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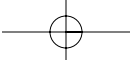
QIGONG

EXERCISES



氣功、健康和武學上之應用

DR. YANG, JWING-MING



YMAA Publication Center

4354 Washington Street
Boston, Massachusetts, 02131

15 14 13 12 11 10 9 8

©1998, Yang, Jwing-Ming

ISBN-10: 1-886969-57-4

ISBN-13: 978-1-886969-57-5

Publisher's Cataloging in Publication

(Prepared by Quality Books Inc.)

Yang, Jwing-Ming, 1946-
Qigong for health & martial arts : exercises and
meditation / author Jwing-Ming Yang. — 2nd ed.
p. cm.
Includes bibliographical references and index.
ISBN: 1-886969-57-4

1. Ch'i kung. 2. Ch'i kung—Therapeutic use. I.
Title.

RA781.8.Y363 1998

613.7'148
QBI98-82

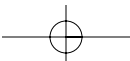
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Printed in Canada.



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About the Author

About the Author

Yang, Jwing-Ming, Ph.D. 楊俊敏博士



Dr. Yang, Jwing-Ming was born on August 11th, 1946, in Xinzhu Xian (新竹縣), Taiwan (台灣), Republic of China (中華民國). He started his Wushu (武術) (Gongfu or Kung Fu, 功夫) training at the age of fifteen under Shaolin White Crane (Bai He, 少林白鶴) Master Cheng, Gin-Gsao (曾金灶). Master Cheng originally learned Taizuquan (太祖拳) from his grandfather when he was a child. When Master Cheng was fifteen years old, he started learning White Crane from Master Jin, Shao-Feng (金紹峰), and followed him for twenty-three years until Master Jin's death.

In thirteen years of study (1961-1974 A.D.) under Master Cheng, Dr. Yang became an expert in the White Crane Style of Chinese martial arts, which includes both the use of barehands and of various weapons such as saber, staff, spear, trident, two short rods, and many other weapons. With the same master he also studied White Crane Qigong (氣功), Qin Na (or Chin Na, 擒拿), Tui Na (推拿) and Dian Xue massages (點穴按摩), and herbal treatment.

At the age of sixteen, Dr. Yang began the study of Yang Style Taijiquan (楊氏太極拳) under Master Kao Tao (高濤). After learning from Master Kao, Dr. Yang continued his study and research of Taijiquan in Taipei (台北) with several masters and senior practitioners such as Master Li, Mao-Ching (李茂清) and Mr. Wilson Chen (陳威仲). Master Li learned his Taijiquan from the well-known Master Han, Ching-Tang (韓慶堂), and Mr. Chen learned his Taijiquan from Master Zhang, Xiang-San (張祥三). Dr. Yang has mastered the Taiji barehand sequence, pushing hands, the two-man fighting sequence, Taiji sword, Taiji saber, and Taiji Qigong.

When Dr. Yang was eighteen years old he entered Tamkang College (淡江學院) in Taipei Xian to study Physics. In college he began the study of traditional Shaolin Long Fist (Changquan or Chang Chuan, 少林長拳) with Master Li, Mao-Ching at the Tamkang College Guoshu Club (淡江國術社) (1964-1968 A.D.), and eventually became an assistant instructor under Master Li. In 1971, he completed his M.S. degree in Physics at the National Taiwan University (台灣大學), and then served in the Chinese Air Force from 1971 to 1972. In the service, Dr. Yang taught Physics at the Junior Academy of the Chinese Air Force (空軍幼校) while also teaching Wushu. After being honorably discharged in 1972, he returned to Tamkang College to teach Physics and resumed study under Master Li, Mao-Ching. From Master Li, Dr. Yang learned Northern Style

Wushu, which includes both barehand (especially kicking) techniques and numerous weapons.

In 1974, Dr. Yang came to the United States to study Mechanical Engineering at Purdue University. At the request of a few students, Dr. Yang began to teach Gongfu (Kung Fu), which resulted in the foundation of the Purdue University Chinese Kung Fu Research Club in the spring of 1975. While at Purdue, Dr. Yang also taught college-credited courses in Taijiquan. In May of 1978, he was awarded a Ph.D. in Mechanical Engineering by Purdue.

In 1980, Dr. Yang moved to Houston to work for Texas Instruments. While in Houston, he founded Yang's Shaolin Kung Fu Academy, which was eventually taken over by his disciple, Mr. Jeffery Bolt, after Dr. Yang moved to Boston in 1982. Dr. Yang founded Yang's Martial Arts Academy (YMAA) in Boston on October 1, 1982.

In January of 1984, he gave up his engineering career to devote more time to research, writing, and teaching. In March of 1986, he purchased property in the Jamaica Plain area of Boston to be used as the headquarters of the new organization, Yang's Martial Arts Association. The organization has continued to expand, and, on July 1st 1989, YMAA became just one division of Yang's Oriental Arts Association, Inc. (YOAA, Inc.).

In summary, Dr. Yang has been involved in Chinese Wushu since 1961. During this time, he has spent thirteen years learning Shaolin White Crane (Bai He), Shaolin Long Fist (Changquan), and Taijiquan. Dr. Yang has more than twenty-eight years of instructional experience: seven years in Taiwan, five years at Purdue University, two years in Houston, Texas, and fourteen years in Boston, Massachusetts.

