



Chinese Soaring Crane Qigong

by Zhao, Jin Xiang

Translated by Chen, Hui Xian et al

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Acknowledgments

This translation comes to you through the efforts of many people. Those of us finishing it don't even know some of those that started it. My apologies to those we have left out. It was translated by Chen Hui Xian, Pan Rui and Yanling Johnson. It was edited by Judith Haber, Dean Johnson, Ben Maus and Claire Johnson. Kyle Johnson painted the cover.

Table of Contents

Forward	i
Point Locations	vii
The Five Routines	
Routine One: Gathering Qi from the Six Directions	1
Routine Two: Penetrating the Sky and the Earth	11
Routine Three: Crane's Head Carrying Qi through <i>Du Mai</i> and <i>Ren Mai</i>	19
Routine Four: Crane Touching Water	25
Routine Five: Mingling With the Source of All Qi	33
Standing Meditation	41
The Remedy Routines	
Routine One: Discharging Turbid Substances from the Liver	47
Routine Two: Touching Acupoint to Descend Turbid Substances	49
Routine Three: Directing Qi into Lower <i>Dan Tian</i>	51
Routine Four: Gathering Qi into Lower <i>Dan Tian</i> from the Eight Directions	53
Routine Five: Collecting Yang Qi Four Times from the Left and Three Times from the Right	57
Routine Six: Drawing Qi from Five Acupoints into Lower <i>Dan Tian</i>	59
Routine Seven: Method of Lowering High Blood Pressure	61
The Crane Walking Steps	63
Questions and Answers	
I. Basic Knowledge About Qigong (1-8)	67
II. Chinese Soaring Crane Qigong (9-17)	71
III. The Curative Mechanism and Effect (18-31)	77
IV. Common Sense On Qigong Exercises (32-45)	81
V. Reaction to Qigong Exercise (46-73)	87
VI. The Spontaneous Movements of Standing Meditation (74-90)	95

VII. The Tutors and Teachers (91-95)	99
VIII. Reaching a Higher Level (96-99)	101

Forward

After two years of discussion and amendments, I present to you, the broad readership, this book about Soaring Crane Qigong. Up to now there are more than 10 million people practicing this type of qigong, including those in Hong Kong and Macao, overseas Chinese, and some foreign friends. All have benefited. I hope this book will be of great help to them.

Although I am the originator of this type of qigong, I could not have done it without the help of China's heritage of qigong, without the help of the older generation of qigong masters from whom I have learned, and without my friends and colleagues in the qigong and medical communities. Even the name 'Soaring Crane Qigong' was suggested by a qigong colleague. Credit for this work goes to all who have helped me as much as it does to me. Credit for spreading Soaring Crane Qigong all over China goes more to the teachers than to me. In presenting this book to you my heart is filled with thanks and excitement.

In recent years, along with the 'Four Modernizations,' qigong has prospered. Various kinds of qigong techniques have come forth like a hundred flowers blooming. Soaring Crane Qigong is only one of the hundred flowers. It has helped beautify the whole garden, along with other techniques.

Soaring Crane Qigong has many merits, but there are still some insufficiencies. However, after years of practice that have led to amendments and additions, this first book is now published.

This book introduces the techniques in detail and explains the theories. In addition, it summarizes fundamental knowledge and experience. In this book we answer the questions raised by the practitioners and we solve the problems that have manifested during teaching and learning. Criticism and suggestions from readers of this book will be very welcome. I hope also to have the opportunity to learn from the older generation and from other qigong masters. I will welcome their help and advice for my further progress.

Qigong can not only cure diseases and improve health, but also develop wisdom and bring out the latent powers of the brain. It can raise intelligence and cultivate the innate abilities of the individual. It can be a very efficient tool in the transformative process. This will have a profound influence on the well-being of the nation and the world. Therefore it is worthy of our greatest efforts.

Modern day qigong should make use of modern research methods and equipment. Although qigong is much older than present day scientific thought, it is suitable for modern scientific research. We should throw away any old ideas of a superstitious nature and bring qigong into its rightful place in the world of modern science.

The present generation of qigong masters should not be satisfied only with their technical skill. We need to stand tall, look farther ahead, and by our effort cause a great forward leap; then we will not need to feel ashamed before our forefathers or fear not meeting today's expectations.

A Brief History of Qigong in China

Qigong is just like other medical science. It comes from the struggle of human beings against disease. Thousands of years ago the first qigong in China went by many other names: meditation, breathing *gong*, quiet sitting *gong*, walking *gong*, lying down *gong*, sitting *gong*. Back in the Tang dynasty people used a form of dance to get rid of disease. There was a period of excessive rainfall and therefore floods from the rivers. The great humidity caused rheumatism and pain, and

Forward

people danced to get rid of the pain. This was an early and primitive form of qigong. Qigong is thus the struggle against a bad environment and disease.

I have a story to tell: In my home town, qigong and the martial arts are very popular. When I was very young, therefore, I absorbed a good bit of knowledge on these subjects. When I was sixteen I developed pleurisy and tuberculosis. By 1962 my tuberculosis had reached a serious stage, and I was unable to work I was sent to a sanitarium. There I learned a form of sitting qigong, developed by Liu Guei Zheng, head of the sanitarium. I practiced every day, after which I felt relaxed and well. I continued the practice after leaving the sanitarium.

Later, on a journey, I met a qigong master whose surname was also Zhao. He was a man of profound knowledge, and he raised me to a higher level of qigong skill and consciousness than I had previously known.

Through several years of practice of qigong plus medical treatment I slowly recovered from the illness. Thereafter I worked even harder on qigong and simultaneously learned about traditional Chinese medicine theory and read some of the ancient books of traditional Chinese medicine.

During these years, besides regaining my health, I began to treat patients. As time passed, so many patients came that it was not possible to treat them all. Seeing their disappointment when I couldn't treat them, and remembering my own illness, I began to want to develop a kind of qigong that would help them treat themselves.

With this intention I began to visit and to learn from many famous doctors and qigong masters. I studied the theory of meridians and the doctrine of circulation and change of vital energy. I also learned pathology and physiology.

The Five Routines:

Using what I had experienced in my own qigong practice and combining it with what I had learned in my studies, I invented a form of qigong that imitated the nature and movement of a crane in flight. It is organized into five 'routines' which combine mental and physical work.

The experience of those who have practiced Soaring Crane Qigong since 1980 shows that the harmonious relationship between the movements and the mental aspect is very effective. It enables people to both get rid of disease and build up their general health at the same time. It also serves to remold a person's temperament. People accumulate qi (vital energy—bioenergy) at the same time they exercise their whole bodies. The movements are clear-cut and easy to learn; it is easy to practice and qi comes quickly, cleaning out the channels (meridians). Therefore it has quick results in curing disease.

Soaring Crane Qigong is based on Chinese traditional medicine and bionics. It works by adjusting spirit breathing and posture. It trains the will and the powers of concentration. In every movement there is also the exercise of the mind. The whole process cleans out the channels and nourishes the qi and the blood.

Focusing the mind is the essence of Soaring Crane Qigong. Through focusing the mind, intelligence can be developed. Energy, qi and spirit in the body will be sufficient to nourish the inner organs and the limbs, thus illness can be overcome and health improved.

Standing Meditation:

This is a part of Soaring Crane Qigong that combines a quiet meditation with physical movement. While the practitioner is standing quietly, the qi starts to circulate through the body without any

visible movements. This is called the 'inner movement' of the qi. When the qi reaches some part of the practitioner that has a blockage, it causes 'outer movements'—visible movements. The outer movements serve to help the qi get through the blockage. Then the qi can flow through the channels and allow natural healing to take place.

These outer movements will occur very quickly. We call them 'spontaneous.' They are mild and simple to begin with; they develop into complicated and more vigorous movement according to the nature of the illness present in the practitioner. As the opening of the channels and the healing of the illness progress, the movements will become slower and milder and at last stop, leaving only the inner qi moving with no outer movements at all. When there are no outer movements, the practitioner is healed. We must look at this outer movement from a scientific point of view. We should neither be afraid of it nor force it.

It is important not to neglect either the five routines or the standing meditation, and it is important not to abandon the practice of either, even after the channels are open and good health has been achieved. Continuing the practice when there is no further health reason for continuing leads one to a higher form of non-physical healing.

There are some people for whom this kind of qigong is not suitable, but we are still working to find a form that will benefit them as well. For the time being, however, people with serious neuroses or those who are mentally ill should not undertake the study of Soaring Crane Qigong.

This book is about the first level of achievement possible through the practice of Soaring Crane Qigong. The second book, describing the second level, was published in Beijing in November 1987. The third and higher levels will be taught only to those who are properly prepared.

Practice has proven that when you are doing standing meditation and your mind is on *wei lu* and the pendulum hanging from *wei lu*, then the genuine qi (the qi you were born with) is stimulated into activity to adjust the governing channel, called *du mai*, and the receptive channel, called *ren mai*. *Ren mai* runs from the acupoint called *cheng jiang* (located below the lower lip and above the chin) down to the acupoint called *hui yin*. The governing channel (*du mai*), runs from *hui yin* up the back, over the head, and down to the acupoint beneath the nose and above the upper lip. This acupoint, called *yin jiao*, is located where the flesh inside the upper lip joins the gum.

Morality

Although Soaring Crane Qigong is a way of overcoming disease and promoting health, the highest level of its development is firmly based in high moral development. I speak here of two kinds of morality. The first kind implies being in harmony with the laws of the Universe and with Nature — the Tao. The second relates to one's activity in society. Both of these aspects must be properly developed in the practitioner of qigong.

Traditional Chinese morality includes patriotism, family loyalty, filial piety, diligence, simplicity, modesty, kindness, courtesy, justice, truthfulness, self respect and respect for others. While we inherit the traditional skill of qigong, we feel we should also be developing our traditional Chinese morality.

Why this emphasis on morality while we practice qigong? Because qigong practice is governed by a very special law. To receive the full benefits of qigong, which include health, increased intelligence and psychic power, you need to be able to let go of the concerns, problems and self involvement that have been building since your birth, so that your pre-birth consciousness can reappear. High purpose and sincere desire are pre-requisites to learning qigong. When these are met, the practice of qigong can cause the desired return to pure consciousness. Once your pre-

Forward

birth consciousness has been developed, you need a good environment to nourish it and good morality to maintain it.

Here are some suggestions:

1. Be selfless. Do not spend your life pursuing fame or money, but rather in activities for the benefit of others. Do not debase yourself with low pursuits. Do not concern yourself with unimportant inconveniences, but keep your heart grateful and forgiving.
2. Be moderate. Let positive feelings leave no room for the negative. Accept things as they are, being satisfied with your gains and being able to accept loss and suffering. One who suffers from chronic illness should take an active part in regaining his health rather than feeling sorry for himself. Worry and grief are a bad influence.
3. Qigong practitioners must have positive ideas, because positive ideas bring positive qi- Positive qi brings about positive *gong fu*, (*Gong fu* refers to psychic development.) The universe is filled with qi. If you have positive ideas the negative qi will have no way to invade you. Should you see something frightening during your practice of qigong, you don't need to fight with it to get rid of it; just bring in more positive thought forms. Good ideas actually are forces. They affect people, helping to release their grief and pains and worries. Bad ideas also have force and bring harm to people.
4. Relationship between teachers and students: Students should respect teachers; teachers should love students. In the past, qigong masters used to pass on their skills to the best student they selected, and they thought they would never pass on their skills to unworthy people. They would rather have the skill lost than pass it on to the unworthy. Now there has appeared a new kind of relationship between qigong masters and their students so we should have mutual respect and mutual love.

Qigong teachers are different from other teachers; they can not only pass on the qigong skills and knowledge to their students, but also treat their illnesses and help them to relieve their pains and grief. So if a teacher has done his best to love his students and be a good example for their behavior, then the students will love him from the bottom of their hearts. So all teachers should work to improve themselves morally, not only to improve their skill.

Among practitioners, not all can really work at a high level. Some people who are just beginners and know very little think they are very skillful and start to teach others. This is very dangerous. It not only brings harm to the reputation of qigong, but such a one can also lead himself and others astray by bringing in strong spirits of negativity.

Qigong teachers should show modesty, not only in front of their own teachers but also to their students. They should share the students' worries and help them wholeheartedly.

There was once a qigong teacher who often helped his students. One day while he was teaching qigong the students were doing the standing meditation. It began to rain but one of the student could not stop his spontaneous movement. The teacher opened an umbrella and held it over the student, following where he went until the student finished. Some qigong teachers have even left sick family members to go to the park and teach their students. They never missed a class in spite of their difficulties at home. When students have faced life-threatening emergencies, teachers have rushed to their aid without protecting their own genuine qi (also referred to as life message). These teachers are excellent examples of what is best in Soaring Crane Qigong.

A qigong practitioner's words and actions should reflect a beautiful interior. The practitioner should be someone of high public and private morality, devoted to service.

We now have many millions of people practicing qigong. If they all embody these ideals they will create a potent transformative force.

* This kind of qi will be explained a little later on.

Notes For Soaring Crane Qigong Practitioners

1. Proper motivation for the learning of qigong is the guarantee of good results. Our purpose is to prevent disease, release disease, recover health and prolong life to make a greater contribution to society. Qigong should not be learned either to satisfy curiosity or to bring material gain.

2. The essence of qigong practice is to achieve real serenity. To guarantee this serenity we must have high morality, selflessness, generosity and nobility of mind. These qualities safeguard us against worldly worries.

3. All the instructions in this book must be adhered to strictly. None of the movements of either body or mind are accidental; all have been carefully designed for specific functions.

The quality of the results has a direct relationship to the degree of mastery of the skill. Accurate movement and correct mind help to clear out the channels. Wrong movement and wrong mind will cause blockages in the channels. Therefore, practitioners must have a thorough understanding of the exercises and must practice them repeatedly, exactly according to the instructions.

Always keep in mind the following two principles:

A. When doing the five routines, use your mind to guide the movements.

B. When doing the standing meditation the principle is to have your whole body and mind fully relaxed so you can consciously experience what happens to you (while always preserving the conscious ability to control it if necessary). Should your movement seem too violent to you, tell yourself to hold back and slow down a bit. While you are doing spontaneous movements, hold in mind some thought of your *dan tian*.

4. You must practice qigong in a quiet and clean place, free from interruptions and disturbances. There should be fresh air. When the weather is bad (rain, fog, thunderstorms) avoid doing qigong outdoors. Always do your qigong practice facing South.

5. It is advisable to practice the five routines, (which takes about half an hour) once or twice a day. The standing meditation should be done once a day for no more than half an hour.

6. When practicing qigong, wear loose clothing, neither too warm nor too light. Remove eye-glasses, wristwatches and all jewelry. It is advisable to wear shoes with cloth soles.

Do not practice on a full stomach, but also do not practice when you are very hungry. Use the bathroom before you start.

7. During the standing meditation, be sure you do not make anything happen; simply let it happen. Otherwise you could bring harm to your health, and it could be misleading.

8. A regular life and a healthy diet are part of your qigong practice.

Forward

9. Those who have a natural liking for qigong practice will benefit the most from it. The effect of the mind on the body has been proven. Confidence that your disease can be healed greatly affects the healing.

Some people tend to quit when the diseased parts of the body are being attacked by qi – which can bring unbearable pain. So complete faith in the healing by qigong is required.

10. Forbidden: Psychotics and seriously neurotic people may not study Soaring Crane Qigong, nor those with a family history of psychosis.

People in danger of hemorrhage should not practice. People in the acute phase of a disease should not practice. Very timid people should not practice.

People with acute hepatitis or active tuberculosis should not practice in a group, but may learn or practice privately.

People who are very fatigued and people who are in a state of grief or anger should not practice qigong until they have calmed down.

Pregnant women must not practice qigong. Menstruating women should not practice qigong.

No one should try to learn Soaring Crane Qigong without the guidance of a certified teacher, especially the standing meditation.

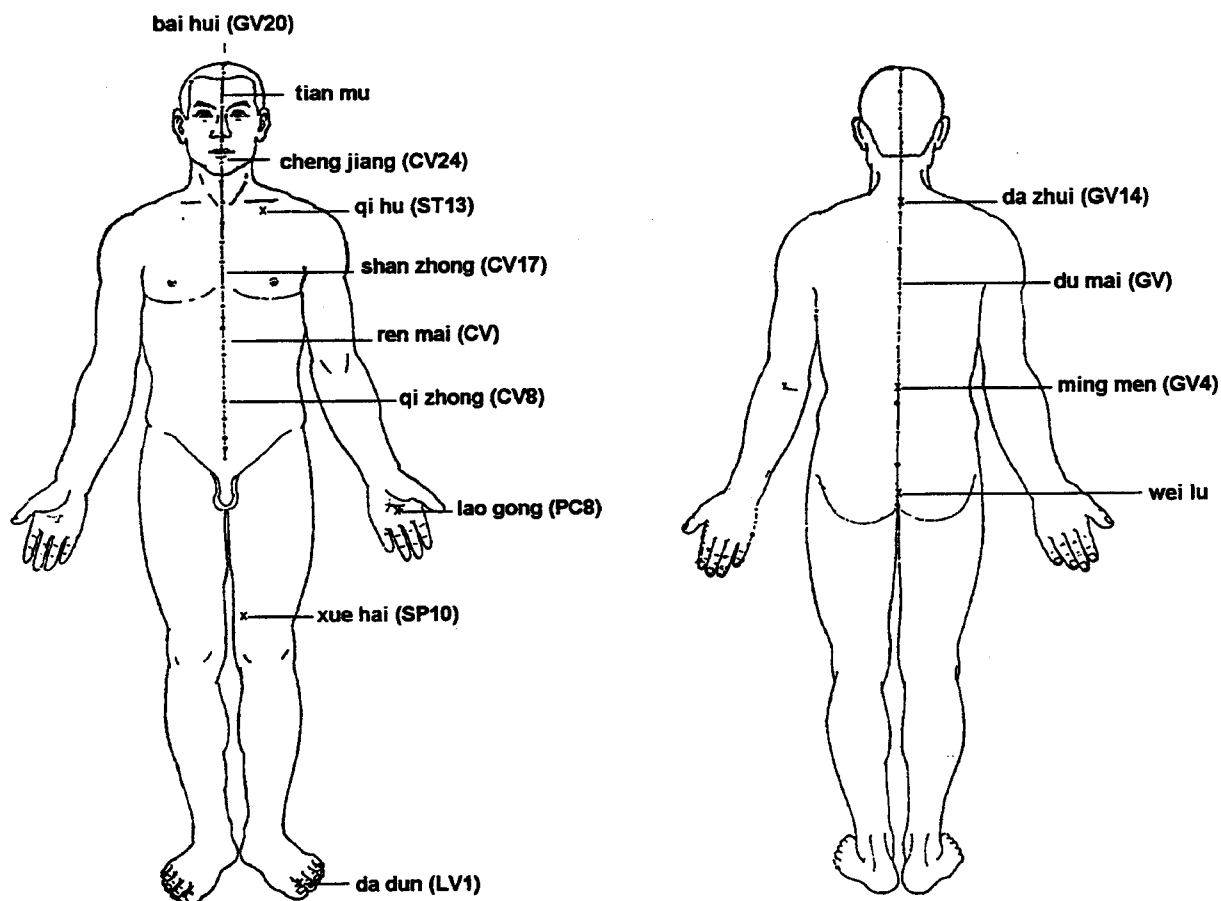
Those starting to learn Soaring Crane Qigong and those receiving healing treatment from a Soaring Crane Qigong practitioner should avoid all sexual activity for 100 days. Moderation in your sexual life is recommended always.

Do not practice any other kind of qigong at the same time.

There are six key words for the practice of Soaring Crane Qigong

1. Round. Movements should be round and smooth.
2. Far. Your mind should travel far, but you must be able to bring it back also.
3. Soft. Movements should be soft and tender.
4. Continuous. Both the movements and the mind should flow without pause or interruption.
5. Slow. The movements should be done slowly and evenly. Only then can mind, qi and movements be combined into one.
6. Happy. The half smile helps bring you into a calm state. This also makes it possible for the saliva to flow freely. Saliva is the material that can most easily be transformed into qi, and it is a source of qi.

Point Locations



Ren Mai is a channel that goes up the front of the body. It is also known as the conception channel or conception vessel (CV). It starts at the perineum (*hui yin*) and goes up to the base of the tongue.

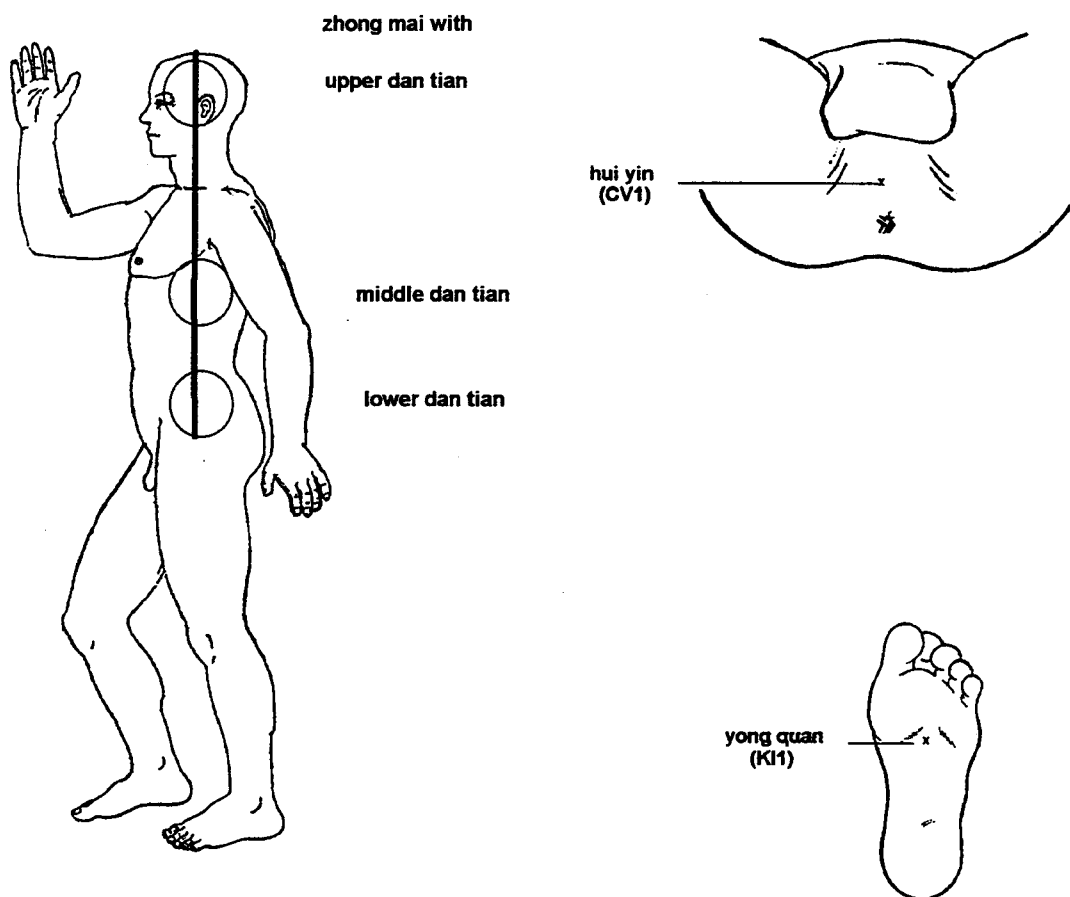
Du Mai is a channel that goes up the back and over the head and meets the *Ren Mai* in the mouth. It is also known as the governing channel or governing vessel (GV).

Cheng ling (GB18) is located about 3 fingers out from *bai hui*.

Shen shu (BL23) is located about 3 fingers out from *ming men* (GV4).

The numbers listed above correspond to those taught in American acupuncture schools.

Point Locations



Zhong mai is also known as the central channel.

The lower *dan tian* is located 3 fingers down from the navel and 7/10 of the distance from front to back.

ROUTINE ONE: *Liu Fang He He* (Gathering Qi from Six Directions -- North, South, East, West, Heaven and Earth).

Part 1. Preparation

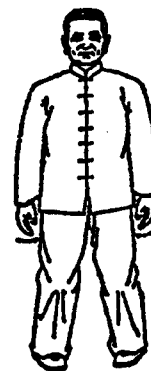
Stand with your feet a bit wider apart than your shoulders, toes turned in a little, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally.

Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly; this increases the flow of saliva. Try not to swallow during the exercise.

Keep your eyes level and open, thinking of nothing. Relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, your toes.

Gather qi into lower *dan tian*. Concentrate your mind on lower *dan tian* for a little while. (See figure 1)

Direct qi from lower *dan tian* down to *hui yin* (sea bottom), then back and up along *du mai* (governing channel) to *da zhui*. At this point, split the qi into two streams, direct it through the middle of the shoulders, and down through the arms to *lao gong*.



1. Preparation

Part 2. physical (bringing up the wings)

Turn your palms to the rear. Use your shoulders as pivots to raise your arms to shoulder height (parallel to the floor), with palms down and as wide apart as your shoulders. Raise your fingers up 90 degrees; push your palms forward. (See figures 2 and 3)

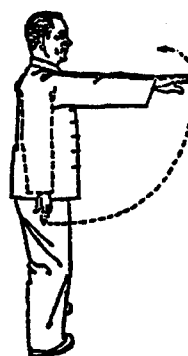
Relax the wrists and let your hands come back down to a 45 degree angle from the floor. Gently draw your arms in and push them back out three times as follows:

To draw in, relax first your shoulders, then your elbows and then your wrists, until your forearms come up to a 45 degree angle from the floor.

When pushing forward, push first your wrists, then the elbows and then the shoulders, with your fingers up 90 degrees and palms forward. (See figures 4 and 5)

Part 2. mental

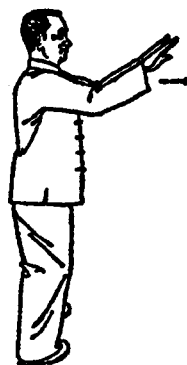
While lifting your "wings" (arms), keep your mind on your two *lao gong*. While drawing in, keep your mind on your shoulders. While pushing out, keep your mind on your two *lao gong*.



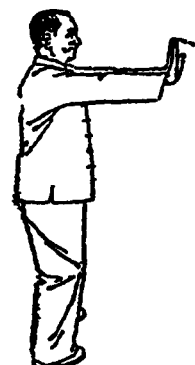
2. Bring up the wings



3. Push your palms



4. Back 45°, then forward



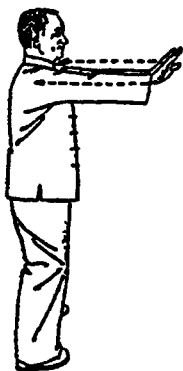
5. Hands come down

The Five Routines

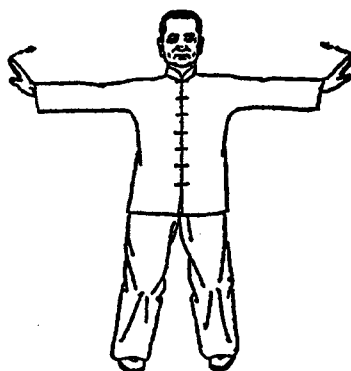
Part 3. physical (spreading the wings)

Relax your wrists and bring your hands down to a 45 degree angle from the ground. Spread your arms apart to the sides.

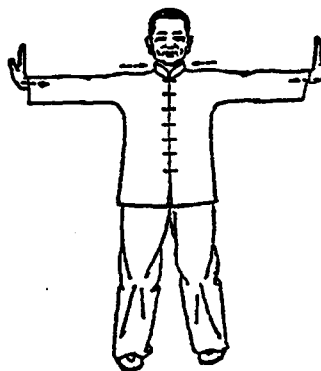
Put your hands up to a 90 degree angle from the ground and push out your palms. (Figures 6, 7 and 8)



6. Spread arms apart



7. Palms up to 90 degrees and push out

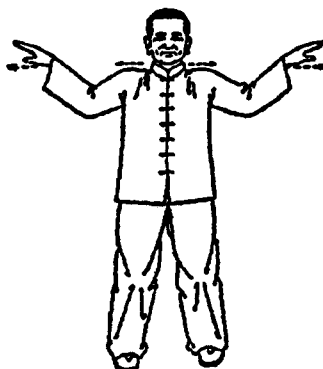


8. Draw in your arms to 45 degrees

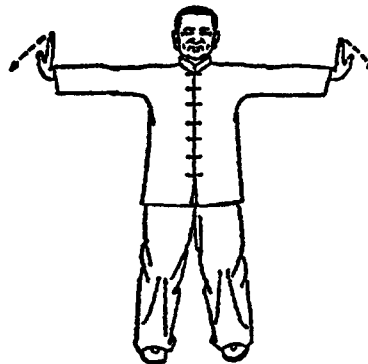
Relax your wrists and let your hands come down to a 45 degree angle. Softly draw in and push out your arms three times as follows:

Draw in by relaxing first your shoulders, then your elbows and then your wrists until your forearms are 45 degrees from the floor.

Push out with your palms leading and your fingers up 90 degrees from the floor, followed by the elbows and then the shoulders. (Figures 9 and 10)



9. Push out your palms, repeat three times



10. Bring hands down

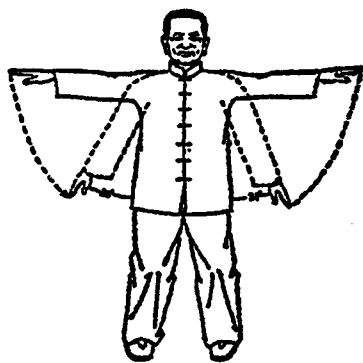
Part 3. mental

While drawing in, keep your mind on your shoulders. While pushing out, keep your mind on your two *lao gong*.

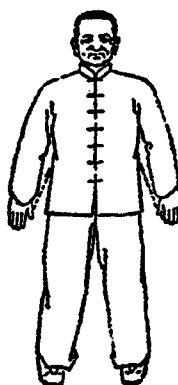
Part 4. physical (closing the wings)

Bring your hands down on a straight line with your arms. Relax your shoulders. Bring both arms slowly down to your sides, stopping when they are at a 20 degree angle to your sides.

Turn your palms to the rear. Keep your arms straight and push them backwards 45 degrees behind your body, while slowly lifting your heels and putting your weight on the balls of your feet, with your body leaning slightly forward. Do not bend your waist or relax your knees (see figures 11, 12 and 13).



11. Bring arms down to 20 degrees



12. Palms to rear



13. Push back 45 degrees

Part 4. mental

Keep your mind on your two *lao gong*.

Part 5, physical (folding the wings)

Draw your hands from their position behind your body up to your armpits as follows: Keep your shoulders and upper arms relaxed. Starting with the little finger, gather your fingers together until they almost touch, while turning your wrists backward (keep the fingers straight). At the same time, draw the fingers up your sides to your armpits. (Avoid raising your shoulders as though shrugging them.)

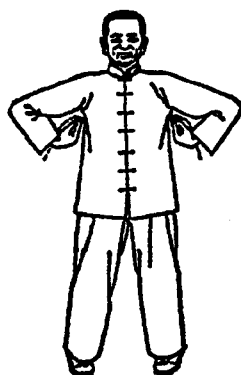
Then throw your hands forward while slapping your upper arms against your sides.

When you make the throwing out motion (to get rid of dirty qi) your finger tips should look a bit like the mouth of a trumpet (with the fingers equidistant from each other). This throwing motion should end with the mouths of the trumpet pointing slightly to the sides rather than straight in front of your body. Be careful that when you gather your fingers together, you fold in the base of the thumb, so that clean qi does not escape through *lao gong*.

As you slap your arms, stamp your heels to the floor.



14. Gather fingers together



15. Draw up to sides



16. Throw out dirty Qi

To recap: There are three simultaneous movements.

1. Arms slap sides

The Five Routines

2. Fingers throw out dirty qi

3. Heels hit the ground
(See figures 14, 15, and 16)

Part 5. mental

While turning your wrists and folding your wings (bringing fingers up to armpits), keep your mind on your ten fingers. While slapping your upper arms against your body and making your throwing out motion, visualize that you are expelling spent qi through your finger tips.

Part 6. physical (raising a ball of qi to the top of your head)

Relax your ten fingers. Straighten your arms in front of you as far apart as the width of your shoulders—palms up. Hold a ball of qi in your hands and, using your shoulders as pivots, raise it until your *lao gong* are facing your *bai hui*. Beam the ball of qi into *bai hui*.

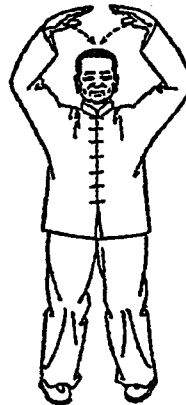
Open your chest by opening your elbows out. Relax your wrists and form a hexagon consisting of your two hands, two arms and two shoulders, and hold this position for a few seconds. (Figures 17, 18 and 19)



17. Straighten arms in front



18. Raise a ball of Qi



19. Open chest, form a hexagon

Part 6. mental

While lifting the qi, keep your mind on your *lao gong*. Then direct the qi into *bai hui*. While you are in the hexagon position, continue to feel the qi entering *bai hui*.

Part 7. physical (gathering yang qi from heaven)

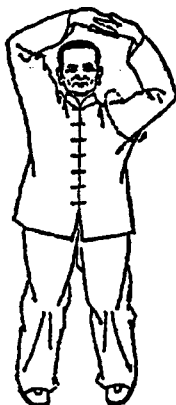
Bring your hands together over your head; lace your fingers together and then turn your palms up to heaven.

Use your cervical vertebrae (neck bone) as a pivot and move your shoulders as follows: relax your left shoulder, bring your left elbow forward, down, and back to its starting position. Keep the back of your right hand over the top of your head as you do this.

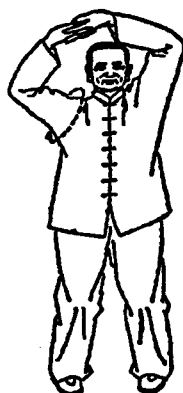
Then relax your right shoulder and repeat the motion on your right side. Stretch your cervical vertebrae by pulling your chin in a bit with *bai hui* straight up. Push your palms up slightly to help

relax the neck. With your mind on your thoracic vertebrae (the portion of your spine that runs from between your shoulder blades down to your waist) repeat the motions above. Then raise your shoulders a bit toward heaven, helping stretch this portion of your spine one vertebra at a time, and then relax them.

Finally, concentrating on your lumbar vertebrae (the portion of your spine that runs from your waist down to your tail bone), repeat the circular shoulder motion again. As you finish this motion, raise your shoulders up and squat slightly at the same time, with the idea of stretching your spinal column. Relax. (See figure 20, 21 and 22.)



