伸法。

Scapulohumeral Periarthritis

Scapulohumeral periarthritis refers to the inflammatory lesion of the joint capsule and the articular peripheral soft tissues. This disease is called "lou jian feng (omalgia)" and "dong jie jian (congealed shoulder)" in traditional Chinese medicine. As the disease is common in people around fifty years old, it is also called "wushi jian (quinquagenary shoulder)". It is clinically manifested chiefly as aching pain in the shoulder region and dysfunction of the shoulder joints.

CHIEF SYMPTOMS

Aching and pain in unilateral shoulder region which is aggravated at night and on exertion, sensation of stiffness, dysfunction of the shoulder joints. The pain can radiate to the neck and upper limbs. In course of time the joints are adhered to each other and there will be nearly loss of various activities, muscular atrophy and spasm in the shoulder region.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Shoulder and Arm *Qigong*.

2) Auxiliary Maneuvers

Those suffering from shoulder congealment and dysfunction of the shoulder joints are advised to practise Stretching Arm and Climbing-Wall *Qigong*, that is, stand facing the wall with the affected hand placed against the wall, inhale one breath, then exhale, stretch the hand forcibly upward to climb up the wall, with the upper limb held high. Do 9 or 18 breaths.

2. External *Qi (Waiqi)* Therapy

1) Basic Maneuvers

(1) Roll over, press and knead Jianyu (Shoulder Blade, LI 15), Binao (Medial Side of Upper Arm, LI 14), Jianzhen

肩关节周围炎

肩关节周围炎，是指关节囊和关节周围软组织炎性病变。本病中医称之为“漏肩风”、“冻结肩”。由于常见于五十岁左右的人，故又称之为“五十肩”。临床主要表现为肩部酸痛及功能障碍。

【主症】

单侧肩部酸楚疼痛，夜间为重，活动时加重，有僵硬感，肩关节活动障碍，疼痛可向颈部及上肢放散，日久关节粘连，各种活动近于丧失，肩部肌肉萎缩或痉挛。

【治疗】

1. 练功自疗

1) 基本功法

宜练肩臂功。

2) 辅助功法

肩凝、关节活动障碍者，宜练伸臂爬墙功。即面向墙站立，患手扶墙，吸一口气，后呼气用力向墙上爬举，使上肢高举，做9息或18息。

2. 外气疗法

1) 基本功法

(1) 揉、按揉肩髃、臂臑、肩贞、天宗、曲池、手三里、合

(Upright Shoulder, SI 9), Tianzong (Celestial Watching, SI 11), Quchi (Bent Pond, LI 11), Shousanli (Hand Three Li, LI 10) and Hegu (Connected Valleys, LI 4).

(2) Apply the probing-claw form, use the vibrating and quivering manipulations to emit *qi* onto the shoulder joint region for 48 breaths, then apply the flat-palm form, use the pushing and pulling manipulations to emit *qi* onto Dazhui (Big Vertebra, Du 14) and Jianyu (Shoulder Blade, LI 15), and conduct *qi* along the Small Intestine Channel and the Large Intestine Channel to the tips of the fingers so as to make *qi* sensation balanced from above to below.

(3) Apply the pressing and plucking, wrenching and rocking manipulations to treat the shoulder joints and finally end with the twisting and shaking manipulations.

2) Auxiliary Maneuvers

Those suffering from dysfunction of the shoulder are advised to apply the rocking, wrenching and plucking manipulations.

Those in the initial stage suffering from intense pain ought not to apply the wrenching manipulation. The manipulations should be executed gently and softly chiefly to emit external *qi* (*waiqi*) to dredge the channels, promote blood circulation and remove blood stasis.

Arthritis

Arthritis includes many diseases and syndromes such as rheumatic arthritis, rheumatoid arthritis and proliferative arthritis. It is clinically manifested chiefly as arthralgia and dysfunction of the joints and can be accompanied with myophagism and deformity. It belongs to the category of "*bi zheng* (arthralgia-syndrome)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Wind Arthralgia

谷。

(2)以探爪式,用震颤手法在肩关节部发气48息,然后以手掌式,用推拉手法向大椎、肩髃发气,并顺小肠经、大肠经向指端导气,使上下气感平衡。

(3)以按拨法、扳法、摇法施于肩关节,最后以搓法、抖法结束。

2) 辅助功法

肩部活动障碍者,多施用摇法、扳法、拨法。

初起痛甚者,不宜用扳法,手法宜轻柔,以发放外气疏通经络、活血祛瘀为主。

关 节 炎

关节炎,包括风湿性关节炎、类风湿性关节炎、增生性关节炎等多种疾病。临床上以关节疼痛、活动不便为主要表现,并伴有肌肉萎缩、畸形等。本症属中医“痹证”范畴。

【辨证】

1. 风痹

Pain of the extremities and joints which is migratory without fixed locations, sometimes accompanied by chills and fever, pale tongue with thin whitish coating, floating pulse.

2. Cold Arthralgia

Localized pain of the joints which may be relieved by heat and aggravated by cold, pale and tender tongue with whitish coating, taut and tense pulse.

3. Damp Arthralgia

Fixed pain and swelling of the involved joints and extremities, or numbness of the skin, which may be aggravated in overcast and rainy weather, whitish greasy coating of the tongue, soft and moderate pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Six-Section Brocade and Eight-Section Brocade.

2) Auxiliary Maneuvers

Those suffering from pain in the upper limbs are advised to practise Shoulder and Arm *Qigong*; those suffering from pain in the lower limbs are advised to practise Lower Limbs *Qigong*; those suffering from pain in the waist and back are advised to practise Waist *Qigong*; and those suffering from pain in the neck and nape ought to practise Neck and Nape *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Tip and knead Dazhui (Big Vertebra, *Du* 14), Yaoshu (Lumbar *Shu*, *Du* 2), Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field).

(2) The patient assumes the standing posture. Apply the flat-palm form, use the pushing, pulling, quivering and leading manipulations to emit *qi* onto Dazhui (Big Vertebra, *Du* 14), Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field).

肢体关节疼痛，游走不定，痛无定处，有时兼有寒热，舌质淡，苔薄白，脉浮。

2. 寒痹

关节疼痛，痛有定处，得热痛减，遇冷加剧，舌淡嫩，苔白，脉弦紧。

3. 湿痹

关节肿痛，固定不移，肢体关节疼痛重着，或肌肤麻木，阴雨天加重，苔白腻，脉濡缓。

【治疗】

1. 练功自疗

1) 基本功法

宜练六段锦、八段锦。

2) 辅助功法

上肢痹痛者，宜练肩臂功；下肢痹痛者，宜练下肢功；肢节痹痛者，宜练腰部功；颈部痹痛者，宜练颈部功。

2. 外气疗法

1) 基本功法

(1) 点揉大椎、腰俞、命门、丹田。

(2) 患者站位，以平掌式，用推拉颤引手法向大椎、命门、丹田发气。

(3) Apply the method of following the related channel and selecting the nearby acupoints, then employ the flat-palm form and the pulling and leading manipulations to emit *qi* onto the painful regions, conduct the pathogenic *qi* along the channel to the farthest extremities of the body and expel the pathogenic *qi* out of the body. For example, for arthralgia of the knee joints, first press, push and roll over Xiyan (Knee Eyes, Extra 32), Liangqiu (Hill Ridge, St 34), Xiyangguan (Knee Yang Pass, GB 33) and Yinlingquan (Yin Mound Spring, Sp 9), then apply the flat-palm form, use the pulling and leading manipulations to conduct the channel *qi* along the Stomach Channel and the Spleen Channel to the farthest extremities of the lower limbs and expel the pathogenic wind, cold, damp and *qi* out of the body from Yinbai (Hidden White, Sp 1) and Dadun (Big Prominence, Sp 2).

Section Six

Diseases and Syndromes of the Nervous System

Sequelae of Cerebrovascular Accident

Sequelae of cerebrovascular accident refers to unilateral acroparalysis or sensory disturbance caused by cerebrovascular disease, or accompanied by deviation of the eye and mouth, dysphasia or aphasia. It belongs to the category of "zhong feng (apoplexy)" in traditional Chinese medicine.

CHIEF SYMPTOMS

Hemiplegia, deviation of the eye and mouth, limited motivity of the extremities, stiff tongue and retardation in speech, flaccidity and dysfunction of hands and feet.

(3)以循经远道、邻近取穴,然后在疼痛部位,以平掌式、拉引手法发气,并顺经向肢体远端引邪气,并排除体外。如膝关节痹痛,治疗时先按揉推滚膝眼、梁丘、膝阳关、阴陵泉,然后以平掌式,用拉引手法顺胃经、脾经向下肢远端导引经气,使风寒湿邪气从隐白、大敦排除。

第六节 神经系统病证

脑血管意外后遗症

脑血管意外后遗症是由脑血管疾病所致的单侧肢体瘫痪及感觉障碍,或伴有口眼喎斜、言语不利或失语等。本病属中医“中风”范畴。

【主症】

半身不遂,口眼歪斜,肢体活动困难,舌强语蹇,手足痿痹不用等。

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Upper Limbs *Qigong* and Lower Limbs *Qigong*.

2) Auxiliary Maneuvers

Those suffering from facial paralysis are advised to practise Head and Face *Qigong*.

2. External *Qi* (*Waiqi*) Maneuvers

1) Basic Maneuvers

(1) Press, knead and pinch Hegu (Connected Valleys, LI 4), Jiache (Mandibular Joint, St 6), Neiguan (Inner Pass, P 6), Quchi (Bent Pond, LI 11), Yanglingquan (*Yang* Mound Spring, GB 34), Weizhong (Popliteal Center, UB 40) and the bilateral sides of the fingernails.

(2) First knead the region where Urinary Bladder Channel distributes on the back from above to below 6—7 times.

(3) Apply the flat-palm form or the sword-fingers form, use the pushing, pulling and leading manipulations to emit *qi* onto Yintang (Glabella, Extra 1) and Baihui (Hundred Convergences, Du 20), then conduct *qi* along the *Ren* Channel to flow down to *Dantian* (Elixir Field). Then apply the same method to conduct the channel *qi* downward along the Urinary Bladder Channel and the Stomach Channel so as to make *qi* sensation balanced from above to below and from left to right.

2) Auxiliary Maneuvers

(1) Right hemiplegia: First tip and knead the right Hanyan (Disgust with Nodding, GB 4) and Jiaosun (Angled Collateral, SJ 20), sweep the cephalic region where the Gall Bladder Channel passes, then employ the flat-palm form, the pulling and leading manipulations to emit *qi* onto the left side of the head and conduct *qi* to flow down to the neck and cross to the right

【治疗】

1. 练功自疗

1) 基本功法

宜练上肢功、下肢功。

2) 辅助功法

面部瘫痪者，宜练头面功。

2. 外气疗法

1) 基本功法

(1) 按揉掐合谷、颊车、内关、曲池、阳陵泉、委中及指甲两侧。

(2) 先揉背部膀胱经自上而下6~7次。

(3) 以平掌式或剑诀式，用推拉引手法先向印堂、百会发气，然后顺任脉导气下行至丹田。再以同法顺膀胱经与胃经自上向下导引经气，使其上下、左右气感平衡。

2) 辅助功法

(1) 右侧偏瘫：先点揉右侧颌厌、角孙穴，扫散头侧胆经，然后以平掌式、拉引手法向头左侧发气，并导气下达颈部交叉向

Stomach Channel and the Urinary Bladder Channel to flow down to the feet.