In addition, Dr. Yang has been invited to offer seminars around the world to share his knowledge of Chinese martial arts and Qigong. The countries he has visited include Canada, Mexico, France, Italy, Poland, England, Ireland, Portugal, Switzerland, Germany, Hungary, Spain, Holland, Latvia, South Africa, and Saudi Arabia.

Since 1986, YMAA has become an international organization, and currently has thirty schools in the following countries: Poland, Portugal, France, Italy, Holland, Hungary, South Africa, the United Kingdom, Canada, and the United States. Many of Dr. Yang's books and videotapes have been translated into French, Italian, Spanish, Polish, Czech, Bulgarian, Russian, and Hungarian.

Dr. Yang has published twenty-one other volumes on the martial arts and Qigong:

1. *Shaolin Chin Na*; Unique Publications, Inc., 1980.
2. *Shaolin Long Fist Kung Fu*; Unique Publications, Inc., 1981.
3. *Yang Style Tai Chi Chuan*; Unique Publications, Inc., 1981.

About the Author

4. *Introduction to Ancient Chinese Weapons*; Unique Publications, Inc., 1985
5. *Qigong for Health & Martial Arts*; YMAA Publication Center, 1985.
6. *Northern Shaolin Sword*; YMAA Publication Center, 1985.
7. *Tai Chi Theory and Martial Power*; YMAA Publication Center, 1986.
8. *Tai Chi Chuan Martial Applications*, YMAA Publication Center, 1986.
9. *Analysis of Shaolin Chin Na*; YMAA Publication Center, 1987.
10. *Eight Simple Qigong Exercises for Health*; YMAA Publication Center, 1988.
11. *The Root of Chinese Qigong—Secrets for Health, Longevity, & Enlightenment* ; YMAA Publication Center, 1989.
12. *Muscle/Tendon Changing and Marrow/Brain Washing Chi Kung—The Secret of Youth*; YMAA Publication Center, 1989.
13. *Hsing Yi Chuan—Theory and Applications*; YMAA Publication Center, 1990.
14. *The Essence of Tai Chi Chi Kung—Health and Martial Arts*; YMAA Publication Center, 1990.
15. *Arthritis—The Chinese Way of Healing & Prevention*; YMAA Publication Center, 1991.
16. *Chinese Qigong Massage—General Massage*; YMAA Publication Center, 1992.
17. *How to Defend Yourself*; YMAA Publication Center, 1992.
18. *Baguazhang—Emei Baguazhang*; YMAA Publication Center, 1994.
19. *Comprehensive Applications of Shaolin Chin Na—The Practical Defense of Chinese Seizing Arts*; YMAA Publication Center, 1995.
20. *Taiji Chin Na—The Seizing Art of Taijiquan*; YMAA Publication Center, 1995.
21. *The Essence of Shaolin White Crane*; YMAA Publication Center, 1996.
22. *Back Pain—Chinese Qigong for Healing and Prevention*; YMAA Publication Center, 1997.

Dr. Yang has also produced the following videotapes:

1. *Yang Style Tai Chi Chuan and Its Applications*; YMAA Publication Center, 1984.
2. *Shaolin Long Fist Kung Fu—Lien Bu Chuan and Its Applications*; YMAA Publication Center, 1985.
3. *Shaolin Long Fist Kung Fu—Gung Li Chuan and Its Applications*; YMAA Publication Center, 1986.
4. *Analysis of Shaolin Chin Na*; YMAA Publication Center, 1987.

5. *Eight Simple Qigong Exercises for Health—The Eight Pieces of Brocade*; YMAA Publication Center, 1987.
6. *Chi Kung for Tai Chi Chuan*; YMAA Publication Center, 1990.
7. *Arthritis—The Chinese Way of Healing and Prevention*; YMAA Publication Center, 1991.
8. *Qigong Massage—Self Massage*; YMAA Publication Center, 1992.
9. *Qigong Massage—With a Partner*; YMAA Publication Center, 1992.
10. *Defend Yourself 1—Unarmed Attack*; YMAA Publication Center, 1992.
11. *Defend Yourself 2—Knife Attack*; YMAA Publication Center, 1992.
12. *Comprehensive Applications of Shaolin Chin Na 1*; YMAA Publication Center, 1995.
13. *Comprehensive Applications of Shaolin Chin Na 2*; YMAA Publication Center, 1995.
14. *Shaolin Long Fist Kung Fu—Yi Lu Mai Fu & Er Lu Mai Fu*; YMAA Publication Center, 1995.
15. *Shaolin Long Fist Kung Fu—Shi Zi Tang*; YMAA Publication Center, 1995.
16. *Taiji Chin Na*; YMAA Publication Center, 1995.
17. *Emei Baguazhang—1; Basic Training, Qigong, Eight Palms, and Applications*; YMAA Publication Center, 1995.
18. *Emei Baguazhang—2; Swimming Body Baguazhang and Its Applications*; YMAA Publication Center, 1995.
19. *Emei Baguazhang—3; Bagua Deer Hook Sword and Its Applications*; YMAA Publication Center, 1995.
20. *Xingyiquan—12 Animal Patterns and Their Applications*; YMAA Publication Center, 1995.
21. *24 and 48 Simplified Taijiquan*; YMAA Publication Center, 1995.
22. *White Crane Hard Qigong*; YMAA Publication Center, 1997.
23. *White Crane Soft Qigong*; YMAA Publication Center, 1997.
24. *Xiao Hu Yan—Intermediate Level Long Fist Sequence*; YMAA Publication Center, 1997.
25. *Back Pain—Chinese Qigong for Healing and Prevention*; YMAA Publication Center, 1997.