20. Circle your left shoulder



21. Circle your right shoulder



22. Squat slightly

Part 7. mental

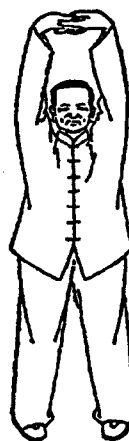
While moving your shoulders with your cervical vertebrae as a pivot, keep your mind on your cervical vertebrae. When stretching your cervical vertebrae, think of your cervical vertebrae, your *bai hui* and your *lao gong*, in that order.

After making the circular shoulder motion with your mind on your thoracic vertebrae, as you raise your shoulders up slightly, think of your thoracic vertebrae, *bai hui* and *lao gong*, in that order.

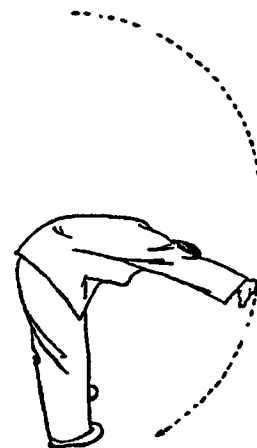
After making the circular motion with your mind on your lumbar vertebrae, as you raise up your shoulders and squat down, focus your mind on your lumbar vertebrae, your *bai hui* and your *lao gong*, in that order.

Part 8. physical (collect yin qi from the earth)

With your palms still up, first straighten your arms over your head then straighten your legs. Keeping your head between your arms fingers still laced together, slowly bend to the ground. Do your best to touch the ground between your two feet, relaxing your waist. Now try to touch the ground in front of your left foot and then in front of your right foot, relaxing your waist each time. You are reaching down three times, collecting yin qi from the earth. (See figures 23, 24 and 25)



23. Straighten



24. Bend to the ground

The Five Routines

Part 8. mental

While bending down, keep your mind on your two *lao gong*.

As you try to touch the ground between your feet, your mind should go through your *lao gong* into the earth.

When you touch the ground in front of your left foot, your mind goes through your two *lao gong* and your left *yong quan* into the earth.

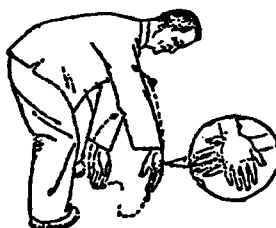
When you touch the ground in front of your right foot, your mind goes through your two *lao gong* and your right *yong quan* into the earth.



25. Touch the ground

Part 9. physical (turning your hands to shape a ball)

Shift your weight to your right foot. Separate your two hands, fingers dangling naturally. Turn your hands and shape a ball as follows: Separate your hands, placing your left hand in front of and between your knees. Move your right hand across your left hand and a little beyond, about 12 inches in front of it. When your right hand arrives in front of the back of your left hand, raise your body slowly and turn up your left palm to face the right palm to shape a ball 12 inches in diameter. This ball should be held in front of your lower *dan tian* (see figures 26 and 27).



26. Right hand in front of left



27. Left hand forward, form a ball

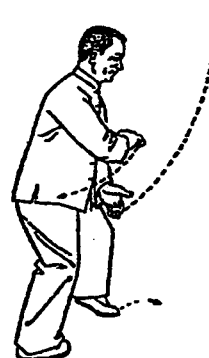
Part 9. mental

While shaping the ball of qi, your mind is always on your two *lao gong*.

Part 10. physical (drawing in qi from the East)

Step forward with the left foot at a 45 degree angle. Keep your toes pointed down to the ground as you take the step. When your left foot is on the ground, your left knee must bend so that your lower leg is perpendicular to the ground and your right leg is straight. (Figure 28)

At the same time, pull the ball of qi apart with your hands as follows: Bring your right hand in a gentle arc back to your right groin (do not touch your body), with your fingers relaxed and curving. Then turn your right palm slightly up to guard your lower *dan tian*.



At the same time, your left hand moves up in a larger arc so that its *lao gong* is above your eye level. If you've done it right an imaginary line drawn from your wrist to your shoulder will be at 45 degrees from the ground.

28. Step forward at a 45° angle

Your eyes should follow your left *lao gong* as it is coming up, but your head should remain level. Keep your eyes on this *lao gong* until you feel the qi in it. Then turn your head back to face forward (south) again.

Now raise your left hand to beam qi into your *bai hui*. Separate your thumb from your hand and let your hand descend slowly alongside your head so that the open area between your thumb and index finger is next to your ear, but a few inches away from it. Lower it slowly with your *lao gong* down and facing the floor, guiding qi down from *bai hui* through *zhong mai* (middle channel) to lower *dan tian*. (Figure 29)

Part 10. mental

While pulling apart the ball of qi, keep your mind on your *lao gong*.

While guarding your lower *dan tian* with the right hand and raising the left hand, your mind should be on your left *lao gong*. It stays there until you turn your head back to face forward (South).



29. Raise arm, beam qi, descend arm

In order to beam qi into *bai hui*, visualize it moving from your left *lao gong* into *bai hui*.

While lowering your left hand, have your mind follow the qi down *zhong mai* (middle channel) to your lower *dan tian*.

Part 11. physical (drawing in qi from the West)

Relax your left hand; push it out about 12 inches from your body, with the back of your hand turned in slightly toward the body. Then rotate your hand, so that the palm is turned about 45 degrees toward the body in a position to guard your lower *dan tian*, bringing it almost close enough to touch the body.

At the same time, shift your weight to your left foot and drag the ball of your right foot in a partial circle clockwise, going right, back, left, forward and then right so that it is about one step in front of your body and pointing about 45 degrees to the right. Keep your toes pointed down at the ground as you take the step. Now your weight will be on the right foot naturally.



30. Push arm out

Bend your knee so that your lower right leg is perpendicular to the floor, and straighten out your left leg.

Now move your right hand up in a large arc so that the *lao gong* is just above your eye level and is facing your eyes. An imaginary line drawn from your wrist to your shoulder will be at a 45 degree angle from the ground. Follow the *lao gong* with your eyes as it moves up, but keep your head level. Keep your eyes on the *lao gong* until you feel qi. Then turn your head back to face forward (South) again.

Now raise your right hand to beam qi into your *bai hui*.

Separate your thumb from your hand and let your hand descend slowly alongside your head (palm down), so that the open area between your thumb and index finger is next to your ear – but a few



31. Left hand in, right leg right, raise your right hand



32. Beam qi into *bai hui*, descend arm

The Five Routines

inches away from it.

Let your hand continue down your body, coming close without touching it. Keep your thumb open and your *lao gong* facing the floor, guiding qi down from *bai hui* through *zhong mai* to lower *dan tian*. (See figures 30, 31 and 32)

Part 11. mental

While pushing out your left hand 12 inches from body, your mind is on *lao gong*. While turning it to guard the lower *dan tian*, your mind goes to your lower *dan tian*.

As you raise your right hand and look at *lao gong*, your mind is on your right *lao gong*.

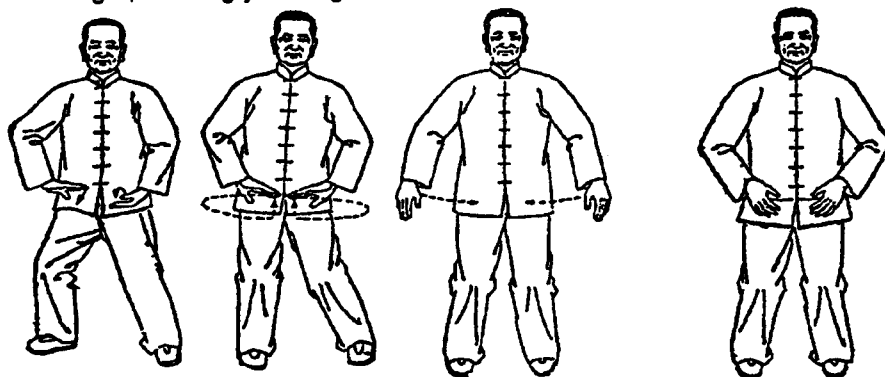
While beaming qi into *bai hui*, visualize it going from your right *lao gong* into *bai hui*.

When allowing your right hand to descend, have your mind follow the qi down your *zhong mai* (middle channel) to lower *dan tian*.

Part 12. physical (*shou gong* – finish)

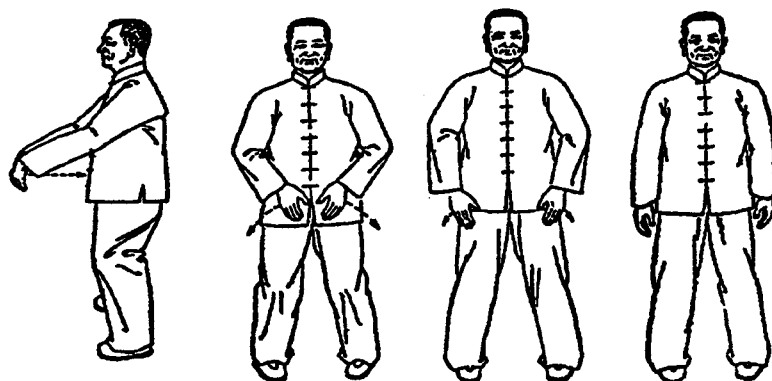
As your right hand arrives at the level of your navel, turn your right foot forward by pivoting on the ball of your foot, then shifting your weight to your right foot. Slowly drag your left foot into position next to the right foot, describing a small arc on the way (see figures 33, 34, 35) Turn your left palm down the same as the right, relaxing your fingers.

Push your hands gently away from your body with the back of your hands angled a bit towards the body. At the same time, push your tail bone backwards as if to sit; keep your upper body straight. Be sure



33. Left palm down 34. Push hands out 35. Palms inward, embrace a ball of qi 35a. Beam qi into *dan tian*

your nose is in line with your navel. Turn your palms in to face your lower *dan tian*, finger tips pointing slightly down. Embrace a ball of qi in front of your lower *dan tian* and relax your shoulders. Use your mind to contract your *hui yin* (sea bottom). Draw your two hands toward your lower abdomen and when they are an inch away from it, move your hands along your hips and sides and then let them fall naturally down while at the same time straightening your legs (see figures 36 through 39)



36b. Draw hands inward 37. Hands along hips 38. Hands fall naturally 39. Straighten legs

Part 12. mental

While pushing your hands away from your body and embracing qi into your lower *dan tian*, keep your mind on your two *lao gong*.

While relaxing your shoulders, visualize that you are collecting qi in the upper body and directing it into your lower *dan tian*.

While drawing your two hands toward your lower abdomen, visualize that you are bringing the ball of qi slowly into your lower *dan tian* and then keep the qi firmly there.

Explanation of Routine One

Preparation:

Pushing your heels apart relaxes your hips and *wei lu*. This starts the flow of genuine qi.

Relaxing the knees relaxes the lower legs.

Putting the tip of your tongue on your upper palate builds a bridge that connects *ren mai* and *du mai* so that the genuine qi begins to flow through the small circulation.

Keeping your eyes level balances the two sides of your brain. If your eyes are looking up, your body weight will move backward and the qi will flow up. If your eyes look down qi will flow down. When your eyes are level, your body is steady and balanced and genuine qi can flow through the body without blockage.

Gathering qi from the six directions means from the North, South, East and West, and Heaven and Earth.

Bringing up the wings, pushing palms forward and drawing your arms in three times is meant to open your *lao gong* and mingle the qi in your body with the outside qi from the South. When you push out, the movement is tight; when you draw in, it is relaxed.

Spreading the wings, pushing your palms out and drawing your arms in three times is meant to mingle the qi inside your body with the outside qi from the East and West. When you push out, it is tight, when you draw in, it is relaxed.

Closing the wings and pushing them behind your body mingles your inner qi with the outer qi from the North.

Lacing your fingers, turning up your palms and pushing upward mingles your qi with that from Heaven.

Bending down to the ground serves to mingle your qi with the qi from the Earth.

You have now gathered qi from the six directions, and you are in the middle; your body is at one with the Universe.

Opening and closing your acupoint (such as *lao gong*) is just like inhaling and exhaling through your nose. You bring clean qi into the body like oxygen and exhale dirty qi like carbon dioxide. The clean qi you inhale through the open points has several kinds of highly beneficial material, which help to promote blood circulation, to raise metabolism, to increase vigor and to develop wisdom and psychic ability.

The Five Routines

Drawing qi from the left side and from the right side is to guide the qi from the Universe through *bai hui* down to your lower *dan tian* so that the qi from the outside will mingle with the qi in your body.

Folding the wings is done to gather the dirty qi from your body into your ten fingers and to expel it through the tips of your fingers.

Stamping your heels against the floor gives an upward push to your inner qi so that the qi from the lower body and the upper body will be connected.

ROUTINE TWO: *Zhu Di Ton tian* (Penetrating the Sky and the Earth)

Part 1. (preparation)

Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly; this increases the flow of saliva. Try not to swallow during the exercises. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your knees, your ankles, your feet, your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

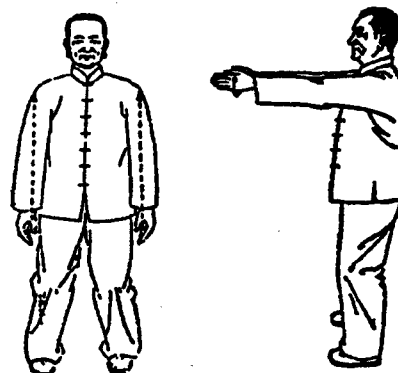
Direct qi from your lower *dan tian* down to *hui yin* (sea bottom), then back and up along the *du mai* (governing channel) to *da zhui*. At this point split the qi into two streams and direct it through the middle of the shoulders, down through the arms to the *lao gong*.

Part 2. physical (bringing up the wings)

Relax fingers. Using your shoulders as a pivot, bring your arms up slowly to shoulder height, with palms facing each other. You are raising a ball of qi and feeling your *lao gong* pressing it. (See figures 40 and 41)

Part 2. mental

While bringing up the "wings" (arms), your mind is on your two *lao gong*, as if you were holding a ball between them.



40. Palms face each other, raise arms

41. Raise arms to shoulder height, turn palms down

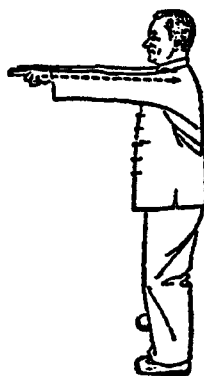
Part 3. physical (spreading the wings)

Turn palms downward. Extend index and middle fingers; catch the ring finger and the little finger with your thumb.

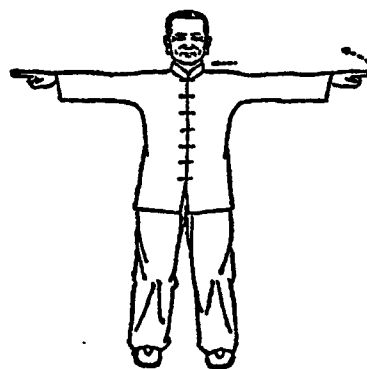
Then spread your arms out to the sides, parallel with the floor. (See figures 42, 43 and 44)



42. Form sword fingers



43. Spread arms to the side



44. Draw in the left hand

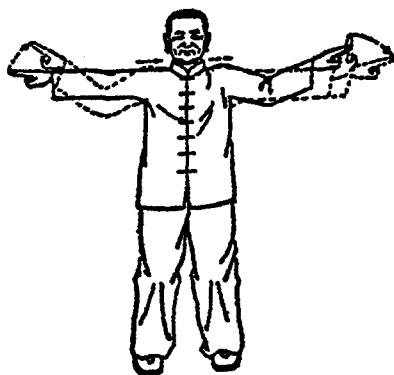
Part 3. mental

When turning palms down, visualize holding a ball of qi in each *lao gong*. When shaping the fingers and your spreading arms apart, keep your mind on the extended fingers.

Part 4. physical (bringing qi from fingertip to fingertip)

The Five Routines

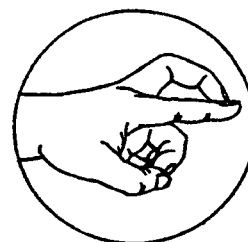
Using your neck bone as the pivot, draw in the left hand by relaxing first the shoulder, then the elbow, and finally the wrist, until the forearm is 45 degrees from the floor. Push it out again by straightening first the wrist, then the elbow and then the shoulder. Just as you begin to push out the left hand, draw in the right hand in the same fashion. Then just as you begin to draw in the left hand again, start to push out the right hand. Do this three times in all, finishing by pushing out the right hand. Be sure that as you extend your arms the fleshy pads of your extended fingertips are leading your hands and are not pointing down (see figures 45 and 46). Then place the tip of your middle finger just at the base of the nail of your index finger. This forms a crane's head. Rest this way a few seconds. (See figure 47)



45. Push out the left hand while pulling in the right



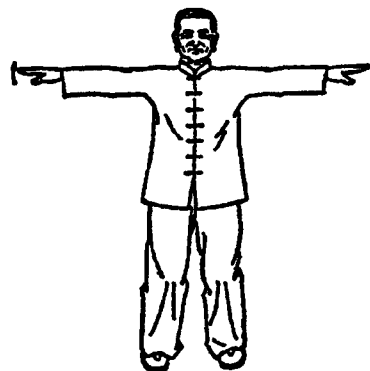
46. Push out the right hand while pulling in the left



47. Form a crane's head

Part 4. mental

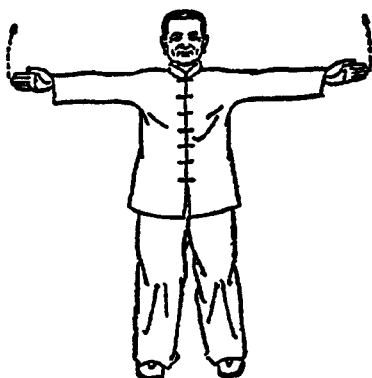
Send qi from the drawn in fingertips to the extended fingertips, keeping your mind on the qi running back and forth between alternately extended fingertips. Be conscious of it passing through *da zhui* en route. When you form the crane's head, put your mind on the crane's head.



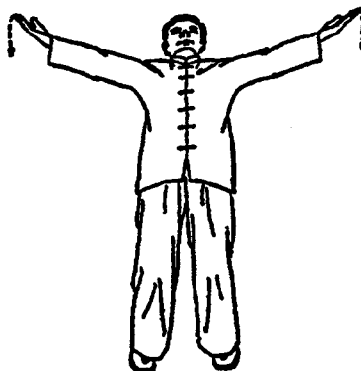
48. Palms down, lean forward slightly, raise heels

Part 5. physical (looking at the sky)

Relax your hands, palms down. Lean your body forward a bit raising your heels off the floor. Then lean back, holding your chin in, keeping your heels off the floor, not bending your knees. At the same time turn your palms up as if you were holding a big ball. Open your chest as wide as possible; form a large arc consisting of your two arms and your chest. Look up to the sky, being careful to keep your chin near your chest but do not raise your shoulders (see figures 48, 49 and 50).



49. Lean back, turn palms up



50a. Open chest, form a large arc, look up



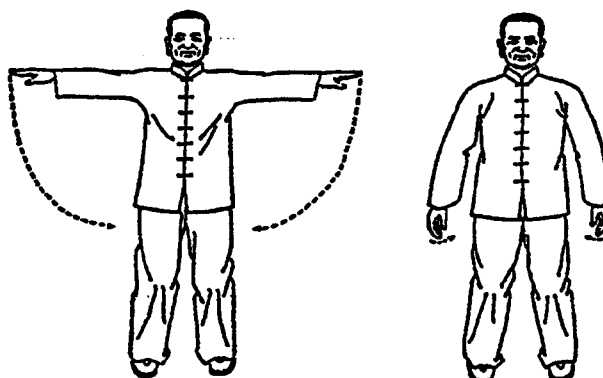
50b. Side view

Part 5. mental

As you relax your hands and turn down the palms, keep your mind on your two *lao gong*. When looking at the sky, visualize holding a very large ball of qi.

Part 6. physical (closing the wings)

After looking at the sky for a few moments, bring your body up to its original position, still keeping your heels off the ground. Bring your arms slowly down to your sides until they are 20 degrees away from your body (see figures 51, 52).



51. Straighten body, bring arms down to 20°degrees

52. Turn palms to rear

Part 6. mental

Keep your mind on your two *lao gong*.

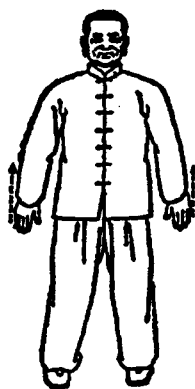
Part 7. physical (folding the wings)

Turn your palms to the rear. Draw your hands up to your armpits as follows: Keep your shoulders and upper arms relaxed. Starting with the little finger, gather your fingers together until they almost touch, while turning your wrists backward (keep the fingers straight). At the same time draw the fingers up your sides to your armpits (avoid raising your shoulders as though shrugging them). Then throw your hands forward while slapping your upper arms against your sides. When you make this throwing motion (to get rid of dirty qi) your fingers should resemble the mouths of trumpets, pointing slightly to the sides rather than straight in front of your body. Be careful that when you gather your fingers together you fold the base of the thumb in, so that clean qi does not escape through the *lao gong*. As you slap your arms against your sides, stamp your heels against the floor.

To recap: There are three simultaneous movements.

1. Arms slap sides
2. Fingers throw out dirty qi
3. Heels hit the ground

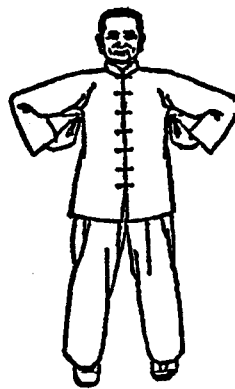
(See figures 53, 54, 55 and 56)



53. Draw fingers up



54. Gather fingers



55. Draw up to armpits



56. Throw out dirty qi

Part 7. mental

While turning your wrists and folding your "wings" (bringing fingers up to armpits), keep your mind on your ten fingers. While slapping your upper arms against your body and making your throwing motions, visualize that you are expelling spent qi and illness through your fingertips.

The Five Routines

Part 8. physical (taking back the qi)

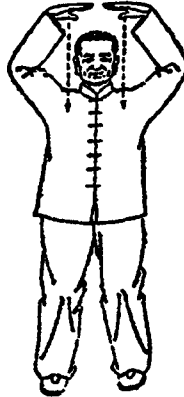
Relax your ten fingers. Straighten your arms in front of you and hold a ball of qi, then raise your arms in front of your body with the shoulders as pivots and lift a ball of qi to your forehead. Direct a ball of qi into *tian mu*. Open your chest by spreading out your elbows with palms down and fingertips pointing at each other. Let your hands descend down the front of your body, close to but not touching the body, pushing the ball of qi slowly down through the middle channel into your lower *dan tian*. (See figures 57, 58, 59 and 60)



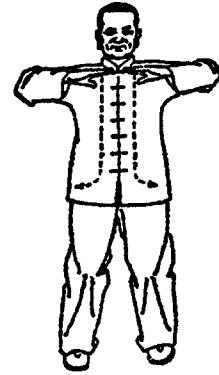
57. Straighten arms



58. Beam a ball of qi



59. Open your chest



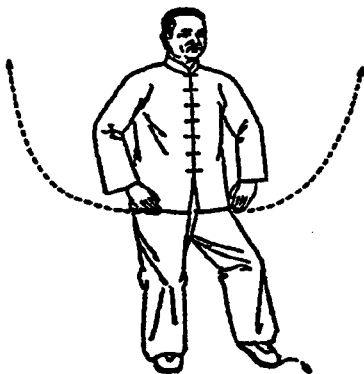
60. Direct the qi downward

Part 8. mental

While holding the ball of qi, keep your mind on your two *lao gong*. To beam qi into *tian mu*, visualize it moving from your *lao gong* into *tian mu*. As you direct the qi down through the middle channel into your lower *dan tian*, your mind follows the qi as it descends.

Part 9. physical (bringing qi into your chest)

Using a motion like the breast stroke in swimming, spread your arms to your sides, shifting your body weight onto your right foot, and then turn your body left by 45 degrees. Step forward with your left foot, bending your left knee a bit and straightening your right leg. At the same time, spread out your arms to form a straight line, fingers relaxed, each finger a bit apart from the next, palms turned to the rear, chest stuck out and stomach contracted. Then, using your shoulders as pivot, turn your arms and *lao gong* to face forward and close your fingers naturally to form two cupped hands (see figures 61, 62 and 63). Turn your upper body 90 degrees to the right while bringing qi with your left hand toward your right *qi hu*, not touching your body; your right arm naturally follows your turning body. Then turn your upper body left by 90 degrees, while bringing qi with your right hand toward your left *qi hu*, not touching your body. Your forearms will now be crossed in front of your chest. Bring down your shoulders and elbows a bit. Hold this posture for a little while (see figures 64 and 65).



61. Spread arms to sides, step forward



62. Rotate palms to the front

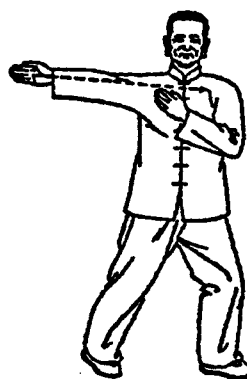


63. Form cupped hands, turn 90° to the right

Part 9. mental

While spreading out your arms, keep your mind on your two *lao gong*. While bringing qi with your left hand, keep your mind on your left *lao gong*; as you bring it to the right *qi hu*, visualize it moving from your left *lao gong* into your right *qi hu*.

While bringing qi with your right hand, keep your mind on your right *lao gong*. As you bring it to the left *qi hu*, visualize it moving from your right *lao gong* into your left *qi hu*.



64. Right hand to left *qi hu*



65. Relax your shoulders

Part 10. physical (penetrating the sky and the earth)

Lower your left hand and then turn your palm upward as if to support the right elbow, but four inches beneath. Then separate your two arms in opposite directions with your left hand moving up along the right forearm and continuing up to 6 inches above *bai hui*; simultaneously move your right hand first downward then backward under *wei lu*. Then turn your left palm up and right palm down at the same time, so that the back of each hand faces the back of the other. Keep your body straight and hold this posture for a few seconds, sending qi from your two *lao gong* far out into the boundless sky and the bottomless earth (see figures 66 and 67).

Part 10. mental

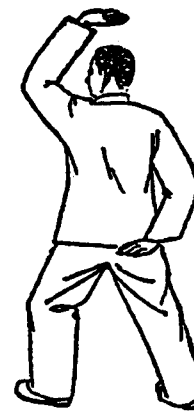
While drawing your left hand downward as if to support your right elbow, keep your mind on your left *lao gong*. While posturing with your left palm facing the sky and right palm facing the earth, visualize that your qi penetrates the boundless sky and the bottomless earth.



66. Left hand under elbow



67a. Left hand up, right hand down



67b. Back view

Part 11. physical (bringing qi into your chest)

Shift your body weight to your left foot, and, using the toes as the turning point, turn your right heel inward until the right heel is pointing at the left heel. Shift the body weight to the right foot, and using the toes as the turning point, turn your left heel outward. The body turns accordingly by 180 degrees. Bend your right knee a bit and straighten your left leg. While turning the body, bring your left hand down and right hand up to the sides to form a straight line. Then turn your palms forward with your hands cupped (see figures 68 and 69). Turn the upper body left by 90 degrees while bringing qi with your right hand into your left *qi hu*. Turn your body right by 90



68. Body turns right 180°, turn palms forward



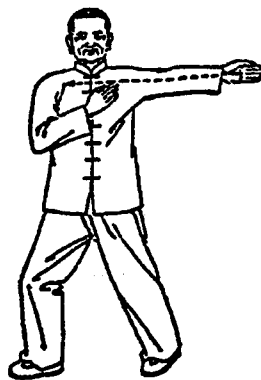
69. Right hand to left chest, body turns right 90°

The Five Routines

degrees while bringing qi with your left hand into your right *qi hu* and cross your two forearms in front of your chest, bringing down your shoulders and elbows a bit. Hold this posture for a little while. (See figures 70 and 71.)

Part 11. mental

While turning the heels and spreading your arms, relax your shoulders and visualize that you are drawing qi from the boundless sky and the bottomless earth back into your two *lao gong*, letting it come into your body through your arms. While bringing qi with your right hand, keep your mind on your right *lao gong*; while directing it into your left *qi hu*, visualize it flowing from your right *lao gong* into the left *qi hu*. When bringing qi with your left hand, keep your mind on your left *lao gong*; when bringing qi into right *qi hu*, visualize it moving from your left *lao gong* into right *qi hu*.



70. Left hand to right chest



71. Relax the shoulders

Part 12. physical (penetrating the sky and the earth)

Draw your right hand downward and turn your palm upward as if to support the left elbow, four inches beneath. Then separate your two arms in opposite directions with your right hand moving up along the left forearm and continuing to 6 inches above *bai hui*; simultaneously move your left hand first downward then backward to under *wei lu*. Then turn your right palm up and left palm down at the same time, so that the backs of your two hands are pointing at each other. Keep your body straight and hold this posture for a few seconds (see figures 72 and 73).

Part 12. mental

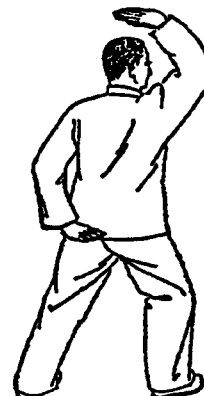
While drawing your right hand downward as if to support your left elbow, keep your mind on your right *lao gong*. While separating your arms, keep your mind on your *lao gong*. While posturing with your left palm facing the sky and right palm facing the earth, visualize that your qi penetrates the boundless sky and the bottomless earth.



72. Hand under left elbow



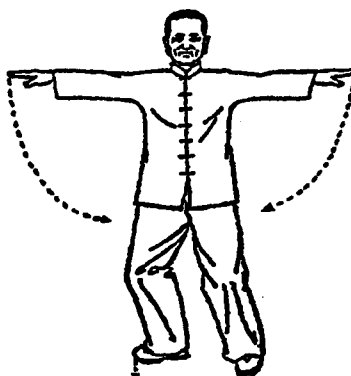
73a. Right hand up, left hand down



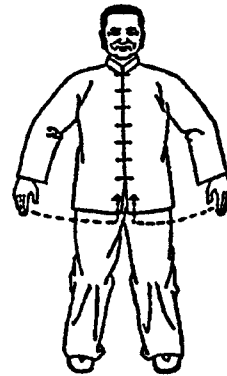
73b. Rear view

Part 13. physical (*shou gong* – finish)

Shift your body weight onto your right foot and turn your left heel inward returning to the starting posture direction. Shift your body weight to your left foot and slowly draw back your right foot, describing a small arc and finishing with your feet parallel to each other. At the same time push your *wei lu* backward as if to sit, and keep your upper body straight. Be sure that your nose is in line with your navel. Simultaneously flatten out your cupped palms and bring your right hand down and



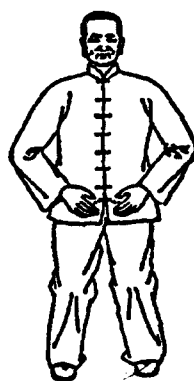
74. Shift your feet while bringing your arms down



75. Draw hands to lower *dan tian*

left hand up, drawing your two hands toward lower *dan tian*, finger tips pointing toward each other.

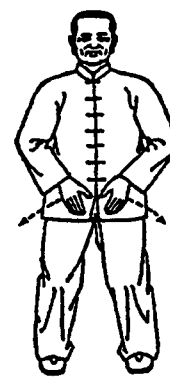
Hold a ball of qi in front of your lower *dan tian*. Then relax your shoulders and use your mind to contract *hui yin* (sea bottom). Draw your two hands toward your lower abdomen, bringing qi into your lower *dan tian* and hold it there. Then move your hands across your hips and along your sides, and drop them



76a. Hold a ball of qi



76b. Draw hands in

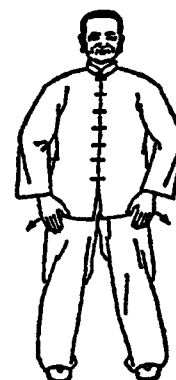


77. Move across hips

down naturally along your sides. At the same time straighten your legs (see figures 74, 75, 76, 77, 78 and 79)

Part 13. mental

While turning your feet and drawing qi back toward your body with your hands, keep your mind on your two *lao gong*. While relaxing your shoulders visualize that you are collecting qi in the upper body and directing it into your lower *dan tian*. While contracting your sea bottom, visualize that you are gathering qi from your lower body and directing it up to meet the qi from the upper body. While drawing your hands toward your lower abdomen, visualize that you are bringing the ball of qi slowly into your lower *dan tian*, and then keep the qi firmly there.



78. Down along sides



79. Straighten legs

Explanation of Routine Two:

The major function of routine two is to push the circulation of qi through your arms. While bringing up the arms, discharge qi from both *lao gong* to form a ball of qi between your hands. This will help to open the *lao gong* and to exchange inner and outer qi through the *lao gong*.

Bringing qi from fingertip to fingertip uses *da zhui* as a pivot, the two arms resembling an undulating dragon. This action stimulates the spine, relaxes the joints and brings qi up and into the fingertips.

Forming the crane's head improves the functioning of the cerebellum.

Looking at the sky balances yin and yang. Opening your chest while looking at the sky helps the circulation of qi and blood in the inner organs and increases vibrations of the feet, legs, hips, waist, stomach chest, neck, face, head, arms and hands. If you feel yourself trembling at this time, so much the better. The vibration helps direct the qi to work on the diseased parts. While looking at the sky, your body is tight; when closing the wings your body is relaxed. This alternation of tension and relaxation helps the qi circulate so that the inner organs are nourished and given added vitality.

Taking back the qi brings qi back into the body from the magnetic field you have just created during this routine.

Penetrating the sky and the earth connects the qi from *bai hui* with the qi from whichever hand is above the *bai hui*, and connects the qi from *wei lu* with the qi from whichever hand is near *wei lu*. The raised hand brings the yang qi from heaven down through *bai hui* and spine to *wei lu*; the

The Five Routines

hand facing the earth continues this qi on down from *wei lu* through *lao gong* to mingle with the qi from the earth.

Visualize that you are connecting qi from the boundless sky with the qi from the bottomless earth, allowing the qi from the Universe to clean out the channels and then to circulate continuously through them so it can nourish the inner organs and the tissues.

Penetrating the sky and earth works also on the mind, creating a feeling of having gigantic stature and indomitable spirit in the practitioner.

ROUTINE THREE: *He Shou Tong Guan* (Crane's Head Carrying Qi through *Du Mai* and *Ren Mai*)

Part 1. Preparation

Stand with your feet parallel the width of two fists apart, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth but not touching them. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes.

Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while. Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) then back up along the *du mai* (governing channel) to *cheng jian* (through *da zhui*, *ya men*, *bai hui*, *ying tang*, *ren zhong*).

Part 2. physical (stretching neck)

Using the cervical vertebrae as a pivot and visualizing your chin being that of a crane, stretch your neck down and forward at 45 degrees, then take it in by drawing back your neck with your chin in an arc. Allow your head to come up straight so that *bai hui* gets qi from the sky. At the same time bend your knees slightly, keeping the upper body straight. Repeat three times, each time lowering your body a bit more by bending your knees a bit further. When you finish, your knees should not extend forward beyond your toes (see figures 80, 81, 82).



80. Chin out



81. Down and forward



82. Head up, bend knees

Part 2. mental

While stretching your neck, keep your mind on *chen jiang*. While drawing your chin back, keep your mind on *da zhui*. As your head comes back up, visualize *bai hui* receiving qi from the sky.

Part 3. physical (swaying head)

Using the cervical vertebrae as a pivot, smoothly sway your head left and right three times, each time raising your body slightly. Then lift your head so that *bai hui* gets qi from the sky, and return to the starting posture (see figures 83, 84, 85).

Part 3. mental

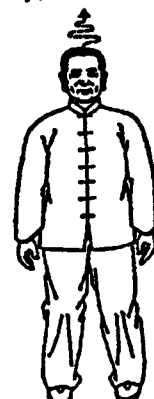
While swaying your head to the left and straightening your legs, keep your mind on your left *cheng ling* and *wei lu* simultaneously. While swaying your head to the right, keep your mind on your right *cheng ling* and *wei lu* simultaneously. While lifting your head, keep your mind on *bai hui*.



83. Sway head left



84. Sway head right

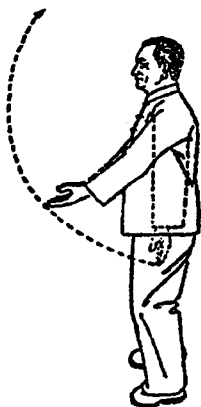


85. Three times rising

The Five Routines

Part 4, physical (taking back the qi)

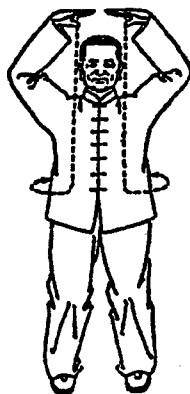
Turn your palms forward and using your shoulders as pivots, raise your arms holding a ball of outer qi in your hands, then beam it into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, your hands descend in front of your body while the qi descends through the middle channel into your lower *dan tian*.



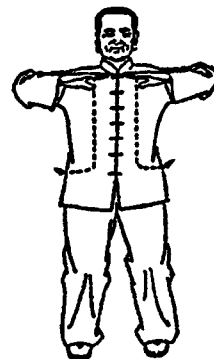
86. Palms forward, arms up



87. Beam qi into *tian mu*



88. Open chest, palms down



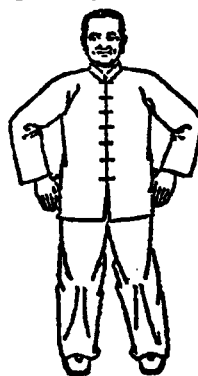
89. Hands descend in front

Part 4. mental

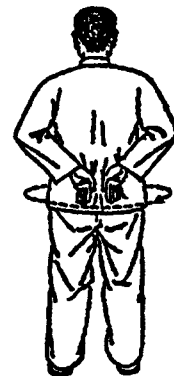
While holding outer qi, keep your mind on your two *lao gong*. While bringing qi into *tian mu*, visualize qi moving from your *lao gong* into *tian mu*. As you direct the qi through the middle channel into lower *dan tian*, your mind guides the qi as it descends.

Part 5. physical (separate hands to guide qi into *ming men*)

When your hands descend to the level of your navel, turn your fingertips slowly downward and with palms facing outward, move your hands separately along *dai mai* (the belt channel). When your hands reach the back of your waist, press your outer *lao gong* (the back of the hand) tightly against *shen yu* (kidneys), fingers relaxed and slightly bent. (See figures 90 and 91)



90. Hands along *dai mai*



91. Press against *shen yu*

Part 5. mental

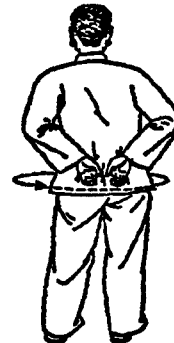
While moving your hands backward, keep your mind on your two *lao gong*. While pressing your outer *lao gong* against *shen yu*, keep your mind on your two *shen yu*.

Part 6. physical (relaxing waist and rotating hips)

Relaxing your waist joints, rotate your hips clockwise three times and counter-clockwise three times. Keep your upper body and legs straight while rotating your hips. (See figures 92 and 93)



92. Rotate clockwise



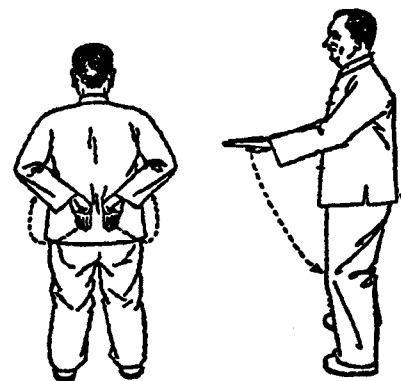
93. Counter-clockwise

Part 6. mental

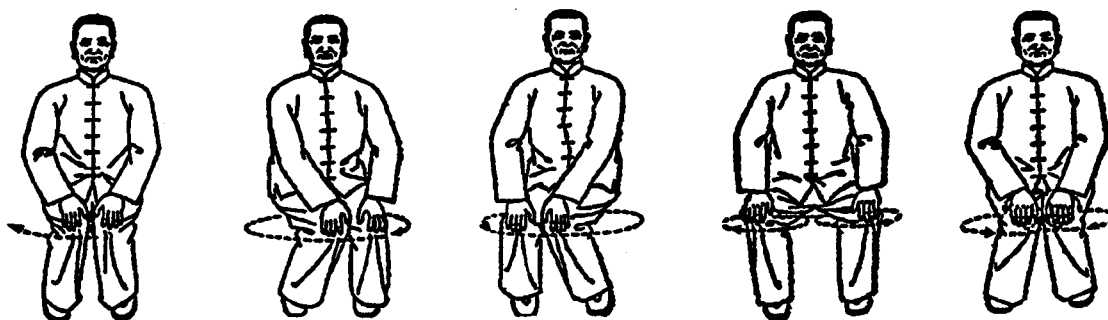
While rotating your hips, keep your mind on *ming men*.

Part 7. physical (rotating knees)

Cover your *lao gong* with your thumbs and bring your hands down along your buttocks and then forward to the front with palms facing down. Raise your hands in front of your body until they are in line with the forearms and then squat down and slowly let your palms fall onto the kneecaps. Release your thumbs to press on the insides of the knees. (See figures 94, 95 and 96) Bring your two knees together and rotate them in a parallel motion clockwise three times, then counter-clockwise three times. While rotating, your soles should not leave the floor. The purpose of rotating the knees really round is to exercise the hips, knees, and ankles. (See figures 97 and 98) Separate your knees and rotate them in contrary motion outward three times and then inward three times. Each knee rotates in a semicircle to form a circle when the two knees are brought together. (See figures 99 and 100)



94. Bring hands forward 95. Palms down to knees



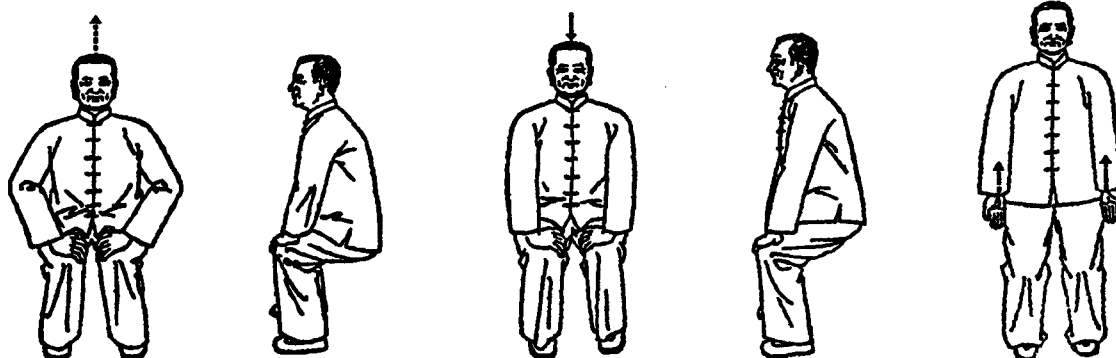
96. Knees together 97. Rotate clockwise 98. Counter-clockwise 99. Rotate to outside 100. Rotate to inside

Part 7. mental

While lowering your hands onto your kneecaps, keep your mind on your two *lao gong*. While rotating the knees, keep your mind on your knees.

Part 8. physical (pushing qi through the joints)

Using *lao gong* as pivots, rotate your palms so that your fingers point inward without leaving the kneecaps. Relax your fingers, press the insides of the knees with the four fingers and press *xue hai* with the thumbs. Keeping the upper body straight, raise and lower your body three times. Keep your eyes level and *bai hui* upward, and never straighten the knees completely or lower the head. Return to the starting posture by unbending the knees completely and straightening up the body (see figures 101, 102, 103).



101a. Rotate palms, rise 101b. Side view 102a. Lower the body 102b. Side view 103. Straighten up

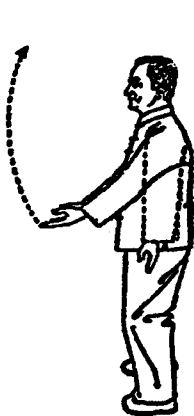
The Five Routines

Part 8. mental

While rotating the palms, keep your mind on your two *lao gong*. While lowering your body, keep your mind on your knees. While raising your body, your mind directs the qi from the knees to the *yong quan*.

Part 9. physical (taking back the qi)

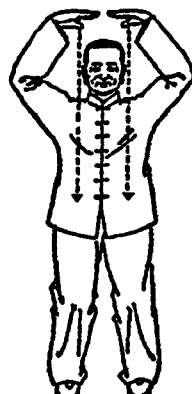
Turn your palms forward and using your shoulders as pivots, raise your arms, holding a ball of outer qi in your hands. Beam the qi into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body, guiding qi down into your lower *dan tian* (see figures 104, 105, 106, 107).



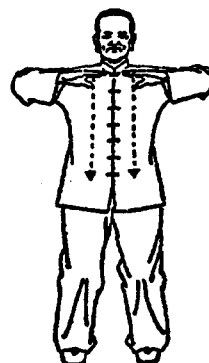
104. Raise arms



105. Beam qi into *tian mu*



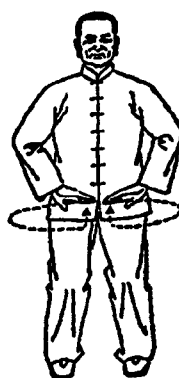
106. Open chest, palms down



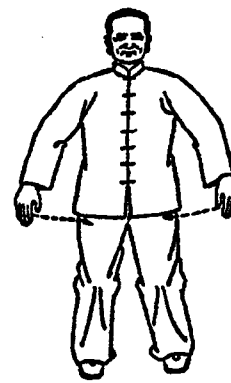
107. Descend in front

Part 9. mental

While holding the outer qi, keep your mind on your two *lao gong*. When bringing qi into *tian mu*, visualize that you are beaming qi from your *lao gong* into *tian mu*. As you direct the qi through the middle channel into your lower *dan tian*, your mind guides the qi as it descends into your lower *dan tian*.



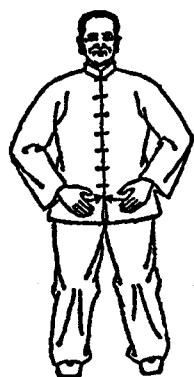
108. Push hands out



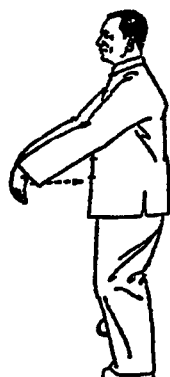
109. Turn palms inward

Part 10. physical (*shou gong* – finish)

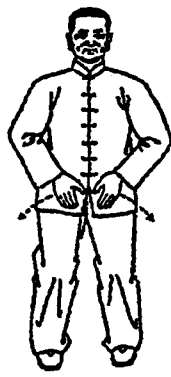
As your hands come down to the level of the navel, relax your fingers and bend them slightly. Push your hands gently away from your body with the back of your hands angled a bit towards the body at about 45 degrees. At the same time, push your *wei lu* backward as if to sit keeping your upper body straight. Be sure your nose is in line with your navel. Turn your palms in to face your lower *dan tian*, fingertips pointing slightly down. Embrace a ball of qi in



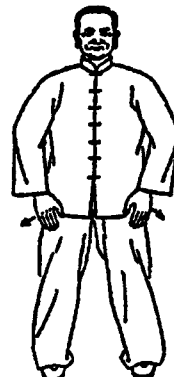
110a. Embrace a ball of qi



110b. Draw hands inward



111. Hands along hips



112. Hands fall naturally



113. Straighten legs

front of your lower *dan tian* and relax your shoulders. Use your mind to contract your *hui yin* (sea bottom). Draw your two hands toward your lower abdomen until they are an inch away from it. Move your hands along your hips and sides and then let them fall naturally while at the same time straightening your legs. (See figures 108, 109, 110, 111, 112 and 113)

Part 10. mental

While pushing your hands away from your body and embracing qi into your lower *dan tian*, keep your mind on your two *lao gong*. While relaxing your shoulders, visualize that you are collecting qi from your upper body and directing it into your lower *dan tian*. While contracting your *hui yin*, visualize that you are collecting qi in the lower body and directing it into your lower *dan tian*. When drawing your two hands toward your lower abdomen, visualize that you are bringing the ball of qi slowly into your lower *dan tian* and then keeping it firmly there.

Explanation of Routine Three

The major function of routine three is to push through *du mai* and *ren mai* and have qi run in a circle through these two channels that connect to form the small circulation.

Ren mai starts in the lower abdomen, going down to *hui yin*, and coming up along the middle line of the abdomen, chest neck, and *cheng jiang*. It travels around the lips to *yin jiao* and splits into two streams that go up just under each eye. It passes through 24 acupoints altogether.

All yin channels meet in the *ren mai*, which is the head of all yin channels. It adjusts the function of all yin channels. Because it starts in the lower abdomen, it is associated with gestation.

Du mai starts from the lower abdomen and goes down to *hui yin*. It comes up the middle of the back, up the middle of the neck, and up the middle of the back of the head, to a point above the hair line called *fong fu*. Here it enters the brain and then goes up through *bai hui* and down the forehead to the bridge of the nose where it goes inside and then down to meet *ren mai* at *yin jiao*, passing through 28 acupoints along its way. *Du mai* links together 6 yang channels at *da zhui*, therefore *du mai* serves to control and adjust all the yang channels in the body. *Du mai* has a close relationship with the brain and with the spinal fluid.

Ren mai and *du mai* are the major channels in the body. There is also a network of smaller channels throughout the body, connecting all the organs, the joints, blood, nerves, muscles and tissues. They flow into *ren mai* and *du mai* like tributaries into a river. When you push through *ren mai* and *du mai*, it is said that you have opened the small circulation. It then becomes easy to open the large circulation, which means all the other channels as well. When the small circulation and the big circulation are formed, the genuine qi will travel uninterruptedly along a specific route in the body. Therefore the first thing to achieve in Soaring Crane Qigong practice is to open the *ren mai* and the *du mai*.

Stretching the neck and swaying the head imitate the movement of the crane's neck and the crane's head when the crane is walking. These movements exercise the head, the neck and the body, and open the two main channels. When you imitate the movements of the crane, you should also incorporate the character of the crane—that is to say, you should feel quite calm and soft.

While "touching the water" by stretching your neck down, you bring qi down through *ren mai*. When you bring back your chin you bring qi up through *du mai*. The repetition of these movements adjusts *ren mai* and *du mai* by bringing down the yin and bringing up the yang to form the small circulation. When this small circulation is formed, the more chronic diseases will be gone.

The Five Routines

How can you judge whether your small circulation is formed? There are six layers through which you must pull qi. They are skin, muscle, tendon, bone, blood vessels and the inner organs.

After practicing Soaring Crane Qigong for a short time, you will feel better but will not really be cured. When the qi reaches the second and third layers (that is, the muscles and the tendons), you will still feel it working on the diseased part. Sometimes you will actually feel as if the disease has returned, but the period of this suffering will be shorter than before, and afterwards it will be really healed. It is especially important not to quit at this time, or you will lose all the benefit of what you have been doing. After a time, some people will have their *bai hui* opened and they will feel a pulse there, or the scalp may itch as though ants were crawling in their hair.

Practicing for a time also develops your middle channel, *zhong mai*. Although in the preparation for each of the five steps you are told to direct qi from *bai hui* down through middle channel, in fact, you do not have a middle channel when you begin the practice of Soaring Crane Qigong. It is formed through your practice, bit by bit. When the middle channel opens, you will feel the qi pouring through it in a different way than when you just visualized it going down.

Touching the water and bringing back the chin also exercises the spine and guides the yang qi up.

Swaying the head should not be done mechanically, but should show happiness and liveliness through your movements. You are actually bringing your qi through your spine, your neck and your head in the form of an 'S' up to *bai hui* to mingle with the yang qi. This keeps your cervical vertebrae healthy.

Relaxing the waist and rotating the hips exercises the pelvis, bladder, rectum and small intestine to increase the vitality of the *dan tian*. It also exercises the hip joints, the spine and *wei lu*. It opens your belt channel. Exercising *wei lu* pumps qi up along *du mai* carrying sexual energy to nourish the brain, increase intelligence and cultivate psychic ability.

Rotating the knees pushes the qi through the hips, knees and ankles. This retards aging. A person ages from the legs first; this is usually the first place he loses flexibility. This exercise also heals rheumatism and arthritis very efficiently.

Bringing qi through the joints is especially important in the knee joints because when you squat you accumulate qi in the knees and when you straighten up this accumulated qi will push through from the knees to *yong quan*, (the sole of the foot) and the toes to mingle with yin qi from the earth. Some of this yang qi pushes up to *bai hui*, which helps greatly in the opening of *bai hui*. This-movement also helps to improve digestion.

ROUTINE FOUR: *Xian He Dian Shui* (Crane Touching Water)

Part 1. preparation

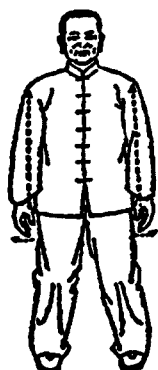
Stand with your feet as wide apart as your shoulders, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth but not touching them. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing. Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, your toes.

Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

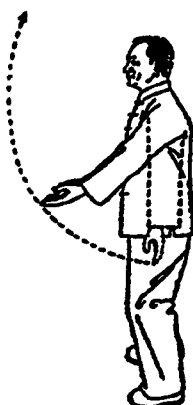
Direct qi from your lower *dan tian* down to *hui yin* (sea bottom), then back and up along the *du mai* (governing channel) to *da zhui*. Now, split the qi in two and direct it through the middle of the shoulders, down through the arms to your *lao gong*.

Part 2. physical (taking back the qi)

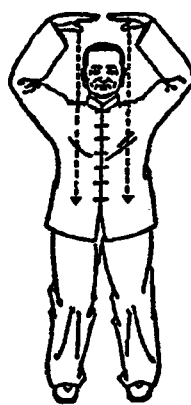
Turn your palms forward and using your shoulders as pivots, raise your arms holding a ball of outer qi in your hands, and then beam it into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi down into your lower *dan tian* (see figures 114, 115, 116, 117).



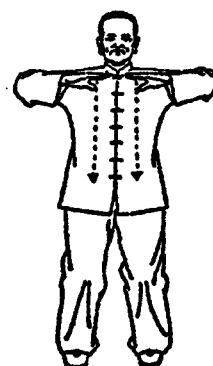
114. Palms forward



115. Beam qi into *tian mu*



116. Open chest, palms down



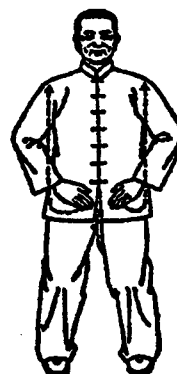
117. Hands descend in front

Part 2. mental

While raising the outer qi, keep your mind on your two *lao gong*. When bringing qi into *tian mu*, visualize that you are beaming qi from your *lao gong* into *tian mu*. As you direct the qi down through the middle channel into lower *dan tian*, your mind guides the qi as it descends and enters the lower *dan tian*.

Part 3. physical (bringing up the wings and touching the water)

Separate your two arms as wide as your shoulders, palms down. Shift your body weight to your right foot. Using your shoulders as pivots, raise your arms in front of your body, as high as your shoulders. At the same time, raise your left leg till your thigh is at a 45 degree angle to the "water" with your shank hanging straight down, ankle relaxed, toes about 4 inches from the ground. Then gently touch the "water" (the ground) three times by lowering your body on your right leg until your left toes lightly touch the ground.



118. Raise arms in front



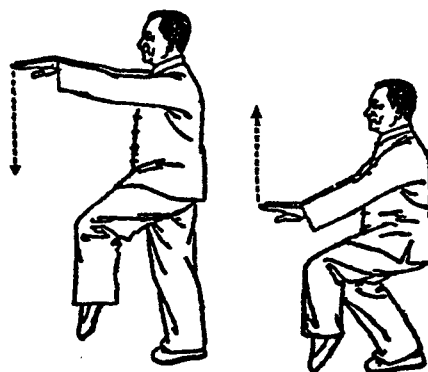
119. Raise left thigh 45°

The Five Routines

When touching the 'water,' keep your upper body straight and feel that not only your right leg but also your waist is bringing your body slowly down. At the same time, relax your shoulders and use their strength to bring down your arms – no lower than the navel. Then feel your waist as well as your leg bringing your body up slowly, while simultaneously using the strength of your shoulders to bring your arms up – no higher than the eyebrows (see figures 118, 119, 120, 121).

Part 3. mental

While bringing up the wings and touching the 'water,' keep your mind on your two *lao gong* and left *yong quan*.



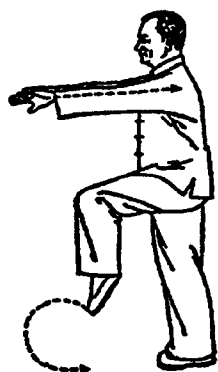
120. Down to touch the water

121. Bring your body up

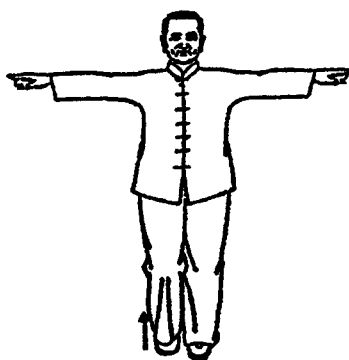
Part 4. physical (crane step and bringing qi from fingertip to fingertip)

When your hands come up to eye level for the third time, pull in your arms a bit and then push them forward again. Spread your arms out to the sides parallel with the floor. (When spreading the arms, relax your fingers, turn your palms outward and then spread the arms back as if swimming, with chest sticking out and abdomen held in.) At the same time, stretch your left leg to make a 'crane step' (raise your left leg slowly and step forward in an arc; after stretching the left leg let your heel fall to a position six inches in front of the big toe of your right foot). Then shift your body weight to your left foot and raise your right leg with the sole facing back, toes pointing to the ground. The toes of your right leg will be 2 inches behind your left heel and about 4 inches above the ground. (See figure 122)

Turn your palms downward. Extend the index and middle fingers; catch the ring finger and the little finger with your thumb. (see figures 123, 124).



122. Spread arms, step forward



123. Raise right foot, form sword fingers



124. Draw left hand in by relaxing shoulder

Using your neck bone as the pivot, draw in the left hand by relaxing first the shoulder and then the elbow and then the wrist until the forearm is 45 degrees from the floor. Then push it out again by straightening first the wrist, then the elbow and then the shoulder. Just as you begin to push out the left hand, draw in the right one in the same



125. Push out the left hand while pulling in the right



126. Push out the right hand while pulling in the left

fashion. Then just as you begin to draw in the left hand again, start to push out the right. Qi is running from the fingertips of one hand to fingertips of the other. Do this three times in all, finishing by pushing out the right. Be sure that as you extend your arms, the fleshy pads of your extended fingers are leading your hands and are not pointing down.

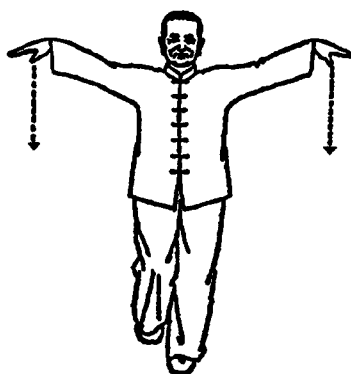
Place the tip of your middle finger just at the base of the nail of your index finger. This forms a crane's head. Rest this way a few seconds (see figures 125, 126).

Part 4. mental

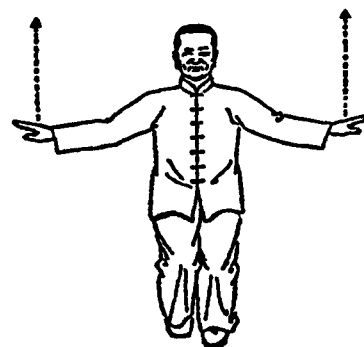
While making the crane step, keep your mind on your two *lao gong* and left *yong quan*. While shaping the fingers and raising the leg, keep your mind on the qi running back and forth from the extended fingertips on one side to those on the other side. Be conscious of it passing through *da zhui* en route. When you form the crane's head, put your mind on the crane's head.

Part 5. physical (spreading the wings and touching the water)

Relax your hands, palms down. Using the shoulders as pivots, bring the arms up and down to touch the 'water' gently three times. (While touching the 'water', keep your upper body straight and when the 'wings' come down, use the strength of the waist to bring the body down slowly, keeping the original posture of the right leg, and allowing the right toes to touch the ground gently. At the same time relax your shoulders and use their strength to bring down your arms, no lower than the navel. While the wings are coming up, keep the right leg in its original posture and use the strength of your waist to bring the body up slowly, while simultaneously using the strength of your shoulders to bring your arms up, no higher than the eyebrows. (See figures 127, 128)



127. Palms down, lower body to touch the water



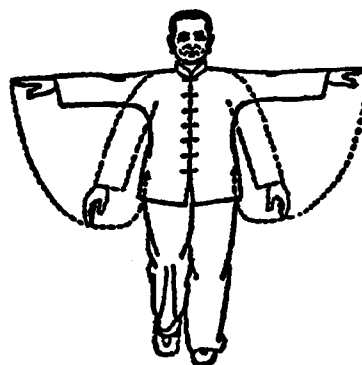
128. Bring your body and arms up slowly

Part 5. mental

While touching the 'water,' keep your mind on your two *lao gong* and right *yong quan*. While bringing your arms down to your sides after 'touching the water,' keep your mind on your two *lao gong*.

Part 6. physical (bringing up the wings and touching the water)

Bring your arms slowly down to your sides until they are 20 degrees away from your body, and turn your palms to the rear, always keeping your right leg in its original posture (see figure 129). Using your shoulders as pivots, raise your arms in front of the body to shoulder height. (While "touching the water," keep your upper body straight and while the wings are coming down, feel that your waist as well as your left leg brings your body slowly down, allowing the right toes to touch the ground gently. At the same time, relax your shoulders and use their strength to bring down your arms, no lower than the navel. Then use your waist as well as your left leg to bring the body up slowly, while simultaneously using the strength of your shoulders to bring your arms up, no higher



129. Arms down to sides, palms to rear



130. Raise arms, leg forward

The Five Routines

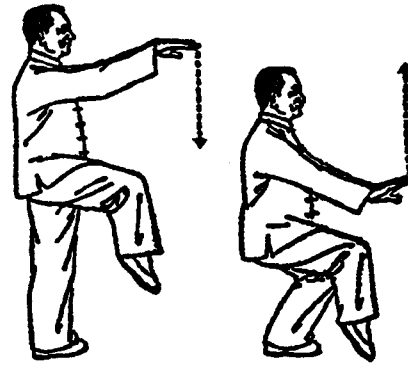
than the eyebrows). (See figures 130, 131, 132)

Part 6. mental

When bringing up the wings and "touching the water," keep your mind on your two *lao gong* and right *yong quan*.

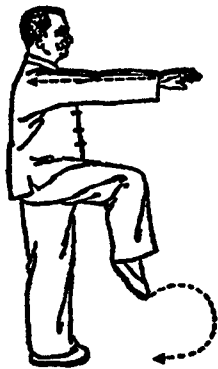
Part 7. physical (crane step and bringing qi from fingertip to fingertip)

When your hands come up to eye level for the third time, pull in your arms a bit and then push them forward again. Spread your arms out to the sides parallel with the floor. (When spreading the arms, relax your fingers, turn your palms outward and then spread the arms back as if swimming, with chest sticking out and abdomen held in.) At the same time, stretch your right leg to make a 'crane step' (raise your right leg slowly and step forward in an arc; after stretching the right leg let your heel fall to a position six inches in front of the big toe of your left foot). Then shift body weight to your right foot and raise your left leg with the sole facing back, toes pointing to the ground. The toes of your left leg will be 2 inches behind your right heel and about 4 inches above the ground. (See figure 133)

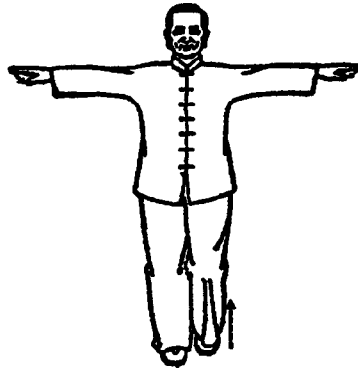


131. Down, touch the water 132. Rise slowly

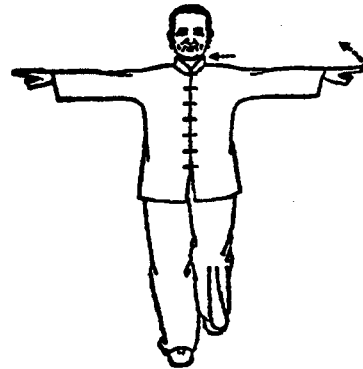
Turn palms downward. Extend index and middle fingers; catch the ring finger and the little finger with your thumb. (see figures 134, 135).



133. Spread arms, step forward



134. Left leg up, form sword fingers



135. Draw in left hand by relaxing shoulder

Using your neck bone as the pivot, draw in the left hand by relaxing first the shoulder and then the elbow and then the wrist until the forearm is 45 degrees from the floor. Then push it out again by straightening first the wrist, then the elbow and then the shoulder. Just as you begin to push out the left hand, draw in the right one in the same fashion. Then just as you begin to draw in the left hand again, start to push out the right. Qi is running from the fingertips of one hand to the fingertips of the other. Do this three times in all, finishing by pushing out the right. Be sure that as you extend your arms, the fleshy pads of your extended fingers are leading your hands and are not pointing down.

Place the tip of your middle finger just at the base of the



136. Push out the left hand while pulling in the right



137. Push out the right hand while pulling in the left

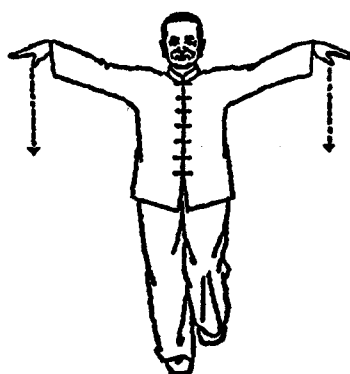
nail of your index finger. This forms a crane's head. Rest this way a few seconds (see figures 136, 137).

Part 7. mental

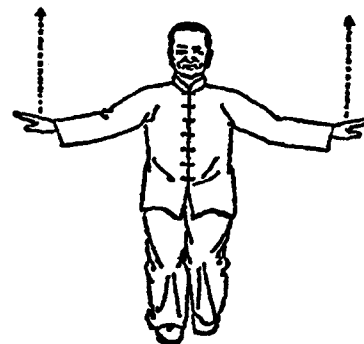
While making the crane step, keep your mind on your two *lao gong* and right *yong quan*. While shaping the fingers and raising the leg, keep your mind on the qi running back and forth from the extended fingertips on one side to those on the other side. Be conscious of it passing through *da zhui* en route. When you form the crane's head, put your mind on the crane's head.

Part 8. physical (spreading the wings and touching the water)

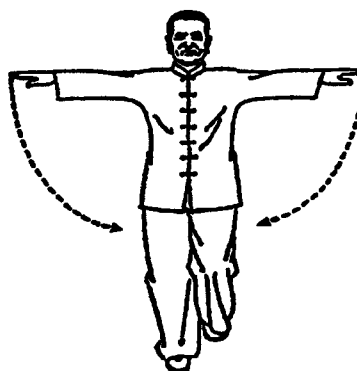
Relax your hands, palms down. Using the shoulders as pivots, bring the arms up and down to touch the 'water' gently three times. (While touching the 'water', keep your upper body straight and when the 'wings' come down, use the strength of the waist to bring the body down slowly, keeping the original posture of the left leg, and allowing the left toes to touch the ground gently. At the same time relax your shoulder and use their strength to bring down your arms, no lower than the navel. While the wings are coming up, keep the left leg in its original posture and use the strength of your waist to bring the body up slowly, while simultaneously using the strength of your shoulders to bring your arms up, no higher than the eyebrows) (see figures 138 and 139).



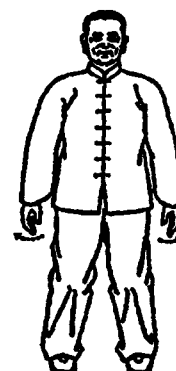
138. Palms down, lower body to touch the water



139. Bring your body and arms up slowly



140. Bring your arms down slowly to your sides



141. Palms to rear

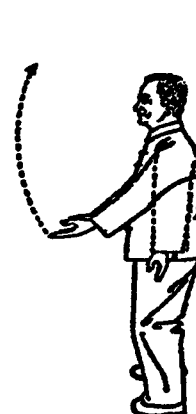
After touching the 'water,' allow your left foot to fall half a step to your left side. At the same time, relax your shoulders, and bring your arms slowly down to your sides until they are 20 degrees away from your body (see figures 140, 141).