(2) Left hemiplegia: employ the above method to conduct *qi* from the right to the left side.

Multiple Peripheral Neuritis

This disease is clinically characterized by the symmetrical sensory disturbance and flaccid paralysis, belonging to the category of "*wei zheng* (flaccidity syndrome)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Impairment of Body Fluids due to Lung-heat

Fever as the first symptom, abrupt weakness of the limbs when fever withdraws, vexation, thirst, cough, dry throat, dark scanty urine, dry stools, red tongue with yellowish coating, thready and rapid pulse.

2. Invasion by Damp-Heat

Tired and heavy limbs which are flaccid and weak, accompanied with slight swelling and numbness which are commonly seen in the lower limb in particular, or fever, feeling of stuffiness and tightness in the chest and epigastrium, dark urine, difficulty in micturition, burning sensation and pain during urination, yellowish and greasy coating of the tongue, soft and rapid pulse.

3. Insufficiency of both the Spleen and the Kidney

Flaccidity and weakness of the limbs, soreness and weakness of the waist and spine, dizziness and tinnitus, listlessness, lassitude, edema of face and dim complexion, thin whitish or little coating of the tongue, thready or thready and rapid pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

右侧，顺右侧胃经、膀胱经导经气下行达足。

(2) 左侧偏瘫：以上法从右向左侧导引经气。

多发性末梢神经炎

本病临床上以肢体远端对称性感觉障碍和弛缓性瘫痪为特点，属中医“痿证”范畴。

【辨证】

1. 肺热伤津

初起发热，热退后突然出现肢体软弱无力，心烦口渴，呛咳咽干，小便黄少，大便干，舌质红，苔黄，脉细数。

2. 湿热浸淫

肢体困重，痿软无力，或兼微肿、麻木，尤以下肢为常见，或有发热，胸脘痞闷，小便赤涩热痛，舌苔黄腻，脉濡数。

3. 脾肾两虚

肢体痿软无力，腰脊酸软，眩晕耳鸣，神疲乏力，面浮肿而色不华，或薄白或少苔，脉细或细数。

【治疗】

1. 练功自疗

1) Basic Maneuvers

It is advisable to practise Inner-Nourishing *Qigong* and Roborant *Qigong*.

1) Auxiliary Maneuvers

(1) Impairment of body fluids due to lung-heat as well as invasion by damp-heat: It is advisable to practise the method of rubbing the epigastrium and training *qi* with the word "hu" in Regulating-Spleen *Qigong*.

(2) Insufficiency of both the spleen and the kidney: It is advisable to practise the methods of strengthening the kidney and conducting *qi* as well as taking black *qi* in Regulating-Kidney *Qigong*, the methods of taking yellow *qi* and dredging the spleen and the stomach in Regulating-Spleen *Qigong*.

Those suffering from flaccidity of the upper limbs are advised to practise Upper Limbs *Qigong*; those suffering from flaccidity of the lower limbs are advised to practise Lower Limbs *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Roll over the locations where the muscles are flaccid and weak, press and knead Dazhui (Big Vertebra, *Du* 14), Jiquan (Origin of Spring, *H* 1), Quchi (Bent Pond, *LI* 11), Shaohai (Young Sea, *H* 3), Xiaohai (Small Sea, *SI* 8) and Hegu (Connected Valleys, *LI* 4). Press and knead the Urinary Bladder Channel on the dorsolumbar region from above to below 3—7 times.

(2) Apply the flat-palm form, use the pushing and quivering manipulations to emit *qi* onto Dazhui (Big Vertebra, *Du* 14), Mingmen (Gate of Life, *Du* 4), Shenshu (Kidney *Shu*, *UB* 23), Guanyuan (Energy Pass, *Ren* 4) and Qihai (*Qi* Sea, *Ren* 6), and conduct *qi* along the Three *Yang* Channels of the Foot and the Three *Yin* Channels of the Hand to the terminals of the four limbs.

2) Auxiliary Maneuvers

1) 基本功法

宜练内养功、强壮功。

2) 辅助功法

(1) 肺热伤津、湿热侵淫：宜练理脾功之摩脘呼气法。

(2) 脾肾两虚：宜练理肾功之壮肾导气法、服黑气法；理脾功之服黄气法、疏导脾胃法。

上肢痿者，宜练上肢功；下肢痿者，宜练下肢功。

2. 外气疗法

1) 基本功法

(1) 揉四肢肌肉萎软无力处，按揉大椎、极泉、曲池、少海、小海、合谷。按揉背腰部膀胱经，自上而下3~7遍。

(2) 以平掌式，用推颤手法向大椎、命门、肾俞、关元、气海发气，并顺足三阳经、手三阴经向四肢末端导引气机。

2) 辅助功法

(1) Impairment of body fluids due to lung-heat as well as invasion by damp-heat: Apply the flat-palm form, use the quivering and leading manipulations to emit *qi* onto Liangmen (Beam Gate, St 21) and Zhongwan (Middle Epigastrium, Ren 12), and conduct the channel *qi* along the Stomach Channel to the two lower limbs.

(2) Insufficiency of both the spleen and the kidney: Apply the flat-palm form, use the pulling and quivering manipulations to emit *qi* onto Pishu (Spleen *Shu*, UB 20), Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, Du 4) and Dantian (Elixir Field).

Those suffering from flaccidity of the lower limbs ought to use the rolling, kneading and grasping manipulations to treat mainly the lower limbs; those suffering from flaccidity of the upper limbs ought to use the rolling, grasping and kneading manipulations to treat mainly the upper limbs.

Sciatica

Sciatica refers to the pain in the passage ways of the sciatic nerve and its distribution region, radiating from the buttock along the posterior part of the thigh and the posterolateral portion of the shank to the distal portion. It is mainly caused by sciatic neuritis and the changes of the adjacent structures, belonging to the categories of “*bi zheng* (arthralgia-syndrome)” and “*yao tui tong* (pain in waist and lower extremities)” in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Arthralgia-syndrome due to Wind-Cold-Dampness

Pain in the waist and lower extremities, inability to bend, stretch, toss or turn which is aggravated in overcast and rainy weather, heaviness, numbness and cold sensation of the affected regions, whitish greasy coating of the tongue, taut pulse.

(1) 肺热伤津、湿热侵袭：以平掌式，用拉引手法向梁门、

中脘发气，并顺胃经向两下肢导引经气。

(2) 脾肾两虚：以平掌式，用拉颤手法向脾俞、肾俞、命门、丹田发气。

下肢痿者，用揉法、揉法、拿法重点施于下肢。上肢痿者，以揉法、拿法、揉法重点施于上肢。

坐骨神经痛

坐骨神经痛是指在坐骨神经通路及其分布区内的疼痛，自臀部沿大腿后面、小腿后外侧向远侧放射。主要由于坐骨神经炎及其邻近结构的改变所引起。本病属中医“痹证”、“腰腿痛”等范畴。

【辨证】

1. 风寒湿痹

腰腿疼痛，不能俯仰转侧，每因阴雨天加重，沉重麻木，局部冷感，苔白腻，脉弦。

2. Deficiency of the Liver and Kidney

Pain in the waist and lower extremities, soreness and weakness of the waist and knees, pain and numbness of the affected regions, listlessness, thin whitish coating of the tongue, deep thready and feeble pulse.

3. Obstruction of the Channels and Collaterals by Trauma

With obvious trauma history, drastic pain in the waist and lower extremities with activity disturbance, obvious local tenderness, ecchymoses on the tongue with thin whitish coating, taut or uneven pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Waist *Qigong* and Lower Limbs *Qigong*.

2) Auxiliary Maneuvers

(1) Arthralgia due to wind-cold-dampness: It is advisable to practise Eight-Section Brocade and Six-Section Brocade.

(2) Deficiency of the liver and kidney: It is advisable to practise the method of strengthening the kidney and conducting *qi* in Regulating-Kidney *Qigong* as well as the method of soothing the liver and conducting *qi* in Regulating-Liver *Qigong*.

(3) Obstruction of the channels and collaterals by trauma: It is advisable to practise Conducting *Qigong* to Raise and Lower *Yin* and *Yang*.

2. External *Qi* (*Waiqi*) Therapy

(1) Press and knead Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, *Du* 4), Ah Shih (Oh Yes point), Yaoyangguan (Lumbar *Yang* Pass, *Du* 3), Huantiao (Circular Jump, GB 30), Yanglingquan (*Yang* Mound Spring, GB 34), Weizhong (Popliteal Center, UB 40), Chengshan (Supporting Hill, UB 57), Kunlun (Big and High, UB 60) and Taixi (Big Stream,

2. 肝肾亏虚

腰腿疼痛, 腰膝酸软, 疼痛麻木, 精神萎靡, 苔薄白, 脉沉细无力。

3. 外伤阻络

有明显外伤史, 腰腿痛剧, 活动障碍, 局部压痛明显, 舌有瘀点, 苔薄白, 脉弦或涩。

【治疗】

1. 练功自疗

1) 基本功法

宜练腰部功及下肢功。

2) 辅助功法

(1) 风寒湿痹: 宜练八段锦、六段锦。

(2) 肝肾亏虚: 宜练理肾功之壮肾导气功及理肝功之舒肝导气功。

(3) 外伤阻络: 宜练升降阴阳导引功。

2. 外气疗法

1) 基本功法

(1) 按揉肾俞、命门、阿是穴、腰阳关、环跳、阳陵泉、委中、承山、昆仑、太溪。

3).

(2) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto Mingmen (Gate of Life, *Du* 4), Shenshu (Kidney *Shu*, UB 23) and Ah Shih (Oh Yes point), and conduct the channel *qi* along the Urinary Bladder Channel to the lower limbs.

(3) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto Huantiao (Circular Jump, GB 30) and conduct *qi* to the lower limbs so as to make *qi* balanced.

2) Auxiliary Maneuvers

(1) Arthralgia-syndrome due to wind-cold-dampness: Add the heatstyle conducting-*qi* method, apply the flat-palm form, use the pulling and leading manipulations to pull the pathogenic *qi* along the channel out of the body.

(2) Deficiency of the Liver and Kidney: Apply the flat-palm form, use the pulling and rotating manipulations to emit *qi* onto Shenshu (Kidney *Shu*, UB 23), Mingmen (Gate of Life, *Du* 4) and *Dantian* (Elixir Field).

