

**RF Smith**

**with Translations by Sal Canzonieri  
Foreword by Zhang Dun Xi**



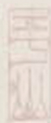
# **Taoist Shen Gong – Qigong for Meditation .**

**A Complete Exercise Based  
Health Training Manual**



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**A Complete Exercise Based  
Health Training Manual**

**Taoist Shen Gong**  
**Qigong for Meditation**  
**A Complete Exercise Based Health Training**  
**Manual**

**RF Smith Publishing**  
**Scranton Pennsylvania**

# **Taoist Shen Gong – Qigong for Meditation**

## **A Complete Exercise Based Health Training Manual**



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**“Taoist Shen Gong – Qigong for Meditation”**

Original text written by **Zhang Dun Xi** as “**Jiàn Shēn – Jīběn Gōng F ǎ** ” ( 健身 - 基本功法 )

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**Table of Contents**

[Taoist Shen Gong – Qigong for Meditation](#)

Acknowledgements 4

Foreword by RF Smith

Foreword by Sal Canzonieri

Introduction

Background on Master Zhang Dun Xi

Definitions - What is Taoist Shen Gong? – Qigong for Health, Fitness, and Meditation

Foreword (by Zhang Dun Xi)

Jing Gong (Quiet Practice) Purpose (by Zhang Dun Xi)

Hand / Finger Positions Used in Book

A. The Jing Li Liu Gong – “Standing Still Six Practices” (靜立六功).  
Six Exercises Set

B. The Taoist Yi Jin Jing (易筋經) Muscle Tendon Changing 12  
Exercises Set

C. Essential Motions (Basic 18 Exercises)

D. Conclusion

## ***Foreword***

When I first got started training in martial arts at the age of 12 for the first four years, I never heard the term “Taoist”. At the age of sixteen, I was in a history class and the teacher asked me if I had heard of that term. I became embarrassed and admitted I did not know the term. His reply was to me “I do not know how you are studying martial arts and not understanding Taoist principles” He was just a history teacher, teaching in America. Why didn’t my existing Karate teacher tell me about this? I had no idea. Since then I studied everything I can about the Taoist sciences. I am a Catholic and people in the West are living under the illusion that “Taoist” is the same as “Taoism” the religion. It is true that the religion was born from the science/philosophy, but they can be practiced separately without interference.

Taoist health practices focus on the entire mind, body, and spirit. They are designed to keep people healthy and to extend their lives. In the West, most people exercise to sculpt their bodies and then hope the by-product will be good health, when in fact this should be reversed. An individual should exercise for health and if the body’s appearance improves then this is an extra. This backwards mentality gave birth to many exercise routines in the West that are harmful to the body and cause the immune system to weaken. CrossFit is an example of this. Why you may ask?

When a person is born, they receive an innate energy (This is related to genes, God, etc.), called Jing. This innate energy is affected by the way we live our lives. If you are stressed or overworked, including overworking the body with exercise, it takes away from this innate energy. In Taoist science, it is called your “Pure Yang” energy. Anything that over exerts the body physically, emotionally, mindfully robs the body of this innate energy. We lose this energy just by aging a little each year. So, what is a person to do?

Besides building up an abundance of Qi internally via Qigong, a person should moderate their exercise, their eating habits, and all activities to live a healthy abundant life. The Taoist sciences have known this for 1000’s of years. No one should exercise after the age of 25 with a “No pain, No Gain” attitude. This will take years off your life by using up your Jing reserves. Furthermore, excess exercise causes the body to require more air (oxygen). When this breathing is pushed to extremes it changes the process values for oxygen converting to carbon dioxide, which increases the value of carbon monoxide in your body. Carbon monoxide in your body is naturally occurring due to the exchange of gases when breathing. This has been linked to energizing the existing cancer cells in your body. This is something everyone should be concerned about. After all, we all react when there is a chemical spill or when we find out there is a carcinogen in our food. Why not when we are causing a chemical by-product in our bodies?

Through my studies over the past forty-seven years, I have read many books on Taoist training. They all have had good points and some bad. One thing I never found was a book that simply tells what to do, how much to do, and gives you everything you need to begin living a healthy happy life and exercise correctly. This book does accomplish this through the exercises presented within.

If you are a martial artist, it will help you learn more about your qi. It will also teach you to control your qi. All of the attached work is important to develop the practice of iron palm, iron vest, and Dian Xue (more commonly known as point hitting skills or Dim Mak).

When I was sixteen, I would have been ecstatic to find a treasure like this book to begin my practice. I hope after following the instructions in this book, it lives up to the expectations you might have. The key is consistency and patience. Do not expect immediate results. After time you will look



back at the way you were and realize these exercises changed your health immensely. Even some common disorders that are pre-existing may go away.

This book pretty much covers it for a beginner. And if you are advanced, I am sure you will find new and refreshing methods to work with.

**Robert F. Smith - author**  
**Chinese Martial Arts Instructor**  
**Specializing in the Internal Martial Arts**  
**2019**

## ***Foreword***

I have a few decades of experience with Chinese Qigong and Internal Arts, as such I found the material in this book to be of great use for both quieting the mind in preparation for Shen Gong work but also to condition the body for stamina, internal strength, and qi development.

These are very useful and unique exercises that are rarely if ever found in the West. Hence, the main reason for translating the original book from Chinese into English. Adjustments have been made to the language to make it easier for people to understand who are new to this type of information and exercises.

Care has been taken to preserve the foreword material that master Zhang wrote for his original book. Zhang studied with many teachers who instilled in him advance knowledge of not only the Chinese martial arts but of Taoist meditation and self healing. The original Chinese text is a rare book with which this English translation preserves a great historical document.

Also, the material in this book is a great tie in with Taiji Quan practice. The exercises have been proven to be beneficial for health enhancement and for calming the mind and bringing tranquility. Zhang practiced both Yang Taiji Quan and also Tong Bei Quan, a historical combination, where Tong Bei has been the back up style for many an old master.

The exercises and movements may seem simple, which is a good thing, but they are great in their ability to create beneficial changes to the body and mind.

**Sal Canzonieri – author-editor / translator**

**Chinese Qigong & Martial Arts Instructor / Energy Healer**

**Specializing in the Internal Martial Arts and Shaolin Martial Arts**

## ***Introduction***

This book features Taoist health exercises for meditation, which can be used as a complete Taoist Health Program for martial artists and non-martial artists alike. This book outlines a complete exercise program based on Taoist methods, without having to venture into martial arts. Since many people today are interested in both Taoism and Qigong, it is good to see what health benefits Taoism has to offer, besides philosophy. As such, this is a unique book translated from a very rare Chinese language book, “***Jiàn Shēn – Jīběn Gōng Fǎ***” ( 健身 - 基本功法 ) - “***Fitness - Basic Practice***” ; originally compiled and authored by Zhang Dun Xi ( 張敦熙 ), famed Taiji-Tong Bei Quan master.



## **Background on Master Zhang Dun Xi**

Master Zhang was from the Jiangxi, Anyi area of China. He was born in the second year of the Republic of China, 1912. Since childhood, he studied both northern and southern Chinese martial arts. In the 19<sup>th</sup> year of the Republic, he studied in Tianjin, Wuqin County, under Zhou Jing Hai (who was the 2<sup>nd</sup> student of the renowned Zhang Ce – the “Saint of Tongbei Quan”). Zhou taught ‘Taiji Wuxing Tongbei quan’, which he learned from Zhang Ce. Zhang Ce studied many different martial arts, which included various types of Tongbei Quan. Also, he studied Yang Style Taijiquan with Yang Jianhou (younger son of Yang Tai Ji founder, Yang Lu Chan). Master Zhang Dun Xi also studied under various teachers. Over the year, he



became a long time instructor and director of many different Chinese martial art associations in Taiwan.

Zhang also wrote a book on Yang Tai Quan (“*Tai Ji Quan Lun Zi*”.- “*Tai Ji Quan Essays Reprinted*”). Besides Yang style Tai Ji Quan and weapons, Tongbei Quan, and other martial arts, Zhang Dun Xi also taught different health exercises. These health exercises included a fitness set called ‘Jing Li Liu Gong’ – “Standing Still Six Practices” ( 靜立六功 ) and a Taoist version of the ‘Yi Jin Jing’ - “Muscle-Tendon Changing Exercises” ( 易筋經 ). Zhang considered these two sets as the best recipe for health and disease prevention; hence he published his book teaching the sets and their use. The final exercise set is based on Tong Bei (or “through the back”) principles and are great to replace basic calisthenics.

## ***Definitions - What is Taoist Shen Gong? – Qigong for Health, Fitness, and Meditation (written by Sal Canzonieri)***

According to Taoism we have three energy systems in the body: Shen ( 神 ), Jing ( 精 ), and Qi ( 氣 ). Shen (loosely translated as Spirit) is one of the three human “treasures”, alongside Jing (Primordial Essence), and Qi (Vital Energy). A better way to explain the meaning of Qi is as “vitality”. Jing is the energy that you are born with, your “life force”. The term ‘Gong’ ( 功 ) simply means “work” or “practice”.