Part 8. mental

While touching the 'water,' keep your mind on two *lao gong* and left *yong quan*. While bringing your arms down to your sides after touching the 'water,' keep your mind on your two *lao gong*.

Part 9. Physical (taking back the qi)

Turn your palms forward and using your shoulders as pivots, raise your arms while holding a ball of qi in your hands and then beam the qi into *tian mu*. Open your chest by spreading out your elbows. With palms facing down in front of your body, guide qi down the middle channel into your lower *dan tian* (see figures 142, 143, 144, 145).



142. Raise arms



143. Beam qi into *tian mu*

The Five Routines

Part 9. mental

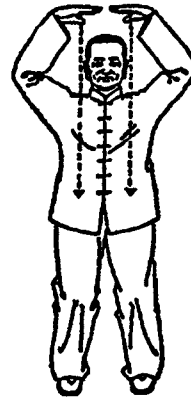
While raising the ball of qi, keep your mind on your two *lao gong*. While beaming qi into *tian mu*, visualize that qi beams from your *lao gong* into *tian mu*. As you guide the qi through the middle channel and into your lower *dan tian*, your mind follows the qi as it descends and goes into your lower *dan tian*.

Part 10. physical (*shou gong* – finish)

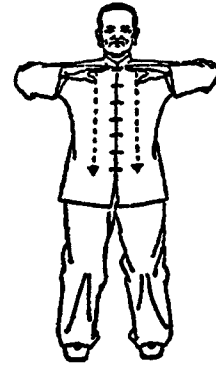
When your hands reach the level of the navel, relax your fingers and bend them slightly and push your hands gently away from your body with the back of

your hands angled a bit towards the body at about 45 degrees. Simultaneously, push your *wei lu* backwards as if to sit; keep your upper body straight. Be sure your nose is in line with your navel.

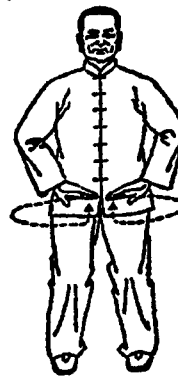
Turn your palms in to face the lower *dan tian*, fingertips pointing slightly down. Embrace a ball of qi in front of your lower *dan tian*; relax your shoulders. Use your mind to contract *hui yin*. Draw your hands toward your lower abdomen and when they are an inch away from it, move your hands along your hips and sides and then let them fall naturally. At the same time, straighten your legs (see figures 146, 147, 148, 149, 150, 151).



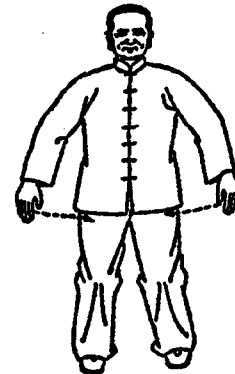
144. Open chest, palms down



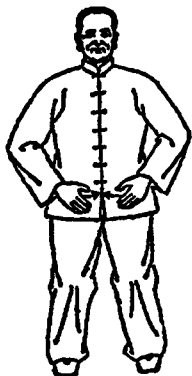
145. Descend in front



146. Push hands out



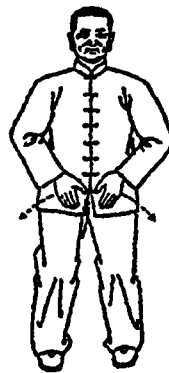
147. Turn palms inward



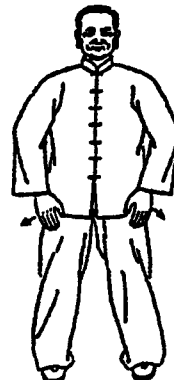
148a. Embrace a ball of qi



148b. Draw hands inward



149. Hands along hips



150. Hands fall naturally



151. Straighten legs

Part 10. mental

While pushing your hands away from your body and embracing qi into your lower *dan tian*, keep your mind on your two *lao gong*. While relaxing your shoulders, visualize that you are collecting qi in the upper body and directing it into your lower *dan tian*. While contracting your *hui yin*, visualize that you are collecting qi in the lower body and directing it into your lower *dan tian*. While drawing your hands toward your lower abdomen, visualize that you are bringing the ball of qi slowly into your lower *dan tian* and then keeping it firmly there.

Explanation of Routine Four:

The main function of routine four is to further open the channels and points in the upper and the lower body and to exercise *ming men* and the kidneys so that genuine qi will be added to the body and vitality will be increased.

Points are the most active parts on the channels. A *dan tian* is formed at each point after a lot of practice. As they are all interconnected, exercising even one will affect them all. Points are paths of entry and exit for messages sent to and received from other entities, which is why many qigong practitioners who have worked to open their points have also cultivated their psychic abilities and come to understand more than most about the nature of life.

The movements of routine four are an exact imitation of a crane in flight. The motions of a crane in flight are smooth, soft and light. After practicing this step, people feel light in heart and body. This is one of the essences of Soaring Crane Qigong.

Bringing up the wings and touching the water is designed to exercise the shoulder, the elbow, the wrist the waist, the hip, the knee and the ankle so that the circulation of the whole body will be improved. This motion also brings up the yang qi to help open the *bai hui*. While touching the water you are exhaling spent qi through your *lao gong*. When you are raising the wings, you are inhaling qi through the *lao gong*. The repetition of the movements helps mingle the inner qi with the outer qi.

While you are touching the water the tension and relaxation of your waist helps to open *ming men*. *Ming men* is the door to life, so exercising this point will bring you greater energy, fast reflexes and improved memory and will develop wisdom. Opening *ming men* also helps open the main channels in both the upper and lower body. *Yong quan* is an important point through which spent qi is discharged. It also mingles inner qi with qi from the earth. Touching the water helps open *yong quan*.

ROUTINE FIVE: *Hun Yuan Gui Yi* (Mingling With the Source of All Qi)

Part 1. preparation

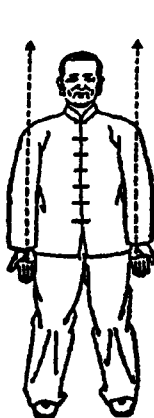
Stand with your feet as wide apart as your shoulders and parallel to each other, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth but not touching them. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing. Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes.

Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom), then back and up along *du mai* (governing channel) to *da zhui*. At this point, split the qi in two and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. physical (taking back the qi)

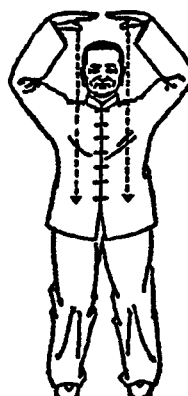
Turn your palms forward and using your shoulders as pivots, raise your arms holding a ball of outer qi in your hands and then beam the qi into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi through the middle channel into your lower *dan tian*. Your mind guides the qi as it descends into your lower *dan tian*. (See figures 152, 153, 154, 155)



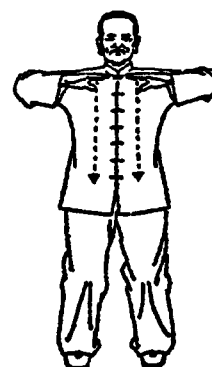
152. Palms forward



153. Beam qi into *tian mu*



154. Open chest, palms down



155. Hands descend in front

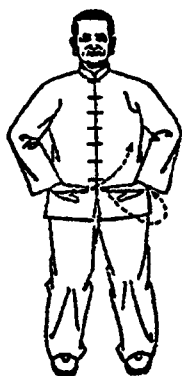
Part 2. mental

While raising the outer qi, keep your mind on your two *lao gong*. While beaming qi into *tian mu*, visualize it flowing from your *lao gong* into *tian mu*. As you direct the qi through the middle channel into lower *dan tian*, your mind follows the qi as it descends and moves into lower *dan tian*.

Part 3. physical (balancing yin and yang)

Without moving your feet, turn your upper body to the left about 90 degrees, with your head turning further back to the left (almost 180 degrees), keeping the eyes level while looking over the left shoulder. At the same time, move your left hand backward and pat *ming men* with the back of *lao gong*, fingers slightly bent, while raising your right hand up in front of your chest, turning your palm upward and placing it over your right shoulder, fingers pointing backward and slightly bent, root of the thumb sticking up to avoid having *lao gong* face the ear. Press your right arm against the right side of your chest and stay this way for a few seconds. (See figures 156, 157, 158)

The Five Routines



156. Left hand to *ming men*



157. Right hand to shoulder



158a. Turn left 90°



158b. Rear view

Turn your upper body right about 180 degrees, head turning back to the right almost 360 degrees, keeping the eyes level while looking over the right shoulder. At the same time move your right hand backward and pat *ming men* with the back of *lao gong*, palm facing out, fingers slightly bent while raising your left hand up in front of your chest, turning your palm upward and placing it over your left shoulder, fingers pointing backward and slightly bent, root of your thumb sticking up to avoid having *lao gong* face the ear. Press your left arm against the left side of your chest and stay this way for a few seconds. (See figure 159)



159a. Turn right 90°



159b. Rear view

Turn your upper body left and right alternately three times each way, six times in all. After the last time, turn your upper body forward to return to the starting position.

Part 3. mental

While turning left, keep your mind on *ming men* and your right *lao gong*. While turning right, keep your mind on *ming men* and your left *lao gong*.

Part 4. physical (rotating foot to carry yin and yang)

Put your hands akimbo on your waist, thumbs at the back, and then lift your left leg keeping the thigh at 45 degrees from the floor with the shank hanging straight down, ankle relaxed. Then kick out leading with your toes so that your leg is straight. (See figures 160, 161 and 162)

Turn your left toes up and at the same time pull back your shank a bit and then kick out 45 degrees leading with your heel. (see figure 163)



160. Lift left leg



161. Keep thigh at 45°



162. Kick out with your toes



163. Kick out with your heel

Using the left ankle as the pivot, rotate the left foot counter-clockwise three times and then clockwise three times. Then move the left leg back to its original position and put it down. (See figures 164, 165, 166 and 167)



164. Rotate counter-clockwise



165. Rotate clockwise



166. Put left leg back



167. Raise right leg

Then lift your right leg, keeping the thigh at 45 degrees from the floor and the shank hanging straight down, ankle relaxed. Kick out leading with your toes so that your leg is straight. Turn your right toes up and at the same time pull back the shank a bit and then kick out 45 degrees leading with your heel. (See figures 168, 169 and 170)



168. Thigh out at 45°



169. Kick out with your toes



170. Kick out with your heel

Using the right ankle as the pivot, rotate the right foot clockwise three times and then counter-clockwise three times, and then move the right leg back to its original position and put it down. (See figures 171, 172, 173 and 174)



171. Rotate clockwise



172. Rotate counter-clockwise



173. Move leg back



174. Hands down to sides

Repeat these movements alternating feet three times.

Part 4. mental

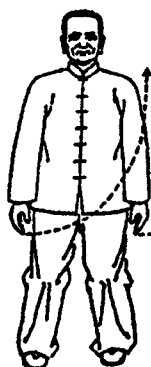
While lifting your leg, keep your mind on the *yong quan* of the raised leg. While kicking out leading with your toes, keep your mind on the instep. While kicking out leading with the heel,

The Five Routines

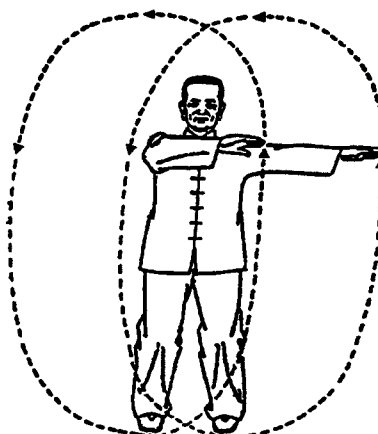
keep your mind on the heel. While rotating the ankle, keep your mind on the ankle. While putting down the foot, keep your mind on the *yong quan* of the foot being put down.

Part 5. physical (mingle yourself with the source of all qi)

Raise your arms slowly to the left side, the left hand a bit lower than the shoulders and the right hand at shoulder level, fingers pointing to the left and palms turned 45 degrees forward (see figure 175 and 176).

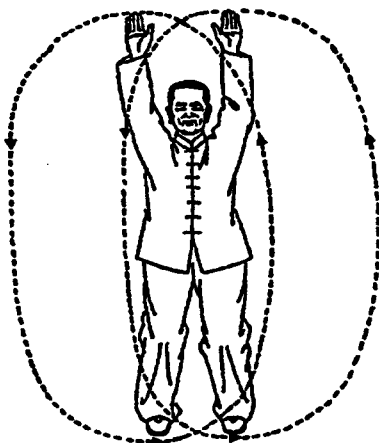


175. Raise arms to the left

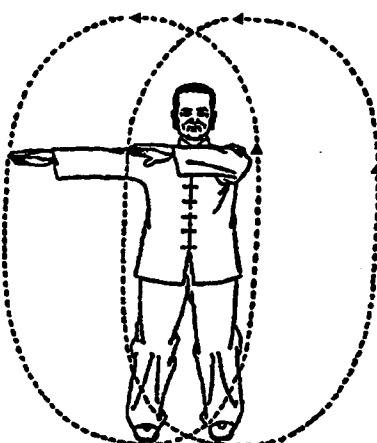


176. Draw a circle clockwise three times

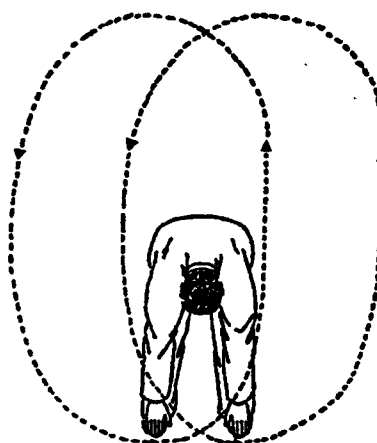
Using the waist as the pivot, draw a circle clockwise three times (up – right – down – left). (see figures 177, 178 and 179)



177. Up

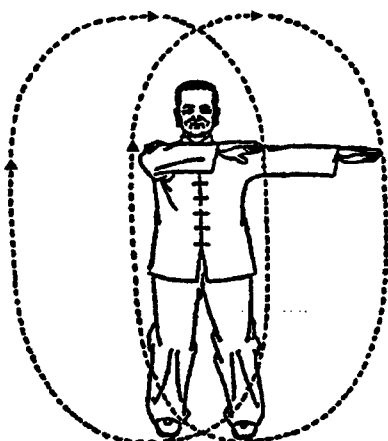


178. To the right

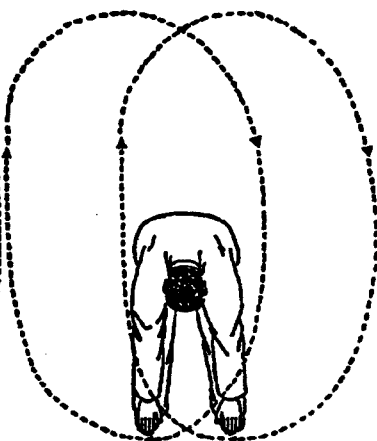


179. Down

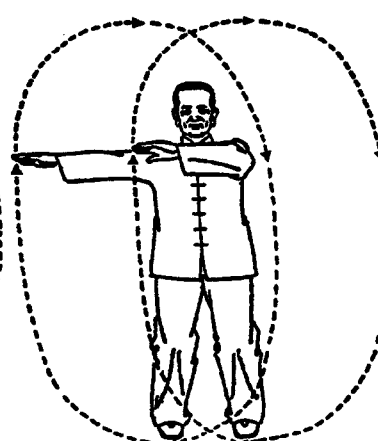
Then, using the waist as the pivot, draw a circle counter-clockwise three times (down - right - up - left). Then let the arms fall naturally at the sides (see figures 180, 181, 182, 183, 184 and 185).



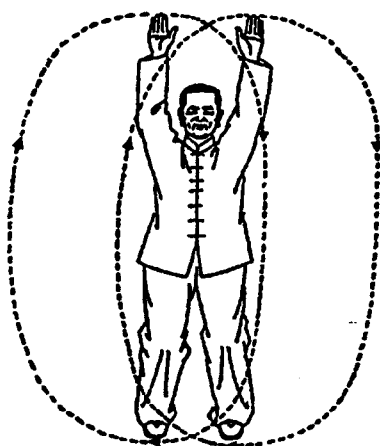
180. Circle counter-clockwise starting on the left



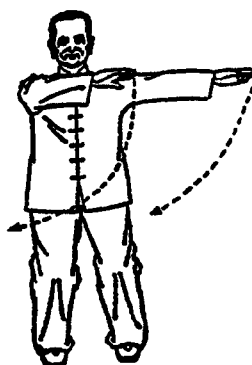
181. Down



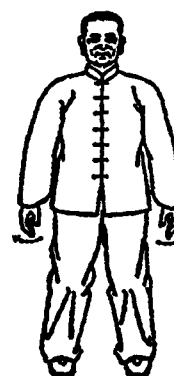
182. To the right



183. Up



184. Arms fall to the sides



185. Turn palms forward

Part 5. mental

While drawing circles, visualize you are extending the qi from your fingertips as far as your mind can reach and drawing a round circle. Be sure that you pull back the qi you have extended before you go on to the next movement.

Part 6. physical (taking back the qi)

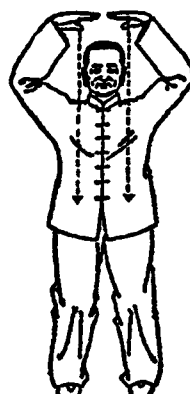
Turn your palms forward and using your shoulders as pivots, raise your arms holding a ball of outer qi in your hands and then beam the qi into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body, guiding qi down middle channel into lower *dan tian*. (See figures 186, 187, 188 and 189)



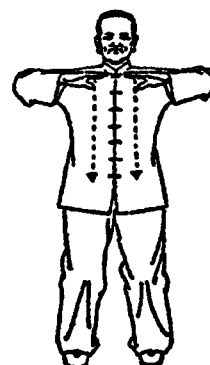
186. Raise arms



187. Beam qi into *tian mu*



188. Open chest, palms down



189. Descend in front

Part 6. mental

While holding outer qi, keep your mind on your two *lao gong*. While beaming qi into *tian mu*, visualize that qi flows from your *lao gong* into *tian mu*.

As you direct the qi down through the middle channel into your lower *dan tian*, your mind follows the qi as it descends and goes into your lower *dan tian*.

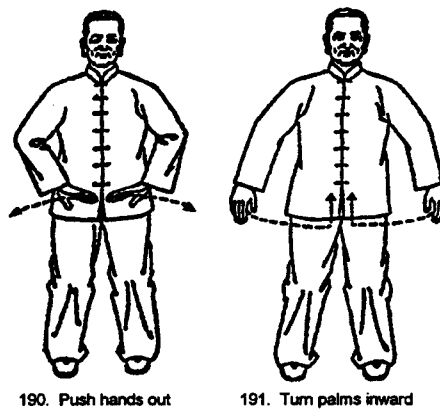
Part 7. physical (*shou gong* – finish)

When your two hands come down to the level of your navel, relax your fingers and bend them slightly and push your hands gently away from your body with the back of your hands angled a bit

The Five Routines

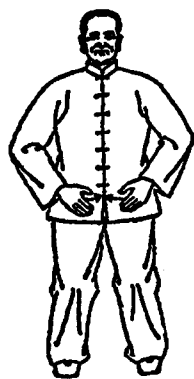
toward the body at about 45 degrees. At the same time, push your *wei lu* backward as if to sit, keeping your upper body straight. Be sure your nose is in line with your navel.

Turn your palms in to face your lower *dan tian*, fingertips pointing slightly down. Embrace a ball of qi in front of your lower *dan tian*; relax your shoulders. Use your mind to contract your *hui yin* (sea bottom). Draw your hands toward your lower abdomen and when they are one inch away from it, move your hands along your hips and sides and the let them fall naturally, while at the same time straightening your legs (see figures 190, 191, 192, 193, 194 and 195).



190. Push hands out

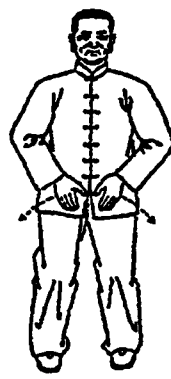
191. Turn palms inward



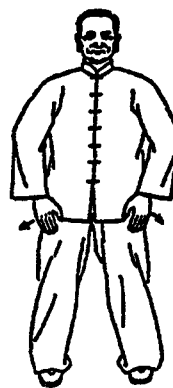
192a. Embrace a ball of qi



192b. Draw hands inward



193. Hands along hips



194. Hands fall to sides



195. Straighten legs

Part 7. mental

While pushing your hands away from your body and embracing qi into your lower *dan tian*, keep your mind on your two *lao gong*.

While relaxing your shoulders, visualize that you are collecting qi in the upper body and directing it into your lower *dan tian*. While contracting your *hui yin*, (sea bottom), visualize that you are collecting qi in the lower body and directing it into your lower *dan tian*.

While drawing your hands toward your lower abdomen, visualize that you are bringing the ball of qi slowly into your lower *dan tian* and then keeping it firmly there.

Explanation of Routine Five

Before the Universe came into being, and before there was a distinction between heaven and earth, there was qi, which was the all; from it heaven and earth and all life were born.

In the Universe that has been formed, there are both yin and yang. Everything changes all the time; life becomes death, death becomes life. The human body is like a small Universe. If we practice qigong according to the law of nature, persistently, we can have all our points open and channels unblocked so that yin and yang can be properly balanced. The genuine qi in the body will return to the form in which it existed at the beginning of everything.

In routine 5, balancing yin and yang is designed to exercise the spine, open and clean *da zhui* and *ming men* and all the channels in the arms, to promote the small circulation.

Yang qi is gathered into whichever hand is over your shoulder, down through the hand that is near *ming men*, and then into *ming men*. Then it is transferred into *du mai* to increase the vitality of the *dan tian*. This movement brings genuine qi into the upper body.

Rotating the feet is designed to open the channels in the legs and to exercise the ankles. This movement also brings the genuine qi into the lower part of the body.

Mingle yourself with the source of all Qi is a whole body exercise. It relaxes all the joints in the body. The movement should be done naturally, softly and smoothly. Thus the mind, the qi and the movement can become one. This unifies all the qi in the body, and completely balances all the yin and yang in the body.

Getting back the qi is to gather qi from the magnetic energy field you have created and to store it in your *dan tian*.

Faithful practice of these five routines will restore youth and bestow longevity.

STANDING MEDITATION

The Standing Meditation of Chinese Soaring Crane Qigong is an exercise to clear the channels, balance yin and yang, regulate the function of qi and blood and improve health. Designed to enhance the therapeutic effectiveness of Soaring Crane Qigong, the standing meditation is taught after the Five Routines. Students must first of all learn the Five Routines well before they go on to this stage. They should have practiced the Five Routines for at least 40 to 50 hours and have had the sensation of numbness, fullness, warmth or cold which proves that their main points – say *lao gong*, *yong quan* and *bai hui* – are open and their major channels are clear. Then they may learn this standing meditation.

In learning the standing meditation, it is of the first importance that you should be able to concentrate intensely. By concentrating your mind you will cause the qi in your body to naturally follow the mind. Therefore your mind is actually guiding your qi to where it should go. Occasionally some people have hallucinations in practicing qigong and the things they 'see' are usually extraordinary. Some may be pleasant to the 'eye,' and some not. These hallucinations do not come from your imagination; they are information from the Universe. When you have hallucinations which are pleasant and which make you happy, accept them. But if the hallucinations are unpleasant, you just refuse to accept them.

When doing the standing meditation, use natural breathing. That is to say, you do not have to think about how to breathe but just let your respiratory system work naturally.

Instructions for the Standing Meditation

Part 1. Preparation:

Stand with your feet as wide apart as your shoulders, toes turned in a little, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. concentrate your mind on your lower *dan tian* for a little while.

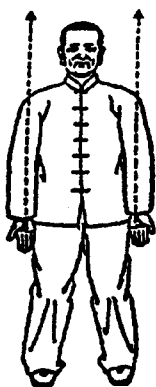
Direct qi from your lower *dan tian* down to *hui yin* (sea bottom), then back and up along *du mai* (governing channel) to *da zhui*. At this point, split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. Taking back the qi:

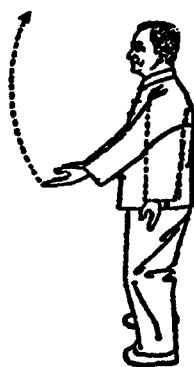
Turn your palms forward and using your shoulders as a pivot, raise your arms while holding a ball of outer qi in your hands, then beam it into *tian mu*.

Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, your hands descend in front of your body guiding qi down into your lower *dan tian*. (see figures 196,197,198,199)

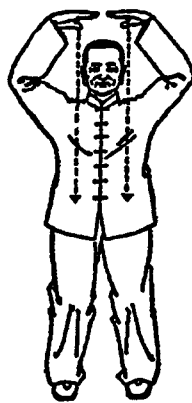
Standing Meditation



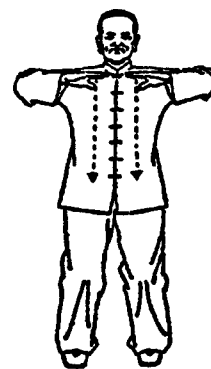
196. Raise a ball



197. Beam into *tian mu*



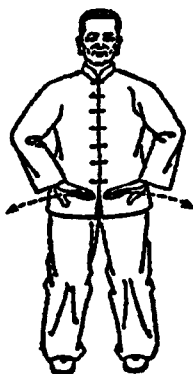
198. Open wings



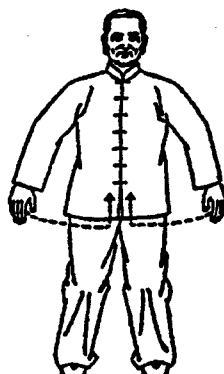
199. Push down

Part 3. Holding a ball of qi:

When your two hands reach the level of the navel, relax your fingers and bend them slightly and push your hands gently away from your body with the backs of your hands angled a bit toward your body at about 45 degrees. Turn your palms in to face your lower *dan tian*. Embrace a ball of qi in front of your lower *dan tian*. (see figures 200, 201, 202)



200. Push away



201. Turn palms in



202A. Hold a ball of qi



202B. Side view

Part 4. Keeping your head straight:

Keep your head straight as if your *bai hui* were connected to heaven by a string, and visualize that you are holding an object on the top of your head. In this way your upper body will be kept straight and your head and neck will be very steady so that you will not easily fall onto the ground.

Part 5. Relaxing your spine:

Raise your shoulders up a little and then inhale through your nose and exhale through your mouth. At the same time relax your spine by loosening each of your vertebrae.

Part 6. Holding in your chest:

Take in your arms a bit to enable the qi in your lungs to flow unimpeded but not so much as to press against the inner organs. Be sure to relax the area around the heart; only in this way can the inner organs be relaxed.

Part 7. Relaxing your shoulders:

Raise your elbows outwardly a bit as if you were holding a tennis ball under each armpit, and relax your shoulders.

Part 8. Hanging down your elbows:

Hang down the joints of your elbows a bit and you will feel qi flow down from your arms to your forearms immediately.

Part 9. Relaxing your wrists:

Keep your mind on *shen men* (the points on the inside of the wrist) and relax your wrists a bit and you will immediately feel the flow of qi into your ten fingers.

Part 10. Smoothing out your fingers:

Relax your fingers and bend them a little as if you were holding a ball of qi in each palm. Then visualize that you are mingling the two balls of qi with the qi in your lower *dan tian* to form one big ball, two thirds of which is outside your body in front of your lower *dan tian*, and one third of which is in your lower *dan tian*.

Part 11. Relaxing your waist:

Use your mind to relax the section of your spine from lumbar vertebrae to sacrum and then push your tail bone back a bit as if to sit, being sure that your knees are not further forward than your toes. The whole body should be completely relaxed, and every vertebra, especially, should be loose.

Part 12. Relaxing your hips:

Take in your hips a bit and rotate them once or twice and then the hips will be fully relaxed.

Part 13. Hanging down your *wei lu*:

Wei lu is a point at the end of the tail bone. Visualize that there is a pendulum hanging down straight from *wei lu* to 4 inches above the ground. This forms a triangle, with your feet as the other two sides.

Part 14. Adjusting the feet:

Let your feet be flat on the ground, toes fully relaxed. Use your mind to direct qi from your shoulders, hips and ankles to *yong quan*. When you feel the qi in your *yong quan*, use your mind to direct it down to the earth to connect with the qi from the earth. Your feet will then be rooted.

Part 15. Gathering qi into *dan tian*:

By this time your whole body is completely relaxed. Now use your mind to mingle the qi in your two hands with the qi in your *dan tian* to form a big, round ball of qi. Concentrate your mind on *shen men*, *ming men* and *yong quan* so as to relax them. Visualize that you are mingling the qi in your upper body with the qi in your lower body and mingling the qi outside your body with the qi inside your body so that you are in the middle of a ball of qi.

Part 16. Bringing down your eyelids:

Use your mind to withdraw the spiritual light (this is hidden in the eyes) from far to near slowly until you have taken it completely back. Lower your upper eyelids and look at the end of your nose (you may either close your eyes or just leave a crack but never squeeze them shut). Look down the nose inward through *shan zhong* and along *zhong mai* into lower *dan tian*. Then keep your mind on *dan tian* without thinking of anything else.

How to Finish The Standing Meditation

Part 1. Slowly coming to a stop:

When you feel that you need to stop or you feel too tired to go on with the standing meditation, you tell yourself that you want to stop. You say the following words silently, "*Hao liao qi gui dan tian*." (It means, "let all the qi gather into *dan tian*; I am ready to finish.") Gradually your

Standing Meditation

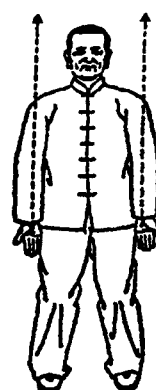
movements will become slower or milder until they come to a complete stop. Stand for a little while and wait until your heart is in complete peace.

Part 2, Taking back the qi:

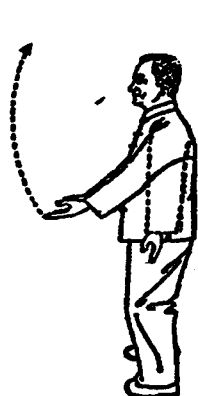
Turn your palms forward and, using your shoulders as pivots, raise your arms holding a ball of qi in your hands. Beam it into *tian mu*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, your hands descend in front of your body, guiding qi down into lower *dan tian*. (see figures 203, 204, 205, 206, 207, 208)



203. Palms forward



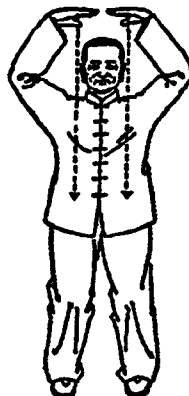
204. Raise the arms



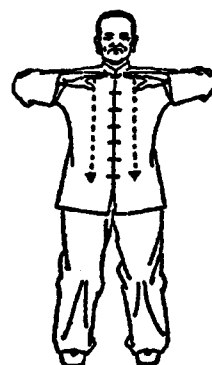
205. Raise a ball of qi



206. Beam into *tian mu*



207. Open chest

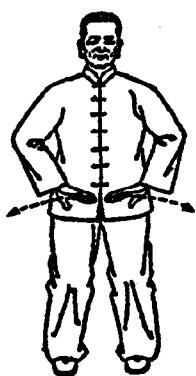


208. Guide qi downward

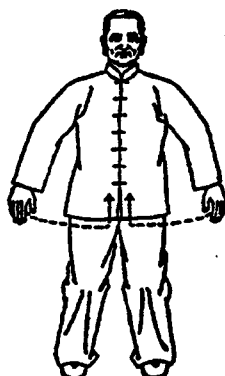
Part 3. *Shou gong* – finish:

When your hands reach the level of your navel, relax your fingers and bend them slightly and push your hands gently away from your body with the back of your hands angled a bit towards the body at 45 degrees. At the same time, push your *wei lu* backward as if to sit. Keep your upper body straight. Be sure your nose is in line with your navel.

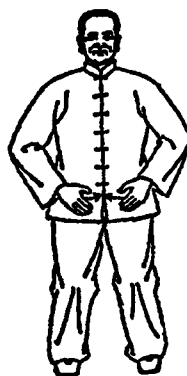
Turn your palms in to face your lower *dan tian*, fingertips pointing slightly down. Embrace a ball of qi in front of your lower *dan tian*; relax your shoulders. Use your mind to contract your *hui yin* (see bottom). Draw your two hands toward your lower abdomen and when they are one inch away from it move your hands along your hips and sides and then let them fall naturally, while at the same time straightening your legs. (see figures 209, 210, 211, 212, 213)



209. Push hands outward



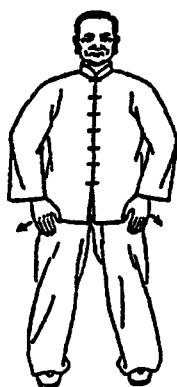
210. Turn palms inward



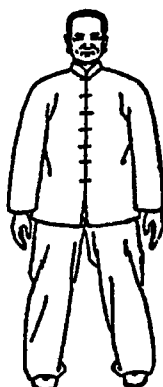
211A. Embrace ball of qi



211B. Draw hands inward



212. Hands along the side



213. Straighten legs

Note: you may do parts 2 and 3 as many as three times, until you feel that the qi is firmly stored in your *dan tian*. The mental activity is the same as in Routines 4 and 5.

Part 4. Placing your hands together:

Palm to palm with your fingertips pointing up (prayer position), rub your hands together several times and then run them over your face gently from jaw to forehead and down and up. Then use your fingertips to comb your hair from your forehead back over the top of your head and down the back to the point called *fong fu*. Then use the outer side of your little fingers to

rub the back of your ears and the part under your cheek bones. Bring your ten fingertips together under your chin and let your palms come together naturally. Then draw them down to the point called *shan zhong* between your breasts. Stay in this posture for a while and then let your arms fall naturally to your sides. Open your eyes slowly and walk away.

What happens when you are doing standing meditation?

When you are doing standing meditation, the *zhen qi* (true energy or healthy energy) starts to circulate in your body and when it comes across the parts where the channels are blocked, the qi accumulates. When the accumulated qi is strong enough to push through the blocked channels, movement naturally appears. This is a phenomenon to show that the qi is curing your diseases. The movements are good for your health. People call it "spontaneous qigong."