(3) Obstruction of the channels and collaterals by trauma: Apply the flat-palm form, use the rotating and leading manipulations to conduct the channel *qi* along the channels and make use of the wrenching and rocking manipulations.

Facial Paralysis

This syndrome is peripheral facial paralysis caused by the acute non-suppurative facial neuritis in stylomastoid foramen. It is referred to as "*mian tan* (facial paralysis)" and "*kou yan wai xie* (deviation of the eyes and mouth)" in traditional Chinese medicine.

CHIEF SYMPTOMS

Sudden onset, numbness and paralysis of unilateral face, wry mouth to the healthy side with distorted eyes shedding

(2) 以平掌式，用推拉引手法向命门、肾俞、阿是穴发气，并顺膀胱经向下肢导引经气。

(3) 以平掌式，用推拉引手法向环跳发气，并向下肢导引，使脉气平衡。

2) 辅助功法

(1) 风寒湿痹：加用热导气法，以平掌式，用拉引手法，顺经拉邪气外出。

(2) 肝肾亏虚：以平掌式，用拉旋手法发气于肾俞、命门、丹田。

(3) 外伤阻络：以平掌式，用旋引手法顺经导引经气，并用扳法、摇法。

面神经麻痹

本症是由于茎乳孔内急性非化脓性面神经炎引起的周围性面神经麻痹。中医称之为“面瘫”、“口眼歪斜”等。

【主症】

起病突然，面部一侧麻木、瘫痪，口角向健侧歪斜，露眼流

tears, shallowing of the nasolabial groove.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Head and Face *Qigong*.

2) Auxiliary Maneuvers

Those shedding tears ought to lay emphasis on kneading Yangbai (*Yang* White, GB 14), Sibai (Four Whites, St 2) and Tongziliao (Pupil Crevice, GB 1).

In the onset stage of this disease, the pressing and kneading manipulations applied locally should be light; as for those with a long course of disease, the manipulations should be heavier.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead the acupoints Yangbai (*Yang* White, GB 14), Chengqi (Lacrimation Receiver, St 1), Sizhukong (Thin Orifice, SJ 23), Tongziliao (Pupil Crevice, GB 1), Tinggong (Listening Palace, SI 19), Yifeng (Shielding Wind, SJ 17), Quanliao (Cheek Crevice, SI 18), Yingxiang (Welcome Fragrance, LI 20), Jiache (Mandibular Joint, St 6), Fengchi (Wind Pond, GB 20) and Hegu (Connected Valleys, LI 4).

(2) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto the unilateral paralyzed face, conduct the channel *qi* from front to back and along the Large Intestine Channel to the terminals of the upper extremities.

2) Auxiliary Maneuvers

In the anaphase of the paralysis, the additional application of the vibrating and quivering manipulations is advised to provoke the channel *qi*.

泪, 鼻唇沟变浅。

【治疗】

1. 练功自疗

1) 基本功法

宜练头面功。

2) 辅助功法

眼流泪者, 重点揉阳白、四白、瞳子髻。

本病初起时, 局部按揉手法宜轻。病程长者宜重些。

2. 外气疗法

1) 基本功法

(1) 按揉阳白、承泣、丝竹孔、瞳子髻、听宫、翳风、颧

髻、迎香、颊车、风池、合谷等穴。

(2) 以平掌式, 用推拉引手法向瘫痪侧面部发气, 并自前向后与顺大肠经向上肢末端导引经气。

2) 辅助疗法

瘫痪后期, 宜加用震颤手法激发经气。

Headache

Headache is a subjective symptom which can occur in a number of acute and chronic diseases such as hypertension, hemicrania and neural functional headache.

TYPES OF SYNDROMES

1. *Shaoyang* Headache (Hemicrania)

Chiefly headache in the temples, accompanied by a burning feverish sensation in the head with severe headache, or conjunctival congestion, costalgia, bitter taste in the mouth, dry throat, yellowish and dry coating of the tongue, taut and rapid pulse.

2. *Taiyang* Headache (Occipitocervical Headache)

Mainly occipitocervical headache which can be accompanied by fever, aversion to cold, rigidity of the nape with backache, thin whitish coating, floating tense pulse.

3. *Jueyin* Headache (Vertical Ache)

Mainly vertical ache which can be accompanied by dizziness, vexation and irritability, flushed face, bitter taste in the mouth, insomnia, yellowish coating of the tongue, taut rapid or thready rapid pulse.

4. *Yangming* Headache (Sincipital Ache)

Mainly forehead ache which can be accompanied by dysphoria with smotherly sensation, thirst, ozostomia, constipation, yellowish coating of the tongue, full large forceful or slippery rapid pulse.

5. Deficiency of *Qi* and Blood (Headache)

Lingering headache, heaviness sensation in the head blurred vision, lassitude, weakness, pallid complexion, pale tongue with whitish coating, thready feeble pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*.

1) Basic Maneuvers

头 痛

头痛是一种自觉症状，可出到于多种急慢性疾病中，如高血压、偏头痛、神经功能性头痛等。

【辨证】

1. 少阳头痛(偏头痛)

以偏侧头痛为主，并伴有头中炽热，疼痛如劈，或有目赤，胁痛，口苦咽干，舌苔黄燥，脉弦数。

2. 太阳头痛(枕后痛)

以枕后头痛为主，可伴有发热、恶寒、项背强痛，苔薄白，脉浮紧。

3. 厥阴头痛(头顶痛)

以头顶痛为主，兼见目眩、心烦易怒、面赤口苦、失眠，舌苔黄，脉弦数或细数。

4. 阳明头痛(前头痛)

以前额痛为主，可伴有烦热口渴、口臭便秘，舌苔黄，脉洪大有力或滑数。

5. 气血不足(全头痛)

头痛绵绵，头目昏重，疲乏无力，面色无华，舌淡苔白，脉细弱。

【治疗】

1. 练功自疗

1) 基本功法

It is advisable to practise Relaxation *Qigong* and Head and Face *Qigong*.

2) Auxiliary Maneuvers

(1) *Shaoyang* headache: Lay particular stress on relaxing from the bilateral sides of the head along the Triple-Warmer Channel of Hand-*Shaoyang* and the Gall Bladder Channel of Foot-*Shaoyang* to the upper and lower limbs successively.

(2) *Taiyang* Headache: Lay particular emphasis on relaxing from the vertex along the Small Intestine Channel of Hand-*Taiyang* and the Urinary Bladder Channel of Foot-*Taiyang* to the upper and lower limbs successively.

(3) *Jueyin* headache: Lay particular emphasis on relaxing from the vertex along the Liver Channel of Foot-*Jueyin* to the lower limbs successively.

(4) *Yangming* headache: Lay particular emphasis on relaxing from the forehead along the Large Intestine Channel of Hand-*Yangming* and the Stomach Channel of Foot-*Yangming* to the upper and lower limbs successively.

(5) Deficiency of *qi* and blood: It is advisable to practise Inner-Nourishing *Qigong* and Roborant *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Yintang (Glabella, Extra 1), Taiyang (Sun, Extra 2), Baihui (Hundred Convergences, Du 20), Fengfu (Windy Mansion, Du 16), Fengchi (Wind Pond, GB 20), Hanyan (Disgust with Nodding, GB 4), Quchi (Bent Pond, LI 11) and Hegu (Connected Valleys, LI 4).

(2) Apply the flat-palm form, use the pushing, pulling and leading manipulations to emit *qi* onto the headache region, and conduct *qi* along the *Ren* Channel to *Dantian* (Elixir Field).

2) Auxiliary Maneuvers

(1) *Shaoyang* headache: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Shuaigu (Fol-

宜练放松功、头面功。

2) 辅助功法

(1) 少阳头痛：重点从头侧顺手少阳三焦经与足少阳胆经向上、下肢逐次放松。

(2) 太阳头痛：重点从头顶顺手太阳小肠经与足太阳膀胱经向上、下肢逐次放松。

(3) 厥阴头痛：重点从头顶顺足厥阴肝经向下肢逐次放松。

(4) 阳明头痛：重点从前额顺手阳明大肠经与足阳明胃经向上肢与下肢逐次放松。

(5) 气血不足：宜练内养功、强壮功。

2. 外气疗法

1) 基本功法

(1) 按揉印堂、太阳、百会、风府、风池、颌厌、曲池、合谷。

(2) 以平掌式，用推拉引手法向头痛部位发气，并顺任脉向丹田导气。

2) 辅助功法

(1) 少阳头痛：以平掌式，用拉引手法向率谷、角孙、颌厌

lowing the Valley, GB 8), Jiaosun (Angled Collateral, SJ 20) and Hanyan (Disgust with Nodding, GB 4), and conduct the channel *qi* along the Triple-Warmer Channel of Hand-*Shaoyang* and the Gall Bladder Channel of Foot-*Shaoyang*.

(2) *Taiyang* headache: Apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto Quchi (Bent Pond, LI 11) and Tianzhu (Celestial Pillar, UB 10), and conduct the channel *qi* along the Channels of Hand- and Foot-*Taiyang* to the upper and lower limbs.

(3) *Jueyin* headache: Apply the flat-palm form, use the pulling and rotating manipulations to rotate rightward to conduct *qi*, and conduct the channel *qi* along the Gall Bladder Channel to the lower limbs.

(4) *Yangming* headache: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Taiyang (Sun, Extra 2), Touwei (Head Corner, St 8) and Yintang (Glabella, Extra 1), and conduct the channel *qi* along the Channels of Hand- and Foot-*Yangming* to the upper and lower limbs.

(5) Deficiency of *qi* and blood: Apply the flat-palm form, use the pushing and leading manipulations to emit *qi* onto the acupoints Pishu (Spleen *Shu*, UB 20), Geshu (Diaphragm *Shu*, UB 17), Shanzhong (Middle Chest, *Ren* 17), Zhongwan (Middle Epigastrium, *Ren* 12) and Guanyuan (Energy Pass, *Ren* 4).

Section Seven

Other Diseases and Syndromes

Neurosism

Neurosism is the commonest kind among neuroses, characterized by slow onset, long course and many symptoms, mani-

发气，并顺手少阳三焦经与足少阳胆经导引经气。

(2) 太阳头痛：以平掌式，用推引手法向曲池、天柱发气，并顺手、足太阳经向上下肢导引经气。

(3) 厥阴头痛：以平掌式，用拉旋手法右旋导气，并顺胆经向下肢导引经气。

(4) 阳明头痛：以平掌式，用拉引手法发气于太阳、头维、印堂，并顺手、足阳明经向上、下肢导引经气。

(5) 气血不足：以平掌式，用推引手法发气于脾俞、膈俞、膻中、中腕、关元穴。

第七节 其他病证

神经衰弱

神经衰弱是神经官能症中最常见的一种。其特点是发病慢，

fested chiefly as headache, insomnia, distractibility and hypomnesia, belonging to the categories of "bu mei (insomnia)", "xin ji (palpitation)", "yu zheng (melancholia)", "xu fan (restlessness of deficiency type)", "yi jing (seminal emission)", "yang wei (impotence)" and "xu sun (consumptive disease)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnation of the Liver-qi

Spiritual depression, suspiciousness, anxiety, headache, feeling of fullness in the head, dizziness, insomnia, fatigue, weakness, poor appetite, choking sensation and discomfort in the chest or pain in the hypochondrium, irregular menstruation and pain of breast in women, reddish tongue with thin whitish coating, taut thready pulse.