Foreword

Foreword

Qigong and martial arts training are closely related. Anyone who studies martial arts should study Qigong, because without a good healthy body, how can you consider self defense?

In the past in China, there were no Western sports like football, basketball, swimming, or running. If parents wanted their children to be healthy and do some physical exercise, martial arts training was one of the only ways. However, martial arts training is not just training for fighting. The first step is to train the person to be healthy, through internal training. This training deals with the Qi and is very different from Western exercises, which are only physical and external.

The concept of Qi is at the foundation of all Chinese cultural skills. Every kind of skill is related to Qi. When a person says you have good Qi, it could mean your spirit, your energy, or that you are strong and healthy. But if they say your Qi has gone, then so has your spirit and energy and your body will be weak and tired. Therefore, Qi is very important.

Dr. Yang, Jwing-Ming has an enormous amount of knowledge of Western science and Chinese cultural skills. He is famous throughout the Qigong and martial arts world. Anybody who seriously studies martial arts or Qigong has heard his name, seen his articles, or read his books.

For many years he has worked hard to promote Chinese martial arts and Qigong and brought his vast knowledge and experience of traditional Chinese skills to the West. He has a lot to offer, and it is very good to see this book in its second edition. This is an excellent opportunity for readers to benefit a great deal.

Michael Tse

Born in Hong Kong, Michael Tse has spent the last twenty years training with some of the most famous teachers in Hong Kong and China, including the famous Dayan Qigong master Yang Meijun, and Yip Chun, the eldest son of Yip Man. He also the director of the Tse Qigong Center in the United Kingdom, and publisher of the UK's Qi Magazine.

Preface

First Edition

“Gongfu” (Kung Fu, 功夫) in Chinese means an achievement or activity that requires time, energy, and patience. Qigong (Chi Kung, 氣功)(pronounced chee goong) means the Gongfu of internal energy circulation. Qi (氣) has been known for more than a decade by the Western world, but it remains a mysterious concept to most Westerners, and even to many Qigong practitioners. Many people have experienced health benefits from Qigong, although very few of them really understand the principles or theory behind it, the relationship between Qigong and acupuncture, or the connection between Qigong and the martial arts. The author hopes that this volume, which specializes in Qigong, will help to dispel the mystery and thus benefit more people.

In this book, the first chapter will explain the general concept of Qigong, its history, and its relationship to health and the martial arts. The second chapter will introduce Wai Dan (external elixir, 外丹) techniques to promote external/internal local Qi circulation. The history of the creator of Shaolin Wai Dan, Da Mo (達磨), and the book he wrote on the subject, the *Yi Jin Jing* (易筋經), will also be discussed. The third chapter will present primary Qigong training called Nei Dan (internal elixir, 內丹), or internal/internal Dan Tian Qi (丹田氣) circulation, which was developed by the Daoists and Buddhists. The fourth chapter will explain the use of Qigong to improve and maintain health. And finally, the fifth chapter will discuss in general the application of Qigong to the martial arts. An additional volume will be necessary to cover the principles and methods of training in detail. The author hopes to be able to do this in the near future. Those who wish further information are referred to the author's books *Yang Style Tai Chi Chuan* for specifics on that system, and to *Shaolin Chin Na* for information on cavity press.

Dr. Yang, Jwing-Ming

Boston, 1985

Second Edition

Since the first edition of this book was published in 1985, more than thirty-five thousand copies have been sold. This surprised me, because the concept of Qigong is still new to most Westerners. The concept of Chinese Qigong was first introduced to America through acupuncture, when President Nixon visited mainland China in 1973. Nixon's visit accelerated the cultural exchange between the East and the West, and one of the goals of this exchange is the promotion of world harmony through mutual understanding.

During this exciting era, the mission of my life has been to translate traditional Chinese documents into English to expedite this cultural exchange. In addition to translating these documents, I also include my thirty-five years of personal experience in Qigong. This book was my first of this effort.