The ultimate aim of all inner Taoist practices is the alchemical transformation of the body, mind, and spirit, leading to union with the Tao. Feeling the energy of your body makes it possible for you to understand the energy of your thoughts and emotions, and this leads to comprehending the energy of the spirit. From here it is possible to fully understand the energy of meditation or emptiness, and through emptiness it is possible to become one with the Tao. The ultimate goal of becoming one with the Tao has been called many things, such as “enlightenment” and “ultimate understanding.” Taoists feel that it is best for one to begin with the energy of the body, then progress through the emotions and thoughts, and then on to spiritual power, before going for the ultimate goal.

Qi Gong ( 氣功 ) is a relatively new term and overlaps with Nei Gong ( 內功 ). Qigong means ‘energy exercise,’ it is a relatively modern term that came into common use about 50 years ago. It is used today as an umbrella term for all energy work, although mostly it refers to exercises that work from the outside going in. Neigong (‘inner exercise’) are energy exercises that work from the inside, expanding out .

Qi Gong generally will work with the 12 Ordinary Meridians in the body. These generally lie close to the surface of the body and affect the day-to-day, lived experiences of emotions. These meridians are usually called “acquired” meridians (channels through which energy travels, nourishes, and heals the body physically, emotionally, and spiritually), referring to how they are largely developed after being conceived, and conditioned through family upbringing, social factors, and the environment you live in. Qi Gong is a practice that has its focus on cultivating, circulating and

harmonizing Qi (universal life force). Qi Gong is a form of gentle exercise composed of movements that are repeated a number of times, often stretching the body, increasing fluid movement (blood, synovial and lymph) and building awareness of how the body moves through space. When practicing Qigong, you are indeed moving fluid through the body, clearing blockages through the body, invigorating the body, and enhancing the health of the meridians.

There are many different qi gong movements, and they do different things. There is a particular set called Ji Ben Gong (literally: “basic” or “foundational” exercises), in which the movements follow the natural movements of energy flow in the meridians. Other Qi Gongs are more specialized and may induce movements that run counter to natural movement. Many are used to treat specific ailments or chronic conditions. Others are used to enhance certain characteristics for specialized training. Like any practice, a set might be prescribed to a person based on what brings you back to health or what you are trying to achieve.

Nei Gong starts touching energy channels that are more difficult to access than ordinary channels. For example, they might work on the Yuan, the “extraordinary” or “congenital” meridians, such as the Governing, Conception, or Thrusting channels. These are called “congenital” channels because these subtle structures are formed at the time of conception (or perhaps before it) .

When accumulating or circulating Qi, generally, most people are working with *acquired* qi, and as such, that is a fairly good way of discerning the difference between qi gong and nei gong. However, acquired qi is not the only thing that could be refined and circulated. For example, one might work with Yuan Jing, Yuan Qi, Yuan Shen (original or congenital Jing, Qi, and Shen).

While Qi Gong can help a person calm an agitated mind, clear toxic feelings, strengthen the nerves, clear energy blocks, and make one generally healthy. Qi Gong alone is not normally sufficient to resolve and clear serious and traumatic emotional and spiritual blockages that may be within the deeper layers of one’s consciousness. The efficient and effective ability to do this would be found in the cultivation of Taoist meditation. A person might want to cultivate and enhance their spiritual development by using Qigong for meditation, which more specifically is known as “Shen Gong”.



Shen Gong ( 神功 ) means “mind power” or “spiritual power” or even “third eye power”. Shen Gong is an older term; ‘Shen’ is spirit (or mind). ‘Shen’ goes by many names and it is considered the highest level of energy mastery. Many lineages of Taoism include Shen Gong practices, and they are not always labeled as such. They are usually not beginner level practices. Shen Gong concerns itself with the Energy of Mental Intention. ‘Shen Gong’ exercises are used to cultivate the spirit, or promote spiritual development, such as Meditation or Mindfulness.

At a bare minimum, Shen Gong – Qigong for Meditation seeks to achieve mental clarity and inner tranquility. Practicing Qigong for Meditation will help manage the stress of a daily life and with-it depression, anger, confusing and morbid thoughts, and other toxic ways of thinking. Strengthening and balancing the energy of your mind enhances your ability to discern a situation and how to refrain from falling into inefficient and ineffective repeated patterns of toxic behavior. With further cultivation there would come the ability to transform oneself on as many levels as may be necessary .

It is common for many students to approach meditation without having completed the initial Qi work and then wonder why meditation is so difficult. It is essential to understand how important the preliminary Qi work is for meditation. For this very reason, the Chinese internal martial arts all emphasis Qi work, especially Tai Chi Quan (of which Master Zhang learned these practices from his Yang Tai Chi teachers).

Once a practitioner has gone beyond Qigong and Neigong and has entered Shen Gong, the nature of one’s practice becomes centered on spiritual development, which is the same as meditation or enlightenment or mindfulness. Shen work involves going beyond the physical level to the higher levels of the Emotional, Mental, Psychic, Karmic, and the Essence. Eventually, one will enhance his psychic abilities as one became sensitive to the subtle nuances around him. Also, with meditation (Shen) work, one will be able to free oneself from past trauma and its psychological consequences.

Whereas the success of Qigong and Nei Gong development rests upon the degree of harmonious synchronized fusion amongst the separate Energy Dynamics, which exist within the physical plane, the emotional plane, the mental plane and the spiritual plane of a human host, Shen Gong cultivates

a much more direct, yet subtle, connection between the brain wave of the mind and that which is described by the ancient classics as the “Universal Consciousness of the Cosmic Plane”. In other words, Shen Gong is used to develop the skill of projecting energy, both for healing and for self defense.

The development of energy projection in martial art practice can be summarized into four progressive stages. They are:

- Fa Li : deployment of sinew power derived from the gross physical plane of vigorous muscle contraction;
- Fa Jing : projection of vibrational power that arises from the Ching plane [the plane of primordial essence] of the lower Dan Tien through integrating the Wei Qi [protective energy] with the triangulated action of tendons, ligaments and a relaxed yet properly aligned physio- skeletal structure;
- Fa Qi : projection of a more subtle, more penetrating vibrational energy that arises from the Qi plane of the middle Dan Tien through extending the influence of Ying Qi [nourishing energy] that could either disable the energetic structure of an attacker or effect healing to a patient;
- Fa Shen : the projection of the subtlest of all human energies that arises from the refinement of Xian Tian Qi [pre-heavenly energy] and Hou Tian Qi [post-heavenly energy] into the pure awareness of Ling Qi [spiritual essence] at the Shen plane [spiritual plane] of the upper Dan Tien and through which the influence of the resulting harmonization of the energies of Heaven, Earth and Man can effect changes to transform the physical, mental, emotional, and energetic structures of both the tangible and intangible.

Fa Li (big movement) is not as effective as Fa Jing (small movement), Fa Jing is not as effective as Fa Qi (even smaller to no movement), and Fa Qi is not as effective as Fa Shen (no movement).

There is the Shen Gong (meditation) of cultivating to realize inherent wisdom; using various methods to learn from cultivated beings for wholesome practices; the putting down of false thinking; putting down the internal dialogue; and ending discriminations in the mind. Thus, allowing for the energy of the body to refine, the mind to refine, and wisdom to

blossom. This method, when practiced with specific instructions, will allow the cultivator to listen without listening, to allow the body to free up stagnation through movement and standing (which the exercises in this book will allow). The repetition of continuous movements requires concentration and focus, which ushers in a meditative state, thereby releasing tension and emotional blockages. Each movement for each of the postures refines and enhances various meditative effects on the body and mind. This results in the realization of wisdom, and even the state of asking and receiving .

The following sections of this book will explain the movements and theory for both the “Jing Li Liu Gong” (from Yang family Taiji Quan) and a very rare Taoist version of the “Yi Jin Jing”, as Master Zhang was taught by his teachers and as Master Zhang taught his own students. At the end of the book is a final section of elementary Tong Bei exercises.



## *Foreword (by Zhang Dun Xi)*

Static (quiet stillness) and dynamic are two opposing words. In nature, physical phenomena show two opposite states of static and dynamic. In terms of relationship, they are still mutual, "roots". In the phenomenon of the human world; they mean human activity and stillness.

There are two different situations of action and rest. In terms of relationship, they are also mutually "rooted." Try to observe the natural world, regardless if it is plant or mineral, They all fade from the dynamic and grow from the static. Static and dynamic are mutual "roots", reciprocating and endless, making the world last forever. Human growth and death cannot be separated from this law.

Man is the most spiritual animal in nature, because people are spiritual and intelligent. Therefore, it is the crystallization of human wisdom, especially for the study of things, to observe and experiment, to find the reason for the life and death of all things, to change, to create something new, and to bring modern civilization into the world of science and technology. Human life is moving towards longevity and a prosperous life.