2. Deficiency of the Liver-yin and Kidney-yin

Dizziness, headache, palpitation, insomnia, restlessness, irritability, soreness of the loins and weakness of the knees, red tongue with thin whitish coating, deep taut thready pulse.

3. Deficiency of the Heart and Spleen

Excessive dreaming during sleep, liability to awake followed by difficulty to go to sleep, palpitation, amnesia, fatigue, spiritlessness, dim complexion, no taste for food, pale tongue with thin whitish coating, thready and feeble pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising Qigong

1) Basic Maneuvers

It is advisable to practise Relaxation Qigong, Inner-Nourishing Qigong and Roborant Qigong.

2) Auxiliary Maneuvers

(1) Stagnation of the liver-qi: It is advisable to practise the methods of rubbing the chest and training qi with the word "xu" as well as soothing the liver and conducting qi in Regulat-

病程长, 症状多, 以头痛、失眠、注意力不集中和记忆力减退为主要表现。本病属中医“不寐”、“心悸”、“郁证”、“虚烦”、“遗精”、“阳痿”、“虚损”等范畴。

【辨证】

1. 肝气郁结

精神抑郁, 善疑多虑, 头痛头胀, 目眩, 失眠, 倦怠疲乏, 食少, 胸闷不舒, 或两胁胀痛, 妇女则有月经不调, 乳房胀痛, 舌淡红, 苔薄白, 脉弦细。

2. 肝肾阴亏

头晕头痛, 心悸失眠, 烦躁易怒, 腰膝酸软, 舌质红, 苔薄白, 脉沉弦细。

3. 心脾亏虚

多梦易醒, 醒后难以入睡, 心悸健忘, 体倦神疲, 面色少华, 饮食无味, 舌质淡, 苔薄白, 脉细弱。

【治疗】

1. 练功自疗

1) 基本功法

宜练放松、内养功或强壮功。

2) 辅助功法

(1) 肝气郁结: 宜练理肝功之磨胸嘘气法、疏肝导气法。

ing-Liver *Qigong*.

(2) Deficiency of the liver-*yin* and kidney-*yin*: It is advisable to practise Gathering Moon Cream *Qigong*, the methods of rubbing the abdomen to strengthen elixir and rubbing the abdomen to strengthen *qi* in Abdomen *Qigong*.

(3) Deficiency of the heart and the spleen: It is advisable to practise the methods of taking yellow *qi* and dredging the spleen and the stomach in Regulating-Spleen *Qigong* as well as the method of taking red *qi* in Regulating-Heart *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Dazhui (Big Vertebra, *Du* 14), Baihui (Hundred Convergences, *Du* 20) and Taiyang (Sun, Extra 2), push and knead Hanyan (Disgust with Nodding, GB 4) and Shuaigu (Following the Valley, GB 8), tip and knead Ganshu (Liver *Shu*, UB 18), Shenshu (Kidney *Shu*, UB 23), Guanyuan (Energy Pass, *Ren* 4) and Qihai (*Qi* Sea, *Ren* 6).

(2) Apply the flat-palm form, use the vibrating manipulation to emit *qi* onto the acupoints Baihui (Hundred Convergences, *Du* 20), Dazhui (Big Vertebra, *Du* 14), Zhongwan (Middle Epigastrium, *Ren* 12) and Guanyuan (Energy Pass, *Ren* 4) for 12 or 24 breaths respectively.

(3) Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto Touwei (Head Corner, St 8), Liangmen (Beam Gate, St 21), Zusanli (Foot Three *Li*, St 36), Baihui (Hundred Convergences, *Du* 20), Zhongwan (Middle Epigastrium, *Ren* 12) and Guanyuan (Energy Pass, *Ren* 4), and conduct the channel *qi* along the *Du* Channel from Baihui (Hundred Convergences, *Du* 20) to Guanyuan (Energy Pass, *Ren* 4), then conduct the channel *qi* along the Stomach Channel from Touwei (Head Corner, St 8) to Zusanli (Foot Three *Li*, St 36).

2) Auxiliary Maneuvers

(1) Stagnation of liver-*qi*: Apply the flat-palm form, use the pulling and leading manipulations to conduct the channel

(2) 肝肾阴亏：宜练采月华法，腹部功之揉腹壮丹法、揉腹

壮气法。

(3) 心脾亏虚：宜练理脾功之服黄气法、疏导脾胃法，理心

功之服赤气法。

2. 外气疗法

1) 基本功法

(1) 按揉大椎、百会、太阳，推揉颌厌、率谷，点揉肝俞、肾

俞、关元、气海。

(2) 以平掌式，用震法发气于百会、大椎、中脘、关元穴各

12息或24息。

(3) 以平掌式，用拉引手法发气于头维、梁门、足三里、百

会、中脘、关元，并顺督脉自百会导引经气至关元，再顺胃经自

头维导引经气至足三里。

2) 辅助功法

(1) 肝气郁结：以平掌式，用拉导手法自期门穴顺肝经向下

qi from Qimen (Cyclic Door, Liv 14), along the Liver Channel to the lower limbs.

(2) Deficiency of the liver-*yin* and kidney-*yin*: Apply the flat-palm form, use the pushing and vibrating manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18), Shenshu (Kidney *Shu*, UB 23) and Guanyuan (Energy Pass, Ren 4).

(3) Deficiency of both the heart and the spleen: Apply the flat-palm form, use the pushing and quivering manipulations to emit *qi* onto the acupoints Xinshu (Heart *Shu*, UB 15), Pishu (Spleen *Shu*, UB 20), Jujue (Great Palace, Ren 14) and Zhongwan (Middle Epigastrium, Ren 12).

Myopia

Myopia, also referred to as “*neng jin qie yuan* (vision good for vicinity but failing for distance)” syndrome, is a kind of ametropia, generally occurring in juveniles.

CHIEF SYMPTOMS

Blurred vision for distant objects, clear vision for vicinal objects.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

It is advisable to practise Soothing-Liver and Improving-Eyesight *Qigong* and Eye *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Press and knead Jingming (Eye Bright, UB 1), Qiuhou (Behind the Eyeball, Extra 4), Yintang (Glabella, Extra 1), Taiyang (Sun, Extra 2) and Hegu (Connected Valleys, LI 4).

2) Apply the one-fingered-meditation or sword-fingers form, use the pushing, pulling and leading manipulations and “pulling three points into one line” conducting-*qi* method to emit *qi* onto Jingming (Eye Bright, UB 1) and Fengchi (Wind Pond, GB 20) for 14 breaths.

肢导引经气。

(2) 肝肾阴亏：以平掌式，用推颤手法发气于肝俞、肾俞、关元。

(3) 心脾两虚：以平掌式，用推颤手法发气于心俞、脾俞、巨阙、中脘穴。

近 视

近视，中医又称“能近怯远”症，属于屈光不正的一种。一般多发于青少年。

【主证】

视远物模糊，视近物清楚。

【治疗】

1. 练功自疗

宜练疏肝明目功、眼功。

2. 外气疗法

1) 按揉睛明、球后、印堂、太阳、合谷。

2) 用一指禅式或剑指式，以推拉引手法、三点拉线导气法向睛明、风池发气14息。

3) Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto the eyes, and conduct the channel *qi* along the Gall Bladder Channel to the acupoint Xuanzhong (Suspended Bell, GB 39), then use the vibrating and quivering manipulations to emit *qi* onto Ganshu (Liver *Shu*, UB 18) and Shenshu (Kidney *Shu*, UB 23) for 11 or 22 breaths respectively.

Mastadenitis

Mastadenitis commonly occurs in breast-feeding women and mostly primiparae in particular. It is clinically manifested chiefly as reddening, swelling and pain of the breast and is called "*ru yong* (acute mastitis)" in traditional Chinese medicine.

TYPES OF SYNDROMES

1. Stagnation of the Liver-*qi* with Stomach-heat

Distention and pain of breast without or with reddish skin, fever, aversion to cold, dry mouth, constipation, red tongue with yellowish coating, taut slippery and rapid pulse.

2. Deficiency of both *Qi* and Blood

After the diabsion of abscess, physical debility, fatigue, weakness, growth retardation of neoformative granulation, pale tongue with thin whitish coating, deep thready pulse.

THERAPEUTIC METHODS

1. Self-Treatment by Practising *Qigong*

1) Basic Maneuvers

It is advisable to practise Sternocostal *Qigong* and Six-Character Formula.

2) Auxiliary Maneuvers

(1) Stagnation of the liver-*qi* with stomach-heat syndrome:

It is advisable to practise the method of rubbing the chest and training *qi* with the word "*xu*" in Regulating-Liver *Qigong* and the method of rubbing the abdomen and training *qi* with

3) 以平掌式，用拉引手法向眼部发气，并胆经向悬钟穴导引经气，再用震颤手法向肝俞、肾俞发气各11息或22息。

乳 腺 炎

乳腺炎多发于哺乳期妇女，尤以初产妇为多。临床主要表现为乳房红肿疼痛。中医称之为“乳痈”。

【辨证】

1. 肝郁胃热

乳房胀痛，皮肤不红或微红，发热恶寒，口干，便秘，舌质红，苔微黄，脉弦滑数。

2. 气血两虚

脓肿溃后，身体虚弱，倦怠无力，新生肉芽生长迟缓，舌质淡，苔薄白，脉沉细。

【治疗】

1. 练功自疗

1) 基本功法

宜练胸胁功、六字诀。

2) 辅助功法

(1) 肝郁胃热：宜练理肝功之摩胸嘘气法与理脾功之摩腹呼

the word "hu" in Regulating-Spleen *Qigong*.

(2) Deficiency of both *qi* and blood: It is advisable to practise Inner-Nourishing *Qigong* or Roborant *Qigong*.

2. External *Qi* (*Waiqi*) Therapy

1) Basic Maneuvers

(1) Press and knead Shanzhong (Middle Chest, *Ren* 17), Rugen (Breast Base, *St* 18), Zhongfu (Central Mansion, *Lu* 1), Ganshu (Liver *Shu*, *UB* 18) and Weishu (Stomach *Shu*, *UB* 21).

(2) Apply the flat-palm form, use the vibrating manipulation to emit *qi* onto the location of the swelling lump for 48 breaths, then apply the dragon-graping form and vibrating manipulation to emit *qi* onto the swelling lump for 48 breaths.

(3) Apply the flat-palm form, use the pushing, pulling, and leading manipulations to emit *qi* onto the swelling lump, and conduct *qi* along the Stomach Channel to the lower limbs.