The movements that appear may vary. Some people just swing their arms; some jump, some slap or massage their bodies, some press the acupoints along the meridians, some utter different sounds and some even dance. If you watch the practitioners do standing meditation and analyze their spontaneous movements, you will see very clearly that different diseases have different movements. For instance, those who suffer from heart diseases usually tremble all over, pat or massage the heart area. Those who suffer from lumbago usually rotate their waists or bow down. Those who suffer from hepatitis usually massage their liver area and even discharge the diseased qi from their livers.

Zhen qi (true energy) is like a wise veteran doctor who diagnoses your diseases very accurately. The qi will try to cure your diseases by pushing through your blocked channels again and again until you are cured. This true qi can not only examine and diagnose you, but also cure your disease if there is any.

As a rule, at the beginning, the spontaneous movements are irregular and mild, but as you keep on practicing qigong, your spontaneous movements become more violent and more regular. When your channels are no longer blocked and you are free from disease, your movements will become milder and milder until they disappear completely. By this time the qi circulates through your body without being interrupted by any blockage or disease.

Nevertheless, even after this stage, some of you will have outer movements again. This is because you are emotionally influenced by worldly worries and physically affected by evil qi. The channels are once again blocked. But, if you keep on practicing qigong, the outer movements will disappear again. When no more movements appear, you are at the stage to accumulate qi, which will prolong your life. You are also ready to go on to the advanced state to purify your soul.

Standing Meditation

In practicing standing meditation, you must follow these points with great attention:

1. Once your spontaneous movements begin, let them happen naturally. Never try to make them happen. Spontaneous movements that happen while practicing standing meditation have a special effect in curing diseases, which is characteristic of Chinese Soaring Crane Qigong.

Some practitioners may not have spontaneous movements. This is because some of them have not practiced long enough and have not accumulated sufficient energy or have not mastered the instructions of the standing meditation. Once these problems are settled, they will have spontaneous movements. On the other hand, some people do not have spontaneous movements because they do not have any channels blocked, so the qi travels through the body smoothly.

If you know why spontaneous movements come into being and why some do not have spontaneous movements, then you will not force them. If some people want to imitate others' spontaneous movements, they will, instead of being cured, suffer from the false movements. Therefore false movements are strongly forbidden.

2. You should be able to control yourself when spontaneous movements appear. Sometimes the spontaneous movements are very violent and ungraceful, for instance lying on the ground, but you can control them by giving yourself an instruction such as, "Let the violent movements become milder or slower." If you are lying on the ground, you may think of *bai hui* and then you will naturally stand up.

3. When you are doing standing meditation, you must be relaxed the whole time from the beginning to the end. You should never be tense. When you are doing standing meditation the true qi has been activated to its ultimate, therefore the qi is very strong and travels very fast in your body. If you are tense, some parts of your body may be blocked. As a result, the qi will accumulate there and block the channels and will not disperse for a long time, and you will feel uncomfortable or in pain. If you are too tense perhaps the qi circulating in your body can not be gathered back into *dan tian* even though you want to *shou gong* (finish). So, to be relaxed is of the first importance. You should not worry at all. Let the spontaneous movements happen naturally and enjoy yourself; then you will feel very comfortable and your disease will be cured and your health improved.

4. You should have a right attitude toward hallucinations. During the circulation and change of qi (vital energy) while practicing qigong, very often hallucinations will appear. This is because your channels are open and you are receiving information from the Universe through the open channels. You can accept the information that makes you happy and comfortable. This is called 'positive information.' For instance, you may feel that you are growing taller and bigger; you may see brightness in front of you; you may see beautiful scenes; you may hear wonderful music or even smell the fragrance of flowers. All this information is good for you both physically and mentally. On the other hand, some 'negative information' might appear, which, of course, is not good for your health. But do not be frightened because such things happen. Just shake your head and say "*shì*" and immediately they will disappear. There is nothing to be afraid of. Go on with your qigong practice and you will succeed in the end.

5. Consider the time you will spend practicing meditation. You might give yourself an order: "I am going to do this for 30 minutes." Then, when 30 minutes have passed, the qi will naturally come to a halt. As to how many times you should practice each day, it all depends on whether or not you feel comfortable and happy. Do not exhaust yourself.

THE REMEDY ROUTINES

Remedy Routine One: Discharging Turbid Substances from the Liver

Part 1. Preparation.

Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open thinking of nothing.

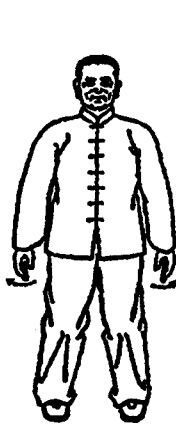
Use your mind to relax your head, your neck, your shoulders, your elbows, your wrist, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

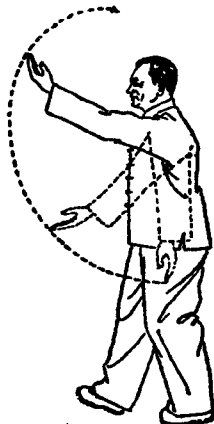
Shift your body weight onto your left leg and place your right foot a half step forward with the heel on the ground and toes up pointing to a tree, some wood, or wooden furniture.

Part 2. Taking back the qi

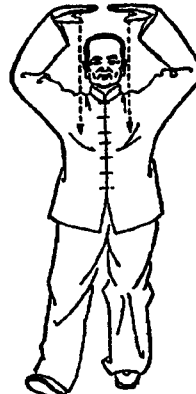
Turn your palms forward and using your shoulders as pivot, raise your arms while holding a ball of outer qi, and then beam it into *bai hui*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi through your middle channel into *shan zhong* (see figures 214, 215, 216).



214. Palms forward



215. Beam qi into *bai hui*



216. Open chest, palms down



217. Hands move to right chest

Part 3. Discharging turbid substance from the liver.

Move your hands parallel to your right chest and then descend along your right side thinking that you are guiding the turbid substance (spent qi) from your liver through the inner side of your right leg. Discharge it out of your body from *da dun* at the inner side of your right big toe to the tree, wood, or wooden furniture. When your hands have descended and become straight, turn your palms facing the tree, wood or wooden furniture thinking the spent qi has been pushed into it. Then allow your arms to fall naturally at your sides (Figures 217 through 221).

The Remedy Routines



218. Descend along right side



219. Push out turbid qi



220. Palms facing tree



221. Arms fall naturally

If you do it continuously, you should separate your two hands instead of allowing them down, and then push your hands out a bit to draw an arc and raise your hands along your hips and then turn your palms forward and start to do it again.

Note: this routine is designed for those who have hepatitis or liver cancer when they are beginning to learn qigong. If you suffer from a feeling of oppression or your chest is suffocated with qi, you can also use this supplementary method. You may do it continuously from nine times to thirty times until you feel your liver area comfortable. It all depends on the need of the individual, but you cannot do it too many times.

Remedy Routine Two. Touching Acupoint to Descend Turbid Substances

Part 1. Preparation

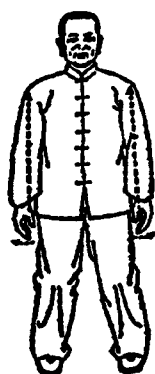
Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, staring far into the distance, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi from the Universe into *bai hui*. Direct it down *zhong mai* (middle channel) into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point, split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. Bringing up the wings.

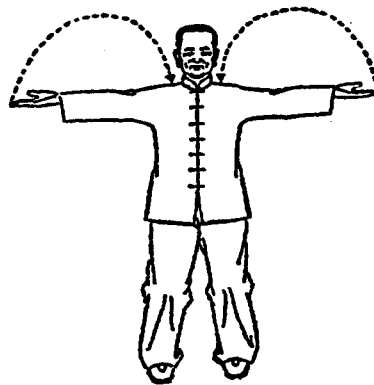
Turn your palms forward and straighten your fingers. Using your shoulders as pivots, raise your arms up to shoulder level (see figures 222, 223).



222. Palms forward



223. Raise arms



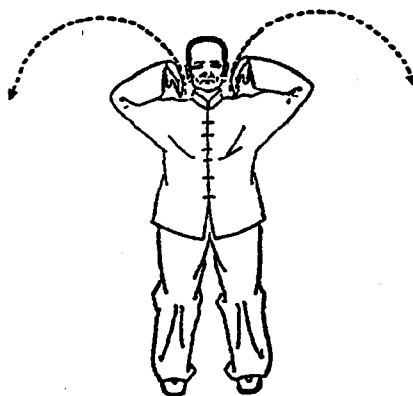
224. Spread arms to sides, parallel to floor

Part 3. Spreading the wings.

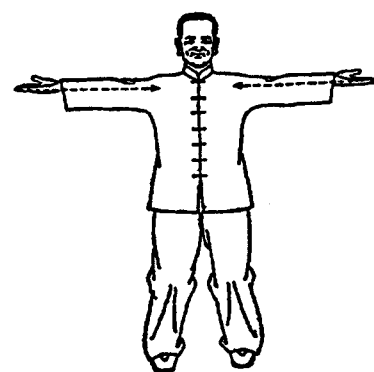
Spread your arms out to the sides, parallel to the floor, with your palms still facing up (see figure 224).

Part 4. Touching *jian jing xue*.

Close your fingers and fold your forearms toward your ears, and then touch *jian jing xue* (the points between your shoulders and your neck) to guide qi into the points, and relax your shoulders and your knees to allow qi to press down turbid substances through *yong quan* (see figure 225).



225. Close fingers, fold arms and touch the acupoints



226. Straighten your arms and bring them in front

Part 5. Closing the wings.

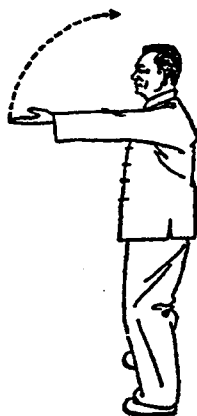
When you feel the qi in your *yong quan*, straighten your elbows and your fingers so that your arms are again straight and parallel to the floor and your hands are open and palms up. Keeping your

The Remedy Routines

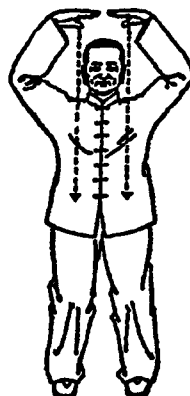
arms at shoulder height, bring them in front of you until they are as wide apart as your shoulders (see figures 226, 227).

Part 6. Taking back the qi.

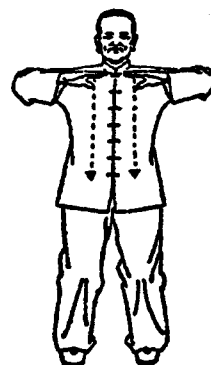
Relax your fingers and palms and raise your arms while holding a ball of outer qi in your hands. Beam the qi into *bai hui*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi through the middle channel into your lower *dan tian* (see figures 228, 229).



227. Beam qi into *bai hui*



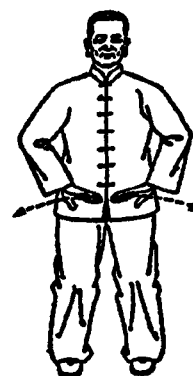
228. Open chest, palms down



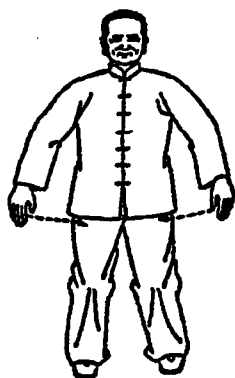
229. Hands descend in front

Part 7. *Shou gong* finish.

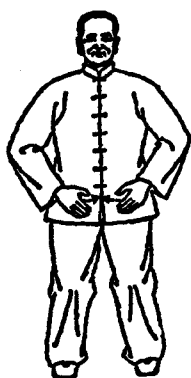
When your hands descend to the level of your navel, relax your fingers and bend them slightly and then push your hands gently away from your body with the back of your hands angled a bit towards the body at about 45 degrees. At the same time push your *wei lu* (tail bone) backwards as if to sit, keeping your upper body straight. Be sure your nose is in line with your navel. Turn palms in to face your lower *dan tian*, fingertips pointing at each other and slightly down. Embrace a ball of qi in front of your lower *dan tian* and relax your shoulders. Use your mind to contract your *hui yin* (sea bottom). Draw your hands toward your lower abdomen and when they are one inch away from it move your hands along your hips and sides and then let them fall naturally down as you straighten your legs (see figures 230, 231, 232, 233, 234).



230. Push hands outward



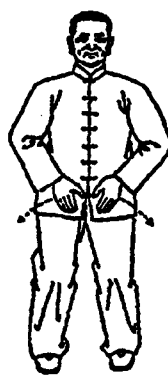
231. Turn palms inward



232a. Embrace a ball of qi



232b. Draw hands inward



233. Hands fall naturally



234. Straighten legs

Remedy Routine Three: Directing Qi Into Lower *Dan Tian*

Part 1. Preparation

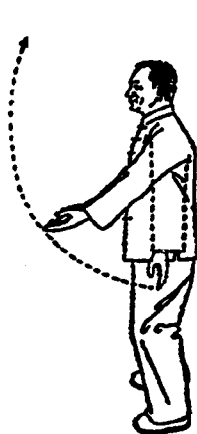
Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point, split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. Taking back the qi.

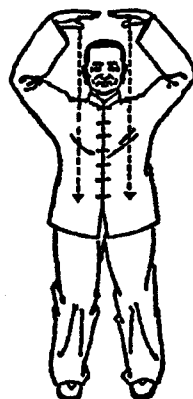
Turn your palms forward and, using your shoulders as pivots, raise your arms while holding a ball of outer qi in your hands. Beam it into *bai hui*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body, guiding qi through middle channel into your lower *dan tian* (see figures 235,236,237,238).



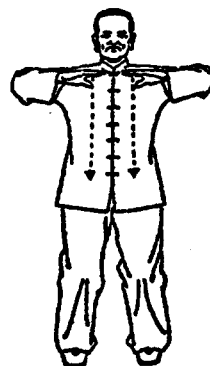
235. Raise a ball of qi



236. Beam into *bai hui*



237. Open chest, palms down



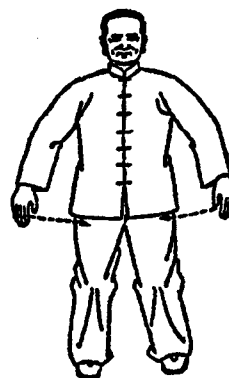
238. Guide qi downward

Part 3. *Shou gong* - finish.

When your hands descend to the level of your navel, relax your fingers and bend them slightly and then push your hands gently away from your body with the back of your hands angled a bit towards the body at about 45 degrees. At the same time push your *wei lu* (tail bone) backwards as if to sit, keeping your upper body straight. Be sure your nose is in line with your navel. Turn palms in to face lower *dan tian*, fingertips pointing at each other and slightly down. Embrace a ball of qi in front of lower *dan tian* and relax your shoulders. Use your mind to contract your *hui yin* (sea bottom). Draw your hands toward your lower abdomen and when



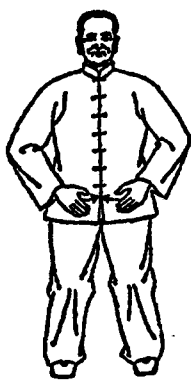
239. Push hands outward



240. Turn palms inward

they are one inch away from it, move your hands along your hips and sides and then let them fall naturally down as you straighten your legs (see figures 239, 240, 241, 242, 243, 244).

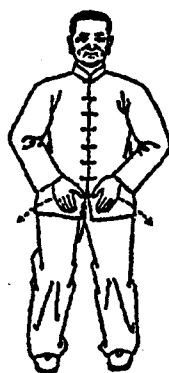
The Remedy Routines



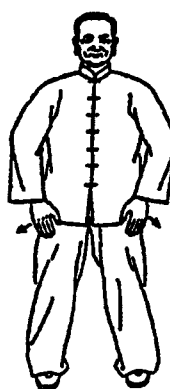
241a. Embrace a ball of qi



241b. Draw hands inward



242. Hands along hips



243. Hands fall to sides



244. Straighten legs

Note: If you want to gather back scattered qi, you may use this method. But, if it does not work effectively, you may use the next routine called "Gathering Qi Into *Dan Tian* from the Eight Directions."

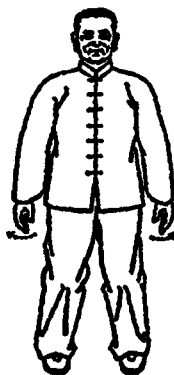
Remedy Routine Four: Gathering Qi Into Lower *Dan tian* from the Eight Directions

Part 1.

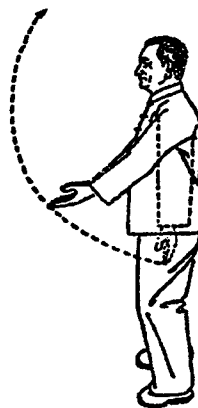
Do Remedy Routine Three eight times, starting by facing south, then southwest, west, northwest, north, northeast, east, southeast. You must do the preparation and *shou gong* seriously each time. After finishing the eighth time facing southeast, turn your body to face south again.

Part 2. Raising a ball of qi to the top of your head.

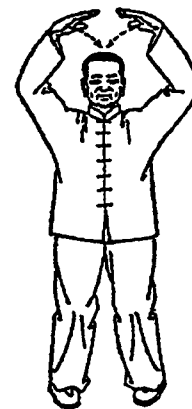
Turn your palms forward. Hold a ball of qi in your hands and raise it up and beam it into *bai hui*. Open your chest by spreading your elbows. Relax your wrists and form a hexagon consisting of your hands, your two forearms, two upper arms and an imaginary line at the base of your neck. Hold this position a little while (see figures 245, 246, 247).



245. Palms forward



246. Raise a ball of qi

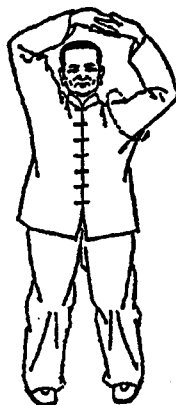


247. Open chest, form a hexagon

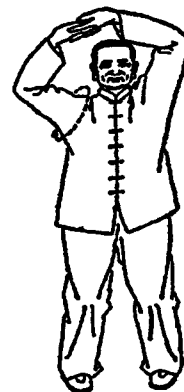
Part 3. Gathering yang qi from heaven.

Bring your hands together over your head, lace your fingers together, and then turn your palms up to heaven. Use your cervical vertebrae (neck bone) as a pivot and move your shoulders as follows: relax your left shoulder, bring your left elbow forward, down, and back to its starting position. Keep the back of your right hand over the top of your head as you do this.

Then relax your right shoulder and repeat the motion on your right side. Stretch your cervical vertebrae by pulling your chin in a bit with *bai hui* straight up. Push your palms up slightly to help relax the neck. With your mind on your thoracic vertebrae (the portion of your spine that runs down between your shoulder blades to your waist) repeat the motions above. Then raise your shoulders a bit toward heaven, helping stretch this portion of your spine one vertebra at a time, and then relax them.



248. Circle your left shoulder



249. Circle your right shoulder



250. Squat slightly

Finally, concentrating on your lumbar vertebrae (the portion of your spine that runs from your waist down to your hip bone), repeat the circular shoulder motion again. As you finish this motion, raise your shoulders up and squat slightly at the same time, with the idea of stretching your spinal column. Relax (see figures 248, 249, 250).

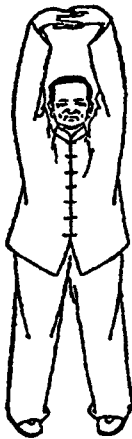
Part 4. Collecting yin qi from the earth.

With your palms still facing up, straighten your arms over your head and straighten your legs. Keeping your head between your arms with the fingers still laced together, slowly bend to the ground. Do your best to touch the ground between your two feet, relaxing your waist. Then try to touch the ground in front of your left foot three times and then in front of your right foot three

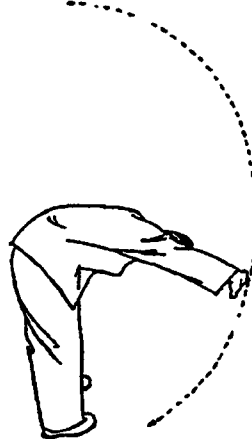
The Remedy Routines

times, relaxing your waist each time. You are reaching down collecting yin qi from the earth. Then straighten your body and stand naturally (see figures 251, 252, 253).

Note: The mental exercises that accompany Part 3 and Part 4 are the same as those in Soaring Crane Qigong Routine One. "Liu Fang He He."



251. Straighten



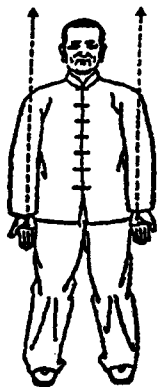
252. Bend to the ground



253. Touch the ground

Part 5. Taking back the qi.

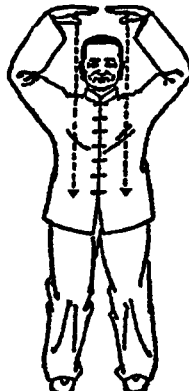
Turn your palms forward and, using your shoulders as a pivot, raise your arms while holding a ball of outer qi in your hands. Beam the qi into *bai hui*. Open your chest by spreading your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body, guiding the qi through the middle channel into your lower *dan tian* (see figures 254, 255, 256, 257).



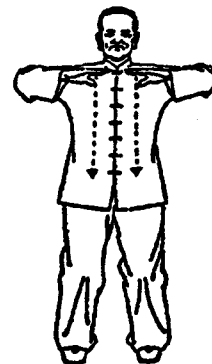
254. Palms forward



255. Beam qi into *bai hui*



256. Open chest, palms down

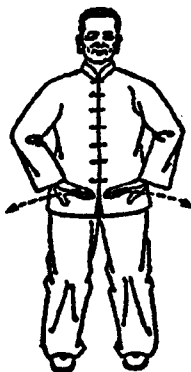


257. Descend in front

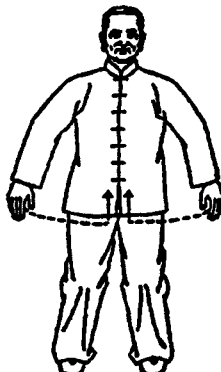
Part 6. *Shou gong* – finish.

When your hands reach the level of the navel, relax your fingers and bend them slightly and push your hands gently away from your body with the back of your hands angled a bit towards the body at about 45 degrees. Simultaneously, push your *wei lu* backwards as if to sit; keep your upper body straight. Be sure your nose is in line with your navel.

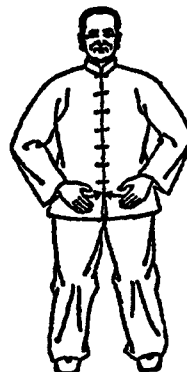
Turn your palms in to face your lower *dan tian*, fingertips pointing slightly down. Embrace a ball of qi in front of your lower *dan tian*; relax your shoulders. Use



258. Push hands out



259. Turn palms inward

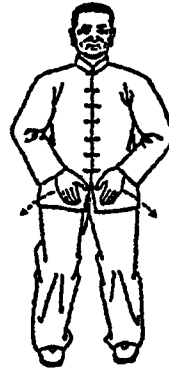


260a. Embrace a ball of qi

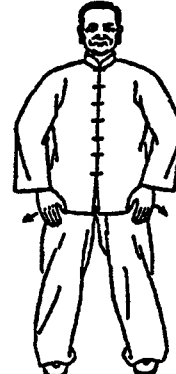


260b. Draw hands inward

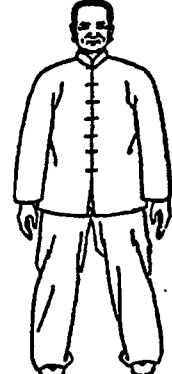
your mind to contract *hui yin*. Draw your hands toward your lower abdomen and when they are an inch away from it, move your hands along your hips and sides and then let them fall naturally. At the same time, straighten your legs (see figures 258, 259, 260, 261, 262, 263).



261. Hands along hips



262. Hands fall naturally



263. Straighten legs

Remedy Routine Five: Collecting Yang Qi Four Times from the Left and Three Times from the Right

Part 1. Preparation

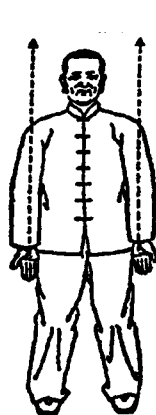
Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. Taking back the qi

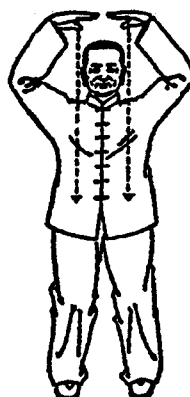
Turn your palms forward and using your shoulders as pivots, raise your arms while holding a ball of outer qi, and then beam it into *bai hui*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi through the middle channel into your lower *dan tian* (see figures 264, 265, 266, 267).



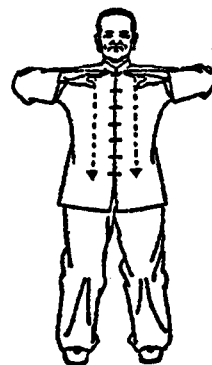
264. Palms forward



265. Beam qi into *bai hui*



266. Open chest, palms down

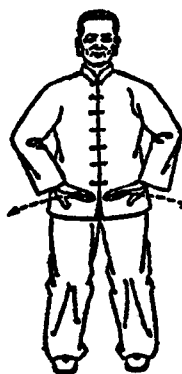


267. Descend in front

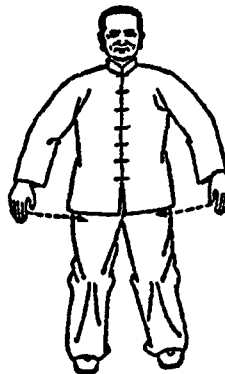
Part 3. holding a ball of qi.

When your hands reach the level of your navel, relax your fingers and bend them slightly and push your hands gently away from your body at about 45 degrees.

Turn your palms in to face your lower *dan tian*. Embrace a ball of qi in front of your lower *dan tian*, keeping your upper body straight and being sure that your nose is in line with your



268. Push hands outward



269. Turn palms inward



270a. Hold a ball of qi



270b. Side view

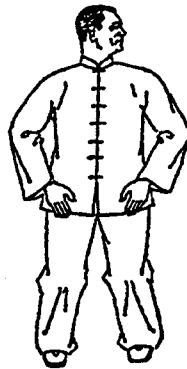
navel (see figures 268 - 270).

Part 4. Bringing down your eyelids:

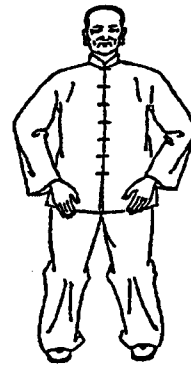
Use your mind to withdraw the spiritual light (this is hidden in the eyes) from far to near slowly until you have taken it completely back. Lower your upper eyelids and look at the end of your nose (you may either close your eyes or just leave a crack, but never squeeze them shut). Look down the nose inward through *shan zhong* and along *zhong mai* into lower *dan tian*.

Part 5. Collecting yang qi four times from the left.

Use your mind to extend your spiritual light from the eyes to a point 24 inches in front of you, and then turn your head left 90 degrees, your spiritual light following. Turn your head back to face front, withdrawing your spiritual light and seeing inward through *shan zhong* and along *zhong mai* into lower *dan tian*. Repeat these motions four times (see figures 271, 272).



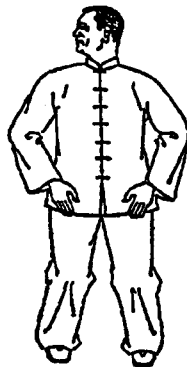
271. Turn head left 90°



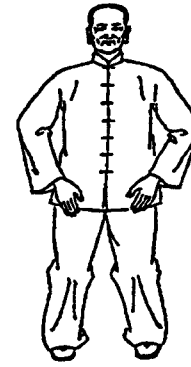
272. Turn head forward

Part 6. Collecting yang qi three times from the right.

Use your mind to extend your spiritual light from the eyes to a point 24 inches in front of you, and then turn your head right 90 degrees, your spiritual light following. Turn your head back to face front, withdrawing your spiritual light and seeing inward through *shan zhong* and along *zhong mai* into lower *dan tian*. Repeat these motions three times (see figures 273, 274).



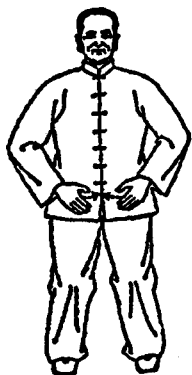
273. Turn head right 90°



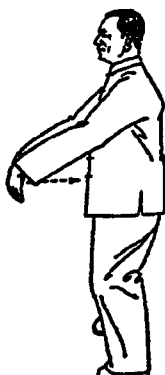
274. Turn head forward

Part 7. Shou gong -- finish.

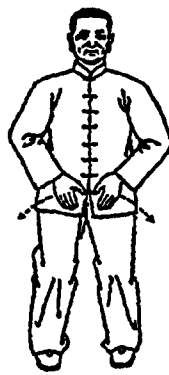
Relax your shoulders. Use your mind to contract your *hui yin* (see bottom). Draw your hands toward your lower abdomen and when they are an inch away from it move them along your hips and sides and then let them fall down naturally, straightening your legs at the same time (see figures 275, 276, 277, 278).



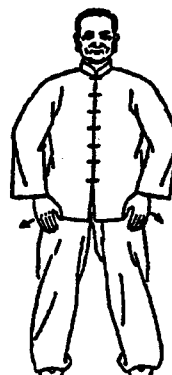
275a. Draw hands inward



275b. Side view



276. Hands along hips



277. Hands fall naturally



278. Straighten legs

Remedy Routine Six: Drawing Qi from Five Acupoints Into Lower *Dan Tian*

Part 1. Preparation

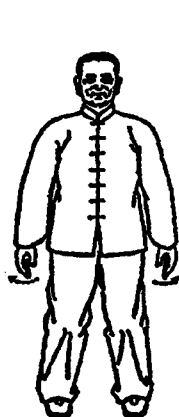
Stand with your feet as wide apart as your shoulders and pointing straight ahead knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

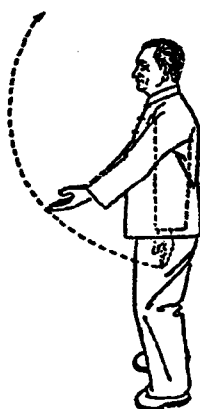
Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

Part 2. Taking back the qi.

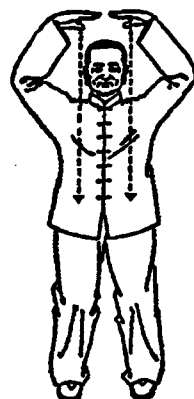
Turn your palms forward and using your shoulders as pivots, raise your arms while holding a ball of outer qi in your hands. Beam it into *bai hui*. Open your chest by spreading out your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body, guiding qi through middle channel into your lower *dan tian* (see figures 279,280,281,282).



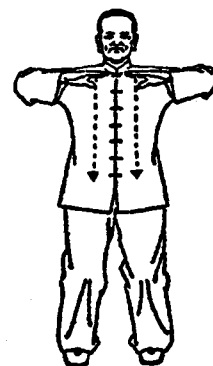
279. Palms forward



280. Beam qi into *bai hui*



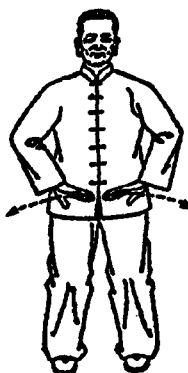
281. Open chest, palms down



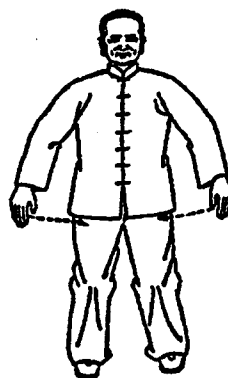
282. Descend in front

Part 3. Holding a ball of qi.

When your hands reach the level of your navel, relax your fingers and bend them slightly and push your hands gently away from your body at about 45 degrees. Turn your palms in to face your lower *dan tian*. Embrace a ball of qi in front of your lower *dan tian*, keeping your upper body straight and being sure that your nose is in line with your navel (see figures 283, 284).



283. Push hands outward



284a. Turn palms inward

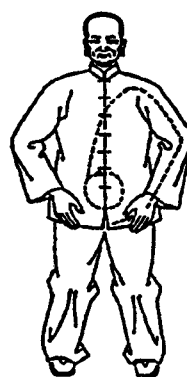


284b. Hold a ball of qi

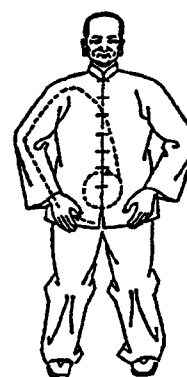
The Remedy Routines

Part 4. Drawing qi from the left palm into *dan tian*.

Use your mind to draw qi from your left palm and direct it to travel along the inner side of your left arm through your left shoulder and *shan zhong* and down to the right side of lower *dan tian*. Then bring the qi counter clockwise around the core of your *dan tian* once (the radius is two inches) (see figure 285).



285. Qi from left palm



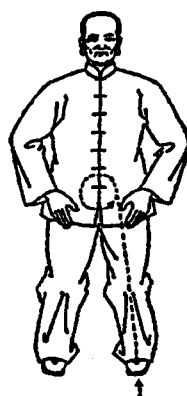
286. Qi from right palm

Part 5. Drawing qi from the right palm into *dan tian*.

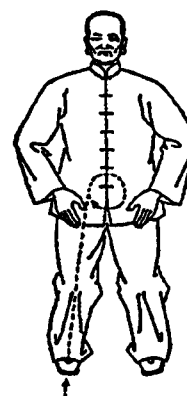
Use your mind to draw qi from your right palm and direct it to travel along the inner side of your right arms through your right shoulder and *shan zhong* and down to the left side of lower *dan tian*. Then bring the qi clockwise around the core of your *dan tian* once (the radius is two inches) (see figure 286).

Part 6. Drawing qi from the left sole into *dan tian*.

Use your mind to draw qi from your left sole and direct it to travel along the inner side of your left leg and up the left side of your lower *dan tian*. Then bring the qi counter clockwise around the core of your *dan tian* once (the radius is two inches) (see figure 287).



287. Qi from left sole



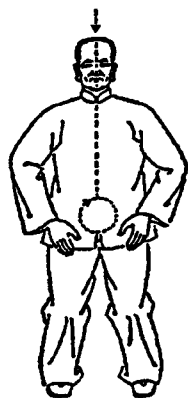
288. Qi from right sole

Part 7. Drawing qi from the right sole into *dan tian*.