This book contains basic, fundamental information which is very useful for Qigong beginners. In addition, to those martial artists who are interested in knowing about the internal side of martial arts training, this book can be considered a key to the entrance of the martial arts Qigong garden. Since 1985, I have written other Qigong and Chinese martial arts books. Many are related to Qigong for health, longevity, and spiritual enlightenment. These are:

- *Eight Simple Qigong Exercises for Health*
- *The Root of Chinese Qigong—Secrets for Health, Longevity, & Enlightenment*
- *Muscle/Tendon Changing and Marrow/Brain Washing Chi Kung—The Secret of Youth*
- *The Essence of Taiji Qigong—The Internal Foundation of Taijiquan*
- *Arthritis—The Chinese Way of Healing & Prevention*
- *Chinese Qigong Massage—General Massage*
- *The Essence of Shaolin White Crane*
- *Back Pain—Chinese Qigong for Healing and Prevention*

After reading this book, if you are interested in further exploring this Qigong garden, you should not hesitate to read the above books. For health and healing Qigong exercises, videotapes are also available. The books and the videotapes are an easy way to learn self-healing. Today, Qigong is recognized as one of the most effective alternative (or complimentary) medicines. I believe that Qigong will become the major force in prevention and healing in the next two decades.

In the new edition of this book, a few changes have been made. First, all the Chinese has been changed to Pinyin, which is now the most popular romanization system in Western society. Second, portions of the content have been

updated. Third, the typesetting has been improved to make the book easier to read, and new photographs have replaced the old. Finally, a glossary of Chinese terms and an index have been included.

I hope this book will lead you to further Qigong study and practice. I also hope that all qualified Qigong teachers and researchers will share their understanding and experience with open, scientific and logical minds. Only then can we expect to see the bright future of Qigong study and development.

Dr. Yang Jwing-Ming

Boston, 1997



Figure 3-40

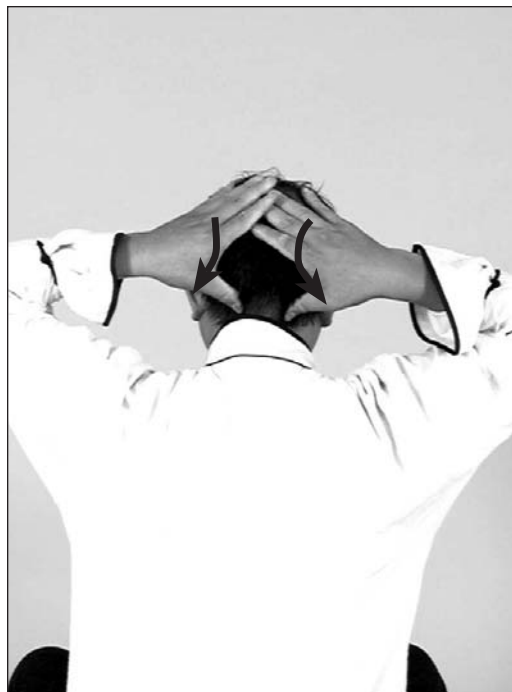


Figure 3-41

General Exercises After Meditation

1. Rotate your head by slowly turning it from side to side without moving the rest of the body (Figure 3-47).
2. Rotate your back by slowly twisting your torso from side to side while you remain in the sitting position (Figure 3-48).
3. Stretch your chest by clasping your hands behind your back and thrusting the chest as far forward as possible (Figure 3-49).
4. Rotate your shoulders forward and backward (Figures 3-50 and 3-51).
5. Lock your fingers with the palms facing out, then stretch your arms out in front of your chest (Figure 3-52) and over your head (Figure 3-53).
6. Stretch your legs by grasping your feet and straightening your legs (Figure 3-54).

Beating the Heaven Drum (Ming Tian Gu, 鳴天鼓)

The Ming Tian Gu exercise is very important in Qigong training, and should always be practiced after meditation. It helps you to awaken completely from



Figure 3-42



Figure 3-43



Figure 3-44



Figure 3-45



Figure 3-46



Figure 3-47

the meditative state, and it helps to flush away any Qi accumulated in the head during meditation. Ming Tian Gu can also be used in everyday life. After a long period of concentration, it helps to clear your mind, the same as after meditation. The Daoists found that tapping the head not only clears and calms the mind, but also improves memory and judgment. This is because the stimulation increases the supply of nutrients to the brain. Ming Tian Gu is helpful for relieving headaches, especially tension headaches, again because of the increase in the flow of Qi. Finally, Ming Tian Gu can improve the health of the scalp if practiced regularly, and prevent hair loss and graying.

There are two common ways to beat the heaven drum. In the first exercise, tap the top and back of your head, or crown (Figure 3-55), especially on the acupuncture points (Figure 3-56), with your fingertips. When you tap the crown this way, the resulting stimulation to the Qi channels and nervous system increases Qi and blood circulation in the head.

In the second exercise, cover your ears with your palms and place the middle fingers on the Jade Pillow cavity area (Yuzhen, 玉枕)(under the external occipital protuberance)(Figure 3-57). Put your index fingers on the middle fingers, and snap them down to hit your head (Figure 3-58). This will generate a drumming sound in the brain cavity.