2) Auxiliary Maneuvers

(1) Stagnation of the liver-*qi* with stomach-heat syndrome: Apply the flat-palm form, use the pulling and leading manipulations to emit *qi* onto the location of the swelling lump, and conduct *qi* along the Stomach Channel to flow downward repeatedly.

(2) Deficiency of both *qi* and blood: Apply the flat-palm form, use the pushing and quivering manipulations to emit *qi* onto the location of the swelling lump, Shanzhong (Middle Chest, *Ren* 17), Pishu (Spleen *Shu*, *UB* 20), Shenshu (Kidney *Shu*, *UB* 23) and Mingmen (Gate of Life, *Du* 4).

For those with pus already formed, surgical operation should be given for incision and evacuation of pus, whereas external *qi* (*waiqi*) treatment is inadvisable.

气法。

(2) 气血两虚：宜练内养功或强壮功。

2. 外气疗法

1) 基本功法

(1) 按揉膻中、乳根、中府、肝俞、胃俞。

(2) 以平掌式，用震法在肿块处发气48息，再以龙衔式，用震法向肿块发气48息。

(3) 以平掌式，用推拉引手法向肿块发气，并顺胃经向上肢导引。

2) 辅助功法

(1) 肝郁胃热：以平掌式，用拉引手法向肿块处发气，并顺胃经反复向下引气。

(2) 气血两虚：以平掌式，用推颤手法向肿块处、膻中、脾俞、肾俞、命门发气。

对已成脓者，应予外科手术切开排脓，不宜用外气治疗。

Chapter Five

Deviations in *Qigong* Dirigation

Qigong deviations refer to the abnormal phenomena occurring in the process of *qigong* dirigation, whose formative causes mainly include the following four aspects:

1. Forced *Qigong* Dirigation

Qigong deviations may occur with forced *qigong* dirigation when the patient's constitution or state of illness does not allow him to practise the maneuvers aiming at the circulation of internal *qi* (*neiqi*).

2. Improper *Qigong* Dirigation

No guidance from teachers, resulting in failure to train in the correct ways; or study certain maneuver by oneself and force oneself to train hastily and blindly; or failure in the correct application of the three regulating principles and methods of regulating the body, regulating the breathing and regulating the mind in the training practice; or create new maneuvers and train recklessly before mastering the maneuver one is learning; or change maneuvers at random.

3. Weak-mindedness as well as Suspiciousness which Incurs Illnesses

Inability to adopt a correct attitude towards the *qigong* effects, regarding some normal phenomena occurring in the process of *qigong* dirigation as deviations; or be terribly suspicious to produce mental burdens which become deviations in course of time.

TYPES OF SYNDROMES

1. Reversed Flow and Disorder of *Qi* and Blood

第五章

气功偏差

气功偏差是指在练功过程中出现的异常现象。其形成的原因

主要有以下四个方面：

1. 勉强练功

患者体质或病情不宜练内气运行功法，倘若勉强练功，有可能出现气功偏差。

2. 练功不当

无老师指导，练功不得法；或自学某种功法，强求硬练；或者不能正确运用练功中调身、调息、调心的三调原则和方法；或在未掌握所学功法前即独创乱练；或无目的地更换功法。

3. 精神脆弱，疑而成疾

不能正确对待气功效应，把练功中出现的某些正常现象误认为是偏差；或疑神疑鬼，以致造成思想负担，久而成偏。

【辩证】

1. 气血逆乱

This refers to the uncontrollable disorderly flow of *qi* and blood during or after the training practice, which leads to dizziness, fright and fear, oppressed feeling in the chest, shortness of breath, shaking of the limbs, brandishing of the hands and skipping of the feet, or syncope. Generally, the patient can tell the position and direction of the disorderly flow of *qi*.

2. Stagnancy of *Qi* and Blood Stasis

This refers to the sensation of local pain, heaviness, soreness, distention and compression, which can not disappear of themselves, caused by the stagnancy of *qi* and blood stasis at certain area of the body due to the disorder of *qi* and disturbance of visceral functions during or after the training practice.

3. Leakage and Loss of Genuine *Qi*

Namely, during or after the training practice, the patient feels that *qi* is continuously leaking out of the body from the genitalia and anus or some acupoint uncontrollably, leading to emaciation, weakness of the limbs, greyish and dim complexion, nervousness, mental disturbances, distractability, failing memory, spontaneous sweating, night sweat, seminal emission, insomnia, lassitude and sluggishness.

4. Infatuation

Namely the phenomenon of infatuation occurring during the training practice, also called "bewitchedness". It generally refers to the occurrence of illusions during or after the training practice, which leads to mental derangement. The patients reveal unsociable and eccentric dispositions, sluggishness, apathy and trance, some even lose confidence in life and commit suicide; and some may have symptoms similar to those of psychosis, such as persistent hallucination, visual hallucination and auditory hallucination. *A Collection of Preaches by Zhong Liquan and Lü Dongbin* sums it up into ten bewitchments, namely, the bewitchments of six evils, riches, nobility, six emotions, conjugal love, tribulations, sages, weapons, women's

即在练功中和练功后出现气血乱窜，不能自控，以致引起头晕、目眩、惊恐、胸闷、气短、肢体摇动、手舞足蹈或昏厥等。患者一般能说出气窜动的位置和方向。

2. 气滞血瘀

即在练功中或练功后，由于气机不利，引起身体某部位气滞血瘀，而出现的局部疼痛、沉重、酸胀、压迫等感觉。一般不能自行消失。

3. 真气走失

即在练功中或练功后，患者自觉有气从前阴、后阴或某些穴位不停地向体外漏气，不能自控，并相继出现消瘦、四肢乏力、面色灰暗、心慌意乱、精力不能集中、记忆减退、自汗盗汗、遗精、失眠、懒言少动等。

4. 神魂颠倒

即在练功中出现的神魂颠倒现象，又称“入魔”。一般在练功中或练功后出现幻觉，并信以为真，以致神志错乱。患者性情孤僻，呆滞少动，表情淡漠，精神恍惚，有的甚至失去生活信心而轻生，也有的出现幻听、幻视等类似于精神病的症状。《钟吕传道集》中归纳为十魔：即六贼魔、富魔、贵魔、六情魔、恩爱

joys and women's charms.

5. Disorderly Flow of Pathogenic Qi

This refers to the fact that during the training practice the trainer's vital *qi* gradually increases to bring about a struggle between the vital *qi* and the pathogenic *qi*, which forces the pathogenic *qi* to flow in disorder to certain area, thereby causing local sensation of pain, soreness, distension, heaviness, coldness and hotness.

THERAPEUTIC METHODS

1. Reversed Flow and Disorder of Qi and Blood

1) External Qi (*Waiqi*) Therapy

(1) Open the acupoints according to the date and time in the light of the Eight Method of Intelligent Turtle[®] and regulate the functional activities of the *qi* of the Eight Extra Channels.

(2) Select appropriate regions and acupoints, apply the flat-palm or sword-fingers form, use the pushing, pulling and quivering manipulations to provoke the channel *qi* of the identical channel or region, then use the leading manipulation to conduct and regulate *yin* and *yang* along the channel or according to the region, conduct *qi* to go to certain channel or viscus or return to *Dantian* (Elixir Field).

2) Conduct and Massage for Specific Illnesses

(1) Dizziness and vertigo: First massage the acupoints Baihui (Hundred Convergences, *Du* 20), Hanyan (Disgust with Nodding, GB 4), Shuaigu (Following the Valley, GB 8) and Xuanlu (Hanging Skull, GB 5), then open Tianmen (Celestial Gate)[®], push Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), rub Taiyang (Sun, Extra 2), grasp Fengchi (Wind Pond, GB 20) and press Mingmen (Gate of Life, *Du* 4).

(2) Oppressed feeling in the chest and shortness of breath:

魔、患难魔、圣贤魔、刀兵魔、女乐魔、女色魔等。

5. 邪气流窜

指患者在练功中由于正气渐增，邪正相争，迫使邪气流窜至某一部位，以致局部出现疼痛、酸胀、沉重、冷热等感觉。

【治疗】

1. 气血逆乱

1) 外气疗法

(1) 按灵龟八法[®]按时开穴，调整奇经八脉之气机。

(2) 选取适当的部位、穴位，以平掌式或剑诀式，用推拉颤等手法激发该经或某部之经气，然后以引法顺经或按部位导引调整阴阳，引气归于某经、某脏或引归丹田。

2) 对症导引按摩

(1) 头晕、目眩：先按摩百会、颌厌、率谷、悬颅等穴，再开天门[®]，推坎宫(眉上一寸，直对瞳孔)，运太阳，拿风池，按命门。

(2) 胸闷、气短：点揉膻中、乳根、乳旁(乳头旁外开1寸)、

Tip and knead Shanzhong (Middle Chest, *Ren* 17), Rugen (Breast Base, *St* 18), Rupang (Beside Breast, 1 *cun* away from the nipple horizontally), Yunmen (Cloud Gate, *Lu* 2), push and knead Shanzhong (Middle Chest, *Ren* 17), press and knead Neiguan (Inner Pass, *P* 6).

(3) Shaking of the body as well as brandishing of hands and skipping of feet: First call out the patient's name and employ language to stop his or her movements; then slightly pat his or her Dazhui (Big Vertebra, *Du* 14) and Mingmen (Gate of Life, *Du* 4), and tip the acupoint Mingmen (Gate of Life, *Du* 4).

(4) Syncope: Press Yintang (Glabella, Extra 1) and Renzhong (Middle of Man, *Du* 26), grasp Quchi (Bent Pond, *LI* 11), Hegu (Connected Valleys, *LI* 4), Weizhong (Popliteal Center, *UB* 40) and Chengshan (Supporting Hill, *UB* 57), and conduct *qi* from above to below, leading *qi* to return to *Dantian* (Elixir Field).

3) Auxiliary Qigong Exercises

(1) Stop the training.

(2) Self-pat the head, back and chest, self-massage and conduct along the proper routes and directions of the Three Yang Channels and the Three Yin Channels of the Hand and Foot.

4) Chinese Drugs

Chinese angelica root (*Radix Angelicae Sinensis*) 12g, magnetum 30g, achyranthes root (*Radix Achyranthis Bidentatae*) 18g, dogwood fruit (*Fructus Corni*) 15g, dragon's bone (*Os Draconis Fossilis Osis Mastodi*) 30g, oyster shell (*Conda Ostreae*) 30g.

Decocted in water for oral dose. Appropriate addition or reduction in accordance with the symptom is permitted.

