

Daoyin Yangsheng Gong 12 movement form

导引养生功十二法 dǎoyǐn yǎngshēng gōng shí'èr fǎ

These are reminder notes for those attending the Longfei Daoyin seminar, they are not intended as instruction on how to perform the exercises. For more information a book "12-Step Daoyin Health Preservation Exercises", ISBN 978-7-119-07869-4 is available which also has a DVD of the form and CD of music.

In the Chinese names traditional forms of characters in parentheses.

1 Qian, the original breath, awakens vitality

乾元啟運 Qián yuán qǐ yùn

Point of concentration is Dantian.

Healing sound 'hu' for the spleen and stomach.

Qián, 乾, ☰, is the first of the 64 Hexagrams of the Yijing, 易经 (易經), everything starts from Qian. It is the primordial stuff from which the universe is made.

From the Yijing: (not part of Professor Zhang's comments)

"Qian represents what is great and originating, penetrating, advantageous, correct and firm"

"Vast is the great originating power of Qian. All things owe their beginnings to it. Its method is to change and transform, so that everything obtains its correct nature and thereafter great harmony is preserved."

Confucius' description of Qian:

yuán hēng lì zhēn

元亨利贞(貞)

Yuán: originating

hēng lì: making all things go smoothly

zhēn: faithful and constant.

This move provides the potential for you to produce these benefits.

Important Points

- 1) Lift the heel by bending the legs
- 2) Legs bend because you lower the buttocks
- 3) Legs straighten because you lift Baihui
- 4) Twist to your limit but not beyond
- 5) To lower the arms start with the shoulders, then the elbows, then the wrists

Leg bending and straightening are the results not causes.

Therapeutic action:

Twisting wrists stimulates the six arm meridians.

This movement tonifies the heart and lungs, humidifies the two intestines, benefits the triple heater (and hence all the viscera).

Work to your limits but not beyond: if not to limits then no benefits.

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By pushing up Baihui allow sky Qi to enter. At the same time Yongquan draws up energy from the Earth and the two combine.

A straight vertical tube can accept energy from above and below easily. If bent tilted or buckled it makes it more difficult so keep your body straight and upright.

If at the same time as receiving Qi you are circulating Qi then the result is that your Shen is calm. Shen governs the internal organs

2 Two Fish Hang in the Pagoda

shuāng yú xuán gé 双鱼(魚)悬(懸)阁(閣, 閣)

Point of concentration is Dantian.

Healing sound 'hu' for the spleen and stomach.

The circle itself is the Taiji and the yin and yang are *inside* the circle. Taiji gives rise to yin and yang and they give rise to everything else.

The Taiji door:



太极 (太極) 门 (門)

tàijí mén

The second part of the movement makes the door, the third part opens it, when you rub the palms together.

This sign on a house door is to bring happiness. It symbolises 'all the doors are open and then hearts are open'.

Therapeutic effect:

Helps spleen and stomach which are the source of postnatal Qi via digestion.

Lifting the arm opens the spleen meridian, both physically and energetically.

Qi ascends spleen, descends stomach to balance the postnatal Qi.

3 The Old Horse Rests in the Stable

老驥 (驥) 伏枥 (櫪) lǎo jì fú lì

Point of concentration is Taiyuan.

Healing sound 'si' for the lungs.

Bring the elbows together and the fists under the chin. Pull the arms in to massage the heart. When pulling the arms in sink the chest, when lifting the arms open the chest.

Lung meridian is the primary (most important) yang meridian.

Raise the arms.

Left hand governs Qi, right hand blood. Blood is the mother of Qi, where qi goes the blood goes: blood nourishes Qi.

Left hand on Dantian helps Qi circulate.

Feet are also Yin and Yang.

(every part of the body can be Yin or Yang depending on circumstances)

4 Ji Chang Shoots Through the Louse

紀 (紀) 昌貫 (貫) 虱 (蝨) jì chāng guàn shī

Point of concentration is Mingmen.

How to push the hands: the root is in the shoulder, the stem/trunk in the arm and the blossom in the hand where the push manifests itself.

Ji Chang's story is a lesson in patience and training.

Therapeutic effect:

Keep fist loose until pulling bow then press Laogong. Laogong is a fire point (element for the heart) and action on Laogong benefits the heart by releasing excess fire from the heart, the typical imbalance. Nourishes the heart.

Turning the foot massages Yongquan, the well point for the kidneys and beginning point of the kidney meridian. Energy rises from Yongquan to the kidneys.