In China, 2,500 years ago, all kept in scripture by Li Er (Lao Zi), the Taoist ancestors of Lao Zi observed the changes of all things in the natural world in an objective way, the Tao Te Jing's 5,000 words. The phenomenon of the world of human beings is eternal. The philosophical thought of "Heaven and Man are one" has become a major mainstream of Chinese philosophy and a treasure of Taoism, the bible of the more healthy and spiritual practitioners .

The Sixteenth Chapter of the Tao Te Jing (Later generation), Lao Zi wrote:

“Empty your mind to all things. Hold on to the quiet (stillness).  
All things in the world rise and fall. Let your Self watch their return.  
Everything flourishes; then returns to its root.  
Returning to its root is called stillness.  
Stillness is called returning to life.  
Returning to life is called constancy.  
Knowing constancy is called understanding.

Not know constancy, acting without thinking leads to disaster.  
Knowing constancy is tolerant. Being tolerant is impartial.  
Being impartial is divine. Divine is heaven.  
Heaven is Tao. Tao is eternal. The body may die, but Tao will not perish.”

For later generations practicing Taoism, these scholar/warriors regarded it as the one and only way. Elementary martial art, namely by means of this training practice, conforms to classic Taoist practice. Therefore, when you teach, you should use quiet stillness as the root. Further directing always quiet stillness, everywhere, quiet stillness. Being quiet, you can calm down in the middle of noise; but not to just calmly stand still. but for normal work also. Over the past more than 60 years, the author (Zhang Dun Xi) was fortunate to have obtained this heart transmission, really performing the practice and exercise diligently.

Although not yet able to attain the state of pure quiet stillness, however, one may be able to partially create a war horse (army tank). Ten years fighting in midst of battle, near danger without chaos. Encountering distress without confusion, entering behind the enemy, to avert disaster. Although the cloud relies on shelter from the ancestors of heaven and earth; the work of keeping quiet stillness however can allow the mind cool calm waters. Unrestrainedly must hands-down actually be the biggest factor also.

This elementary martial art is from Tong Bei, Tai Ji, transmitted from Hebei province, by Xianghe County native Zhāng Cè (Zì Xiù Lín) 1866-1934, Grand Master. (At the end of the Qing Dynasty, there was Chen Qing, who learned Tong Bei Quan from Han Dao Chang of the Beijing Xishan area ; later it went to Wang Zhan Chun; Wang Zhan Chun passed it to Zhang Ce, at the Xianghe Ma Temple in Hebei); the Tai Ji was transmitted from Hebei Yongnian by Yang Jian Hou. The author went to Tianjin in the 19th year of the Republic of China. When I was a student, I served in the Tianjin judicial community. Most of the police officers were beginner level students; as a result, I was fated to be introduced to Grand Master Zhang Ce, by 2nd disciple, Master Zhou Jing Hai, of Baodi County.

Even though I had been professionally studying southern and northern martial arts already since childhood, yet, in light of practicing from a young age, I had not yet been able to deeply obtain every martial art lesson's secret mysteries. After entering Master Zhou's school, quiet stillness practice was directed for the basic foundation. Besides teaching quiet sitting, also

additional instruction in quiet ‘Jing Li Liu Gong’ – “Standing Still Six Practices” ( 靜立六功 ), with doing basic practice methods of long quiet sitting, and using Qi Gong for cleverly imitating a stable mahogany tree. His desire was to keep the heart spirit as master, to train Qi (energy) and Jin (strength) as a Gong (practice/skill).

Everyday one trains boxing line work, one must first do Jing Li Liu Gong, make the heart peaceful Qi harmonious, balanced mind (heart)/ body. So far, I have benefited a lot from the practice. It’s been half a century since the memories of the past! Presently, those who learned Liu Gong without names, without pictures, repeatedly urge the naming and drawing of a picture for the sake of memory and to widely circulate the information.

Numbers according to Confucius are sacred, explaining that those who do not write when they study do not succeed. When practice is deficient in depth, how dare to pretend to be expert when learning is in name only. Therefore, mortal strength slowly ages. Consider examining again and again in order to completely learn what instructors say with justification. It is beneficial to learn. It is really necessary. To be rash is a big mistake. Zhang gave valuable instructions, according to transmissions. But talk is frivolous be not improper. Yet asking at the teacher's door and the inner depths too together give the way so as to point out corrections, permitting having the benefits of knowledge afterwards, without also losing the training as well.

## *Jing Gong (Quiet Practice) Purpose*

"Quiet" - In China, Confucianism, Buddhism, and Taoism are three families, are all regarded as the supreme method of self-cultivation.

The book "*Ding, Jing, An, Lu, De - Settlement and Peace*", has pointed out the need for quieting down skills. Song Dynasty Great Confucian Cheng Hao Ming Dao's Master Zhou Dun Yi of stillness (quiet) studies already had "*See that all things spring from stillness.* "

These are famous lines from a poem ('Autumn Days' by Cheng Hao):

"In these late years there is nothing that comes  
That is not easy and simple;  
Each morning through my window shines the sun,  
As I awake.  
All creatures run their course in the true content,  
As I calmly observe.  
The pleasure of each season through the year,  
I enjoy with others.  
Beyond Heaven and Earth and all that has shape,  
The Dao is there.  
The winds and clouds above me shift and change,  
My thought is there.  
By riches and high estate, I am not to be polluted;  
Neither poverty nor low rank can affect my happiness.  
A man like this is a hero indeed. "

Afterwards, people have said an expression known as:

*"Half a peaceful time, half a Buddha  
Piece of time pure quiet, piece of time divine"*

## **"Quiet" (Tranquility)**

In man's life environment, artistic work conceives what is like the noble and precious. In Buddhism, the "Chan Ding (Dhyana establishment)"

likewise starts by connecting to quiet (stillness) meditation; hence it is translated as "contemplation" (quiet consideration). The meaning, from quiet awareness can be obtained wisdom.

As for Taoism, an official way is concealed; without consideration of which branch, without exception, cultivating the Tao from empty (quiet) stillness is the number one important key. All sects each to be the aim of Lao Zi's empty stillness (quiet). And it has been slightly missed in the preface; the body covered with peace (quiet) then generates Yang. Peaceful (quiet) heart generates wisdom. Qi Jing (Life Force Stillness) generates Spirit. Shen Jing (Soul Stillness) generates sperm (Essence). Human Body's three treasures Essence, Life Force, and Spirit. The study of Taoist Health and Cultivation, from "Refining Essence of Converting Qi", "Refining Qi Converting Spirit", "Refine Spirit Return to Void", as well as "Void Harmonizes the Tao", is Kung Fu at all levels. Entering the Tao environment, don't take mastering the "Jing Gong" (Stillness/Quiet Work) by missing steps.

Summing up an overview of Confucianism, Buddhism, and Taoism, the three families cannot be separated from the cultivation of stillness (quiet / tranquility). Separated from the doctrine of stillness (quiet / tranquility) it cannot achieve its purpose, cannot truly perform its virtue. Chinese martial arts' first age accepted the way of Confucian thought. Afterwards, it obtained the Buddhist line's opening of revelations, such as Shaolin Temple martial arts' universal transmission. Additionally, according to the Peaceful Nation book of national military studies strength theory, as well as the understanding of the practice of discipline, to be fully aware of the stillness (quiet / tranquility) doctrine function, [yǐ yì dài lǎo] to nurture one's strength and bide one's time, quiet (still) as a high mountain, moving like a rabbit takes off, "moving over nine days, hidden underground nine places." Stillness (quiet / tranquility) surpassing rashness, "pure stillness (quiet / tranquility) is the right thing for the world". Wait, the highest principle of tactical strategy, because of stillness (quiet / tranquility) practice, is the foundation of martial arts, it is also the only way to gain access to (bù èr fǎ mén - not two extremes the path to practice) the one absolute truth.

For this reason, Quiet (stillness) Six Standing practice and discipline, begins with this cultivation, starting with standing. Namely should be

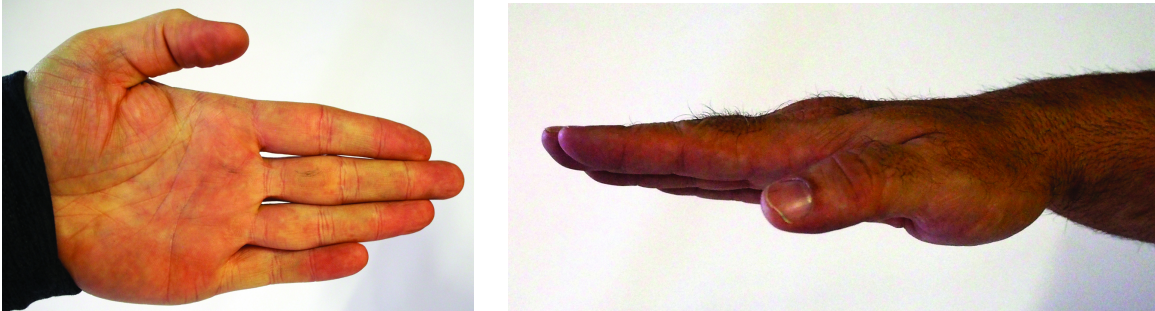
(balanced) internal and external states of mind; think of (the consequences of) delusional thoughts, a knife cuts off, one puts it down, so-called *"myriad conditions put down, one thinks of not living, right and wrong unable to ask, people I abandon all, everything is wrong, eight winds not moving,"* (instead one should practice quiet meditation) *"From the heart begin to breathe down, use the law of silence (mediation) for practice."* It's the gist of internal training.