2. Stagnation of Qi and Blood Stasis

1) External Qi (Waiqi) Therapy

(1) First select acupoints in the region of stagnancy of *qi* and blood stasis according to the nearby point selection and corresponding channel point selection, tip and knead the selected

云门、中府，推揉膻中，按揉内关。

(3) 肢体摆动、手舞足蹈：先呼其名，以语言引导使其动态

停止；再轻轻拍击大椎、命门，并点命门穴。

(4) 昏厥：按印堂、人中，拿曲池、合谷、委中、承山，并

自上而下导气，引归丹田。

3) 辅助练功

(1) 停止练功。

(2) 对头部、背部、胸部进行自我拍打，并沿手足三阳、三

阴经的循行路线和方向进行自我按摩导引。

4) 中药：当归 12 克，磁石 30 克，牛膝 18 克，山萸肉 15

克，生龙骨 30 克，生牡蛎 30 克。水煎服。可随症加减。

2. 气滞血瘀

1) 外气疗法

(1) 先在气滞血瘀部位按邻近、循经选取穴法选出穴位进行

acupoints, then push and rub along the channel.

(2) Apply the flat-palm form, use the pushing, pulling and quivering manipulations to emit *qi*, and conduct *qi* along the channels to dredge the channels and collaterals.

2) Conduct and Massage for Specific Illnesses

(1) Mount Tai topples on the crown of the head: Press and knead Baihui (Hundred Convergences, *Du* 20) and Fengfu (Windy Mansion, *Du* 16), open Tianmen (Celestial Gate), push Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), rub Taiyang (Sun, Extra 2), knead Dazhui (Big Vertebra, *Du* 14), and pat along the *Du* and *Ren* Channels.

(2) Adhere to the forehead: Open Tianmen (Celestial Gate), push Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), rub Taiyang (Sun, Extra 2), knead Baihui (Hundred Convergences, *Du* 20), press Jingming (Eye Bright, UB 1), conduct *qi* to flow downward and pat along the *Ren* Channel.

(3) Distension and pain of the big vertebra: Press and knead Dazhui (Big Vertebra, *Du* 14), Fengfu (Windy Mansion, *Du* 16), Fengchi (Wind Pond, GB 20) and Jizhong (Middle of Spine, *Du* 6), pat to dredge and conduct *qi* along the *Du* Channel and the Urinary Bladder Channel of Foot-Taiyang.

3) Auxiliary *Qigong* Exercises

(1) Stop the training temporarily.

(2) Self-massage constantly, knead, press and pat the painful and indisposed regions.

4) Chinese Drugs

Chinese angelica root (*Radix Angelicae Sinensis*) 12g, peach kernel (*Semen Persicae*) 9g, Safflower (*Flos Carthami*) 9g, corydalis tuber (*Rhizoma Corydalis*) 12g, sweetgum fruit (*Fructus Liquidambaris*) 30g, achyranthes root (*Radix Achyranthis Bidentatae*) 18g, luffa (*Retinervus Lufae Fructus*) 9g.

Decocted in water for oral dose.

3. Leakage and Loss of Genuine *Qi*

点揉，然后再顺经推摩。

(2) 以平掌式，用推拉颤手法发气，并顺经导引，疏通经络。

2) 对症导引按摩

(1) 泰山压顶：按揉百会、风府，开天门，推坎宫，运太阳，揉大椎，并顺督脉、任脉拍打。

(2) 前额凝贴：开天门，推坎宫，运太阳，揉百会，按睛明，并顺任脉向下导引拍打。

(3) 大椎胀痛：按揉大椎、风府、风池、脊中，并顺督脉及足太阳膀胱经拍打疏导。

3) 辅助练功

(1) 暂停练功

(2) 经常自我推摩、揉压、拍打疼痛不适之处。

4) 中药

当归 12 克，桃仁 9 克，红花 9 克，延胡索 12 克，路路通 30 克，牛膝 18 克，丝瓜络 9 克。水煎服。

3. 真气走失

1) External *Qi* (*Waiqi*) Therapy

First apply the flat-palm form, use the pushing, pulling and quivering manipulations to emit *qi* onto Mingmen (Gate of Life, *Du* 4), then apply the flat-palm form, use the vibrating and quivering manipulations to emit *qi* onto *Dantian* (Elixir Field) for 9 or 18 breaths.

2) Conduct and Massage for Specific Illnesses

Open Lanmen (Ileocecal Junction, 1.5 *cun* above the navel), knead Zhongwan (Middle Epigastrium, *Ren* 12), knead Qihai (*Qi* Sea, *Ren* 6), knead Guanyuan (Energy Pass, *Ren* 4), push and rub the abdomen, knead Shenshu (Kidney *Shu*, UB 23) and knead the *Du* Channel and the first branch of the Urinary Bladder Channel.

3) Auxiliary *Qigong* Exercises

(1) Practise the maneuvers of concentrating the mind on *Dantian* (Elixir Field), drawing in the anus, knocking the teeth and swallowing saliva.

(2) Pat the torso and the four limbs.

4) Chinese Drugs

Prepared rehmannia root (*Radix Rehmanniae Praeparata*) 30g, dogwood fruit (*Eruetus Corni*) 30g, magnetitum 30g, achyranthes root (*Radix Achyranthis Bidentatae*) 18g, cinnamon bark (*Cortex Cinnamomi*) 6g, dragon's bone (*Os Draconis Fossilis Osis Mastodi*) 30g, oyster shell (*Concha Ostreae*) 30g, cinnabar (*Cinnabaris*) 1g (to be taken after being infused in the decoction).

Decocted in water for oral dose.

4. Infatuation

1) External *Qi* (*Waiqi*) Therapy

(1) Open the acupoints of the Eight Extra Channels according to the method of opening acupoints in Eight Methods of Intelligent Turtle.

(2) First press and knead Baihui (Hundred Convergences, *Du* 20), Dazhui (Big Vertebra, *Du* 14), Lingtai (Spiritual Room, *Du* 10) and Feishu (Lung *Shu*, UB 13), then apply the flat-palm

1) 外气疗法

光以平掌式，用推拉颤等手法向命门发气，再以平掌式，用震颤手法向丹田发气9息或18息。

2) 对症导引按摩

开阑门(脐上1.5寸)，揉中脘，揉气海，揉关元，推腹，摩腹，揉肾俞，揉督脉及膀胱经第一支线。

3) 辅助练功

(1) 练意守丹田、提肛、叩齿、咽津功等。

(2) 拍打躯干及四肢部。

4) 中药

熟地30克，山萸肉30克，磁石30克，牛膝18克，肉桂6克，生龙骨30克，生牡蛎30克，珠砂1克(冲)。水煎服。

4. 神魂颠倒

1) 外气疗法

(1) 按灵龟八法开穴法，打开奇经八脉之穴。

(2) 先按揉百会、大椎、灵台、肺俞，再以平掌式或剑诀

form or sword-fingers form, use the pulling and quivering manipulations to emit *qi*, and conduct the channel *qi* along the channels.

(3) Press and knead the acupoints Baihui (Hundred Convergences, *Du* 20), Yintang (Glabella, Extra 1), Shangen (radix nasi), Renzhong (Middle of Man, *Du* 26), Tinggong (Listening Palace, *SI* 19), Jiache (Mandibular Joint, St 6), Quchi (Bent Pond, *LI* 11), Hegu (Connected Valleys, *LI* 4), Weizhong (Popliteal Center, *UB* 40) and Chengshan (Supporting Hill, *UB* 57).

(4) Apply the middle-finger standing-alone form, use the vibrating and quivering manipulations to emit *qi* onto Jiuwei (Below Xiphoid, *Ren* 15) and Zhongwan (Middle Chest, *Ren* 12) for 27 breaths, and conduct the channel *qi* along the *Ren* Channel to lead it to return to *Dantian* (Elixir Field).

2) Conduct and Massage for Specific Illnesses

Open Tianmen (Celestial Gate), push Kangong (North Palace, 1 *cun* over the eyebrow and directly above the pupil), rub Taiyang (Sun, Extra 2), knead Baihui (Hundred Convergences, *Du* 20), push the spine and the Urinary Bladder Channel from above to below, and pat the back and the four limbs.

3) Auxiliary *Qigong* Exercises

(1) Practise Heavenly Circuit Self-Rotation *Qigong*.

(2) Practise the maneuvers of self-massage and tapping.

4) Chinese Drugs

Prepared rehmannia root (*Radix Rehmanniae Praeparata*) 30g, lily bulb (*Bulbus Lilii*) 30g, dragon's bone (*Os Draconis Fossilia Ossis Mastodi*) 30g, oyster shell (*Concha Ostreae*) 30, achyranthes root (*Radix Achyranthis Bidentatae*) 15g, polygala root (*Radix Polygalae*) 12g, parched Chinese-date kernel (*semen ziziphi Jujubae*) 12g, magnetium 30g, dogwood fruit (*Fructus Corni*) 30g, cinnabar (*Cinnabaris*) 1g (to be taken after being infused in the decoction).

Decocted in water for oral dose.

5. Disorderly Flow of Pathogenic *Qi*

1 External *Qi* (*Waiqi*) Therapy

(1) Follow the routes of the channels and collaterals, first

式, 用拉颤手法发气, 并顺经导引经气。

(3) 按揉百会、印堂、山根、人中、听宫、颊车、曲池、会谷、委中、承山等穴。

(4) 以中指独立式, 用震颤手法在鸠尾、中腕发气 27 息, 并顺任脉导引经气使归丹田。

2) 对症导引按摩

开天门, 推坎宫, 运太阳, 揉百会, 自上向下推拿及膀胱经, 在背及四肢行拍打功。

3) 辅助练功

(1) 练周天自转功。

(2) 做自我按摩、拍打功。

4) 中药

熟地 30 克, 百合 30 克, 生龙骨 30 克, 生牡蛎 30 克, 牛膝 15 克, 远志 12 克, 炒枣仁 12 克, 磁石 30 克, 山萸肉 30 克, 朱砂 1 克(冲)。水煎服。

5. 邪气流窜

1) 外气疗法

(1) 按经络循路线, 先掐井穴(为五输穴之一, 位于手指或

pinch Jingxue (Well Point, one of the five *Shu* points located at the tips of the fingers and toes. Each of the twelve regular channels has such a point), then press, knead, push and rub the location of the focus, and conduct *qi* along the channels.

(2) Apply the flat-palm form, use the pulling and leading manipulations to pull and conduct *qi*, or open up the acupoints to spread *qi*.

2) Conduct and Massage for Specific Illnesses

Push, rub, percuss, rotate and pull the local regions to fully relax them.

3) Auxiliary *Qigong* Exercises

(1) Practise the method of exhaling to expel pathogens out of the body: Inhale without exertion of mindwill. When exhaling, conduct *qi* with mindwill to the focus and employ mindwill to expel the pathogens out of the body. Do 49 breaths each time.

(2) According to the principle that "excess syndromes should be treated with the method of purgation and reduction", administer medicines on the basis of overall analysis of symptoms and signs to coordinate with the treatment.