Hence there is a simultaneous action on fire and water which helps to balance them and this promotes harmony among all the organs: they all depend on the interaction of fire and water.

A constant task in qigong is to persuade fire to go down and water to come up: opposite to their natures but essential for good health.

People in poor health can massage Yongquan with the heart meridian on the side of the hand. Soak feet in hot water for 20 minutes.

Keep Yongquan warm to help fire down there. Feet are always cold because of their association with water and contact with the ground so they need warmth.

5 Bend Down & Dust Your Boots

躬 (躬) 身揅 (揅) 靴 (鞞) gōng shēn dǎn xuē

Point of concentration is Mingmen.

Massage three meridians of the outside of the leg. Use the heel of the palm to massage the stomach meridian, Laogong to massage gall bladder meridian, fingers to massage bladder meridian. This happens naturally.

This should be a fairly gentle massage: nourishing rather than punishing ('there, there' rather than 'take that!') going with the flow of Qi so no need to massage hard.

Gentle massage nourishes the natural flow, hard massage is to clear blockages.

The massage should also be slow for the same reason. Weak or old people can lose energy in the legs. A good masseur will massage lightly. If there is excess fire a strong massage can help eliminate the excess (not what we are doing here).

If Qi is low massage in the natural direction, if in excess, massage in the opposite direction.

Twist and turn the arms strongly. Rotation of the arms stimulates Yunmen (cloud gate), a collecting point for Qi. The lung meridian is very important not just for taking in the good but also for getting rid of the bad, just like the lungs do for air. If the gate is open the toxins can go out. Also, twisting stimulates the six arm meridians. Like wringing out a cloth.

6 The Rhinoceros Gazes at the Moon

犀牛望 (望) 月 xīniú wàng yuè

Point of concentration is Mingmen.

Not just the neck has to turn but the whole body. Stimulates Dajui, crossing point for all six Yang meridians: Yang meridians responsible for all the energetic things you do with your body.

This turning raises the white blood cell count (see Ba Duan Jin notes from Mark).

Frees Fengfu which otherwise blocks Qi getting to the brain.

When you first step out push the hands back as far as possible, palm down. As you shift your weight, straighten the arms but keep them behind the body. Keep the arms behind the body as you start to lift. Look up at the back hand when lifted.

This move and the previous two have twists and turns to invigorate the lumbar region.

This gets Mingmen and Shenqui to 'change places' causing the Qi from both to join.

In cases of weakness this is a good movement and gives birth to new energy.

These two points are important for promoting longevity.

7 The Lotus Coming Out from the Water

芙蓉出 (出) 水 fúróng chū shuǐ

Point of concentration is Taiyuan.

Healing sound 'si' for the lungs.

Lotus roots rest in the mud but the stem is upright etc. The title indicates the overcoming of weakness and adversity.

First part of movement includes flick of fingers before separating hands.

Part two has top arm parallel to ground, palm forward, elbow pulls back.

Therapeutic effect.

To improve the function of all the organs and all the meridians.

8 Golden Rooster Crows at Dawn

金鸡 (鷄, 雞) 报晓 (晓) (報) jīn jī bào xiǎo

Point of concentration is Dantian.

Healing sound 'chui' (blow) for the Kidneys

Golden cock is a symbol of happiness. It had five virtues:

- 1) Has a red comb (like an ancient Chinese crown, a symbol of authority).
- 2) Has one claw behind the leg for fighting: martial
- 3) For same reason is brave
- 4) Finds and shares food: benevolent
- 5) Reliable: crows every morning.

He is a 'complete package'.

Remember to have your chest forwards and hollow your back.

There are three conditions for stability:

- 1) grip the floor with your toes, as if 'nailed to floor'.
- 2) Push up Baihui
- 3) Look forward into the distance, to the horizon.

Will help with all one-legged stances.

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The hook is like Yang style single whip. Joins the six well points. Bend the wrist as much as possible in both directions to stimulate the source points around it. Lifting and lowering the heels activates the foot well and source points. Pressing toes for well points. Lifting heels for source points. So stimulates all 6 well and all 6 source points.

9 The Migrating Goose Lands on the Beach

平沙落雁 (鴈) píng shā luò yàn

Point of concentration is Laogong.

Healing sound 'he' for the heart.

Geese fly in formation, land one after another. According to Chinese tradition the leader of the flock flies at the front and the strongest of the rest fly at the back to watch over the weaker ones. They have a pecking order with a family hierarchy from grandparents to grandchildren. Geese announce the start of spring and so are seen as messengers of good fortune.