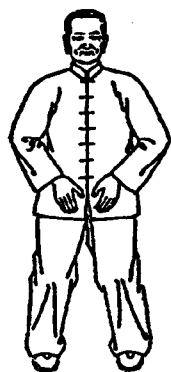
Use your mind to draw qi from your right sole and direct it to travel along the inner side of your right leg and up the right side of your lower *dan tian*. Then bring the qi clockwise around the core of your *dan tian* once (the radius is two inches) (see figure 288).

Part 8. Drawing qi from the top of your head into *dan tian*.

Use your mind to draw qi from the center of the top of your head and direct it down through *zhong mai* into *dan tian*, then draw it clockwise around the core of your *dan tian* once (the radius is two inches) (see figure 289).



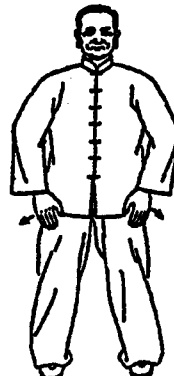
289. Qi from the head



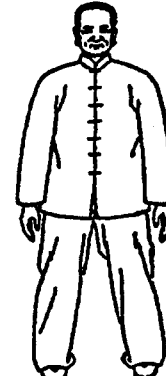
290a. Draw hands in



290b. Side view



291. Hands fall naturally



292. Straighten legs

Part 9. Shou gong – finish.

Relax your shoulders, contract your *hui yin* (see bottom) and draw your two hands toward your lower abdomen until they are one inch away from it. Move your hands along your hips and sides and then let them fall naturally, straightening your legs at the same time (see figures 290, 291, 292).

Remedy Routine Seven: Method of Lowering High Blood Pressure

Part 1. Preparation

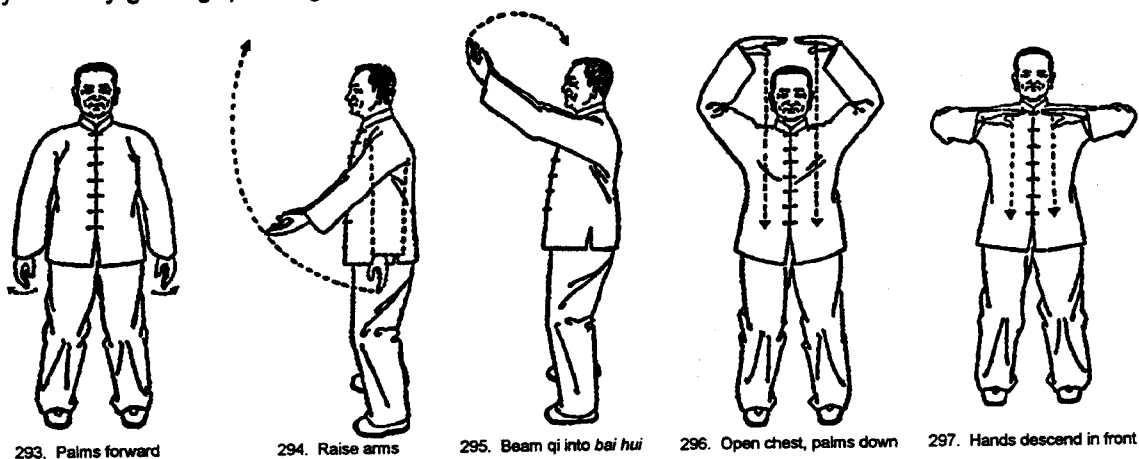
Stand with your feet as wide apart as your shoulders and pointing straight ahead, knees slightly bent. Let your shoulders relax. Allow your hands to fall at your sides naturally. Place the tip of your tongue on your upper palate, just behind your teeth. Relax the root of your tongue. Smile slightly. Keep your eyes level and open, thinking of nothing.

Use your mind to relax your head, your neck, your shoulders, your elbows, your wrists, your fingers, your chest, your stomach, your back, your waist, your hips, your knees, your ankles, your feet, and your toes. Gather qi into your lower *dan tian*. Concentrate your mind on your lower *dan tian* for a little while.

Direct qi from your lower *dan tian* down to *hui yin* (sea bottom) and back up and along *du mai* (governing channel) to *da zhui*. At this point, split the qi into two streams and direct it through the middle of the shoulders, down through the arms to *lao gong*.

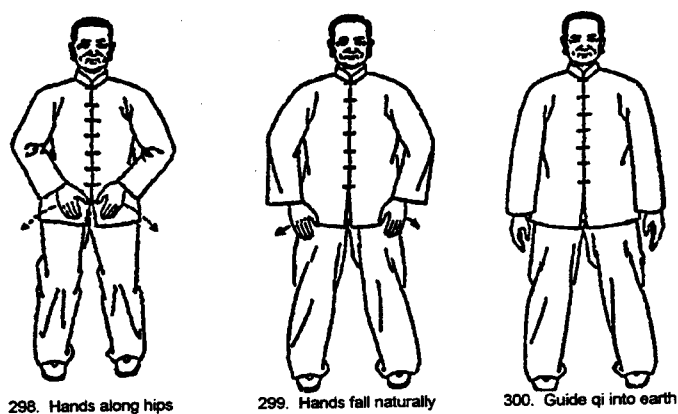
Part 2. Raising a ball of qi to the top of your head.

Turn your palms forward. Using your shoulders as pivots, raise your arms while holding a ball of qi in your hands until you can beam the qi into *bai hui*. Open your chest by spreading your elbows. With palms down and fingertips pointing at each other, let your hands descend in front of your body guiding qi through the middle channel into your lower *dan tian* (see figures 293 – 297).



When your hands reach the level of your navel, separate them and allow them to fall naturally at your sides. Then use your mind to guide the qi through your *dan tian* down through your legs and out of your two *yong quan* into the earth to a depth of ten feet (see figures 298, 299, 300). Repeat three to nine times.

Note: If your blood pressure is high, you may do this routine several times a day. When your blood pressure is normal, stop doing it immediately.



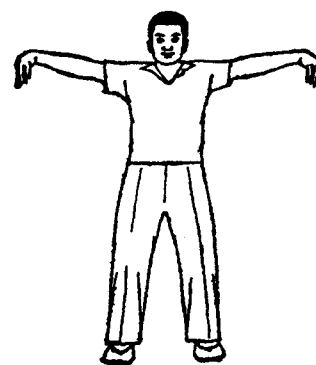
THE CRANE WALKING STEPS

Part 1. Placing the hands together to be calm.

Face the South; place the tip of the tongue on the upper palate; smile slightly; keep eyes level and open, thinking of nothing. Relax the head, the neck, the shoulders, the elbows, the wrists, the fingers, the chest, the stomach, the back, the waist, the hips, the knees, the ankles, the feet and the toes. Gather qi into lower *dan tian*. Stand with the feet touching each other and place the two hands in front of the *shan zhong* point. (See figure 301.)



301. Hands in front



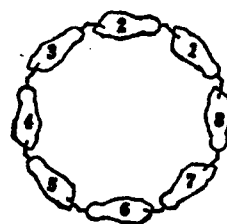
302. Step left and raise arms with strength

Part 2. Raising arms and adjusting crotch.

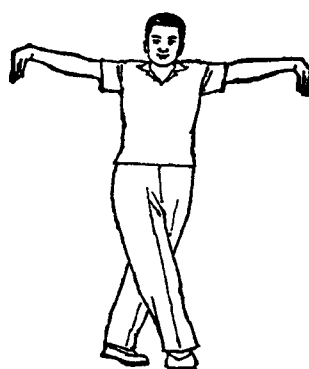
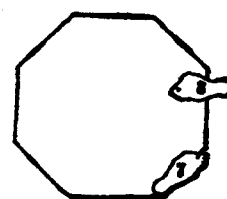
Make a step to the left with the left foot and bend the knees a bit to make the crotch round. At the same time shape the hands like claws and raise the arms from the sides with some strength. (See figure 302.)

Part 3. Yin, Yang and Eight Diagrams.

Starting from the left foot, turn round the eight diagrams, step by step, three rounds. (Walk counterclockwise three rounds, 8 steps one round, 24 steps in all. The last step is made by the right foot with its tip facing the east ready to change the walking direction.) (See figures 303-306.)



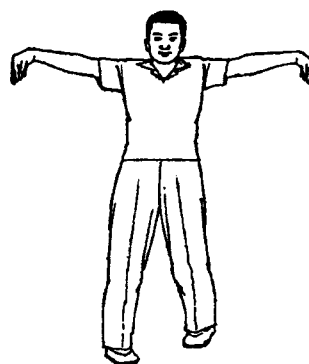
303. The eight diagrams



304. Start with the left foot



305. Walk counterclockwise

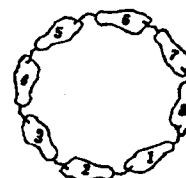


306. Last step with the right foot



307. Start with left foot

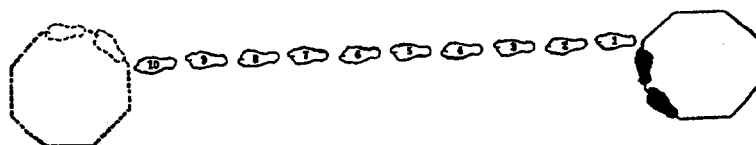
Then turn to the opposite direction and walk along the eight diagrams three rounds. (Walk clockwise three rounds, 8 steps one round, 24 steps in all.) (See figures 307-308.)



308. Walk clockwise

Part 4. Touring to the West through the corridor.

Starting from the left foot, make ten steps westward. The last step should be made by the right foot. (See figure 309.)



309. Touring to the West through the corridor

The Crane Walking Steps

With the left arm up and the right down, the two arms flutter once while making one step forward, the arms should be angled from the body at about 30 degrees. (See figure 310.)

Part 5. Strolling like a crane.

Step forward the left foot and walk along the eight diagrams three rounds first from the left. (Walk counterclockwise three rounds, 8 steps one round, 24 steps in all. The last step of the third round should be made by the right foot with its tip pointing to the West.) (See figure 311.)

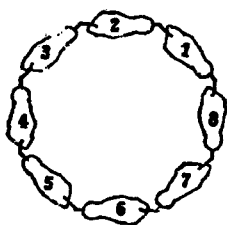
Simultaneously, stretch the arms to keep an oblique line inside the eight diagrams and flutter lightly while strolling, one step, one flutter. (See figure 312.) When you are turning left, the arms are on the left side.



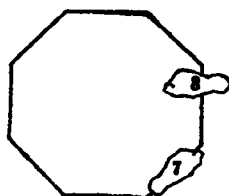
310. Arms flutter while stepping

Then step forward with the left foot and walk along the eight diagrams three rounds from the right. (Walk clockwise three rounds, 8 steps one round, 24 steps in all. The last step of the third round should be made by the right foot.) (See figure 313.)

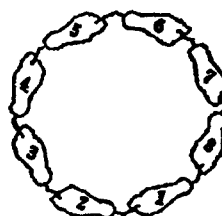
Simultaneously, stretch the arms to keep an oblique line inside the eight diagrams and flutter lightly while strolling, one step, one flutter. (See 314.) When turning right, the arms are on the right side.



311. Walk counterclockwise three rounds



312. Flutter left



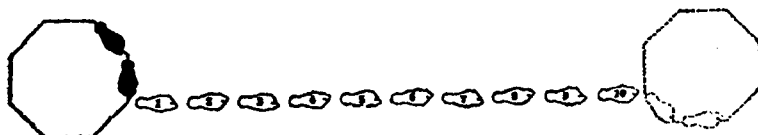
313. Clockwise three rounds



314. Flutter right

Part 6. Touring eastward through the corridor.

Starting from the left foot, make ten steps eastward. While touring eastward, the right arm is up, the left arm down. The two arms flutter once while making one step forward. The arms should be angled from the body at about 30 degrees. (See figure 316.) After walking ten steps eastward, you will do "Strolling like a crane" again.



315. Touring Eastward through the corridor

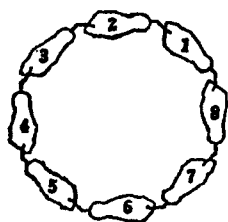


316. Arms flutter while stepping

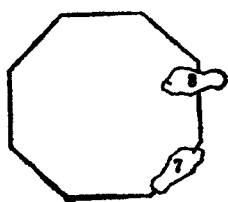
Part 7. Strolling like a crane.

Step forward the left foot and walk along the eight diagrams three rounds first from the left. (Walk counterclockwise three rounds, 8 steps one round, 24 steps in all. The last step of the third round should be made by the right foot with its tip pointing to the East.) (See figure 317.)

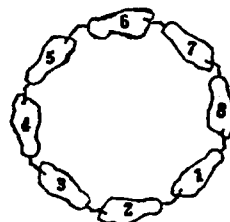
Simultaneously, stretch the arms to keep an oblique line inside the eight diagrams and flutter lightly while strolling, one step, one flutter. (See figure 318.)



317. Walk counterclockwise three rounds



318. Flutter left



319. Counterclockwise



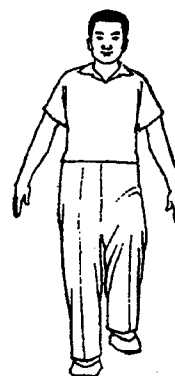
320. Flutter right

Then step forward with the left foot and walk along the eight diagrams three rounds first from the right. (Walk clockwise three rounds, 8 steps one round, 24 steps in all.) (See figure 319.)

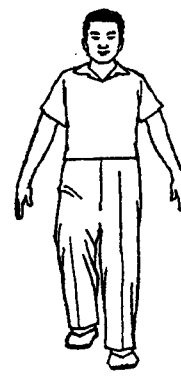
Simultaneously, stretch the arms to keep an oblique line inside the eight diagrams and flutter lightly while strolling, one step, one flutter. The last step of the third round should be made by the right foot and now you are facing the North. (See figure 320.)

Part 8. Walking freely in the universe.

The first step is made by the left foot, pointing to the East. The second step is made by the right foot with the tip pointing to the Southeast. The third step is made by the left foot with the tip pointing to the South. Now, you are facing the South and then mark time 17 steps. Including the three steps already made, there are 20 steps in all. Simultaneously, the two arms should hang down obliquely by 30 degrees from the two sides and flutter gently in time with the steps. (See figures 321-322.)



321. Step left



322. Step right

Part 9. Communicating with the universe.

First, withdraw the right foot and place it in the left rear of the left foot. Then, squat down while lacing the ten fingers and place them on the left knee. Then press the left cheek against the laced fingers, facing the West, resting for a while with the eyes closed. After that, stand up. (See figure 323.)



323. Face west

Then, put the right foot to the original position while unfastening the fingers and placing the hands to two sides. Then withdraw the left foot and put it in the right rear of the right foot. Squat down while lacing the ten fingers again and place them on the right knee. Then press the right cheek against the laced fingers, facing the East, resting for a while with the eyes closed. After that, stand up and place the left foot in the original position. (See 324.)

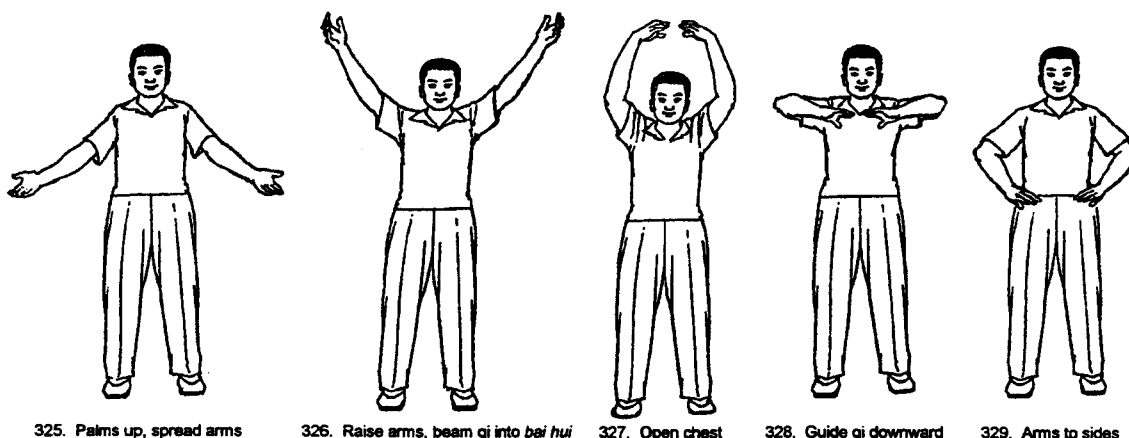


324. Face east

Part 10. Propping up the sky and beaming golden yang qi into *bai hui*.

Turn the palms upward, fingers bent slightly and spread out the arms to the left and to the right upwards by an angle of about 45 degrees to prop up the sky until they are high above the top of the head and beam the qi into *bai hui*. (See figures 325-327.)

The Crane Walking Steps



325. Palms up, spread arms

326. Raise arms, beam qi into *bai hui*

327. Open chest

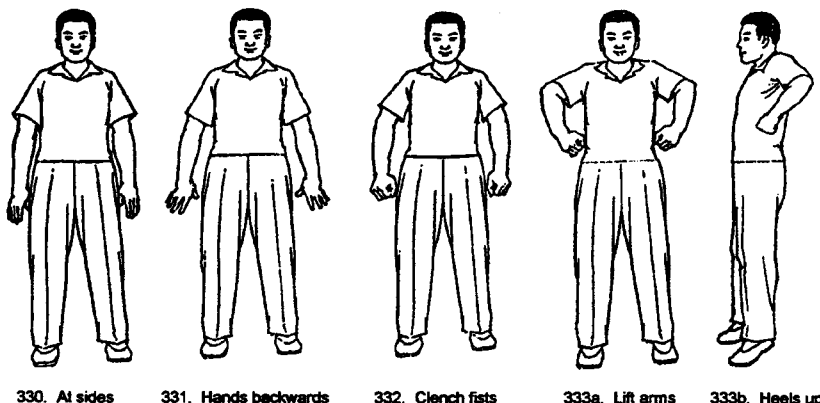
328. Guide qi downward

329. Arms to sides

Then open the chest by spreading out the elbows, and with palms downwards, guide the qi through the central channel down into the lower *dan tian* and then let the two arms fall naturally at the two sides. (See figures 328-329.)

Part 11. Turning the wrists and clenching fists.

Turn the wrists backwards half a circle while clenching two fists and lift them up under the armpits with the heels up at the same time. (See figures 330-333.)



330. At sides

331. Hands backwards

332. Clench fists

333a. Lift arms

333b. Heels up

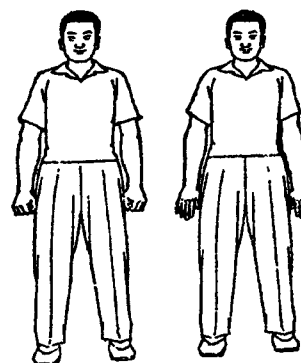
Part 12. Hammering to shake all directions.

Say "Hei!" in a loud voice while hammering down the "iron" fists and hitting the ground violently with the heels and then release the fingers. This is the ending form. (See figures 334-335.)

Explanation of the Crane Walking Steps

The "Crane Walking Step" is part of Soaring Crane Qigong. The movements of this skill, which are designed on the basis of the ordinary walking steps of people, are easy to learn. It is fit for both men and women, old and young.

By practicing this exercise, you will easily relax the whole body and bring the qi down into the lower *dan tian* to release headaches, stressed nerves, or to bring high blood pressure down. It can also cure headaches caused by qigong deviation.



334. Say "Hei!"

335. Relax fingers

This exercise has a lot to do with directions, and so a piece of land as long as 15 meters from east to west with a width of 3 meters from south to north is needed for the practice. When practicing this crane walking step, be sure that the steps are made with the feet pointing to the ground. Otherwise, the qi may go up and cause a headache.

I. Basic Knowledge About Qigong

1. What is "Qigong"?

In the ancient past, there were such exercise as mind guiding qigong, deep breathing gong(kung), sitting in meditation, standing meditation, walking gong and lying down gong, etc. After new China was founded, all these are called Qigong.

Qigong is an active and intrinsic physical exercise, which regulate the mind, breath, and body, the three essential elements. A persistent practice of it can build up one's mental consciousness to carry about the body, strengthen human intrinsic functions, stimulate and tap man's potential power for a relative balance and an achievement of oneness of body and mind.

Qigong can be classified into "hard or gentle" gong. The "hard" belongs to martial art; the "gentle" refers to health preservation, or called "Qigong Therapy." "Qigong Therapy" can also be divided into "moving therapy" (moving externally and calm internally) and "calm therapy"(calm externally and moving internally). If moving and calm therapies are practiced together, the result could be even better. Qigong is a special school of science belonged to the category of "biological science". The existence of which can date back to the ancient time and has survived centuries to be still alive today. The ideology derived from naive materialism of the ancient past and the analyzing methods of modern science will gradually enrich it and perfect it. Qigong will undoubtedly develop into a school of science with the characteristics of the Chinese nation that will benefit mankind.

2. What is "Inward Inspection"?

Inward inspection is a form of exercise *gong* from our forefathers, which can also be called "Inward Reflection". The way of doing this is to relax, lower your eyelids and look inward, keep the mind on one part or one particular channel or acupoint within. In Compendium of Materia Medica, Li Shizhen, the famous ancient doctor, pointed out "only those who are able to reflect inward, can visualize the inner channels." Sun Zhen Ren wrote in his works: A Thousand Recipes in Urgent Cases, Cultivate One's Nature, etc., one should get into the habit of inward inspection, the vision of your vital organs of the body will come to your visual consciousness together with five colors. You are required to get rid of all the worldly troubles and your mind not frequented by wild thoughts. If you are always occupied with heavy desires and unable to free yourself from evil ideas, your effort in qigong practice will profit you nothing. One should not let his mind frequently run wild with ideas, otherwise, it will be hard to find serenity.

3. What is "Information" and "Qigong Information Therapy"?

Generally speaking, the word "information" means a signal or a piece of news. The manipulation of information is a science which studies the quantity of information. and its transmission, transfer and reception. Capability and efficiency of the information transfer can be worked out through calculation. Information theory has been applied in the field of communication, biology and physics, etc.

It is said that the word "information" appeared earliest in a book on the theory of cybernetics, written by an American mathematician, Wiener. In this book, he pointed out that "information" related to humans adapting to the outside world and then challenging the outside world with this new adaptation. That is why "information" is closely related to matter and its energy of movement. Briefly, "information" is the objective reaction of a matter's movement in a special way. It has spread into many scientific fields and is considered a comprehensive frontier science. Human society has its own "information." So does the natural world. Both the living and non-living have their own "information."

Questions and Answers

Qigong information therapy was developed by qigong masters to treat patients by giving out qi from their bodies. From testing with instruments, the qi given out consists of infrared electromagnetic waves, magnetic waves, particle flow, etc. This method of treating patients by a qigong master is called "Information Therapy." Some instruments, called "information imitation healing devices," that imitate the emitted qi from a master have come out in recent years.

4. What is cultivated gong and health gong?

Quiet meditation is composed of cultivated gong and health gong. They have different goals and the method of practice is not quite the same. The practice of cultivated gong will help you cultivate your mind, in other words it is a special way to make you aware of the existence of your consciousness. The word "consciousness" means natural consciousness or rather spiritual consciousness; i.e., the consciousness of your brain and spiritual activity. Li Shizhen wrote in his Compendium of Materia Medica that the brain is the supreme commander of the mind and body. This means the brain is important for both cultivating your character and consciousness and for creating powers of concentration, focusing the mind and developing human intelligence.

"Health gong" is mainly for improving our health. It is a set of exercises for producing and directing Qi through concentration, during which you should mainly concentrate on nurturing, accumulating, and controlling the flow of energy in your body. Also to learn how to lead your genuine qi to a regular micro circulation through all the channels and to open all the blocked channels, aimed at building up human health.

Cultivated gong and health gong are closely related. In Qigong practice, you should learn how to gather qi and develop powers of mind, and be able to control the circulation of qi with your conscious mind. The production of energy is essential to Qigong exercise, and the development of powers of mind plays a dominant role in Qigong exercise. Soaring Crane Qigong favors the idea of controlling the energy flow and the movement of your body with the power of your mind. In other words, Soaring Crane Qigong is for both cultivated gong and health gong, aimed at treating diseases, building up health and developing human intelligence.

5. What is Natural Breathing?

Natural breathing is the common type of breathing i.e. the abdomen will naturally swell when inhaling, and will naturally shrink when exhaling.

6. What is Unnatural Breathing?

As you have acquired some capability from qigong practice, you may have the feeling of a force pulling you back from the waist, and this is when you are moving into the stage of unnatural breathing from the natural breathing. In this form of breathing, when inhaling, postnatal qi goes down and ancestral qi goes up along *du mai* (governing channel), and when exhaling, the ancestral qi goes up while, the postnatal qi falls along *ren mai* (Receptive channels). When inhaling, the abdomen contracts, which pushes your genuine energy up along *du mai*. Therefore, the unnatural breathing is just what we need to fulfill the small circulation. It must be noted that the unnatural breathing may come to you without your knowledge when you have acquired some qi.

7. What is embryo breathing (*tai xi*)?

An opening will naturally develop to your *dan tian* when you have acquired some capability in Qigong exercise. It must be noted that this is something that can only come to you rather than you seeking it.

8. What is the criterion of mastering a high level of "Jing, Qi, Shen" (Energy, Qi, Spirit)?

When one practices qigong and reaches a high level, they will have three satisfactions. Not being thirsty so no need of drinking; no need to sleep; and satisfaction of sex but no urge for sex.

II. Chinese Soaring Crane Qigong

9. What is the meaning of Chinese Soaring Crane Qigong?

The crane is the bird of longevity. Red-crowned cranes are one type of crane. With white luxuriant feathers and a red crown, cranes fly and dance elegantly. They are calm and quiet and do not like to fight. Chinese Soaring Crane Qigong which I created is composed on the principles of bionics and mechanics, and imitates the nature and movements of cranes in flight. This serves to build up one's general health and remold one's temperament. That is how it got its name. This set of Qigong exercises have come into being from practical experience, and its theory complies with the scientific laws of biological movement of the human body and with the direction of flow of the channels in the human body.

10 What are the primary features of Chinese Soaring Crane Qigong?

- 1.) It combines physical and mental work, and keeps health's nursing and recuperation complementary.
- 2.) It is quick at obtaining the qi and at cleaning out the channels, and getting rid of disease.
- 3.) Spontaneous movements are not unusual. They come at will and go at will. You can set it off, and end it all by yourself. You are able to control your own spontaneous movements.
- 4.) The movements are clear-cut and easy to learn. They are easy to practice, and to teach in groups.

11. What points should you note when practicing Soaring Crane Qigong?

Since Soaring Crane Qigong is an inner exercise for curing disease, building health and prolonging life, the following points should be followed in order to get the most out of it.

- 1.) Set yourself a high moral standard.

Being in bad health for years has disordered your vital energy and the state of your blood. You tend to fly into a rage and be hot tempered and always find yourself in an anxious and pessimistic state of mind. With these feelings, sometimes it may bring troubles to your family members and colleagues. You should deliberately curb those unhealthy feelings so you can benefit much from your Soaring Crane Qigong practice. Chinese traditional medical science attaches importance to the change in feelings. Man is normally controlled by seven feelings – happiness, anger, anxiety, contemplation, grief, fear and terror. Fluctuation in feelings may cause deviation in yin and yang, disorders between qi and blood, blocked channels, and malfunction of the internal organs which can catch you unaware.

The "Nei Jing" says that extreme happiness hurts the heart, anger harms your liver, too much contemplation may harm your spleen, anxiety does harm to your lungs while terror hurts your kidneys. I believe there is some truth to this. Our forefathers have left behind eight sentences about how to keep in good health: Happiness keeps you energetic; free from contemplation and lust relaxes the heart; always have a light diet without preference to particular food; drink little and less frequently; be nice and amiable in language; always offer to help and never lose your temper; respect each other and you will live peacefully to one hundred.

- 2.) When practicing Qigong, try to follow all the instructions closely. This form of exercise is not subject to modification or any amendments to its original form, such as breathing, movements,

Questions and Answers

etc. Every movement of Soaring Crane Qigong has its function, and therefore, you must be exact and skillful and careful in fulfilling each step.

For five routines, the movements should be round, continuous, slow, soft in posture and smooth. Do not stiffen your movements. Be sure that you control the flow of qi and movements of the body with the power of your mind.

For standing meditation, try to relax your muscles and keep your mind free of any wild ideas. At the same time, focus your mind on the lower dan tian and set wei lu as required so as to make your genuine qi start moving. After the spontaneous movements appear and genuine qi circulates through the body, hold your mind just slightly on dan tian (not totally absent minded) and leave it there. Natural abdominal breathing is adopted for both five routines and standing meditation. In the case of standing meditation, do not deliberately hold qi tightly.

3.) Soaring Crane Qigong and other forms of qigong each have their own merits. The method of practice and the effects are different, as well as the circulation routes of the genuine qi. In order to obtain better results and avoid deviation, beginners must not practice more than one form of qigong. Of course, physical exercise like running, playing ball and gymnastics etc. are not included.

4.) It is advisable to take medical treatment besides qigong practice since the purpose of both is to foster the good and drive out the evils, and get rid of diseases for better health. Therefore, you should take medicines and medical treatment during qigong practice. If you can make both work well together, medicines will bring you better results. If you feel better or your condition turns favorable after qigong practice, you are allowed, according to practical circumstances, to reduce the dose of the drugs until no more is needed.

5.) The success of qigong practice depends on regular practice and on your perseverance. Qigong is an exercise that transforms energy into Qi, which stores spirit, and spirit again nourishes Qi. Qigong is a gong fu for acquiring qi and directing it to certain parts of your body through mind concentration. Qi is obtained from qigong practice. If you don't allow enough time for practice, there will be no qi coming to you no matter how marvelous the type of qigong you study. On the whole, consistent practice will profit you more while less practice will gain you little and no practice will profit you nothing. During the initial stage, don't make it too hard for yourself and always leave some strength for the next day. Practice twice a day and one hour each time. For the healthy, once a day is enough. But it is of great importance to keep doing it consistently as an everyday routine and go with how you feel.

6.) You should lead a regular life and make a fixed schedule for each day and get into a habit of doing it every day. For instance, se hour (11am – 1pm) and wu hour (11pm – 1am). If permitted, do it both in the mornings and in the evenings and try to make your life and qigong practice regular.

7.) Be moderate in your sexual life and avoid all sexual activity during the period of receiving healing treatment from Soaring Crane Qigong, over consumption of semen may produce no vital energy, and without which, you will not get healed, because the first stage of Soaring Crane Qigong is to accumulate semen for producing energy. If your energy is enough, you will feel energetic. It is advisable to be moderate in sexual activity even if you have fully recovered from sickness.

8.) You must not start qigong practice under the following conditions: to full or empty a stomach, too tired, extremely happy or sad, in great anxiety or anger or when you are in a bad mood. It is strictly forbidden to practice qigong after quarrels and bad temper.

12. How do you remold your temperament with Soaring Crane Qigong?

In learning Soaring Crane Qigong, practitioners not only have to learn the movements that imitate cranes, but also need to know the positive nature of cranes that can help you remold your temperament. If you keep on doing this, it would make a subtle influence on your character resulting in both physical strength and moral cultivation.

What are some of the characteristics and good features of red-crowned cranes? There are several points:

- 1.) Cranes are prudent and not aggressive. They live together in groups before reaching their maturity. Since cranes are peaceful and quiet in nature and behave firmly and calmly, they always live in harmony. After they reach maturity, they leave the group to make a family somewhere. Each crane family tends to keep away from others and live in peace without any troubles.
- 2.) Cranes are loyal to their mates. Once the male and female form a permanent union, they will remain loyal to each other all their life and never form a new union. If one happens to die, the other will remain single all through its life.
- 3.) Cranes share all the duties in the family. The main duty in their life is to raise and feed baby cranes and protect their family from any dangerous attack.
- 4.) Cranes are brave in the face of danger and never yield to violence. Though they are not aggressive in nature, the cranes on the alert will, when there are intruders, fly off to attract the attention of intruders away from the crane group. They then turn back to fight with the enemy even at the expense of their own lives.

13. What can Soaring Crane Qigong achieve in bringing out one's own abilities?

The following three aspects must be attended to if you wish to improve health, cure disease and to profit from this.

The first is confidence. You need to have confidence in yourself and in Soaring Crane Qigong, because qigong is a science that can help you explore the mystery of the human body and biological information. Qigong practice is a special way to exercise to arouse one's latent powers in the body for putting oneself in an ordered state. Qigong practice will be very helpful in curing some chronic and complicated disease cases. You need to believe yourself that through hardworking and consistent practice, disease will be cured and health improved.

The second is firm determination. Fear neither hardship nor fatigue and be firm when meeting troubles and make up your mind to overcome all the difficulties. Try to find time from your busy office work and housework. You should stand firm and forge ahead in case that qi is launching a severe attack on your blocked channels or when illness comes back.

The third is perseverance. The important thing is to persevere in carrying on qigong practice. Do not change your mind and stop qigong practice half way to success, or break off qigong exercise when you just start feeling healed. What should be kept in mind is this, if you stop in the middle of practice, then what you have gained before might be all lost, and the initiated genuine qi in its normal circulation will come to a halt, resulting in channel blockage and illness that will come to fetch you again. In other words, your effort will pay off and consistent effort yields sure success. If you are over anxious for quick results, the haste does not bring success and don't expect to get something done once and for all.

Questions and Answers

14. What are the basic principles of the five routines and standing meditation?

The basic principles of the five routines are: the mind guiding the movement, the qi follows the mind, the mind, qi and movement are unified. Make your movements exact and keep these six words in your mind: round, far, soft, continuous, slow and happy.

The basic principle for standing meditation is to relax your body and think of nothing. Use natural breathing and do not have a strong desire for spontaneous movements. Don't weigh down your mind with postnatal consciousness.

15. How do five routines differ from standing meditation in their functions?

Quiet motion is also included in the outer movements of the five routines. Five routines are the essential techniques for Chinese Soaring Crane Qigong and it helps you develop the power of your mind, open your acupoints, cleans your channels, improves the blood flow through your body, builds up your muscles, bones, arteries and veins. It tries to create an energy field around your body and a mass of mixed qi from within and around your body so that the energy of the universe is able to flush through all your internal organs. All your tissues and organs get nourished and health improves and diseases are cured.

As for standing meditation, physical movements may also involved with the quiet meditation. It helps you gather energy, relax muscles and remold a person's temperament. When genuine qi is set in motion, it moves along the channels. If the qi meets with strong resistance due to blockage caused by illness, it will accumulate there before punching its way through. The blast of qi may turn into spontaneous outer movements that help the opening of the channels and the healing of illness.