足趾末端处，十二经各一个)，再在病灶处按揉、推摩，并顺经导引。

(2) 以平掌式，用拉引手拉而导之，或开穴而散之。

2) 对症导引按摩

在局部推摩、叩击、旋拨，使局部充分放松。

3) 辅助练功

(1) 练呼气驱邪外出法：吸气无意，呼气时以意念引气至病灶，并以意驱邪外出，每次做 49 息。

(2) 根据“实则泻之”的原则，辨证用药配合治疗。

Notes

① *Qi*, in Chinese a homonym of “air” or “breath”, refers to a kind of nutritive substance within the body. It is closely related to but entirely different from the respired air and is sometimes written specifically as “炁” in Chinese. In traditional Chinese medicine it also denotes the physiological functions of the internal organs and tissues, e.g. *qi* of the five *zang*-organs and *qi* of the six *fu*-organs. Some common concepts of “*qi*” are explained as follows:

a. Primordial *qi*: the *qi* derived from the congenital essence, acting as the primary motive force for the life activities.

b. Essence *qi* (vital essence): the extract obtained from food to maintain the activities of life, the visceral functioning and metabolism.

c. Genuine *qi* (vitality *qi*): the dynamic force of all vital functions, originating from the combination of the original *qi* inherited and the acquired *qi* derived from food and air.

d. Internal *qi* (*neiqi*): genuine *qi* within the body as the material basis of energy transmission.

e. External *qi* (*waiqi*): outgoing genuine *qi* emitted or radiated from the body to the outside.

② *Yin-yang* theory is originated from the combination of ancient philosophical theory and medical practice. *Yang* and *yin* are in nature two opposing concepts, the former masculine and the latter feminine. For example, heaven is *yang* while earth is *yin*, similarly, man-woman, exterior-interior, movement-stillness, strong-weak, and the like.

③ Channels and collaterals (*jingluo*) refer to the meridian system of specific conduits for the circulation of blood and *qi* throughout the body and the identical network of passages

注 释

①气系指人体内一种富有营养作用的精微物质。它与呼吸之气密切相关，但又截然不同，汉语中有时特写作“炁”。中医学的“气”亦指脏腑组织的生理功能，如五脏之气、六腑之气等。现将一些常用的“气”的概念简述如下：

a. 元气(原气)：由先天之精所化生的气，为生命活动的原动力。

b. 精气：是维持人体生命活动、脏腑功能和新陈代谢的水谷之精。

c. 真气(正气、真元之气)：由先天之气与后天水谷之气结合而成，为所有生命活动的动力。

d. 内气：体内真气，为体内能量传输的物质基础。

e. 外气：由体内向体外发射或辐射的真气。

2. 阴阳学说是中国古代哲学理论与医学实践相结合的一种学说。阳和阴实际上是两个相对的概念，如天为阳，地为阴。同样，男与女，外与内，动与静，强与弱等，皆有阴阳之分。

③经络是人体气血运行的通道，针灸穴位亦循此而分布。经

along which the acupuncture points are distributed. The channels (*jing*) are the main conduits, serving as the vertical paths for the flow of *qi* and blood, as the interconnection between the visceral organs and the extremities. The collaterals (*luo*) are the branches of the channels, being the superficial network interconnecting the channels as well as all portions of the body. The theory of channels and collaterals includes the physiology and pathology of the channels and collaterals and their relationship with the *zang*- and *fu*-organs, and can serve as a guidance of *qigong* dirigation and acupuncture in clinical practice.

④ *Dantian* (Elixir Field) is divided into Upper *Dantian*, Middle *Dantian* and Lower *Dantian*. If not specifically stated, *Dantian* refers to Lower *Dantian*, the area located in the upper 2/3 of the line joining the umbilicus and symphysis pubis.

⑤ *Cun*: a length measure corresponding to the length of the middle segment of an individual's own middle finger.

⑥ Standing stump (*Zhanzhuang*): here "*zhan*" in Chinese means "stand" while "*zhuang*" means "stump" or "pile". "*Zhanzhuang*" is a metaphorical term indicating that the "standing" should be as fixed, firm and strong as a "stump" rooting deep in the ground. Standing stump actually refers to a kind of fixed stance usually with the feet apart, and the knees bent, slightly or with the thighs in almost an angle of 90° with the shanks in accordance with the height of the stance, coordinated by varied postures of the arms and hands. It is commonly adopted to train *qi* as well as physical strength.

⑦ Two-hour Periods (*Shichen*): the 12 two-hour periods into which the day was traditionally divided in ancient China, each being given the name of the 12 Earthly Branches respectively, namely, the periods of *zi*—from 11 p.m. to 1 a.m., *chou*—1 to 3 a.m., *yin*—3 to 5 a.m., *mao*—5 to 7 a.m., *chen*—7 to 9 a.m., *si*—9 to 11 a.m., *wu*—11 a.m. to 1 p.m., *wei*—1 to 3 p.m., *shen*—3 to 5 p.m., *you*—5 to 7 p.m., *xu*—7 to 9 p.m. and *hai*—9 to 11 p.m.

是经络系统的纵向主干，为人体气血运行的通道，有十二正经和奇经八脉两大类。络是经的分支，连接经脉，纵横交错，网络全身。经络学说是研究人体经络系统的生理、病理及其与脏腑相互关系的学说。可用以指导气功锻炼及针灸疗法的实践。

④丹田分为上丹田、中丹田和下丹田。如不特别说明，丹田一般是指下丹田，即肚脐与耻骨联合线上2/3处。

⑤寸：长度单位，相当于本人中指中节的长度。

⑥站桩：为一种固定的站式，一般是双脚分开，两膝弯曲，微弯或大腿与小腿几乎成90°角，随式子高低而定，辅以手臂各种姿式，多用以练气练力。

⑦时辰：中国古代传统的记时方法，一昼夜分为十二时辰，一时辰相当于两小时，以十二地支依次命名，即：子时——23点~1点，丑时——1~3点、寅时——3~5时，卯时——5~7点，辰时——7~9点，巳时——9~11点，午时——11~13点，未时——13~15点，申时——15~17点，酉时——17~19点，戌时——19~21点，亥时——21~23点。

⑧ The Ten Heavenly Stems: *jia, yi, bing, ding, wu, ji, geng, xin, ren* and *gui* are elements of the ten Heavenly Stems from the first to the tenth respectively, created in ancient China to be used as serial numbers and also in combination with the twelve Earthly Branches to designate years, months, days and hours.

⑨ Five Elements: wood, fire, earth, metal and water are five elements in ancient Chinese theories of philosophy and medicine. The five elements are believed to promote as well as restrict each other, namely, wood promotes fire, fire promotes earth, earth promotes metal, metal promotes water and water in turn promotes wood; wood acts on earth, earth acts on water, water acts on fire, fire acts on metal and metal in turn acts on wood. The five elements are held by the ancients to compose the physical universe and used in TCM to expound the unity of the human body and matters and the physio-pathological relationship between the five *zang*-organs.

⑩ *Fen*: a unit of length, equal to 1/10 of one *cun*.

⑪ Tianmen (Celestial Gate): an acupoint in *qigong*, 2 *cun* directly above the front hairline.

⑫ Kunlun: originally the name of a lofty mountain range in Western China, referring to the head here.

⑬ The transportation of Water Wheel: referring to *qi* circulation through the *Ren* and *Du* channels in *qigong*.

⑭ Eight Methods of Intelligent Turtle: one of the ancient theories for selecting acupoints. Eight acupoints of the Eight Extra Channels are related to the day and the hour in terms of Heavenly Stems and Earthly Branches. Appropriate acupoints are selected according to the date and time of treatment.

⑮ Open Tianmen: in massage, Tianmen (Celestial Gate) refers to the line from the acupoint Yintang (Glabella, Extra 1) to the front hairline. "Open Tianmen" means to push upward on this line.

⑧天干：甲、乙、丙、丁、戊、己、庚、辛、壬、癸为十天干，中国古代用以作顺序号，或与地支组合用以纪年、月、日、时。

⑨五行：即木、火、土、金、水，为中国古代哲学与医学理论中提到的五种原素。五行之间存在相生、相克的关系。相生，即木生火，火生土，土生金，金生水，水生木；相克，即木克土，土克水，水克火，火克金，金克木。古人认为五行是构成物质世界的基本原素，中医学用以说明物质与人体的统一以及五脏之间的生理、病理关系。

⑩分：长度单位，为一寸的十分之一。

⑪天门是一个气功穴位，在前发际直上2寸处。

⑫昆仑：原为中国西部一条巍峨山脉，此处指头。

⑬河车搬运：在气功中系指气在任、督脉前后循环。

⑭灵龟八法：古代的一种取穴理论，以奇经八脉中的八个穴位，配合日、时的天干、地支来选取穴位。

⑮开天门：在推拿学中，天门系指印堂至前发际一线，“开天门”即指向上推此一线。



Fig. 1
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Fig. 2
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Fig. 5
图 5



Fig. 6
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Fig. 3
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Fig. 4
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Fig. 7
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Fig. 8
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Fig. 9
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Fig.10
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Fig. 13
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Fig. 14
图14



Fig. 11
图11



Fig. 12
图12

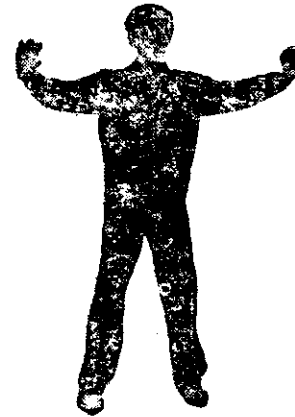


Fig. 15
图15



Fig. 16
图16

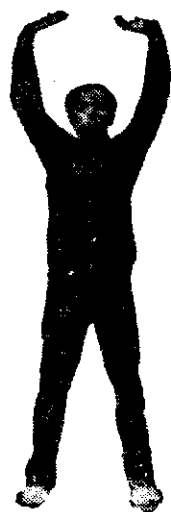


Fig. 17
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Fig. 18
图 18



Fig. 21
图 21

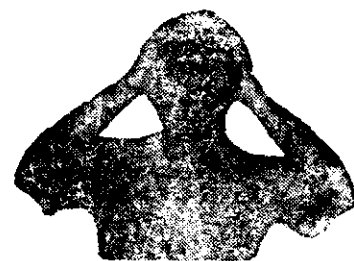


Fig. 22
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Fig. 19
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Fig. 20
图 20



Fig. 23
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Fig. 24
图 24

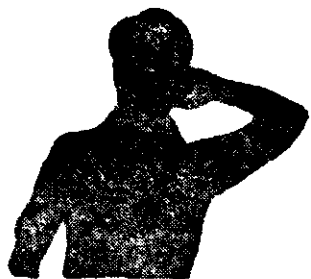


Fig. 25
图 25



Fig. 26
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Fig. 27
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Fig. 28
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Fig. 29
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Fig. 45
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Fig. 46
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Fig. 43
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Fig. 44
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Fig. 47
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Fig. 48
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Fig. 49
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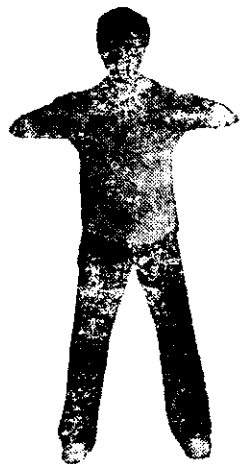