The effect is not small, more than a lot. More practice is also effective. Silently count the breath. Do practice in a clean and calm environment, a comfortable and proper location without noisy sounds and stale air. It is better to have a garden of flowers and trees. No matter how early or late, you can practice at any time. After practicing boxing training, begin this elementary practice program. But if you are too busy, enough to train boxing. You can train this practice alone. A healthy body can also cultivate the spirit, promote your strength. Therefore, should maintain regular practice, but not lightly. Wish to have confidence, have determination, only then can begin being able to beat having a monstrous heart, to have relief also.

**- written by Zhang Dun Xi**

## ***Hand / Finger Positions Used in Book***

The following images show the various hand positions that are used during the various sets found in this book.



**Figure 1 – Open Vertical and Horizontal Palms**

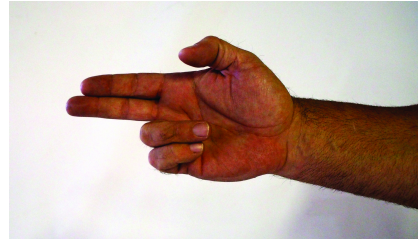
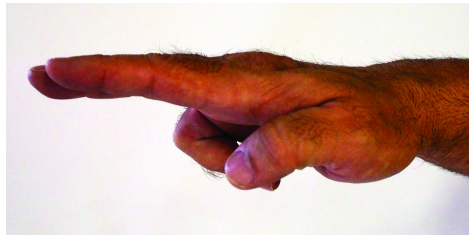


**Figure 2– Open Pressing Horizontal Palm**



**Figure 3 – Index Finger Pointing Palm**

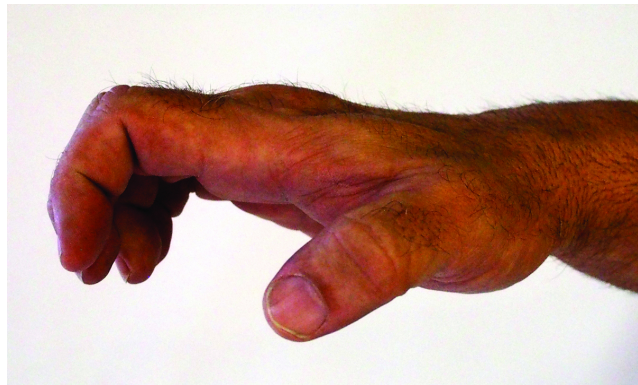




**Figure 4 – Two Finger Pointing Palm**

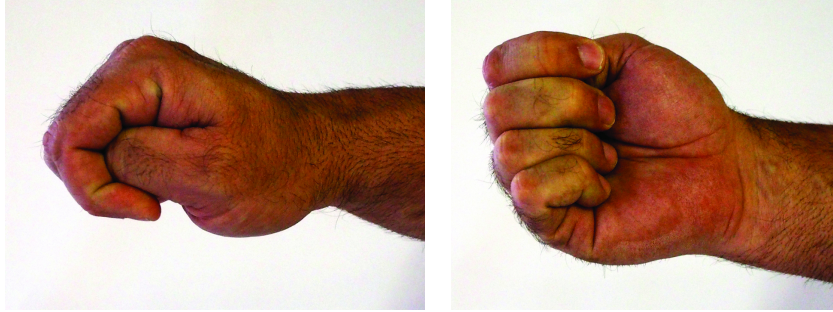


**Figure 5 – Cupped Hand**

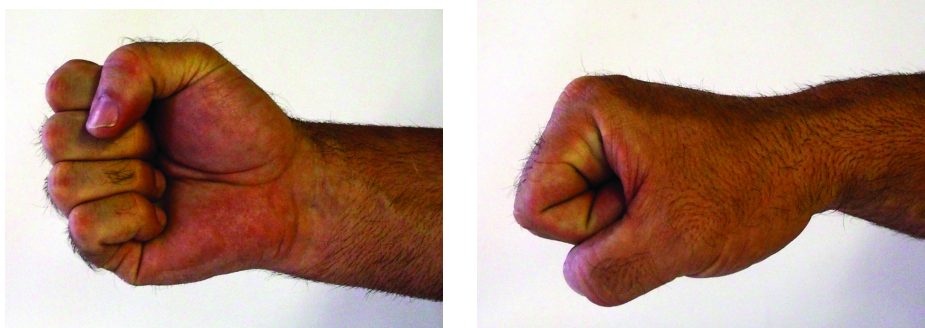


**Figure 6 – Claw Grip**





**Figure 7 – Closed Thumb Hand**



**Figure 8 – Open Thumb Hand**



**Figure 9 – Knuckle Hand**



**Figure 10 – Open Rounded Fingers Hand**

## ***A. The Jing Li Liu Gong – “Standing Still Six Practices” ( 靜立六功 )*** ***Six Exercises Set***

Jing Li Liu Gong is a basic skill of Yang Family Taijiquan. The practice can be used for health and fitness. It is also the basic skill to grab and close (pressure points, Dian Xue - commonly known in the West as “Dim Mak”), and it can also increase internal strength. It is easy to hurt people with their pressure points, so care must be taken.

The Jing Li Liu Gong is based on being both static and dynamic. It is taught so that the practitioner can quiet down, as in meditation, and at the same time can develop strength and stamina, as a skill. As such, the set works as Qigong, calming the mind and developing both fitness and health. Practicing the set becomes uplifting and wards off depression.

According to Zhang Dun Xi in an article published in the 67th issue of *Taijiquan Magazine*, published in the Republic of China in 1979):

“When you are still, you will be born with yang, while your heart will be radiant, if you are quiet, you will be alive, and if you are calm, you will be refined. If you are a Confucian and Taoist, you can't leave the static. Therefore, once you stand, you should think about the inner and outer moods. Let go, <from the heart, to condense the gods for the sake of the work>, is to train the essence.

First exhale from the mouth, relax, and then inhaling, with the intention to guide the air, sinking into the Dan Tien to achieve calm and clear, breathing naturally, not too careless, one breath, one deep and one smooth The working environment is clean and calm, and there is no noise and turbidity. It is better to have gardens of flowers and trees. It can be practiced at any time in the morning and evening, and the effect is more and more, and the kung fu (effort) is naturally deepened.”

Authors Note: The key to this practice is consistency. Practice at least once a day. It takes time to reach the deeper practice, so therefore you must practice with patience. Do not expect immediate results. It is recommended to do each exercise for 36 breaths but not required. But less work achieves less benefit. Start with the first exercise and build upon each one.

The following section shows the complete instructions for the Jing Li Liu Gong –Standing Still Six Practices.

## Preparation Posture

### Zài Wài Xíng Shàng (Outer Shape, First / Primary) – 在外形上 (Wu Ji - Limitless Posture)

The Wu Ji posture is the main structural posture that needs to be practiced first before beginning the remaining exercises. Practicing this exercise, you will learn proper posture and breathing, which will lead to meditation (mindfulness).

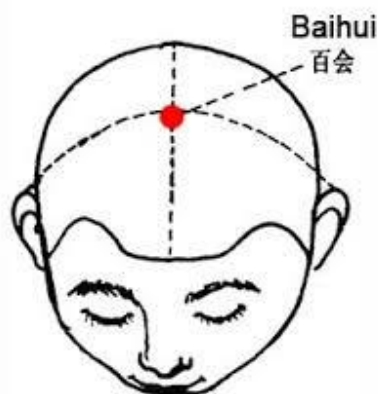
1. Stand with both feet parallel and shoulder width apart (see the Figure below).



2. The toes have a firm grip on the ground. Weight is distributed to the Bubbling Well point of the foot. The Bubbling Well (Yong Quan) is the starting point of the kidney meridian (KD 1) and is located in the concavity of the sole of the foot (see Figure on left) .
3. The inner edges of the feet are parallel to each other and pointing straight.
4. The legs are naturally straight.
5. Both knees buckle slightly inward.
6. Open the crotch. With a small outward feeling, pushing outwards.
7. Tuck the tailbone underneath, but not too far. Keep a straight line (see the Figure below).
8. Straighten the spine (see the Figure below).