16. Can you expect to have quick healing with standing meditation alone?

Five routines and standing meditation are different in their effects. However, in respect to health building and the healing of disease, one should stick to both since they are complementary. Some people have a misunderstanding about this. They tend to feel very pleasant and relaxing after standing meditation and seldom do five routines. Though this may produce some healing effects, when the genuine qi is weak, healing will take a longer time. Therefore, practicing both together can bring better results.

17. Is Soaring Crane Qigong vulnerable to deviation?

Some time ago, there was a saying in the public that Soaring Crane Qigong is vulnerable to deviation, which has caused a misunderstanding. Now many Qigong practitioners are very frustrated about this. Therefore, it's high time for me to set about cleaning up this clouded idea.

In the past, *gong fu* was handed down only from master to disciple, and most people knew very little about Qigong practice. "Spontaneous movement" was confined to many schools of the Qigong community and under these circumstances, you can not expect the ordinary people to even understand or except Qigong. When Soaring Crane Qigong was brought to the public, it was spread like a wildfire because it was easy to learn and the qi came quickly, and in particular, the mass scale of teaching of the spontaneous standing meditation to the public was a breakthrough to the past doctrine, which brought noticeable curative effect and healed some complicated and difficult diseases. As a result, Soaring Crane Qigong got around fast, within only two years of its existence and the number of people involved in Soaring Crane Qigong exercise went up to millions. This unexpected sudden growth soon ran out of our control. A large number of people taught themselves Soaring Crane Qigong from a book known as "Magical Effect of Qigong," or learned from some unauthorized instructors, who had deliberately changed the

original form substantially. Many people taught under this circumstance fail to grasp the essential points of techniques and correct mind, and some movements were distorted beyond recognition. They tended to misunderstand some phenomena turning up in the process of practice, and they had no good Qigong masters to resort to for advice when confronting problems, and when they were frustrated with all these problems that were beyond their comprehension. Thus the wrong concept that Soaring Crane Qigong was vulnerable to deviation was created.

In order to clear up this matter against those problems in Soaring Crane Qigong exercise, we have made an investigation among a group of practitioners and have come to see the so called deviation from first stage Qigong Exercise[including five routines and standing meditation] and now let's take a look at the following four cases:

- 1) Certain part of the body is not feeling right after Qigong practice, for instance dizzy, heart-depressed and short of breath, etc.
- 2) Some people have lost control of their actions and can not slow down their motion to a quiet state after falling into spontaneous movement. Some have gone into wild dancing and jumping and can not help talking incoherently, and some became unconscious of what they are doing or saying.
- 3) During spontaneous movement, some strange acts and postures appear, such as crying, laughing, shouting and singing; some cross their legs while pressing their hands together; some roll about or just lie down on the ground.
- 4) The ill affected part is more painful than before and, conditions seem to deteriorated; pain is felt at a formally healthy place and so on....

Are these what are called deviation? What are the causes for the above circumstances and how should we find solutions to these problems? Let's take a closer look into each case.

The purpose of the five routines is to exercise your muscles, bones and skin externally, and refine your energy qi and mind internally. Generally you should feel very comfortable and energetic all over, after doing five routines. If you experience the symptoms of the first case, then there is something wrong with you. This is because you haven't grasp the main points of the techniques, or your postures, movements, and mind aren't correct. Or maybe you lack the common sense of Qigong exercise, for instance with raising your body and pushing qi through the joints, Part 8 of the third routine, if your mind is not set on your *yong quan*, qi may rush upwards, resulting in dizziness afterwards. As you direct the qi through the middle channel into the lower *dan tian* taking back the qi, if your hands fall below the navel too much, the male tends to have involuntary emissions and the female may have morbid leukorrhea. This is not so much of a deviation, it is only an error and just needs your care to put it back to proper order. The second case could be taken as a deviation, however, it's rather an exceptional one. As far we know, there are two reasons for this case, one is because someone learned Qigong from the book "Magical Effect of Qigong", but failed to grasp the points and started standing meditation without any instruction from Qigong masters. When something goes wrong with these people they will always be at a loss. Another reason is because some have a family history of psychosis or they are people with serious neurotic disease. People in this category tend to be neurotically abnormal after standing meditation.

In the third case, I suppose this has something to do with the understanding of standing meditation. For people with more violent outer movement, they mostly suffer from certain illness. As the opening of the channels and the healing of the illness progress the movements will become slower and milder and at last stop, leaving only the inner qi moving with no outer movements at all. Millions of Soaring Crane Qigong practitioners around the country have all undergone this

Questions and Answers

period, in which many people were healed of their diseases and become healthy. Therefore different spontaneous movements and reaction to them should be taken as a deviation. As for rolling about and lying on the ground, this is essentially a need for curing the diseases[connected with yin, earth], only it doesn't look very pleasant and clean. However others means with the same function can be found which will make up for this. For instance if you often do Part 8 Routine 1, collecting yin qi from the earth, you will have no need for lying on the ground.

In the fourth case, we should take the original conditions of the patients into consideration. For some diseases five routines and standing meditation are not suitable, take massive hemorrhage for instance. Apart from this, if it isn't extreme pain, that shows the qi starts moving and trying to push through the blocked channels, which means your Qigong exercise is getting good results. When you come to experience this, that's already progress in your Qigong exercise. Don't take this as a deviation and give it up half to success. Many Soaring Crane Qigong practitioners have come to realize that spontaneous movement is like a good doctor capable of both detecting disease and curing diseases. Here I'd like to give you two pieces of advice: Never teach yourself Soaring Crane Qigong and never start standing meditation without instruction from a Qigong master.

After years of practice and development, Soaring Crane Qigong has reached a mature stage. With right motive in doing Qigong, strictness in fulfilling each requirement and instruction from a good Qigong master, Soaring Crane Qigong is safe and reliable and will not lead to deviation. However, if you act against the above rules, and deviate from the right techniques in this Qigong, you might find yourself deviated from the right course.

III. The Curative Mechanism and Effect

18. What is the curative mechanism of Soaring Crane Qigong?

Qigong differs from physical exercise in that it exercises a person's muscles, bones and skin externally and refines energy, qi and mind internally. Through the exercise of the mind, breath and body, the qi and blood are allowed to flow freely around the body without any blockage. As you move ahead with qigong exercise and with the constant accumulation of vital energy, the energy in the body will steadily grow. When the energy has gained a certain momentum, it is capable of killing bacteria and malignant cells in the body and increases resistance to disease.

19. What are some of the diseases that can be cured with Soaring Crane Qigong?

Since Soaring Crane Qigong came into being in 1980, the number of people involved in doing this exercise has reached up to dozens of millions. According to the reports on qigong practice from different provinces, after 2-3 months of Soaring Crane Qigong exercise, about 90% of patients with chronic diseases receive different curative effects, the evident effect rate is around 74.3. The disease with the more noticeable curative effects are as follows: chronic gastritis, gastric ulcers, duodenal ulcers, chronic colon inflammation, chronic enteritis, gastroenteritis disorder, habitual constipation, and other diseases of the digestive system; bronchitis, bronchial asthma, bronchiectasis, pulmonary emphysema, allergic asthma, and other diseases of the respiratory system; rheumatoid arthritis, sciatica, lumbago, and leg aches caused by lumbar vertebral spurs and kidney deficiency; diseases of the nervous system such as nervous headache; prostatitis, unliquefied semen and other disease concerning urology and reproductive system; heart diseases, pulmonary tuberculosis, high blood pressure, low blood pressure, sequela of hemiplegia and other diseases of the heart blood vessel system; silicon poisoning, poisoning by gas, diabetes and other diseases in the internal system. Soaring Crane Qigong can also produce a noticeable effect on hepatitis and cancer.

20. Does Soaring Crane Qigong have a positive healing effect on cancer?

Soaring Crane Qigong is now entering an exploratory stage to the treatment of cancer. The experiences from the past few years demonstrated that for some, who through the cooperation between qigong masters and patients who have been persistent with their qigong exercises, have shown improvement. This was shown with such cancers as liver, intestinal, blood, breast, uterine, ovarian, throat, nasal pharynx, esophageal and bladder. Some tumors became smaller, some people fully recovered with the help of medicines, others recovered and were able to returned to work without resorting to pills by working hard on their qigong exercises. Some people were able to build up their constitutions and others were able to prolong their lives.

However, cancer patients may react differently to Soaring Crane Qigong than patients with other diseases, and therefore the requirements for them should be different. They should be very prudent and study under an experienced teacher. They must do extra exercises for their type of cancer. Only in this way can they expect to get good results.

21. Are patients with lumbar and cervical vertebra diseases able to practice Soaring Crane Qigong?

Patients with these two diseases are able to practice Soaring Crane Qigong, but they must perform it strictly according to directions. They must practice the techniques and essential points as described or something unexpected may happen. For instance, patients of the first type should pay attention to the movements in collect the yin qi from the earth in Routine One Part 8. The movements should be slow and exact with correct command of the mind. Patients of the second type should be careful with the movements of stretching the neck, and swaying the head Part 2

Questions and Answers

and 3 in the third routine which should be done slowly and correctly. If your movements are well in compliance with the command of your mind, better curative effect can be expected.

In order to avoid deviation, practitioners should practice standing meditation under the instruction of qigong masters only after the five routines have been mastered. In short, patients with these two diseases must maintain a high level of accuracy of movement and correct mind activity.

22. Are people with Meniere's syndrome and epilepsy able to practice Soaring Crane Qigong?

People with these two illnesses are allowed to do qigong exercises. However, they must be under the instruction of qigong masters and must have the full knowledge of the fact that qi is capable of launching an attack on the focus of patients. Special attention should be paid to them with standing meditation. Problems should be solved when they occur. Patients should be aware beforehand that it's a natural phenomenon for their blocked channels to be attacked by qi. And especially patients with epilepsy may relapse three to five times. If they know well the causes and are properly instructed, they may have fewer relapses.

23. Can people with massive hemorrhage practice Soaring Crane Qigong?

Since many reasons could be found for massive hemorrhage, we should make a concrete analysis of concrete conditions. If bleeding is due to great disorder between vital energy and state of blood, for which patients have to bear both a heavy mind and physical suffering. We should be very prudent in dealing with this case. Especially for those timid persons, are they capable of combining the physical and mental work of Chinese Soaring Crane Qigong. Patients with massive hemorrhage can not stand these over-extended and hasty movements. Therefore, I'd like to advise them not to choose Soaring Crane Qigong.

24. Are people always suffering from a headache able to do Soaring Crane Qigong?

There are many reasons for headache patients, some are due to the neurotic problems, some are from injury. When reaching a certain level in qigong exercise, patients with this problem tend to receive stronger reaction to the focus being attacked by qi and the headache is often in a very serious state. Practitioners should be aware of this before doing the exercise. Solve problems whenever they occur. If the reaction is more serious, patients should be checked by a doctor and pain relieved. In the meantime, hold on with your qigong exercise for a time until your blocked channels are pushed through and by then the negative reaction may disappear by itself.

25. Are patients of amputation and paralysis able to do Soaring Crane Qigong?

Soaring Crane Qigong is a set of exercise composed of five routines and standing meditation. Anyone capable of managing one's own life, maintaining one's own affairs and having not lost the capability of controlling oneself can practice Soaring Crane Qigong.

26. Is it possible to cure skin disease with Soaring Crane Qigong?

Chinese traditional medical theory believes that the human being is an organic whole. What you can be expected to achieve from qigong exercise is to dredge the blocked channels, open up the acupoints, enhance the blood circulation and the process of metabolism. Soaring Crane Qigong can bring therapeutic effects to skin disease patients, this has been proved through practice.

27. Why is it impossible for patients with schizophrenia, serious neurosis, and for people with a history of these illnesses to practice Soaring Crane Qigong?

As specified in Notes for Soaring Crane Qigong Practitioners, patients with schizophrenia, serious neurosis, and people with a history of these illnesses are not qualified for taking part in Soaring Crane Qigong neither five routines nor standing meditation. This is because the patients' nervous systems are mostly out of order and their brain ordering somewhat damaged. Their self-control capability is comparatively weak and when spontaneous movements occur, they tend to get overexcited, and often lose control of their minds. As a result, the spontaneous movements can not be slowed down to a quiet state. 5-hydroxyl in some schizophrenia patients is often higher than that of normal people, it goes up much higher when in an overexcited state. Once the spontaneous movements occur, they will become overexcited or fall into a state similar to that of their neurotic symptoms. If patients wish to get rid of the above illness, they should try "Therapeutic Qigong" under the instruction of qigong masters.

28. How does qigong differ from hypnotism?

Qigong differs from hypnotism. Qigong is part of the traditional Chinese medical heritage with a history of several thousand years. It is an active therapy capable of tapping man's natural potential, and curing disease with one's own power. With persistent exercise and correct postures, practitioners can expect to clean out channels, open acupoints, exercise muscle, bone and skin externally, and refine energy, qi and mind internally. This is done through the exercise of spirit and breathing, with the purpose of freeing one from disease, keeping healthy and prolonging life.

Hypnotism is conducted through language or other communicating means. It is done by experienced persons or people with some *gong fu*. The purpose is to hint, induce and provoke someone to be hypnotized, and a certain curative effect can be produced correspondingly. Since the action is launched from a doer to a receiver, it is a passive process in which the person is put completely under the control of a hypnotist. This is quite different from the active qigong exercise.

29. Is it possible to combine qigong with acupuncture treatment?

Qigong has the function of cleaning out the channels and acupoints, dispelling diseases and keeping one healthy. Acupuncture treatment can also achieve the same effect. However, the reinforcing and reducing methods of acupuncture are different from that of qigong. If both methods can work together properly, a better curative effect can be expected, and both can be applied simultaneously. If the reinforcing and reducing methods of acupuncture and qigong stand contrary to each other, they may counteract the effect of both.

30. Is it possible to coordinate qigong exercise with medicinal treatment?

For the sake of speeding up the healing process, medicinal treatment serves as a supplement to qigong exercise. For instance, when cancer patients are receiving chemotherapy, white blood cell counts may be inclined to drop, and if they practice Soaring Crane Qigong at the same time, the white blood cell counts may tend to rise, which is helpful to the therapy. If you only do qigong exercise or only receive medicinal treatment, the healing time may be longer. During the recovery period from any serious illness, patients can practice qigong for good health and long life.

31. Why would you sometimes fail to get the expected curative effect even if you had practiced hard?

How do you know that you have been practicing hard? Even if you have spent much time on qigong exercise, this doesn't mean you are taking qigong seriously. The most serious attitude we should adopt is to comply with the requirements and rules of qigong techniques. For instance, your postures and concentration of mind are accurate, your body is relaxed, your mind is free, and you are breathing natural. Some spend hours in doing qigong exercise, but failed to follow the

Questions and Answers

rules and requirements closely, and fail to relax their bodies, they find it hard to quiet down. Some are morally debased and unable to control their feelings, some are careless of changes in weather, such as wind, cold, heat, dry, wet, and they never care to preserve their health, and to live a regular life and therefore, are often attacked by the six evils (wind, cold, heat, wet, dry and fire). For this reason, no matter how hard and serious they are with qigong exercise, they often gain very little. Another thing that should come to your attention is that after you have acquired something from qigong exercise, you will experience yang qi invigorating in you, and both men and women may have strong sexual desires. This is quite normal and a good sign. But some people are ignorant of the fact that this is the right time for drawing up the semen to nourish the brain. Instead, they often have frequent sexual intercourse and indulged in sexual activity. As a result, their old illness may return to them, even after they have fully recovered.

IV. Common Sense On Qigong Exercises

32. Why can't one practice two types of qigong at the same time?

First, you should get into a habit of doing the exercises, this includes the setting of time, regular content, the same place and direction. This habit may come about over a long period of practice. Once the habit has taken shape, do not rush to break it, because this habit may help practitioners build up a conditioned reflex in their consciousness and within their body. If you are doing more than one type of qigong at the same time, the growth of this condition will be difficult to develop. According to the records from experiment conducted by some Shanghai scientists, if you only practice one form of qigong, the progress may advance straight upwards; if you switch to another qigong halfway, you have to start over from scratch. If you often go between more than one type of qigong, they may turn out to stand in each others way and you may never expect to make any progress in qigong exercise.

Second, various types of qigong differ in the way of breathing, tracks the qi moves along, the rate of result each produces and purposes each achieves. Since their specific requirements and techniques are not the same, the benefits are different from each other. If you do more than one type of qigong at the same time, this may often change the way and routes the qi flows and may affect the result of qigong exercise. Sometimes, it might lead to deviation or bring harm to your health.

Third, different reactions may turn up during qigong practice. If you are doing more than one type of qigong at the same time, you can not distinguish the reactions as to which type of qigong has produced. If there is some deviation, it is difficult to get rid of it and you can not tell the progress you made in your qigong exercises. For this reason, it is forbidden for beginners to practice more than one type of qigong. One should not act like a rolling stone that gathers no moss. However, for qigong masters who specialize in studying and researching on the effect of other qigongs, it is possible to do more than one type of qigong. After this research, they can come up with their comments and make comparison, which may serve to make up each other's deficiencies. However for a lifelong practice, one should stick to only one form of practice suitable to one's own way and keep doing it for all one's life.

33. What sort of shoes are suitable to wear when doing Chinese soaring crane qigong?

It is better to wear shoes with cloth soles when doing qigong, because cloth soles allow for easy access to contacting yin qi. It is advisable for the females not to wear high-heel shoes during the exercise to avoid hurting their ankles. Sneaker will not do either, since rubber shoes may produce insulation and slow down the process of qi reaching to the *yong quan* point.

34. Is it possible to gain the same effect when practicing qigong indoors or outdoors?

You are allowed to do qigong indoors when it is extremely cold in winter, but special care should be taken to keep your room well ventilated and the air fresh. The result is not good if you do qigong above the fifth floor (including the fifth floor) and it is better to do it below. The actual practice has demonstrated that the floors above the fifth do not give easy access to contacting yin qi. Therefore, you should find a suitable place, for instance, the ground floor is better than the fourth floor and the bare soil can provide a better effect than the cement floor.

35. What kinds of trees are suitable for practicing qigong?

Trees, like human being, are also biological organisms. They live between the sky and the earth all year around and are all day along nourished by yang and yin qi from both the universe and the

Questions and Answers

earth and by essence from the sun and the moon. Trees can serve as a good connection between the universe and the earth and therefore, they always have a harmonious nature between yin and yang, with a strong capacity for exchanging the qi. Generally, trees have a photosynthesis capable of inhaling carbon dioxide and exhaling oxygen under the direct sunshine. Therefore you always feel comfortable after a rest under the trees. If you practice qigong under the trees, you can exchange information with the trees: you'll let the clean qi from the trees come into you to make up for what you need in exchange for dirty qi that may, in turn, be digested by the trees.

Not all the trees are good for human health. Observation and experience from many qigong practitioners have shown that, owing to the different natures of trees, practitioners may experience differently under different sort of trees.

The Fu Jian province Long Xi Qigong Association organized 66 exercisers to do an experiment. According to the survey, trees like pines, cypress, poplar, willow, ginkgo, Chinese parasol trees, banyan and green bamboo as well as plants of the cactus family can all produce positive effects to qigong practitioners under which they may feel at ease and clear of mind and fresh of brain, and light and easy in movement. Trees like walnut, chestnut, date, plum, persimmon, tree of heaven, lonan, yulan magnolia, and Chinese scholar trees can produce a negative effect, making you feel chest-depressed, short of breath and strength. Because there are so many kinds of trees and climate differences, it is not possible to test each kind.

Different people may need qi from different natures of trees, and what nature of qi one needs depends on what they lack. Therefore, practitioners may go a long way before finding what sort of trees can offer the most suitable qi or what they really need for their particular condition..

When doing spontaneous movement, some people may spontaneously go near a particular tree, some even choose the tree commonly known as bringing a negative effect and this can be taken as a spontaneous use of different composition of remedies contained in trees for one's particular need to cure certain disease. We can also regard this as one of the curative functions of spontaneous movement, good for the healing of illness and for your health. Above all, we should let the things take their own course.

36. What's the best time for qigong practice?

We believe that *zi*, *wu*, *mao*, and *you* hours are four good times for qigong exercise, where *zi* hours refers to the night hours from 23:00 - 1:00; *wu* hour to the noon period from 11:00 - 13:00; *mao* to the early morning from 5:00 - 7:00 and *you* to the evening hours from 17:00 - 19:00. However, everyone has to work and be engaged in some social activities, and it is hard for them to maintain a regular practice. In this case, you can make a rational schedule to the time of your own and working hours and take the most convenient hours as the time for exercise. It is better to have your time regularized and get into a habit and make a persistent effort to stick it to the end. If you happen to miss the regular time for practicing qigong because of being occupied in work, this does not matter so much, since you can just make it up later.

37. Does qigong practice run contradictory to a cold bath?

A cold bath is also a keep-fit exercise. A persistent exercise of which can make you both physically and mentally healthy, raises your immunity to disease and increases longevity. Qigong exercise is the best way to build up your constitution, to tap human potentials and to develop wisdom. These exercises do not have much difference. But you should take that cold bath before qigong exercise, because after practicing qigong, the acupoints and pores are open and the cold bath may set all the acupoints and pores closed. The cold will catch you unaware since you are in this vulnerable state. The cold bath will do you good if you can avoid the above problem.

38. What should high blood pressure patients be careful with in qigong exercise?

High blood pressure patients should give priority to safety. At the beginning of exercising, patients should first practice Remedy Routine 7: Method of Lowering High Blood Pressure as a remedy for dropping their pressure. After doing this for a period, if the blood pressure is still abnormal, you should continue with the remedy.

39. What care should be taken for people prone to shock in qigong exercise?

Shock is a reaction to a sudden occurrence of an incident that may lead to instant tension. If you are suddenly confronted with danger, fall into an awkward predicament or have hallucinations and hear an explosion, etc., you could go into a shock state. Often being shocked can bring along certain illness, because once the mind is off balance and disturbed, the regular circulation of qi will run into a mess. That is why, in the Su Wen, it says "After being shocked the heart has no place to set, the *shen* does not know where to return, the mind cannot be calmed and the qi is disordered." When one has a calm heart and tranquil qi movement, even in a strange situation, one would not be shocked and not become ill..

To be scared means to be frightened, which becomes a reaction of timidity caused by extreme mental tension. A famous doctor by the name of Zhang Zhihe, said "You are never prepared for a shock but always aware when being scared." There are many reasons to be scared though, it is often caused by a deficiency of vital energy in kidney and the blood. A weak mind comes from the weakness of the will, because will is produced by the kidney and vital energy by the state of heart as it says in traditional Chinese medical theory. The deficiency in the vital energy and the blood may lead to a weak will that can result in being vulnerable to shock, and fear may deprive you of will power. In short, the deficiency in vital energy and blood in the internal organs may result in a vulnerability to being scared and conversely, fear may sometimes do harm to the internal organs, for instance, fear hurts the kidney. When you come to see why people can be liable to be shocked and frightened, you should be careful in choosing the practicing ground and environment to bring the shock and fear to a minimum in qigong exercise.

40. What should we do when being shocked right in the middle of qigong practice?

There are primarily two categories of shock commonly known in qigong exercise:

- (1). Shock from the external world. When falling into serenity, a sudden outside disturbance (Such as a poor choice of place, an uproar or hubbub, or being startled by some unexpected occurrence) may easily get one shocked. Some practice qigong alone at night in a lonely field and in this case, he's very tense and liable to be shocked.
- (2). Hallucination comes up during qigong exercise. Such things are very common phenomena for qigong practice. However, some people who are timid and superstitious or lack of scientific common sense tend to let their imagination run away with them when meeting hallucinations, and in the end they would often get themselves shocked.

The traditional Chinese medical science believes that qi will become disturbed if one is shocked or becomes exhausted after being scared. After being shocked or scared, some can not help crying or laughing, speaking incoherently, some trembling and feel weak all over, some get very tired and fall asleep and carrying himself in a daze all day long. Some run a fever, are nervous and sleepless, dreaming a lot as if always in a dream. Please do not get frightened with the above condition and do as the following instructions: if you get shocked, do not leave the practicing site right away, and try to calm yourself down right on the spot and to concentrate on your mind and

Questions and Answers

go on with the practice until feeling comfortable, and finish with a remedy in which you direct the qi into your lower *dan tian*.

Some people leave the practicing site without doing the finishing process after they get shocked and forget to collect the surrounding qi into *dan tian*. In this case, if the practicing site is near, it is better to go back to do the finishing process and deal with it as the first case; If you are a good distance away from the practicing site or have left there for quite some time, you can resort to Remedy Routine Five: "Collecting Yin Qi Four Times From the Left and Three Times From the Right."

41. How can we fall into real serenity?

It is important to be relaxing and serene for qigong Exercise, especially for getting into a serene state. The essence of five routines is to seek inner serenity from the outer movement and to direct your movements and circulation of qi with the power of your mind for a consistency of mind, qi and movement; so that practitioners are able to concentrate on their minds and free from any outside interference when doing five routines. Therefore, the first important step is to seek consistency of mind, qi and movements, which is a process that will lead you slowly into the serene state. But how could we really fall into serenity after spontaneous movement comes out of standing meditation? There are many routes to get into serenity. I'd like to present several for your reference. "Ting Xi Fa" means practitioners will concentrate all their minds on listening to their own breathing. "Shu Xi Ta" means practitioners count the number of breathing from one to ten and then start again from the beginning. "Pai Zei Fa" means that practitioners hint themselves before starting that now I am starting and I must drive away all the wild thoughts on my mind and think about them afterwards. "Zhui Zei Fa" means, if you really get yourself involved in something and unable to get out, just let them enter your mind and turn them over logically for a good reason and, after you have come to a conclusion, all the wild thoughts will give you up and leave. You can also wait until falling into serenity and meticulously sense the position, change of *dan tian* and different kind of panorama or feel the reaction to the qi transfer in your body.

42. Is it possible to practice standing meditation to the accompaniment of light music so that one can fall easily into serenity?

Serenity is required for standing meditation that comprises quiet meditation. If with music, practitioners may have difficulty in falling into a serene state. However, for beginners, music may serve to relax them and, to some extent, lead them into serenity.

43. Why is it that some very cultivated men find it hard sometimes to get into serenity?

Being cultivated can be an outward description for man's appearance, but inwardly some people often find themselves restless on their minds. During the quiet meditation, their minds are always visited by some worldly concerns and distracting thoughts are the most wild especially when it comes to their personal interests. It is often so hard to get free of these intangible thoughts that they can not bring their minds to peace. Some people can not balance their minds because of the pains caused by certain serious diseases and people in this case should seek help from medical treatment in addition to following the instructions of qigong exercise as for how to lead oneself into serenity.

44. When is it not a proper time for a female to do qigong exercises?

It is often no good for women to practice qigong during the time of their menstrual period and their gestation period.

45. Is there a difference between the male and female micro-circulation?

The male's micro-circulation goes up the *du* channel and goes down the *ren* channel, it is called back yang stomach yin. Female micro-circulation goes up the *ren* channel and down the *du*, and is called stomach yang back yin . There are some exceptions to this. Some women have circulation patterns like the men's and other women have patterns that alternately go in both directions.

V. Reaction to Qigong Exercise

46. Why is it that some practitioners sometimes feel their chests oppressed in qigong exercise and what should we do about this?

There are primarily four causes for feeling chest oppressed and suffocated:

(1). You may have such feeling when qi is gaining momentum against the blocked channels before driving through it. Your chest (including all organs in the chest) may be formally ill or injured and as a result, channels around the chest are blocked. With qigong exercise, the genuine energy is produced and called out to launch attack upon the blocked channels and the symptom similar to your past illness may turn up, which should be considered as a positive response to your exercise, and you are proved to be undergoing a healing process in which all the blocked channels may be dredged. If you are able to stand to all the uncomfortable feeling and persistent in doing qigong exercise, the hard symptom will disappear.

(2). When your mind and body are both in great tension and the way of movement or the focus of your mind isn't right, you are apt to feel chest oppressed. The correct postures can help you open the blocked channels while wrong postures may lead the genuine energy to the dead end. The correct focusing of the mind will lead to the healing of your diseases, while the misleading focusing of the mind will make you ill. Therefore, the correct direction of the mind should be accurately fulfilled and the techniques and explanation for each routine be closely followed and performed. The warm-up should be fully carried out. Only when you are under the state ready for starting, can your mind expect to be well releasing. Only by releasing the mind, can you expect to release your muscle and to let yourself be as true as a living being. If you are still feeling chest oppressed or suffocated even when you have fulfilled all the above requirements, you should ask a qigong master to review you exercise and let him carefully check your movement and the focusing of the mind. When they are both right, this uneasy feeling may leave you.

(3). If practitioners are narrow-minded, impatient and easy to lose temper over trifles, and often troubled with seven emotional factors that one's internal micro circulation may run into a mess during qigong exercise, one may feel chest oppressed. In curbing down those feelings, one should endeavor to confine one's behavior with morality and learn to be optimistic about life, being happy but not worry; always keeping your mind at peace and temperament at ease. If you are already troubled with seven emotional factors that has caused your chest oppressed, you should resort to Remedy Routine One: Discharging Turbid Substances from the Liver.

(4). Misuse of breathing exercise is another cause for feeling chest oppressed. Soaring Crane qigong adopts natural breathing for the whole exercise. Some people borrowed breathing exercise from other type of qigong exercise and they could not breathe naturally and nor could they release the body, as a result, qi comes to a halt in the chest. Consequently, your chest will have the oppressed feeling. If you can follow the breathing exercise of Soaring Crane Qigong as you are progressing in your qigong practice, you would naturally come through nine breathing styles introduced in the standing meditation. The misuse of the accepted breathing exercise will only yield negative consequence, while modification to its original form made at will is likely to result in deviation. For improper breathing, take Remedy Routine Two: Touching Acupoint to Descend Turbid Substances. When you've repeated this remedy several times until your brain is no longer dizzy and chest feels no more oppressed, you can do the finish. If you don't feel it has taken an effect on you, do it the next day. When the symptom of the chest oppressed disappears, stop doing this remedy, because too much of it might hurt the healthy qi.

47. What has led to diarrhea for some qigong practitioners?

Questions and Answers

Generally speaking, diarrhea is due to weak functioning of the digestive system or caused by catching a chill or having eaten some unsanitary food. In this case, one should go to see doctor for help. However, for some practitioners, this reaction may come from a qi changing reaction. As you are progressing in qigong exercise, the function of your internal organs would be greatly improved and the long-detained refuse in the intestines and stomach would be discharged from the body, which is a positive sign for digestive improvement. The diarrhea is usually watery and it may come very frequently but you don't lose much strength and you don't need any pills. You can continue with the exercise, and it usually takes about a week to recover, which differs from other intestinal and stomach diseases.

48. Why were some practitioners' appetites and sleep greatly improved after qigong exercise but later returned to their former condition?

Only few practitioners carry a strong will on their minds in qigong exercise, and under such circumstance, cerebral cortex becomes extremely excited and inhibiting capability malfunctioned. A few people could not go to sleep owing to the cerebral excitement after practicing qigong in the evening. But most people could not sleep or subdue their excitement when the vital energy is launching attack on the blocked channels. People led by a strong desire in their minds or with tendency to get excited after evening exercise should avoid practicing qigong in the evening and switch to morning. In the case of qi working against the blocked channels, practitioners can, each according to their own circumstance, find particular ways for themselves. Some are capable of fulfilling small circulation or larger circulation. However, they may experience different reactions when qi is directed to make a small circulation; and before the opening of Wei Lu pass, the part below Ming Men may feel uncomfortable; before the opening of Jiaji pass, an uneasy feeling can be experienced; before the opening of Yu Zhen pass, head seems to have something bound around as if it might expand, and these are all considered normal. In this case, you should be instructed by a qigong master.

49. Why would someone often feel their muscles twitch?

Those who have been sick a long time and who lack yin will often have muscle twitches. Because of the yin deficiency, the yang does not have a place to return, this means the genuine qi can not return to the original place, so the qi wanders around. So for those who lack yin or blood their whole body will twitch. Different levels of yin deficiency will cause different levels of twitching. Especially in the twelve hand and feet channels. If the area around the waist feels more muscle movement the *dai* channel is involved. To treat this one can do Taking back the Qi, assist with massage, or with herbs and this condition will be cured.

50. Why would someone not have enough stomach acid before practicing qigong but have an increase in acid after exercise?

It is important to keep a balance of yin and yang qi circulation, and mutual promotion and restraint between the five elements. Too much of any or too little of any and you will lose the balance of yin and yang. This is the theory of the five elements support and restrain each other. To exercise qigong one needs to master this technique also. It is no good to stop too much nor is good to exercise too much without stopping. The person who has too much or too little stomach acid after exercising, shows that their qi does not circulate in the right way, it only goes up and does not come down. This means they are not able to exercise their saliva into energy nor the energy into qi. They should exercise with a half smile, get more saliva then swallow it three times very slowly. With the mind sending it down to the *dan tian*. This should reduce the stomach acid.

51. Why would someone suffer from insomnia and frequent urination? How do you cure this?

Most people who suffer from insomnia also urinate often especially during the night. This is because the Heart and Kidney are not communicating, the fire and the water are not in balance. Heart yang disturbs the upper body, the lungs get dry, and qi in the lower *jiao* gets cold, thus losing the balance of yin and yang. This person now has trouble sleeping. Kidney yin stops this yang underneath, kidney and the bladder's qi are cold, and can not be changed into qi. Water and fire are placed upside down, then the water has no where to go but out. That is why there is excessive urination. In such cases one should keep the mind on the *dan tian*, do more Taking back the Qi, mind may be on middle *dan tian* or a little above lower *dan tian*. Then the illness should improve.

52. Why did some practitioners find it hard to fall asleep after qigong exercise?

There could be many reasons. If you are unable to fall asleep after the vital energy becomes full out of qigong exercise, but you don't want to sleep at all as you feel so energetic and comfortable. This is not a deviation, nor is it an insomnia, rather, it should be taken as a positive sign. You can switch the night practice to mornings and you will find that morning practice may keep you energetic all day long. You may not get excited if you avoid practicing qigong in the evening.

53. What has caused the uncomfortable feeling to your head after qigong exercise?

The reason for feeling slightly uncomfortable to the head mostly come from the following aspects, which should be dealt with according to each particular case.

(1). The focusing of the mind is not accurate during the qigong exercise. For instance, when a flow of qi rushes upward all the way to the top, the head may feel a bit heavy. If that is the case, please do taking back the qi for three to five times to force down the qi into lower *dan tian*, and the unpleasant feeling will go away.