Fig. 50
图 50



Fig. 53
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Fig. 54
图 54

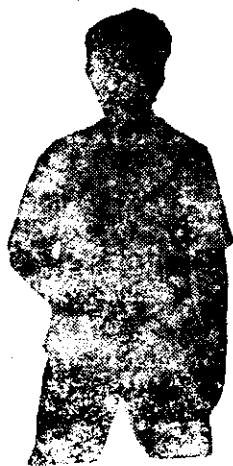


Fig. 51
图 51



Fig. 52
图 52

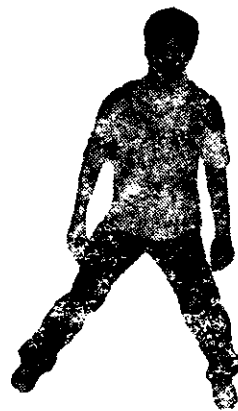


Fig. 55
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Fig. 56
图 56

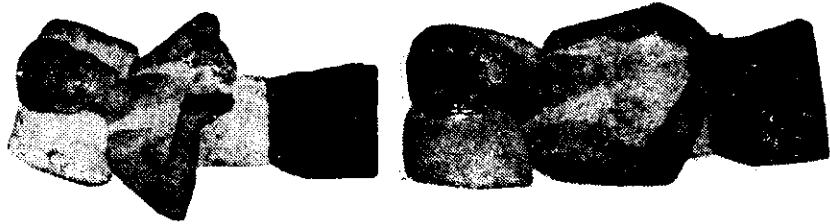


Fig. 57
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Fig. 58
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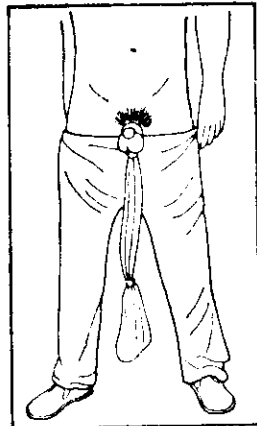


Fig. 59
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Fig. 60
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Fig. 61
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Fig. 62
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Fig. 63
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Fig. 64
图 64

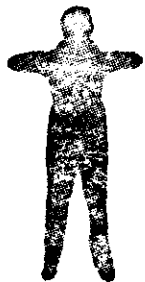


Fig. 65
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Fig. 66
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Fig. 67
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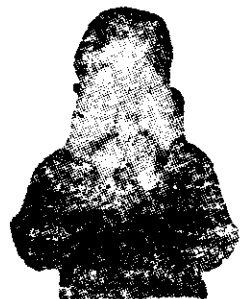


Fig. 68
图 68



Fig. 69
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Fig. 70
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Fig. 71
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Fig. 72
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Fig. 73
图 73



Fig. 74
图 74



Fig. 75
图 75

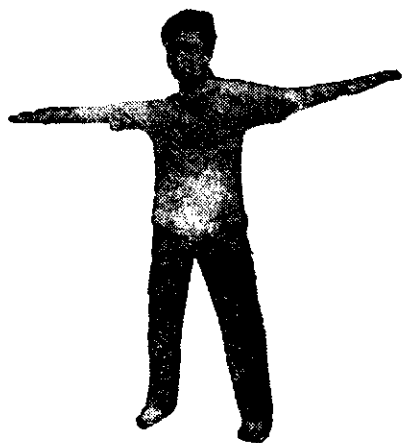


Fig. 76
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Fig. 79
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Fig. 80
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Fig. 77
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Fig. 78
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Fig. 81
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Fig. 82
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Fig. 83
图 83



Fig. 84
图 84

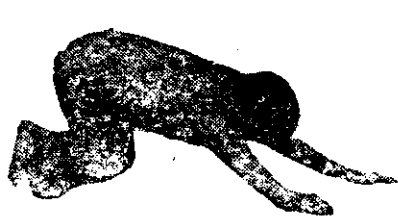


Fig. 85
图 85

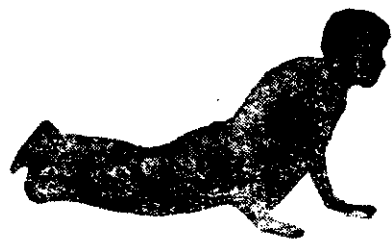


Fig. 86
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Fig. 87
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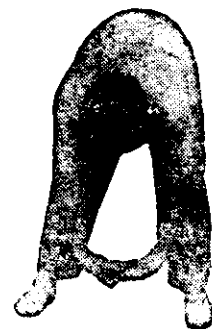


Fig. 88
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Fig. 89
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Fig. 90
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Fig. 91
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Fig. 92
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Fig. 95
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Fig. 96
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Fig. 93
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Fig. 94
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Fig. 97
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Fig. 98
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Fig. 99
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Fig. 100
图 100

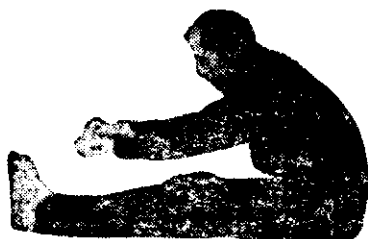


Fig. 101
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Fig. 102
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Fig. 103
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Fig. 104
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Fig. 105
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Fig. 106
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Fig. 107
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Fig. 108
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Fig. 109
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Fig. 110
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Fig. 111
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Fig. 112
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Fig. 113
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Fig. 114
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Fig. 115
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Fig. 116
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Fig. 117
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Fig. 120
图 120



Fig. 121
图 121

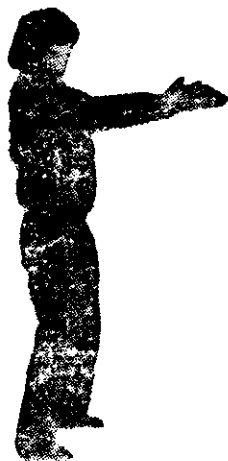


Fig. 118
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Fig. 119
图 119

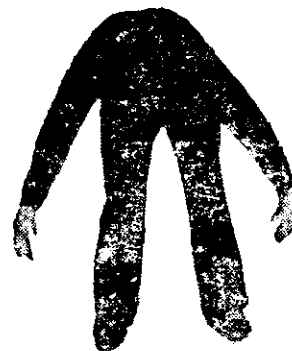


Fig. 122
图 122



Fig. 123
图 123



Fig. 124
图 124



Fig. 125
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Fig. 128
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Fig. 129
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Fig. 126
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Fig. 127
图 127



Fig. 130
图 130



Fig. 131
图 131

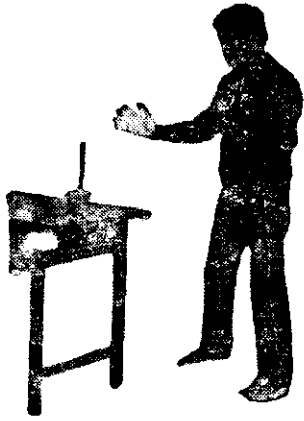


Fig. 132
图 132



Fig. 133
图 133



Fig. 136
图 136

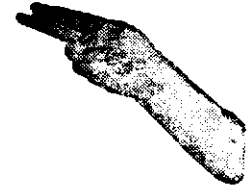


Fig. 137
图 137

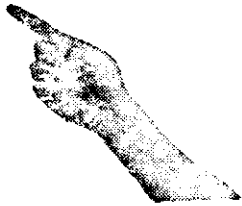


Fig. 134
图 134



Fig. 135
图 135



Fig. 138
图 138



Fig. 139
图 139

Editor's Notes

This book's Section One of Chapter One is written by Guo Yi, Section Two is written by Sun Hua and Zhang Baihua, Section Three is written by Cao Zhenhua, Sections Four and Five are written by Guo Yi, Sections Six and Seven are written by Sun Hua, Section Eight is written by Guo Yi, and Section Nine is written by Sun Hua. "Relaxation *Qigong*", "Inner-Nourishing *Qigong*" and "Roborant *Qigong*" in Section One of Chapter Two are written by Sun Hua; "Heavenly Circuit *Qigong*", "Heavenly Circuit Self-Rotation *Qigong*", "Reversing-*Yang Qigong*" and "Gathering Sun Essence and Moon Cream *Qigong*" are written by Bi Yongsheng; "Six-Character Formula" is written by Guo Yi; Section Two from "Head and Face *Qigong*" to "Lower Limbs *Qigong*" is written by Zhang Mingqin, from "Regulating-Heart *Qigong*" to "*Yijinjing* (Changing Tendons *Qigong*)" is written by Bi Yongsheng; "Six-Section Brocade" and "Eight-Section Brocade" are written by Guo Yi. The whole Chapter Three is written by Bi Yongsheng. Section One of Chapter Four is written by Bi Yongsheng and Cao Zhenhua, the rest of Chapter Four and the whole Chapter Five is written by Bi Yongsheng. The Chinese text of the whole book is read through by Bi Yongsheng, and then revised and approved by Zhang Enqin. Part of the book is checked by Zhang Jidong and Shi Lanhua. The illustrations and photos are prepared by Bi Yongsheng and Bi Ke.

The English version of the whole book is translated from Chinese by Hu Zhaoyun. The English translation of Chapters One and Two is checked and revised by Hou Mingjun, the English translation of Chapters Three and Five is checked and revised by Li Yanfu and the English translation of Chapter Four is checked and revised by Zhang Enqin.

The Chinese version has been proofread by Bi Yongsheng, Sun Hua, Mi Li, Li Xuejun and Zhang Enqin, and the English version by Hu Zhaoyun, Wen Hongrui, Liang Shuqun, Shi Xiuqin, Dang Yi and Zhang Enqin.

编写说明

本册第一章之第一节由郭毅编写，第二节由孙华和张柏华编写，第三节由曹振华编写，第四、五节由郭毅编写，第六、七节由孙华编写，第八节由郭毅编写，第九节由孙华编写。第二章之第一节中的“放松功”、“内养功”和“强壮功”由孙华编写，“周天功”、“周天自转功”、“倒阳功”和“采日精月华功”由毕永升编写，“六字诀”由郭毅编写；第二节从“头面功”至“下肢功”由张铭琴编写，从“理心功”至“易筋经”由毕永升编写，“六段锦”和“八段锦”由郭毅编写。第三章全部由毕永升编写。第四章之第一节由毕永升和曹振华编写，其余部分及第五章全部由毕永升编写。本书全部中文稿由毕永升统稿，然后由张恩勤修定。部分章节曾经张继东和史兰华审校。本书由毕永升和毕珂插图、摄影。

本册英文稿全部由胡兆云翻译。译文第一、二章由侯明君审校，第三、五章由李延福审校，第四章由张恩勤审校。

本册中文校样由毕永升、孙华、米麟、李学君和张恩勤校阅，英文样由胡兆云、温洪瑞、梁舒群、时秀芹、党毅和张恩勤校阅。