9. Pull the chest in. Do not pull it in forcibly; do not let it stick out. It has an empty, sunken feeling to it.
10. Allow your arms to hang naturally, with the palms and fingers having a slight curvature.
11. The center of gravity drops straight to the center of the body (see the above Figure).
12. Tuck the chin slightly. The lips are tight. The tongue touches the upper palate directly behind the upper teeth; this is considered the wind position for the tongue in Taoist practice.



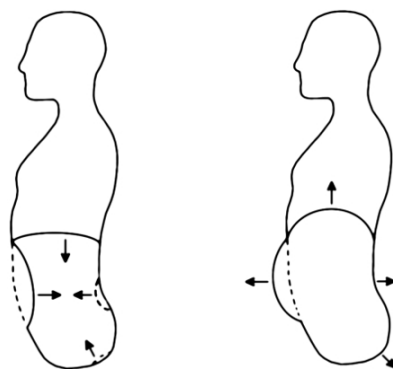
13. Listen with both ears. Be aware.
14. Eyes are relaxed and half closed. The head lifts to straighten the neck. A trick to this position is to feel as if someone is gently pulling your hair from the top of your head, at the Bai Hui acupuncture point (see Figure on left).

15. The Centerline is directly between the two feet. Lower extremities should feel firm but not tight; the upper should be relaxed.

This completes the static posture of the form.

### Breathing and Meditation (Mindfulness)

1. Eliminate all distractions; first calm your mind and emotions.
2. Exhale from your mouth next as a priming exhalation. Again relax.



3. **Inhale** Then inhale air through the nostrils sinking it to the Dan Tien, about one to three inches below your navel in the center of your body, pulling your abdomen in without force. (This is “Taoist” or “Reverse Breathing”. See Figure on left) There will be a natural dilation of the thoracic cavity during inhalation. The thoracic cavity (or chest cavity) is the chamber of the body that is protected by the thoracic wall (rib cage and associated skin, muscle, and fascia).
4. Feel a calm emptiness. Still your mind again.
5. **Exhale** Exhale through the nostrils by relaxing and rounding the abdomen out. One exhalation equals one count. Breathe in and out with a natural rhythm, not forcing the breath in, neither the inhalation nor exhalation. Each breath should last at least three seconds in for inhalation and three seconds out for exhalation. It will get longer per respiration as time goes by. Never force the breath. Regulate the breaths.

Repeat the exercise for a total of 36 breaths.

The following are Zhang’s description of the **Six Jing Li Liu Gong** movements:

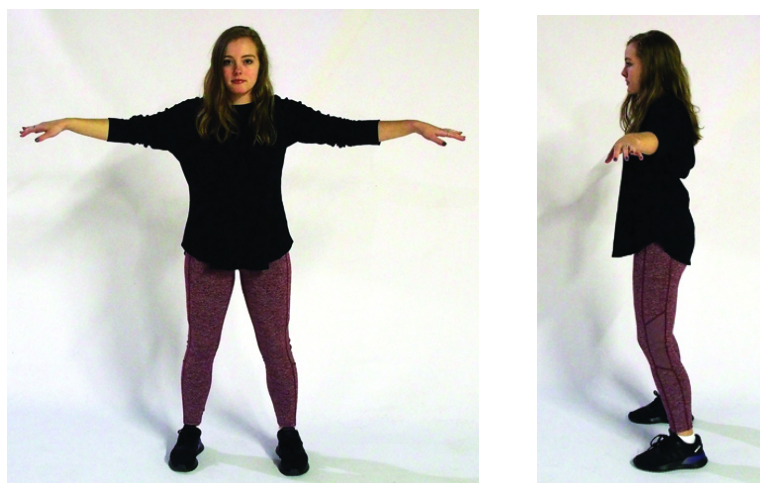
**1. Shangyuan Shengong (Upper Primary Divine Skill) - 上元神功** : This skill focuses on the mind and heart, achieving external static movements, calmly and clearly, harmonious Qi vigorously penetrates, Primordial Yang (Kidney energy) comes from within, divine Qi, and enters into the realm of emptiness.

兩肩鬆沉      兩手展伸  
氣運四梢      臂重萬鈞

Lower both shoulders to loosen; Extend both hands to stretch out  
Qi moves to the four tips; Your arms very heavy

- a) Stand with legs straight but not locked. Feet are placed about shoulder width apart. Feet grasp the ground firmly. Arms rest naturally at your sides; slowly raise your arms to each

side with palms down until they are horizontal. (see the Figure below).



- b) Loosen your shoulders (sink your elbows slightly bending them) and steady your arms; do not let them sway or jerk around. Your shoulders urge your arms, arms urge your hands.
- c) Press your arms to each side by reaching to each side without overly reaching; fingers and hands are naturally straight (see the above Figure) .
- d) Inhale through the nose to the lungs, thoracic cavity, while closing the perineum; collecting your qi/intent into the area between your chest and belly: The Yellow Court Area.
- e) On exhalation, sink the qi/intent to the lower Dan Tien while sensing a swelling or fullness in the arms and hands. Lead your qi/intent to your arms and fingers.
- f) Then inhale again, relaxing the fingertips and palms. Never tense the arms.

Repeat each step of the exercise for a total of 36 breaths.

**2. Hun-Yuan Qigong (Primordial Energy Skill) 渾元氣功** : This skill focuses on stabilizing the fullness of the Qi, doing the so-called breathing (inhaling) of the Qi, connecting with the grounding force, bonding with the spirit of humanity, making surplus Yang energy, entering all over the body primarily unimpeded.

兩臂圓撐 坐馬正身  
渾元一炁 養我元真

Maintain both arms circularly; Body sits upright horse (stance)  
(Primordial one breath; Foundation truly supports me)

### Part One

- a) Proceeding from the previous posture. Stand with legs straight; then squat slightly to have your knees over your toes: “horse stance”.
- b) Both knees buckle inward slightly. Maintain your posture in accordance with the “Outer Form” - Wu Ji, the first preparation form.



- c) Slowly move both arms forward at shoulder width in an arc to end facing your front. Then, rotate your elbows outward and turn your hands inward flexing your wrist with the fingertips pointing to each other (see the Figure below.).



- d) The shoulders are loose and slightly rolled forward, stay relaxed. The elbows are rounded outward while sinking downward.
- e) Weight is centered and dropped in the middle.
- f) Keep your mind and body relaxed.
- g) The tongue is at the upper palate.
- h) Breathing is as in the previous exercise. Inhaling into the Yellow Court and exhaling to the lower Dan Tien. Leading the qi/intent into the arms, hands and fingers as before.

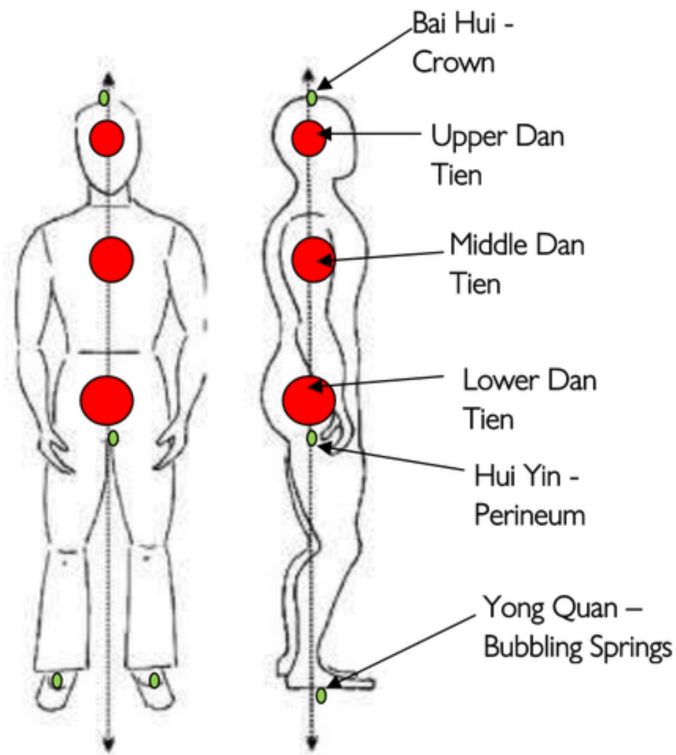
Repeat each step of the exercise for a total of 36 breaths.

This concludes part one of the two exercises.