(2). Some have a history of migraine and pain in trigeminal nerve. When the blocked channels were under the attack by the flow of energy they tend to have such symptoms as headache and heavy head or head seeming to be fastened by something. These are the positive response to the healing of the illness. Generally, they can only exist for one or two weeks, If you can't get rid of headache for an extended period, there must be other reasons, for instance, you are always troubled by seven emotional factors and six external factors, and in this case, you should see a doctor for an inspection and take necessary steps to deal with the headache.

(3). When the vital energy flows to the neck in the process of fulfilling a small circulation, before crossing *yu zhen* pass, you may feel the upper part of your head is bound by a ribbon with a sensation of tingling, itching and expansion on the top of the head, something like ants crawling. This has been proven to be the only road that each practitioner must take and they are neither abnormal nor deviation. Once you succeed in getting through *yu zhen* pass, it will leave by itself. Having come to this stage in qigong exercise, you can call your mind to direct the flow of energy from *ren mai* down to lower *dan tian* and from where lead the energy with your mind to *hui yin* (sea bottom) and up along *du mai* (governing channel), small circulation can be soon through, and the unpleasant feeling will bother you no more. However, before reaching this stage, do not expect to get it, but you'd better wait as success will come only when conditions are ripe.

54. Is it good to masturbate when you awaken at night?

It is a sign of a lack of self control. It is better to control yourself when it happens. It is caused by the qi not returning to the primary substance after you finished the exercises. It is very important to be strict when you are finishing qigong. Do it exactly correct – the mind focused on guiding the qi, loosen shoulders, hold the bottom, and the mind guiding the qi returning to the primary substance. Do not go away until you finish returning the qi completely. If the male organ is hard,

Questions and Answers

you may guide the qi through *hui yin* up the *du* channel and into the head. Soon the hardness will disappear.

55. After qigong exercises, why can't you scratch when you feel itchy?

Those who do well with the exercises will soon feel itchy all over. It is a good sign of qi circulation. When yang qi circulates, itching occurs. When yin qi circulates, numbness occurs. Both are normal when exercising qigong, leave them alone. If you scratch, the qi would be disturbed and retreat tangled. Though it is not harmful, you'll slow down the circulation of qi. If you do not touch, the itch or numbness will soon go. When you exercise it is better to let the qi circulate according to its natural movement.

56. Why does one feel heavy headed when thinking of the head or depressed chest when thinking of the chest during qigong exercises?

To think is focusing the mind, focusing on a certain part of the body. This part would feel hot and the qi would be transferred to unlock or lock the acupoint to mediate the channels. If the mind is not focused on the right part, or is focused too much on it, then it could cause distress and the person would feel ill, heavy headed, depressed chest, etc.

57. Why does the person with kidney deficiency sweat a lot when doing qigong exercises?

There are two kinds of kidney deficiency – yin deficiency or yang deficiency where the kidney qi is not stable. In the ancient medical book *Su Wen. Jin Mai Bei Lun* (Questions on a different approach to the theory of channels), it says, "Drink then the water enters the stomach, carries the *jing* around and sends it to the spleen, the spleen gives off *jing* up to the lungs which adjust the water channels, then down to the bladder the water *jing* spreads and the five *jing* move together." This is a brief definition of how the fluid inside the body is formed and moves. Also in *Su Wen. Ni Diao Lun* (Questions – contrary view), it says, "Kidneys are the water organs in charge of fluids." The movement of fluid mainly uses the channels of the *san jiao* (triple warmer) through the stomach to the bowels and absorbed. Fluid goes through the spleen, lung and *san jiao*, out through the skin as sweat and to the bladder as urine. Using these pathways the body fluids are sent out to moisten and nourish the organs and tissues.

Pathological changes of these organs can effect the production and distribution of these fluids. If not enough fluids are produced or if you sweat too much, then dry mouth and dehydration will occur. If there are obstacles to distribution of fluids then edema and respiratory problems will occur. Too much sweating and damage the yin, and sweating without stopping will harm the yang. That is why when exercising qigong it is best to not exhaust oneself or sweat too much.

58. After exercising is it good to have electricity on your hands?

It is a good sign because it shows that the person has strengthened their magnetic field. But when touching metal, be careful with static electricity. Grasp things firmly, and use the mind to direct the electricity inward to avoid accidental injury.

59. Why would someone feel a difference in qi in their two hands when exercising qigong?

This is normal. The hand which is used less during daily activities, or if the channels are not quite open usually feels less qi. The other hand will feel stronger qi. After exercising for a long time this will improve.

60. Why would someone feel only the right leg hot when exercising qigong?

This usually happens to males. The male's left kidney belongs to water and the right one to fire. With Kidney yin deficiency the left leg will feel cold and the right one hot. With kidney yang deficiency both legs will feel cold. qigong will cure both.

61. What should a person do if they do not feel heat or movement in *dan tian* while exercising qigong?

This does not mean that one is not exercising well. People have three *dan tians*. If the lower *dan tian* has no movement the middle or upper *dan tians* will. This will have even better results. The key point is not just to feel heat or movement, but to have a peaceful mind. If the mind is really peaceful and loose, it will help to speed up the regulation of the whole body's qi, and the treatment will be faster.

62. Why would someone's *dan tian* feel hot some times and cold others?

When the *dan tian* is hot, this is the right way to exercise. This is a good sign. Not feeling heat may mean the mind and the movements are not in harmony, the mind is wandering, or that the person is ill, catching a cold. This is called "wind but no fire," wind is the breath and fire is the mind. This causes the *dan tian* to be cold. When exercising one should constantly adjust the body, the breathing and the mind then the *dan tian* will feel hot.

63. Why would someone's abdomen and back feel hot except for *dan tian*?

Both the back and the abdomen have yang channels. The exerciser's *ju yang* (greater yang) channels produce heat easily. The abdomen is the area where the yin channels flow. This area heats slower and does not get as warm. The *dan tian* is the place where the genuine qi gathers and is stored, it should feel hot when exercising. If it is cold this is a sign of a lack of both yin and yang, "the fire is not helping the water. One has lost the function of yin and yang joining, and circulating into each other. There should always be yin within yang and yang within yin. By focusing on the *dan tian* one will gradually get rid of the cold abdomen and the abdomen will get hot.

64 After the *dan tian* gets hot can the heat be guided to move around?

We talked about this in The Five Routines. When doing standing meditation and the *dan tian* feels hot, you should not guide it around, but leave it alone, which means let it move naturally according to the twelve channels and all the small channel and points, because each persons body has its own regulating patterns. Especially for beginners who lack experience guiding qi, if guiding qi blindly the least harm they will do is stuck qi, or a stagnation of the circulation. More seriously it may cause the stagnation of the qi in the main channels. Both the student and the teacher should respect the principles of science.

65. What should a person do if the *dan tian* feels hot, bloated, tight, or movement after exercising qigong for a time?

Qigong should be learned and practiced gradually, from lower levels to higher levels, from feeling nothing in the body to feeling more. It is normal for a person to feel more sensitive, and it shows they have made progress. All the above signs are normal and leave them be. It is like that human beings can not change the four seasons, neither can he change the natural order of his own body. Only by following the natural order, can a person be healthy, otherwise he is sick. A person has five *fu* organs, six *zang* organs, twenty *jing* channels and other irregular channels, and eight main veins. The qi goes according to the natural order, you can't change it.

Questions and Answers

When the *dan tian* exercises long enough to get enough qi it will open and close by itself. The movement of the *dan tian* will push qi into all the channels to nourish all the organs.

66. What should a person do if, after exercising, the *cheng ling* point is only half open and causes headaches, weakness, and chest constriction?

He should consult his teacher and correct any wrong movements or wrong mind work. Especially check Taking back the qi when finishing the qigong. Also check the third routine movement and mind work, particularly the first three actions. If after correcting these areas the symptoms are less, one may exercise until the symptoms are gone. If this does not correct symptoms, the teacher may choose to use sword fingers or the middle finger to open the *cheng ling* point or the student use the "tong" sound or focus the mind on *cheng ling* and visualize the qi as moving and the condition should improve.

67. What should a person do to avoid losing qi from *hui yin* while excreting?

If you lose qi, it is because the person did not do exercises according to the rules. Such as when he finishes the exercise with Taking back the qi or if one goes beyond the navel point too much, or one did not "relax the shoulders and tighten the anus". If a loss of qi does happen from *hui yin*, guide the qi from *hui yin* up the *du* channel to the head, then do Taking back the qi. Do this several times. Also, one can repeat the sound "san" several times.

68. What should a person do if, while exercising, the qi goes to the head, and the mouth and tongue feel dry?

There are generally three cases where the above happens. First case is where the person is not able to control one's emotions, angers easily. The "liver fire rises" causing a headache, heavy or numb feeling, and later the mouth and tongue will feel dry.

The second case is where the person can not relax and be at peace. Their muscles will be tight, especially the face muscles, they cannot do the half smile. Instead they will wrinkle their eye brows and clench their teeth, they are in a bad mood. Soon they will feel their mouth and tongue are dry, because without being aware they have gathered qi up to the head.

The third case is a person with a heat type disease. According to Chinese medical theory this kind of person's tongue will be deep red and have no coat. They will have a low grade fever in the afternoon 4-8 PM, and will have night sweats. This is called "yin deficiency". There is also the case where damp and heat rise up, the coating on the tongue is yellow and thick, they will be thirsty but have no desire to drink. Their stomach will feel bloated in the afternoon and edematous at night.

To these three kinds of people treatment should be different. The first group should be educated to learn a good attitude, and have an optimistic view on life. Help the second group to master the basic rules of exercising and try to relax. Before exercising, teach them to breathe in deeply through the nose into the lungs, then breathe out the mouth. Do this several times to help with relaxing. To the third group, beside helping them to exercise correctly, they need to see a doctor to be treated with herbal medicine.

69. How do you protect *bai hui* if it opens?

When *bai hui* opens some people will feel it as the area is jumping, or turning around, or as if bugs were crawling around. This is normal, and the person has reached a higher level. The head faces "a hundred" channels, all the channels meet here. So when *bai hui* opens one hundred channels open. Please protect your *bai hui* as you protect your eyes. Do not press it, do not pat it

do not let other people press or pat it. In the winter if your hat is too tight loosen it up, this is because the qi in *bai hui* is still not strong enough, and whatever pressure is put on it will stop the circulation. It takes a longer time for *bai hui* to reopen if it closes, so please protect it.

70 Why do some women's periods stop when they exercise qigong, and return when the stop exercising qigong?

Blood is the material base of the senses, that is why they say "*shen* (spirit) is the nature of blood and qi." Only when qi and blood are plentiful can one be in a right mind and full of energy. *Su Wen. Ba Zheng Shen Ming Lun* says "blood and qi are the *shen* of the human." It points out the close relationship between blood and a healthy mind. That is why blood deficiency or blood heat may cause a sickness of conscious mind, such as heat blood deficiency, liver blood deficiency, palpitations with fear often happen, or sleeplessness, vivid dreams, or an unpeaceful mind. The female uterus is in charge of producing periods and life. It has its closest relationship with the Kidneys, the *chong* and the *ren* channels. The *ren* and the *chong* channels start in the uterus. When the kidney jing qi is vigorous and the *ren* and *chong* channels have sufficient blood and qi, the woman will have regular periods and is capable of conceiving a child. If, on the contrary, the blood and the qi are out of balance, amenorrhea or barrenness will occur. Also, the uterus has a close relationship with the heart, the spleen and the liver. The heart governs the blood, the liver stores the blood, the spleen produces and controls the blood. So, when one of the three organs is out of balance, it effects the uterus. If the heart and spleen are qi and blood deficient, the periods will be less, in the advanced stages there may be no period at all. If the spleen is weak it may not be able to hold the blood, and uterine bleeding will occur. If the liver energy is pent-up, this will interfere with the livers duty of storing the blood, which leads to the lack of a proper period. To those whose periods stop during exercising, it is the sign of an imbalance between the organs. The temporary stopping of the period may be helped with the qigong exercises. In ancient times there was a method of stopping the period in order to not lose qi. But woman need to deal with this on an individual bases depending on their specific needs.

71. Why do some women have heavy periods or leucorrhoea, and some men have nocturnal emissions, or involuntary emissions, or a desire to urinate or defecate when doing qigong exercise? How do you correct this?

The reason for these problems is either the wrong movements or the mind is working too much. Such as while doing taking back the qi, the two hands should be like holding a ball. But if the person holds the ball of qi too low, or with palms facing downward, or if the mind is working too much, the above symptoms will appear. If later the person does taking back the qi in the correct way, hands separated in front of the navel, and holds the ball of qi at the level of the *dan tian*, and palms are facing the *dan tian* and the male mind is on the *dan tian* and the female mind is on the *shan zhong* point the person will return to proper organ functioning after a while.

72. Why after a time of exercising qigong would both men and women have a heighten sexual desire, and the male have an erection upon awakening in the morning? How do you deal with this?

To those who exercise hard, qi stimulates faster and sufficient. Males wake up in the morning often with an erection and females will feel the bottom of the uterus contract. Both will have desire which is good. It shows both have reached a higher level of exercise. At this time, it is very important to nourish the brain. Use the mind to guide the qi from the *dan tian* to *hui yin* up along the *du* channel through *ming men* and *da zhui* into the head. Do this 1-3 times and the desire will be gone. Doing this often, the person will gradually develop wisdom and strengthen their memory. The important thing is not to purposely concentrate on the sexual desire, then try to nourish the brain.

73. How do you deal with hallucinations that happen while exercising?

It is normal that hallucinations happen while exercising qigong, according to people's experiences. All those hallucination which make people feel good or happy, those would be good ones, may find good information also. Such as feeling taller, bigger, wanting to laugh; a feeling of floating on air; or of standing on a high mountain peak; relaxed and happy; seeing flowers; ray circles etc. This is because the exercise reached refined *jing* into the qi level, the genuine qi is transformed to nourish the five organs and six *Fu*. The yang qi rises to produce a bright, uprising, outwardly exciting yang qi reaction. It is a good healthy reaction and should be maintained.

If the hallucination makes the exerciser nervous, frightened, dizzy or causes a tightening of the chest or other bad feelings, or seeing black things, this is not a good hallucination. This is often a reaction of the sickness of this person. Don't panic when this happens, you may shake your head to adjust the qi, or say "si" or "shi" to regulate the lungs and liver qi. Do this several times and it will disappear. When you become peaceful again you may want to resume the qigong. If you do want to continue, it is best to move to another place. Do not stay in the same place. It is not good to purposely pursue hallucinations.

VI. The Spontaneous Movements of Standing Meditation

74. Why when doing standing meditation would someone walk differently?

It is the symptoms of disease, most of these diseases are below the waist, such as withering caused by kidney deficiency, arthritis of the joints, soften or injury to the bone. With a past injury the bone will react differently after the qi has stimulated them. Also if the muscles, tendons or ligaments of the leg were injured they will also react differently after being stimulated by the qi. Due to the different diseases, the way of walking will be different. Some people walk on the toes, some on their heels, some walk backward on their heels and forward on their toes, and vice versa. Some people will walk like they are running, or dancing, or jumping with both feet, or kneeling down. With improvement of health their reactions will change also. All of the above are normal.

75. Why would someone want to walk or jump while doing standing meditation?

Most of these people have either arthritis, patella softening, numbness and weakness of the lower limbs caused by kidney weakness, sequelae of infantile paralysis, etc. These people's leg channels are stuck, the *yong quan* point is hard to open. Although having been doing the five routines and standing meditation, it is still stuck. These people should stress doing Routines 3, 4, and 5, to try to open the *yong quan* point, then do standing meditation.

76. Why would someone start running fast and acting violent while doing standing meditation?

When spontaneous movements happen while practicing standing meditation, it is the effect of activity coming out of extreme calm. You should follow naturally, but also control yourself during meditation. If violent actions occur, you should tell yourself "stop the violent actions, it may be harmful" or "slow down, slow down gently". The mind should be on *yong quan* and have the energy go deep down into the earth at least 3 meters. Visualizing yourself as a big tree with roots deep into the ground and you will automatically slow down. This behavior is usually caused by not doing the five routines correctly, such as the mind not guiding the movement, and qi not going naturally where the mind leads it. The mind, qi, and the movements should be integrated. This is also caused by not doing routines 3 and 5 well. The *yong quan* point is not opened. These people need to have their mind on *yong quan* while doing standing meditation. If this does not work, it is best to only do the five routines and not standing meditation until *yong quan* opens.

77. Why would someone cry while doing meditation?

These people must have a liver problem or the liver channel is stuck due to anger. The *da dun* point can't be open so the qi rushes upward causing the depressed and unhappy mood, and organ changes so to cause pain and sadness. In Su Wen Xuan Ming Five Qi Theory it says "Jing(energy) and qi combine in the liver, then worry will take place." Spontaneous crying is the sign that qi is charging the sick part, the change of organs and moods at this moment is normal, good treatment of disease.

78. Why would someone laugh while meditating?

Chinese doctors think that different moods effect organs differently. The ancient text: Question of Yin and Yang states: anger hurts the liver, excess joy hurts the heart, thinking too much hurts the spleen, sadness hurts the lung, and fear hurts the kidney. Abnormal moods and feelings hurt the organs and affect the qi circulation, causing and imbalance between the qi and blood. The symptoms are: excessive anger causes the qi to rise, excessive joy slows the qi, sadness then

Questions and Answers

the qi is gone, vanished, fear the qi goes down, panic and the qi is scattered, thinking too much and the qi is stuck.

The human is an organic whole. The heart is the main master of the body, and is where the spirit resides. So when your mood changes the heart is affected first, then the other organs.

Strong upset will cause dysfunction or losing balance of the organs, which changes the emotions and moods. The ancient text: Ling Shu Ben Shen Pian states: Liver qi deficiency causes fear, liver qi excess causes rage, heart qi deficiency causes sadness, heart qi excess causes laughing without stopping.

To laugh is a sign of a happy mood and the qi flows smoothly — this is healthy. If someone of ill health starts to do standing meditation which leads to laughing, or crying first then laughing, both are good signs that the qi goes easily. It helps to improve the chest, stomach and the organs — this is a sign of recovering.

79. Why would someone want to stare at the moon when meditating?

Spontaneous movement is the hidden power of the human body to self adjust or do self repair. The body adjusts the breathing and the heart then transfers this hidden power to exam and treat oneself. This is a human instinct and all living things have this ability to protect themselves with spontaneous movements. Someone who lacks the yin within the yang would open their eyes to receive the yin from the moon, to replenish oneself. This proves that humans have a very close relationship with the natural world.

80. Why would someone stare at the sun when doing standing meditation?

Everybody knows the sun supplies energy and helps human beings on the earth. Life on the earth cannot exist without the sun's warmth. Infrared rays are a necessity to human life. The sun's warmth envelops everything on Earth. All the living beings on Earth depend on the Sun, for the light it gives.

Chinese medicine thinks when one lacks yin, then yang rises, and when one is lacking yang, yin is also lacking. When the human body loses the balance between yin and yang for a long period of time, the person will die. Qigong exercises are a good way to rebalance yin and yang. Spontaneous movement will pick up yang light to complement the body's needs and improve health. According to observations, those who lack yang will have a pale face, feel weak, have a fear of cold, and their tongue will have a white coat. If they continue to exercise they will recover.

81. Does opening the eyes effect the result of standing meditation?

To close eyes during meditation is to loosen up, focus on a peaceful mind, avoid the distractions from the outside world. If the eyes open spontaneously, it is all right. If the eyes are opened on purpose, it will effect the results of the exercise.

82. Why would some sit crossed legged with palms together like a Buddhist greeting?

It is a sign that the yin and the yang are in harmony and the opening of the channels has reached a certain high level.

83. Why do some people do self massage a lot, and if they do it hard are they hurting themselves?

Self massage is right to the point, it is like the qigong master's qi treatment. This kind of spontaneous self massage will improve the circulation of qi in the channels, help to open up closed acupoints, it helps preserve the good qi, and help eliminate the bad qi. It plays an important role that medicine can't. That is why it can only make the exerciser feel good, whatever way they do the self massage.

84. Why would someone feel dazed after doing standing meditation?

It can happen either after standing meditation or doing the five routines. There are two reasons for this, the first is one might release too much qi while exercising, or be overly tired. To avoid feeling dazed while doing standing meditation, the spontaneous movements should be under control so that they are not too acute or violent. Secondly it may be caused by the mind not focusing while doing standing meditation, then the qi will be scattered. With no discipline, the qi is not able to gather and function. For such cases, one should do the Taking Back the Qi 1-3 times and really gather the qi into lower *dan tian*. Then the dazed feeling will be avoided.

85. Does it harm one's health, while doing standing meditation, if the heart rate increases and one feels short of breath?

This only does good to those whose channels are stuck, but not for those who have been exercising for many years and have dredged the channels and have internal qi. Although some people already have a foundation of qi, they are later affected by the seven human emotions: joy, anger, sorrow, fear, love, hate, and desire[melancholy, brooding, shock] and the six external factors and the channels get stuck again. Then spontaneous movement would appear. The principle of exercise is: be peaceful and focused, relaxed and happy. After exercise one should feel very good, channels cleared and full of vigor. Spontaneous movement as a treatment method must be well prepared by the five routines, first dredge the channels and open the acupoints, then one can do standing meditation. It is only at this point that the spontaneous movement will not be violent and cause no harm.

86. How do you avoid and correct it if someone, while doing standing meditation, lies on the ground?

Such things happen because of a lack of self control. To do standing meditation one must obey all the disciplines strictly including strengthen the mind. Only when one can control themselves can they do standing meditation. Otherwise it does no good for them to start standing meditation. To those who have not learned the five routines, or have not learned the mental part of doing five routines, do not do standing meditation. The exerciser might not have done the second routine right, "head straight, *bai hui* facing up", or they maybe lying down because the *Ren*, *Du* and the Central channels are not regulated, and the nose did not line up with the navel, so the body can not stand up straight.

When one is lying down on the ground they should at once face the nose to the navel, and the mind on *bui hui*, as the head straightens, lower the chin, and then they can stand up again. The teacher or others can also tell them to keep their mind on *bai hui* and this will help them to stand up.

87. Is it all right for someone who is not having spontaneous movements while doing standing meditation, to start to guide the movements?

No, to guide the qi by oneself instead of waiting for the spontaneous movements will not cause illness but cause problems, it must be strictly forbidden.

88. What do you do with a patient who should not be doing standing meditation but did, and then could not finish qigong?

Questions and Answers

A patient with a family history of madness who did not listen to advice not to do standing meditation and did the meditation anyway, will be less able to finish qigong as the amount of suspicion increases. They may speak incoherently, alternating laughing and crying, or are madly agitated and disturbed. The person should be calmed down and comforted depending on their psychological condition, also help to divert their attention and soothe their nerves. They may need medical attention or have a qigong master work with them.

These problems are often caused by liver fire rising, which shows up as a mental disorder, red face, constipation, the tongue coating will be yellow and greasy, or dark. The pulse will be firm and very slippery. The qigong master may direct the qi down from the head or liver, out through *yong quan* or *da dun*, and into the earth or a tree. Experience shows that as qi is guided out of the body it will be cold at first and then warm up. This patient has yang rising but is cold in the center. This is called upper fire and lower cold. This kind of patient will need a period of time to calm down. They need to be taken care of patiently, and may need medical care, then they will get better.

89. If you do standing meditation with the mind well focused for a long time can sickness be cured with the one long session?

Do not do standing meditation for too long. No matter what kind of qigong you are practicing, the interest to continue practicing should persist. When you exercise for too long of a time you will feel tired. This is not good information to give to your body. Our ancestors said "constant effort yields sure success", "the more haste the less speed", "haste makes waste". To do meditation is to relax and be peaceful and natural. Proceed from the easy to the difficult, from the surface to the center. Trying to be cured all at once will not work and may have side effects. If one purposely seeks spontaneous movements, the pursuit will form into regular patterns and concepts in the mind, this made up information may cause one to not be able to finish the gong. So when doing standing meditation, do not add whatever ideas you have. You must follow the rules strictly, follow all the main points to the exercises and master them.

90. What should one focus on when finishing standing meditation?

One should pay high attention to finishing qigong, not a bit distracted. While doing the Taking back the qi one must sharply focus the mind, open arm and chest and guide qi back to the Dan Tian without stopping. Do not talk or open eyes or focus on any distractions, otherwise if the mind is not focused the qi may be scattered and can not be returned to the lower *dan tian*, which is the primary spot to store qi. When this happens it is difficult to finish the exercise. When doing Taking back the qi the mind must be focused on guiding the qi and on the movements. Qi, mind and movements must be one. The shoulders must be loose, hold the bottom, nose and navel in line with each other, keep the body straight while guiding qi into the lower *dan tian*. The mind is firmly focused.

Those who are not able to finish qigong usually are people who have a lack of self control or are very sensitive [allergy constitution or neurasthenia]. If you can not finish qigong you should do Remedy Routine Six: Drawing Qi From Five Acupoints Into Lower Dan Tian.

VII. The Tutors and Teachers

91. How do people become teachers and tutors of Soaring Crane Qigong? Can people who have learned the five routines and standing meditation be teachers?

Tutors are chosen from those who are interested and have been exercising, but not every one is qualified. To be a tutor, one must have the following qualifications: 1. Have the right goals for teaching, and have good virtue. 2. Correct gestures, movement and mind work fluently, and the ability to teach. 3. Have a deeper understanding of the theory of qigong and a basic knowledge of Chinese medicine. 4. Be able to help in guiding the students to use of qigong, and to solve the common problems.

Chinese Soaring Crane Qigong teachers must pass an examination by a Chinese Soaring Crane Qigong leader or at a local center. If qualified, they will be given a license with a photo on it, there will be the center stamp and the signature of the examiner. There are different levels of teachers, some that are qualified to teach the beginning class, may not be qualified to teach the advanced class.

92. What are the rules for being a Chinese Soaring Crane Qigong teacher?

1. Obey the law and love people. 2. With lofty ideals, carry on and develop qigong, and pay attention to both cultivating moral character, and exercise qigong. 3. Master the rules of qigong and have a deep understanding of the theory of qigong. Be responsible for the students and be a very serious and strict teacher. 4. Be honest in performing your duties, seek no personal gain, be devoted to developing the cause of qigong. 5. Respect your fellow teachers and love your friends, unite and work together. Be nice, simple and unadorned.

93. Can teachers give qi to treat patients?

We do not encourage them to do so, because it takes a large amount of qi to treat illness, especially chronic illness. Also it may take several treatments to help someone with their illness. The amount of energy that is put out may harm the teacher's health, especially those who have not really mastered the methods of treating patients with qi. We encourage people to rely on their own self treatment exercises.

Chinese Soaring Crane Qigong is designed for self treatment. If a person does not feel well, they should be encouraged to exercise, which will adjust the qi and in this way the person will treat themselves and solve their problems. On the other hand, if a person is in a critical situation and needs to be helped, we should practice humanitarianism and bring the person out of danger.

94. How do you avoid being affected by the dirty qi while giving a treatment?

While giving qi to treat someone the mind must be honest and upright, the mind fighting the sick qi. The honest and upright mind leading the good qi to prevent the dirty qi from entering you. If you do get effected by the dirty qi and are not feeling well, you can do Remedy One Discharging the Turbid Substance from the Liver, and Remedy Routine Two: Touching Acupoint to Descend Turbid Substance.

95. How do you deal with someone going into shock while exercising?

Shock is a syndrome which may happen do to a number of different causes. The main problem is not getting enough blood in the vessels, and the qi is not circulating. The lack of blood may be a true lack of blood or a relative lack of blood, which is beyond the ability of the body to correct, so it collapses. Symptoms that may appear are a sudden drop in blood pressure, capillaries not

Questions and Answers

supplied well, qi and blood not circulating well. In serious cases there may be tissue damage due to poor blood supply, and affecting regeneration and finally leads to cell disorder, which could eventually lead to death. From the above one can tell that shock is not caused by qigong exercise. People do go into shock without practicing qigong.

Deal with such cases very carefully, it is best to send the person to a hospital as soon as possible to be treated by a doctor. If the teacher has the ability to give a qi treatment, they should do their best. Direct qi to *shen men* or the heart area, but please be careful. Do not move the person to avoid unexpected damage.

VII. Reaching a Higher Level

96. After being cured through qigong is it necessary to go on?

To learn Chinese Soaring Crane Qigong, it is good to have a complete understanding and picture of it. The five routines and standing meditation can help the body to dredge the channels and open and close the acupoints, which brings benefit to health. It should be practiced perseveringly as a method to heal and prevent disease. After a certain time the "gong" will reach a higher level, which would change from movement to meditation. Standing meditation is such an exercise. At first when you are quiet or still to the utmost point, spontaneous movement will occur. After the disease is healed then the movements will transfer from the outside to the inside.

From this level one starts to develop their human beings potential power etc. These keep developing during mediation. The level of development is not determined by how many new movements you have, or how often you have them but by the determination of the exerciser. Also one perseverance and skill of meditation and the ability to control oneself, and one's morals. When one kind of qigong is mastered do not change your mind, when seeing something new that is not helpful to in developing qigong and forming an orderly energy field.

97. What kind of reaction and potential power would show at different levels of exercising qigong?

The lower level usually is the qi feeling and treating disease. After the first level, for some people it might only them 3 to 5 days, as qi in their body becomes more abundant, they begin to feel the qi, and with this a better appetite and more cheerful spirits. Then after the qi starts to work on the diseased part of the body, spontaneous movements appear and main acupoints will be opened. Also the main channels will be dredged and getting better until cured. This is the experience of most exercisers.

To reach the middle level, the reaction will be more complicated, but not violent. Along with the reaction some powers and abilities will show, but these will not be exact and will be unstable. After the discovery of these powers, it is easy for some people to think, talk and even act recklessly. This should be given attention so as to avoid them.

To reach the higher level, where higher powers appear, usually has a period of violent reaction, about 3 days. Some last for 3 weeks the longest might be 100 days. The reaction is within several days, the person will be normal but from time to time will have spontaneous movement (the mind is very clear, expression behavior and speech are all polite). Some people may feel hot before the information comes, others have a sense of worry or not being peaceful, or achey muscles flu like symptoms, then as soon as the information is received the all the symptoms will disappear. After this some people will rearrange their patterns like diet, work, rest, and time spent by themselves. Some people will want to jog or hike or may avoid meeting people, other will be picky about the people and things that are near them. They are choosing to rather accept or reject the information that they are receiving from around them.

98. What are the results of the different levels of qigong?

Here we are not talking about the treatment. The different levels show different results. The lower level shows transforming *jing* into qi. It is mainly the body self adjusting and healing itself. This includes dredging the channels, opening points, strengthening health and preventing disease, but no potential power appears. Someone may have a beautiful spontaneous movement, and think that this is a higher level of qigong, but it is *not* so.

The middle level mainly means refine the qi into *shen*[spirit]. Some potential power may appear, like being able to see through things. They may receive some information but it will not be clear or stable. They may be able to look into the future, or have remote sensing but these will be inconsistent and unclear. They may be able to diagnose disease, speak strange languages, sing songs they were not able to before, dance new dances, do martial arts and have premonitions. However the power of this level is not stable and they may lose it. They will be right sometimes and other times they will make mistakes, and they will not be able to control the power. They know not where the power comes from nor how to use it, nor what those reactions have to do with the power. They do not understand the transformation from the "have" to the "have not", and the cause and effect of the past, present and future.

The high level usually means to "refine *shen* (spirit) and to return it to the void/emptiness". Entering this period, they have the ability to see through themselves and others bodies clearly, like looking into a mirror. They will be able to see things far away or in the future, have remote sensing, be able to exam and treat patients from far away, as well as have other super powers far beyond the ordinary people. This level of power is usually stable and powerful, they have perfect command of their power, and their own way of using it. They also understand questions they had while at the middle level.

99. What is the relationship between all these levels? How can a person reach the high level?

Doing qigong is like climbing a mountain, the three administrative levels are just like the three steps from the Middle Heavens Gate to the South Heaven Gate. The lowest level is the first step, the first eighteen switchbacks on the way up the mountain. The second level will be the second eighteen switchbacks on the way up, and the third level will be third eighteen switch backs. After the "eighteen" one will reach the South Heaven Gate and farther up will be the Be Xia Temple and then the Jade Emperor's top. Only after reaching the top can one see the most significant sun rising and the boundless fine glorious world.

Among the three eighteen switch backs the lowest is the easiest to climb up, the slope is gentle. The first level of exercise is easier also. It is easy to feel the qi, do spontaneous movement, and have the qi affect the disease part and get better. But if you do not persevere in exercising, are effected by the seven human emotions and desires, not peacefully relaxed while exercising, or imagining things all of these thing will effect the benefit of exercising. The exerciser should avoid the above from happening.

The second eighteen switch backs are more difficult to climb. They take longer and are more difficult. Some will be scared by the height or the difficulty and will retreat. Some will look down at the others below and feel "taller", then swollen with arrogance will slow themselves down. The same is true of doing qigong, if someone reaches this level and then lacks the perseverance or the will power or for some other reason they give up halfway they will have relapses. The same is true for those who become arrogant because the have a little power. That is why one must be more confident and persevere with exercise. At this point one needs a good teacher to give directions.

The upper eighteen switch backs are the most difficult part. Yet the goal is clear and the desire is stronger, you have more confidence and the steps are steadier. It is like the higher level of qigong exercise in a very short time after one steps into the South Heaven Gate their gong will develop by leaps and bounds. To stand at the top of the mountain looking as far as one can see, all manifestations of nature are seen. One will feel the utmost relaxed, nice. At this level of understanding all the confusion, pain etc. from the second level will vanish like mist and smoke. It is then that one has reached the real high qigong.

STUDY AIDS FOR SOARING CRANE QIGONG

Book: Chinese Soaring Crane Qigong by Zhao Jin-Xiang translated by Chen Hui-Xian, Pan Rui and others

Contains: Five routines
 Standing Meditation
 Remedy Routines
 Crane Walking Steps
 Questions and Answers

Video: Chinese Soaring Crane Qigong

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QIGONG

QI(CHI) = ENERGY GONG(KUNG) = SKILL

QIGONG = THE SKILL OF ATTRACTING VITAL ENERGY

Chinese Soaring Crane Qigong is an exercise system consisting of slow movements accompanied by visualizations — moving meditations.

Qigong exercise systems have been practiced in China since ancient times. Their purpose has been to improve health and eliminate disease.

Master Zhao, Jin Xiang is the originator of Chinese Soaring Crane Qigong. He is a main force in the modern day revival of qigong in China. Because it is easy to learn and gives quick results, there are more than 20 million people practicing this form of qigong — more than any other form.

Chen, Hui Xian was a student of Master Zhao and has been instrumental in bringing Chinese Soaring Crane Qigong to America. Her personal experience with this qigong changed her life and she has since devoted herself to teaching it to others.

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