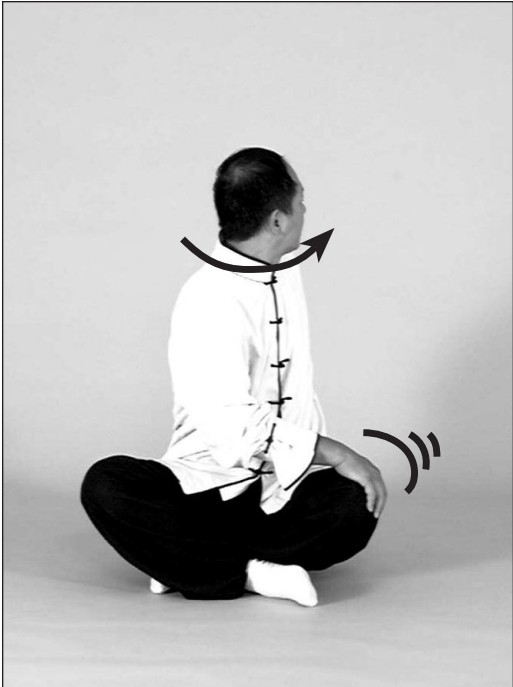


Figure 3-48



Figure 3-49



Figure 3-50



Figure 3-51



Figure 3-52



Figure 3-53



Figure 3-54

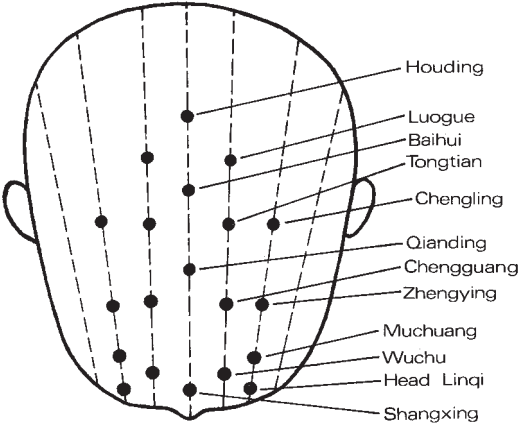


Figure 3-55



Figure 3-56

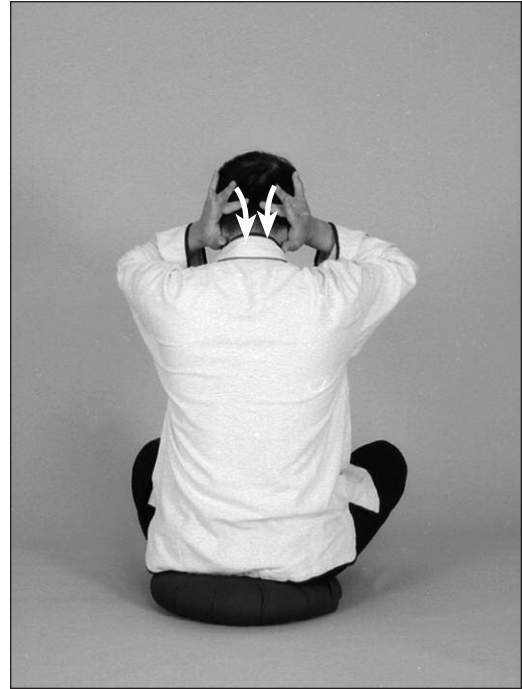


Figure 3-57



Figure 3-58

Knocking the Teeth (Kou Chi) 扣齒

Kou Chi is commonly used together with Ming Tian Gu after meditation. It consists of simply biting vigorously (but not too hard) about fifty times. The knocking causes reverberations in the skull, which helps to clear the mind, and also promotes the health of the teeth by stimulating their roots.

If you are interested in knowing more about Ming Tian Gu, Kou Chi, and other medical Qigong exercises, please refer to the book: *Eight Simple Qigong Exercises for Health*, available from YMAA Publication Center.

Chapter 4

Qigong and Health

氣功與健康

4-1. Introduction

Qigong was originally researched and developed by the Chinese to promote good health. For more than four thousand years they have investigated human Qi circulation, its relationship with the seasons, weather, and time of day. The Chinese found that Qi is closely related to altitude, location, food, emotional states, and even the sounds a person makes. They have done much research into methods of maintaining good Qi circulation. These methods can roughly be divided into the categories of maintenance and healing. The first category specifies methods that are used to maintain a person's health, and minimize the degeneration of the organs in order to increase the lifespan. The second specifies techniques that are used to cure illness.

In maintenance Qigong, the Qi is built up either by Wai Dan or Nei Dan, and then guided by the mind to circulate through the entire body. According to acupuncture theory, smooth Qi circulation is the key to health. When Qi is stagnant in a channel, the related organ will be weakened and will degenerate. Maintenance Qigong prevents stagnation.

In healing Qigong, techniques are applied to patients to control the Qi circulation and gradually heal the disordered internal organs, or cure an external injury. The methods most generally used include acupuncture, massage, and rubbing. Although Wai Dan and Nei Dan are primarily used to maintain smooth, abundant Qi circulation, advanced meditators sometimes use Wai Dan and Nei Dan to eliminate internal bruises and Qi stagnation caused by injuries. Recently, it has been found in China that Wai Dan and Nei Dan can be used to cure some cancers.

From acupuncture theory we know that the Qi channels are distributed throughout the entire body. These channels are closely related to the internal organs and are also related and connected to each other. All these channels have terminals at the hands, feet or head. Because of this, the Chinese doctor looks at a patient's face, tongue, and eyes, and feels the pulses in the wrist to understand the severity of the illness and its prognosis.