Bend the elbows and place the foot before descending.

Push the hands out, fingers up, hands higher than the shoulders as you descend.

Lift wrists on ascent and bend elbows at the end.

If you cannot step behind keep the feet together and bend the knees.

Therapeutic benefits the same as the lotus coming out of the water.

10 White Crane Soars up into the Clouds

云 (雲) 端 白鶴 (鶴) yún duān bái hè

Point of concentration is Dantian.

This is the same as in the Daoyin Baojian Gong 2 except that on movements 3 and 7 you lift the heels instead of the toes.

The Chinese believe that the white crane is the one bird which is better than all the rest. It was supposed to live for 1000 years.

Only the Emperor was allowed to wear clothes showing dragons, only the Empress the phoenix and only the first minister the crane (the first real animal).

Use Hegu to massage up the side to Dabaoa. Taiyuan, Daling and Shenmen, three yuan points massaged when bending wrist. When lifting the hands stimulates Sanjiao and the other three yuan points. Lifting the arms allows qi to descend more easily.

Lifting the heel stimulates Yongquan and strengthens kidneys, rebalances yin and yang on the kidneys to maintain postnatal Qi.

11 The Phoenix Brings a Greeting

凤 (鳳) 凰来 (來) 仪 (儀) fèng huáng lái yí

Point of concentration is Dantian.

Healing sound 'hu' for the spleen and stomach.

The phoenix is a celestial animal, the partner of the dragon. Try to perform the movement with the grace of this celestial couple.

Therapeutic action:

Twisting the arms and making lung fist stimulates the six meridians and the six source points, frees up the meridians.

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Three yin meridians, heart, pericardium and lung. Lungs govern the Qi and thereby all the meridians as well as respiration. Lung Qi unifies all the other meridians. For the heart there are two meridians: heart and pericardium. Blood goes to the heart. The heart is considered the Emperor. Heart is the origin of life: this movement invigorates the heart.

Heart governs the function of the brain in CCM. Healthy the heart Qi means good mental health.

Therefore twist and stretch to the maximum extent.

Lung fist makes a circuit, “microcosmic orbit of the arm”. Invigorates the lung and heart, helps the two most important meridians. Making lung fist connects the two points and therefore the two meridians. The governing vessel governs the six yang and CV connects the six yin. The better their condition the better the condition of the whole meridian system, so stretch the body.

12 Returning the Qi to the Source

气 (氣) 息归 (歸) 元 qì xī guī yuán

Point of concentration is Dantian.

The previous exercises have circulated Qi, now we must make sure it does not dissipate, so return it to the source.

Not just the internal Qi but also gather external Qi.

气归 (歸) 丹田 qì guī dāntián

孕育贞气 yùn yù zhēn qì

The two Qis come together and engender a new, authentic Qi. Working with internal Qi may not be enough, you need this extra Qi.

Circle the arms twice, bending the legs on exhalation, then place the hands on Dantian, then circle once more, back to Dantian, keeping legs straight.

red dragon stirs the sea

赤龙 (龍) 搅 (攪) 海 chì lóng jiǎo hǎi

Rotate the tongue three times clockwise then three times anticlockwise. Then swallow the saliva in three batches. Called

活 huó character for life: left part is water, right is tongue.

Another character in here which means health promotion/good health/longevity:

Yào. Top left component is 'oneself', top right component is 'home' bottom component is 'water', i.e. health is when you are the home of water.

自家

If you want a long life and good health you should produce as much saliva as possible.

Properties of saliva which make it good for health

Gōng Jū Zhōng of the Ming dynasty gave this explanation.

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When saliva goes to the heart it produces blood.

When saliva goes to the lung it produces Qi.

When saliva goes to the spleen it produces Shen (spirit).

When saliva goes to the liver it clarifies eyesight.

When saliva goes to the kidney it produces sexual essence (sperm, vaginal secretion).

According to modern medicine saliva contains:

Enzymes for digesting starch

Enzymes for digesting proteins

Antibacterial and antiviral properties

Minerals

Metabolic enzymes

Antacids

Anions – alkalis to break down meat (protein?)

According to the Japanese saliva kills cancer cells (in vitro?)

Make it when and where you can.

Respiration

Movement and respiration: movements slow=breathing slow. Breathing should be silent.

By analogy with animals: slower breath means longer life.

Have to train your breathing to have the right characteristics.

Forms designed to produce 8 breaths per minute