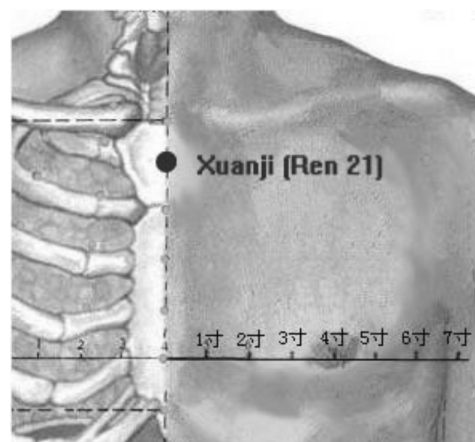
### **Part Two**

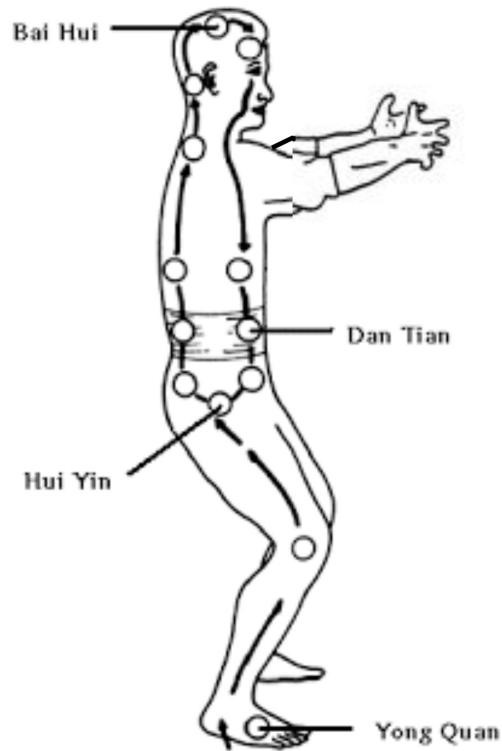
- a) After your 36<sup>th</sup> breath inhale into the lower Dan Tien, your intent is in the lower Dan Tien then exhale to guide the qi from the Dan Tien down the Perineal branch to the Bubbling Springs (feet bottom) (see the Figure below).





- b) Inhale through the nose, drawing the energy from the earth up the lateral sides of the legs, through the tailbone, continuing through the base of the skull's "Jade Pillow", over the top of the head's "Bai Hui" point, and then dividing past the ears and the two cheeks to the tip of the tongue, connecting the qi with the breath (see the above Figure).
- c) Turn your palms to face each other (Lao Gong Acu Points P 8 face each other) and connect Xuan Ji (Acupoint Ren 21) with the Dan Tien (see the Figures below).





- d) Guard the qi
- e) Fill the Dan Tien with energy from the earth.

**3. Qū Zhǐ Kòu Gōng (Bend Bow Skill) 屈指扣功** : This skill focuses on finger strength work, from the Yin to the Yang, from the virtual and the real, to also achieve softness into the finger strength.

指如鋼爪 氣若車輪  
勢如山繳 心息相因

Fingers point as if steel claws; Qi transports like a vehicle  
Seize power as if a mountain; Intention appears to follow the breath

- a) Proceeding from the previous posture, straighten the legs and rise.
- b) Turn your hands so your fingertips point up, round your palms and bend your fingers at the medial and distal metacarpal joints. (see the Figures below).



- c) Concentrate your spirit and intent into your palm and fingertips.
- d) Your mind remains calm.
- e) Breathing and leading qi with inhalation and exhalation is as in the previous exercise.

Repeat each step of the exercise for a total of 36 breaths.

**4. Bǎi Wàn Zhuā Gōng (Swing Wrist Grab Skill) 擺腕抓功** : This skill focuses on wrist strength work, quieting the heart (peace) with manual strength, Qi and Jin (breath and inner strength) combining into one, moving in the silence, softness in the middle of practicing inner strength (Jin).

屈膝圓檔 擺腕扣抓  
斜臂前陳 莫畏艱辛

Bend knees round the crotch; Swing wrists fasten grab  
Slanting arm lay out forward; Do not fear hardships

- a) Bend your knees as in exercise two.
- b) Gradually sink your hands to the front of your thighs. Your hands are straight and relaxed .
- c) Relax and drop your shoulders. Do not move your upper arms. Turn your hands inward and bend them upwards; fingers bend at the middle phalanges to form a tiger claw (see the Figures below). Breathe into the Dan Tien simultaneously.



- d) Then let loose and relax and drop your hands while exhaling and form a tiger claw again. Then loosen the hands. Do not move your upper arms. The work is in the wrist, palms, and fingers only (see the above Figures).

- e) Doing all the above is one repetition.
- f) Do not tense or put physical strength into the hands or fingers. There is true power in softness.

Repeat 36 times .

**5. Jingang Zhǐ Gōng (Jingang Finger Skill) 金剛指 功** : This skill focuses on the spiritual will, Qi and Jin concentrated on the index finger, doing so like the Jingang (the Buddha's Golden Warrior Guards), entering into the realm of the Yang (fullness).

展臂翹腕 一指生春  
根露掌含 勁吐頻頻

Spread arms to raise wrists; Single fingers bring joy  
Show palms to reveal roots; Strength is issued continuously

- a) Moving from where you were, straighten the legs and rise up.
- b) At the same time, raise your hands to each side while dropping your elbows and pointing your index fingers upward. The elbows must be loose to urge the qi to reach the fingertips. Breath as in the previous exercises concentrating on the fingertips (see the Figure below.)



Repeat each step of the exercise for a total of 36 breaths .

**6. Xià Dan Yuán Gong (Lower Red Primary Skill) 下元丹 功** : Nowhere to hang the body, nothing to hinder my heart, reaching a high degree of tranquility, in order to also receive a pure peaceful practice.

屈膝垂臀 駢指穿塵  
意注丹田 氣運週身

Bend your knees suspend your buttocks; Side by side fingers pierce earth  
Concentrate intention at Dan Tien; Qi transports cycling the body



- a) Afterward, the knees bend as before, the hands drop to your sides gradually. Palms are relaxed.
- b) The hands form sword fingers with the index and middle fingers pointing straight down. The other fingers curl (see the Figure below)



- c) Calm your mind and emotions.
- d) Breathe as before. But do not concentrate the qi to the palms; hold your mind to the lower Dan Tien.  
Repeat breath 36 times  
End.

“According to the author's (Zhang Dun Xi) practical experience, six (standing) practice works on the cultivation of body and mind, providing much benefit from the exercise of Qigong. Hopefully students don't take it lightly and be contemptuous of its simplicity. Proverbs say "Training boxing without practice, by old age all one's hopes and efforts come to nothing." The importance of practicing can be seen. Especially in Tai Ji Quan, grab it and snatch it shut.”

“This practice is mainly mastering quiet (stillness). Quiet (stillness) is benevolent for life, taking the Tao as the focus. This skill is used to focus on self-cultivation. Although this skill is the end result, we still have to train; hard training is used at the beginning. Therefore, be prepared just in case. No need to be discontented, don't provoke disaster, only then begin your steps to self-cultivation (by Zhang Dun Xi, from an article published by the Kaohsiung Branch of the Republic of China Taijiquan Association, published in the Republic of China, 1979).”

“Jing Li Liu Gong's cultivation of mind and body, via Qigong exercise, provides a lot of benefit. Don't take it for granted, don't be contemptuous of its simplicity. Without effort, it is difficult to perform the work. It is hurtful to practice incorrectly. This work is based on static, good-hearted quiet, with the emphasis on the Tao, with technical skill as the end result, focusing on self-cultivation. Although the skill is the end result, movements must be practiced hard, so that it can be achieved, so that it can be used.” (by Zhang Dun Xi, from an article published in the 67th issue of *Taijiquan Magazine*, published in the Republic of China, 1979)

## ***B. The Taoist Yi Jin Jing ( 易筋經 ) Muscle Tendon Changing 12 Exercises Set***

### **Introduction**

The Yi Jin Jing is a relatively intense form of 12 exercises that aim at strengthening the muscles and tendons, thereby promoting strength and flexibility, speed and stamina, balance, and coordination of the body. These exercises are notable for being a key element of the physical conditioning used in martial art training. The exercises are designed according to the course and characteristics of Qi (energy or life force) circulation in the 12 regular channels and the Du and Ren channels (used in Acupuncture healing). During practice, Qi and blood usually circulates with proper speed and with no sluggishness or stagnation. For this reason, the Yi Jin Jing has been very popular for many centuries as a therapeutic exercise to promote health and fitness.

The basic purpose of the standard Yi Jin Jing set is to turn flaccid and frail sinews and tendons into strong and sturdy ones. The movements are both vigorous and gentle. Their performance calls for a unity of will and strength, i.e., using one's will to direct the exertion of muscular strength. It is coordinated with breathing. Better muscles and tendons mean better health and shape, more resistance, flexibility, and endurance. It is obtained as follows:

- Postures influence the static and nervous structure of the body
- Stretching muscles and sinews affects organs, joints, meridians and Qi
- Torsion affects metabolism and Jing production
- Breathing produces more and better refined Qi
- Active working gives back balance and strength to body and mind (brain, nervous system and spirit).