For the same reason, Qi circulation can be stimulated by massaging the ears, hands, and feet. These techniques are known as reflexology, and have proven very effective.

In this chapter, the diagnostic techniques of Chinese physicians will be briefly described in section two. The theory and techniques of acupuncture will be discussed in section three. If you want more information about diagnosis and acupuncture, please refer to specialized texts on these subjects. In section four, the theory and techniques of massage will be introduced, and skin rubbing methods will also be summarized.

4-2. Chinese Diagnosis

When you are sick, Qi circulation is irregular or abnormal. It has too much Yin or too much Yang. Because all Qi channels are connected to the surface of the body, stagnant or abnormal Qi flow will cause signs to show on the skin. Also, when you are sick, the sounds you make when speaking, coughing, or breathing are different than when you are healthy. Therefore, Chinese doctors examine a patient's skin, particularly the forehead, eyes, ears, and tongue. They also pay close attention to the person's sounds. In addition, they ask a number of questions about daily habits, hobbies, and feelings to understand the background of the illness. Finally, the doctor feels the pulses and probes special spots on the body to further check the condition of specific channels. Thus, Chinese diagnosis is divided into four principal categories: 1. Looking (Wang Zhen, 望診); 2. Listening and Smelling (Wen Zhen, 聞診); 3. Asking (Wen Zhen, 問診); and 4. Palpation (Qie Zhen, 切診).

Obviously, Chinese medicine takes a somewhat different approach to diagnosis than Western medicine. Chinese doctors treat the body as a whole, analyzing the cause of the illness from the patient's appearance and behavior. Often what the Chinese physician considers important clues or causes are viewed by the Western doctor as symptomatic or irrelevant, and vice versa.

Next, we will briefly discuss the above four Chinese diagnostic techniques:

Looking (Wang Zhen, 望診)

The doctor looks at the spirit and inspects the color of the patient.

General Appearance. The doctor examines the facial expression, muscle tone, posture, and general spirit of the patient.

Skin Color. The doctor examines the skin color of the injured area, if the problem is externally visible, like a bruise or pulled muscle. The doctor also examines the skin color of the face (Figure 4-1). Since some channels are connected to the face, its color reveals what organs are disordered or out of balance.

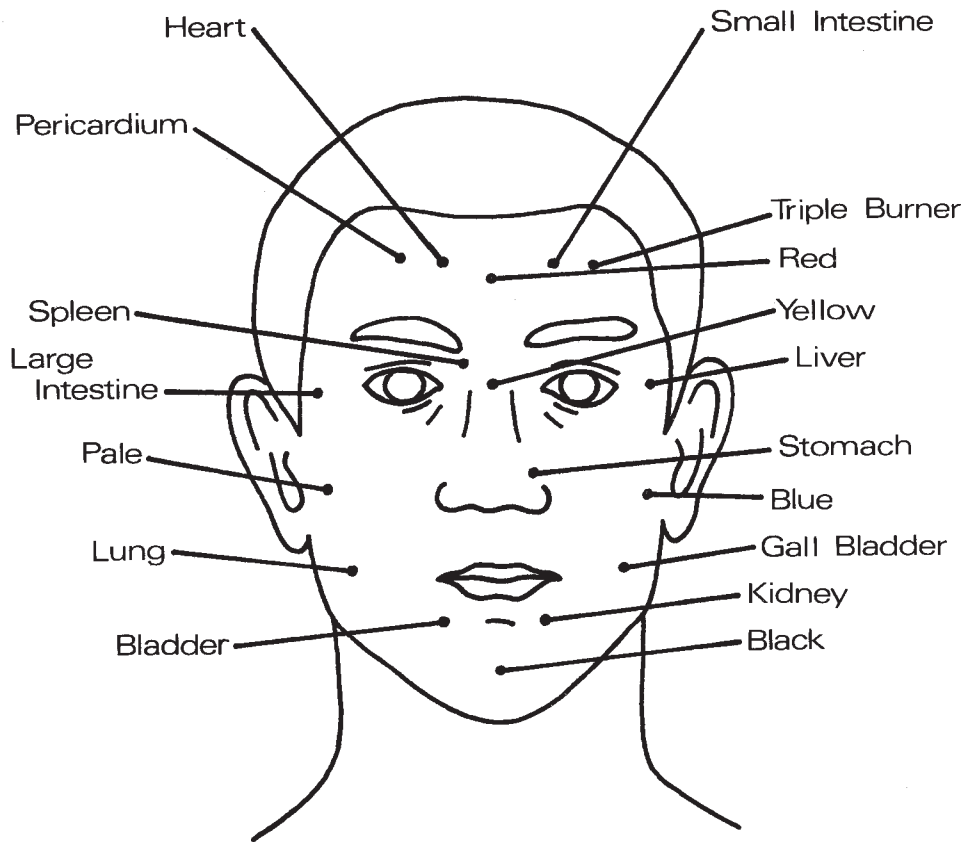


Figure 4-1. Diagnosis by Inspecting the Color of the Face

Tongue. The tongue is closely connected through Qi channels to the heart, kidney, stomach, liver, gall bladder, lungs, and spleen (Figure 4-2). In making a diagnosis, the Chinese doctor will check the shape, fur, color, and the body of the tongue to determine the condition of the organs.