There is also something supple and flexible inside of the Yi Jin Jing. Movements are energetic and intense, but you can see through a kind of peace. Yi Jin Jing unifies in fact Yi (intention) with Li (strength), consciousness (yang) with muscular force (yin). The mind is free from thoughts, has a correct and well-disposed attitude, the breathing is harmonious. Internal and external movement must be coordinated, like



movement with relaxation. Externally must be fortification; inside must be purification; unifying matter and spirit.

The Taoist Yi Jin Jing should not be confused with the entirely different methods of the Shaolin or Buddhist Yi Jin Jing 12 Exercises set, which is generally translated as “Transformation of Muscles and Tendons / Bone and Marrow Washing”. Taoism takes the idea of unifying matter and spirit a step further, which in essence defines “Shen Gong”.

Within Taoism, being more obtuse, the term Yi Jin Jing ( 易筋經 ) can instead mean, “Opening the Meridians to Discipline and Purify the Heart”, which is more in alignment with Taoist concepts versus the more physical Shaolin use of its Yi Jin Jing methods. Tendon Changing = opening meridian. Tendon is a metaphor for meridian. Marrow washing = to discipline and purify the heart. Marrow is a metaphor for heart.

The Taoist 12 exercises are completely different from the more well known Shaolin Buddhist 12 exercises, and should be duly noted. The Taoist version is not only named completely different, but the postures and movements are not the same as well. The Taoist exercises are done standing still, while rocking back and forth; whereas the Shaolin version has much more athletic movements that differ greatly from exercise to exercise.

The Taoist Yi Jin Jing is a relatively intense form of exercise that aims at strengthening the spirit by promoting strength and flexibility, speed and stamina, balance, and coordination of the body. These exercises are notable for being a key element of the physical conditioning used in martial art training. The exercises are designed according to the course and characteristics of Qi (energy or life force) circulation in the 12 regular channels and the Du and Ren channels (used in Acupuncture healing). During practice, Qi and blood usually circulates with proper speed and with no sluggishness or stagnation. For this reason, the Yi Jin Jing has been very popular for many centuries as a therapeutic exercise to promote health and fitness.

(Introduction written by Sal Canzonieri)

The following section shows the complete instructions for the Taoist version of the Yi Jin Jing 12 Exercises.

## Preparation Posture

### Zài Wài Xíng Shàng (Outer Shape, First / Primary) – 在外形上 (Wu Ji - Infinity Posture)

The Wu Ji posture is the main structural posture that needs to be practiced first before beginning the remaining exercises. Practicing this exercise, you will learn proper posture and breathing, which will lead to meditation (mindfulness).

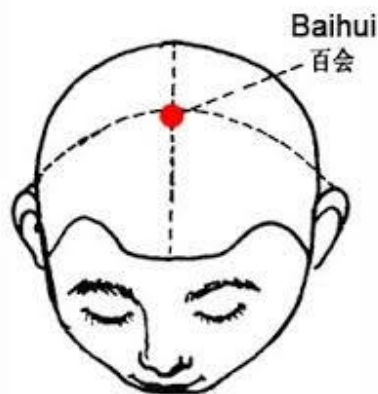
1. Stand with both feet parallel and shoulder width apart.



2. The toes have a firm grip on the ground. Weight is distributed to the Bubbling Well point of the foot. The Bubbling Well (Yong Quan) is the starting point of the kidney meridian and is located in the concavity of the sole of the foot. (see Figure).
3. The inner edges of the feet are parallel to each other and pointing straight.
4. The legs are naturally straight.
5. Both knees buckle slightly inward.
6. Open the crotch. With a small outward feeling, pushing outwards
7. Tuck the tailbone underneath, but not too far. Keep a straight line (see following Figure).
8. Straighten the spine (see the Figures below).



9. Pull the chest in. Do not pull it in forcibly; do not let it stick out. It has an empty, sunken feeling to it.
10. Allow your arms to hang naturally, with the palms and fingers having a slight curvature.
11. The center of gravity drops straight to the center of the body (see above Figure).
12. Tuck the chin slightly. The lips are tight. The tongue touches the upper palate directly behind the upper teeth; this is considered the wind position for the tongue in Taoist practice.



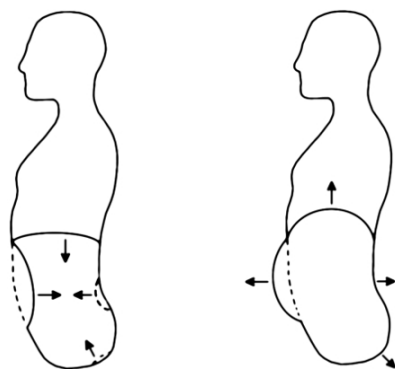
13. Listen with both ears. Be aware.
14. Eyes are relaxed and half closed. The head lifts to straighten the neck. A trick to this position is to feel as if someone is gently pulling your hair from the top of your head, at the Bai Hui acupuncture point.

15. The Centerline is directly between the two feet. Lower extremities should feel firm but not tight; the upper should be relaxed.

This completes the static posture of the form.

### **Breathing and Meditation (Mindfulness)**

6. Eliminate all distractions; first calm your mind and emotions.  
7. Exhale from your mouth next as a priming exhalation. Again relax.



8. **Inhale** Then inhale air through the nostrils sinking it to the Dan Tien, about one to three inches below your navel in the center of your body, pulling your abdomen in without force. (This is “Taoist” or “Reverse Breathing”. Figure) There will be a natural dilation of the thoracic cavity during inhalation. The thoracic cavity (or chest cavity) is the chamber of the body that is protected by the thoracic wall (rib cage and associated skin, muscle, and fascia).
9. Feel a calm emptiness. Still your mind again.
10. **Exhale** Exhale through the nostrils by relaxing and rounding the abdomen out. One exhalation equals one count. Breathe in and out with a natural rhythm, not forcing the breath in, neither the inhalation nor exhalation. Each breath should last at least three seconds in for inhalation and three seconds out for exhalation. It will get longer per respiration as time goes by. Never force the breath. Regulate the breaths.

Repeat the exercise for a total of 36 breaths.

The following are Zhang’s description of the **12 Yi Jin Jing** movements :

**Yi Jin Jing ( 易筋經 )** – Note, the names of these specific 12 movements (as given in the Zhang Dun Xi book) are not the same as is traditionally known.

Each section takes about 1 to 2 minutes each, so around 12 -24 minutes.

#### **One – 按提跟 - Àn Tí Gēn (Press to Follow)**

- a) Begin with your feet shoulder width apart. Legs are straight but with a slight bend in the knees (see the Figures below).



- b) Begin to inhale and slowly, gently raise your hands forward in an arc with a slight bend in the elbows with palms facing down, while rising on the balls of your feet (see the Figures below).



- c) Simultaneously inhaling, sink your breath and intent to the lower Dan Tien .
- d) When your arms are parallel with the ground and you have reached a maximum, lift on the balls of your feet to begin to bend your elbows. This will also complete the inhalation (see the Figures below).



- e) Continuing to bend your elbows while bringing your palms toward your chest, then to the sides of your body outwards, keeping your elbows pressing downwards while the palms begin to press down (see the Figures below).



- f) While coordinating the above, begin to exhale while rounding out your belly from the Dan Tien, concentrating with your intent, and lead your qi to the fingers while also filling the Lao Gong – ‘Labor Palace’ (center of palms) with your qi .
- g) As you press your hands down and are exhaling, drop your heels slowly to put the heels back on the ground, while extending your palms face down to your sides (see the Figures below).



- h) You should work this exercise until it is smooth and regulated. All movements are gentle without effort and relaxed. Try not to shake or tremble while performing the exercise. Practice will accomplish this. Pause slightly between each exhalation before beginning again

Repeat the exercise 8 to 9 times



## Two – 翘拇翘趾 - Qiào Mǔ Qiào Zhǐ (Twist Thumb Open Toe)

- a) Begin with your feet shoulder width apart. Legs are straight but with a slight bend in the knees. As the previous exercise.
- b) Curl your fingers in both hands to form a fist with your thumbs pointing out and maintaining a straight wrist. Thumbs turn inward to your body (see the Figures below).



- c) The fingers should be held loosely while the thumbs are pointing extremely stretched with intent.

- d) Begin to inhale and slowly, gently raise your fists forward in an arc with a slight bend in the elbows with palms and elbows facing down. While raising your toes and rocking back, have your heels support your weight (see the Figures below).



- e) Simultaneously inhaling, sink your breath and intent to the lower Dan Tien.
- f) Continuing from above, begin to exhale rounding out your belly from the Dan Tien, concentrating with your intent and lead your qi to the fingers also filling the Lao Gong – ‘Labor Palace’ (center of palms) with your qi. Your thumbs circle inward towards your chest. Clench your fingers slightly during the exhalation .
- g) As you press your hands down and are exhaling, drop your toes slowly to put them back on the ground (see the Figures below).



- h) You should work this exercise until it is smooth and regulated. All movements are gentle without effort and relaxed. Try not to shake or tremble while performing the exercise. Practice will accomplish this. Pause slightly between each exhalation before beginning again.