Eyes. From the appearance of the eyes the doctor can tell the liver condition. For example, when the eyes are red, it means the liver has too much Yang. Also, black spots on the whites of the eyes (Figure 4-3), can tell of problems with the Qi circulation, degeneration of organs, or stagnancy due to an old injury.

Hair. The condition of the hair can indicate the health of the kidneys and the blood. For example, thin, dry hair indicates deficient kidney Qi or weak blood.

Lips and Gums. The color of the lips and their relative dryness indicates if the Qi is deficient or exhausted. Red, swollen, or bleeding gums can be caused

by stomach fire. Pale, swollen gums and loose teeth might be a symptom of deficient kidneys.

Listening and Smelling (Wen Zhen, 聞診)

The doctor listens to the patient's breathing, mode of speech, and cough. For example, a dry, hacking cough is caused by dry heat in the lungs.

The doctor smells the odor of the patient's breath and excrement. For example, in the case of diseases caused by excessive heat, the various secretions and excretions of the body have a heavy, foul odor, while in diseases caused by excessive cold, they smell more like rotten fish.

Asking (Wen Zhen, 問診)

This is one of the most important sources of a successful diagnosis. The questions usually cover the patient's past medical history, present condition, habits and life style. Traditionally, there are ten subjects a Chinese doctor will focus on in this interview. They are:

1. Chills and fever
2. Head and body
3. Perspiration
4. Diet and appetite
5. Urine and stool
6. Chest and abdomen
7. Eyes and ears
8. Sleep
9. Medical history
10. Bearing and living habits

Palpation (Qie Zhen, 切診)

There are three major forms of palpation (touching or feeling) in Chinese medicine:

1. The palpation of areas which feel painful, hot, swollen, etc. to determine the nature of the problem. For example, swelling and heat indicates there is too much Yang in the area.

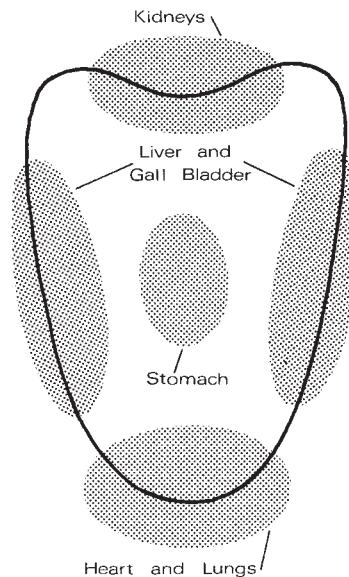


Figure 4-2. Diagnosis by Inspecting the Condition of Tongue

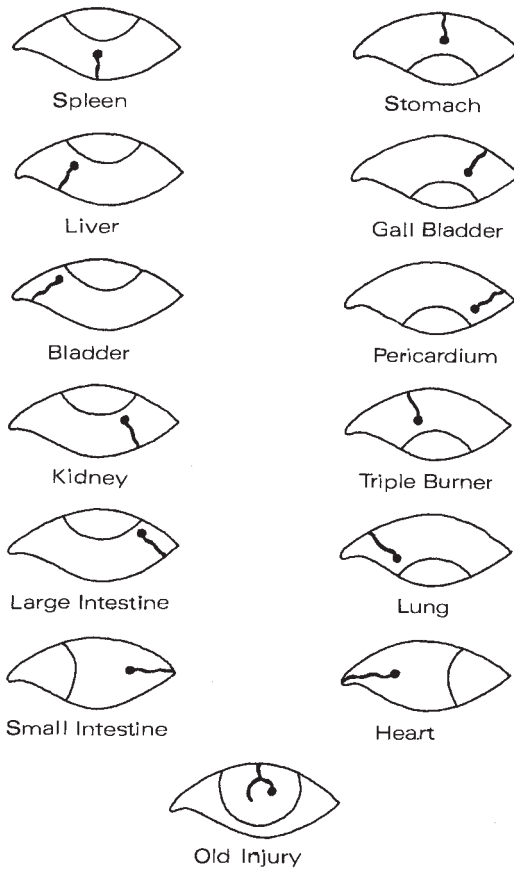
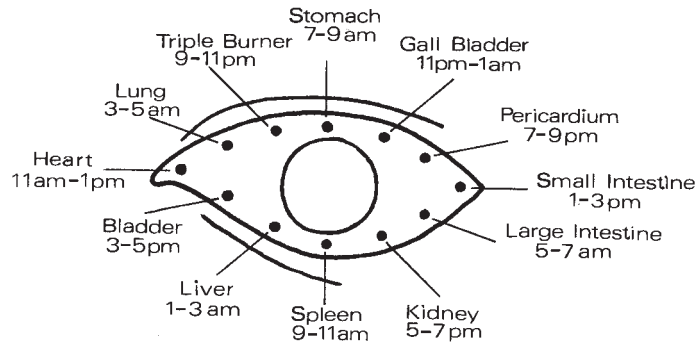


Figure 4-3. Diagnosis by Inspecting the Black Spot in the Eyes

2. The palpation of specific acupuncture points on the front and back of the trunk. For example, if the doctor senses a collapsed feeling, or the point is sore to touch, this indicates the possibility of disease in the organ with which the point is associated.
3. The palpation of pulse: Traditionally, the radial area pulse on the wrist (Figure 4-4) is the principal site for pulse diagnosis. Although the pulse is specially related to the lungs and controlled by the heart, it refers the condition of all organs (Table 4-1). The doctor checks the following: the depth (floating or submerged), the pace (slow or fast), the length (long or short), the strength (weak or strong), and the quality (slippery, rough, wiry, tight, huge, fine, or irregular). Usually it takes several years and hundreds of cases to become expert in the palpation of pulse.

Recently, inspection of skin eruptions on the ears has been used in Chinese diagnosis. A number of sites have been found on the ear (Figure 4-5) which become spontaneously tender or otherwise react to disease or injury somewhere in the body. Stimulation of these ear points in turn exerts certain therapeutic effects on those parts of the body with which they are associated. Moreover, many Western diagnostic methods, such as X-rays, have also been adopted in coordination with Chinese diagnosis.

This section serves only as a brief introduction to Chinese medical diagnosis. Interested readers should refer to books about Chinese medicine for more information.

Table 4-1

The Palpation of Pulse

Left Hand	Organs
Rear	Kidney Yin
Middle	Liver
Front	Heart
Right Hand	Organs
Rear	Kidney Yang
Middle	Spleen
Front	Lungs

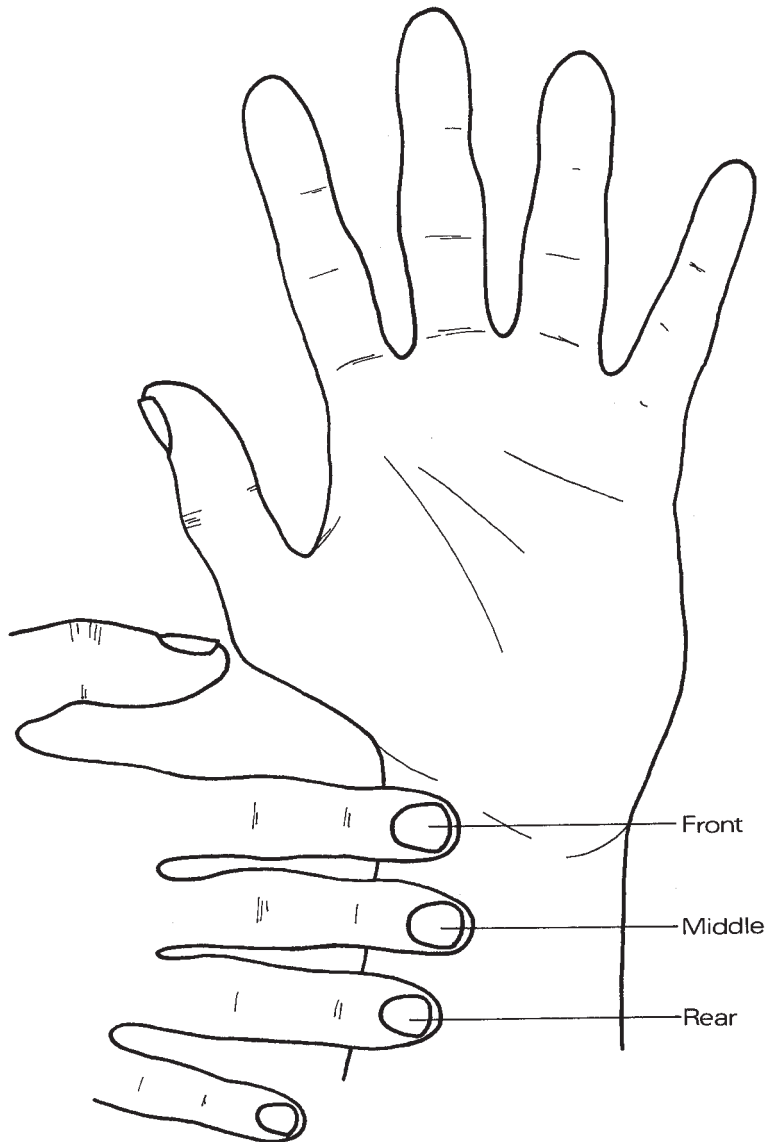


Figure 4-4. Locations Used for Pulse Palpation

Conclusion

結語

The author hopes that this book will help to set you on the right path of Qigong research and development, and will dispel some of the mystery and confusion which still shroud this art.

This book can be only a beginning. It is now up to you to practice and research for yourself.

The information in this book will enable you to lay a good foundation in energy development. Space has limited the presentation of the martial applications of Qigong, but the author hopes to publish more information on this matter in the future. You are also encouraged to seek out qualified masters from which to learn. The author hopes that he has provided a useful overview of this ancient and useful Chinese art.

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ISBN-10: 1-886969-57-4
 ISBN-13: 978-1-886969-57-5