Repeat the exercise 8 to 9 times

### Three – 握拇屈膝 - Wò Mǔ Qū Xī (Hold Thumb to Bend Knees)

- a) Begin with your feet shoulder width apart. Legs are straight but with a slight bend in the knees. Turn your hands so the palms face your thighs and the fingers are straight (see the Figures below).



- b) Inhale to the Dan Tien as the previous exercises .
- c) Gradually exhaling rounding the belly and beginning to bend your knees. Curl your thumbs into your fingers wrapping the thumbs and pressing them with your fingers. Firm, not too hard. Continue squatting and bending until your knees are at a 90-degree angle (see the Figures below).



- d) Pause upon exhalation then standup and return to the first posture (a). (Figure)  
Repeat the exercise 8 to 9 times.

#### Four – 緊拳夾腿 - Jǐn Quán Jiā Tuǐ (Tight Fist Clamp Legs)

- a) From the previous exercise, keep your feet shoulder width apart. Legs are straight but with a slight bend in the knees. Arms are hanging at your side.
- b) Raise your arm to your side until they are parallel with the ground. Palms are turned to be facing forward with fingers outstretched (see the Figures below).



- c) Inhale lifting your belly (reverse breathing), filling your lower Dan Tien .
- d) Begin to exhale while forming a fist and arcing your arms forward while bringing your fists together. Simultaneously bend your knees, clamping them inward so the inner parts of your feet are pressing the ground (see the Figures below).



- e) After exhaling stand up and begin again.  
Repeat the exercise 8 to 9 times



## Five – 舉臂提跟 - Jǔ Bì Tí Gēn (Lift Arms and Follow)

- a) From the previous exercise, keep arms horizontal to each side, with legs straight but with a slight bend in the knees. Raise your hands past your ears until they fully extend above your head with the palms facing each other. Your head is tilted slightly upwards; your eyes focus level (see the Figures below).



- b) Inhale to your Dan Tien and raise your heels as in exercise 1 (see above figures) .  
c) Exhale and close your hands into a fist, dropping your heels to the ground.



Repeat the exercise 8 to 9 times

**Six - 拉肩翹趾 - Lā Jiān Qiào Zhǐ (Pull Shoulder Open Toe)**

- a) From the previous position, keep arms outstretched over your head, drop your arms by bending your elbows. Move your fists crossed in front of your chest with back of fists facing away from you (see the Figures below).



- b) Inhale and open your hands while opening your chest and pulling your elbows backward, turning your hands and opening them to face away from you (see the Figures below).
- c) While doing movement b, rock to your heels as the previous exercise 2 (see figure).



- d) Exhale and return your toes to the ground with your fists in front of you, crossed as in the first part - part a (see above Figures)

Repeat the exercise 8 to 9 times

**Seven - 平臂轉腕 - Píng Bì Zhuǎn Wàn (Flat Arm Turns Wrist)**

- a) From the previous position. Keep fists crossed in front of your chest with back of fist facing away from you; push your fists out to each side. Back of your fist is facing up (see the Figures below).



- b) Rotate your hands in a clockwise direction from front to rear circling your wrist. Inhalation and exhalation are done in half circles. Inhalation at the top of the circle and exhalation rounding the abdomen at the lower part of the circle (see the Figures below).



Repeat the exercise 8 to 9 times

## Eight - 伸臂曲膝 - Shēn Bì Qū Xī (Stretching Arm Curls Knee)

- a) From the previous exercise, rotate and open your hands so they face forward. (see the Figures below).



- b) Inhale lifting your belly (reverse breathing), filling your lower Dan Tien .
- c) Begin to exhale while forming a fist and arcing your arms forward while bringing your fists together. Simultaneously bend your knees until they are at 90 degrees squatting straight down (see the Figures below).



- d) After exhaling stand up and begin again.
- Repeat the exercise 8 to 9 times



### Nine - 轉臂麵耻 - Zhuǎn Bì Miàn Chǐ (Rotating Arm Shames Face)

- a) From the previous exercise, keep hands open and facing forward stretched out at both sides. Bending at your elbows, move your hands inward turning your palms in front so they face toward you in front of your heart (see the Figures below).



- b) Inhale to the Dan Tien .
- c) Rock back to your heels as in previous similar exercises. Exhaling to round your belly, turn your wrist forming a fist to face downward and continuing to rotate outward facing away from you (see the Figures below).



- d) Inhaling put your toes down; rotate your wrist and forearms to the previous position with your palms open and facing you in front of your chest (see above Figures).

Repeat the exercise 8 to 9 times

**Ten - 曲臂提跟 - Qū Bì Tí Gēn (Curved Arm Lifts Up)**

- a) From the previous exercise with your palms in front of your chest, move your arms outward to each side and bend your elbows at right angles with fingers pointing straight up (see the Figures below).



- b) Inhaling raise to your toes as in previous exercises. Stretch your fingers and your body extremely upwards .
- c) Exhale and drop your heels to the ground, tightening your fingers around your thumb as in exercise 3. Grip your thumb a little tighter, then release.



Repeat the exercise 8 to 9 time s

**Eleven - 挫腕握拳 - Cuò Wàn Wò Quan (Clenched Wrist Fist)**

- a) From the previous exercise with your arms at right angles to each side, lower them until they are three inches below your navel in front of your Dan Tien. Close your hands making a fist with back of hands face upwards (see the Figures below).



- b) Inhale to your Dan Tien, open your hands while stretching your fingers. Thumb faces slightly down and stretches. Your weight moves slightly forward to your front (toes). Heels are still in contact with the floor. Pull your chest inward, arching your back slightly (see the Figures below).



- c) Exhale rounding your belly; shift your weight to a natural standing position while clenching your fist with a tight grip.

Repeat the exercise 8 to 9 times

## Twelve – 托龟提翘 - Tuō Shuǎi Tí Qiào (Support Turtle Lifting Tail)

- a) From the previous position with hands open facing down in front of the Dan Tien, move your hands to hang at both sides, palms facing behind you (see the Figure below)



- b) Swing both your arms while rotating your palms upward, rocking to place all your weight to the front on the ball of your foot and toes (see the Figures below).



- c) After your arms swing to a point where they peak, relax the arms downwards, turning the palms down and rocking back to your heels and lifting your toes off the ground (see the

Figures below).



d) Your arms should swing effortlessly back and forth while rocking and rotating from palms down to palms up.

e) Breathe thru your nose naturally.

Repeat the exercise 16 to 18 times

After completing the complete series of exercises stand in a natural way and breathe five breaths. Calm your mind and seal your qi.

End.



### ***C. Essential Motions (Basic 18 Exercises)***

#### **Brief Introduction to the basic movements**

"Training boxing without practice, by old age all one's efforts come to nothing."

The Basic Exercises are important exercises for practicing Chinese martial arts. Any type of boxing is important. Therefore "Training boxing without practice, by old age all one's efforts come to nothing." The eighteen movements of this exercise are all edited according to the author's (Zhang Dun Xi) choice of various boxing skills that can enhance strength and loosen the joints.

From bottom to top, from legs to arms, from shoulders to elbows and wrists. Rear from top to bottom, from waist to back, from knees to ankles, all are practiced moving both internally and externally. During training, the movements are not too slow, but natural.

It can be practicing by old or young; men, woman, or children. If you can persist, you will increase your skill, but also your flexibility. Furthermore, it does not need a lot of space for you to practice it.

It is the best basic exercise method for health and disease prevention, especially for the reduction of hypertension.

Among the exercises, Whirling Arms, Drilling Hands, Circling Hands are the root of the six basic methods of Tong Bei Quan. Cloud Hands is from the eight methods in Tai Chi Quan's Peng ('ward off') hands, also Pushing Hands.

This basic method has great benefits. If a learner can practice it once in the morning, at night, and evening, your strength will be enhanced.

There are no limits.

## 1. Jī Běn Yùn Dòng (Preparatory) 預備式

Purpose: Calm and meditate

- a) Stand straight with hands pointing down. Heels of feet are touching; feet are at 90 degree angles. Calm and relax your mind and body.
- b) Tongue is at upper palate, back is straight, head is up with chin level to ground, as shown previous chapters.
- c) Take five breaths.
- d) Intention is on the Dan Tien (see the Figures below).



## 2. Zuò Tuǐ (Sitting on Legs) 坐腿

Purpose: Practice Dan Tien Qi in the interior and foot and leg skills on the exterior

- a) Move forward with one leg stand in a bow stance. Weight is on the front leg. Slowly shift weight back and forth between the front and back legs. (see the Figures below)



- b) When moving forward the knees should line up over the toes. The rear foot should remain flat on the ground. When the weight shifts back to the rear foot, the knees line up over the rear toes (see the Figures below).



- c) Exhale when lunging forward. The movement is slow. Rocking back and forth with the inhalation and exhalation. Breathing is as previous in this book.

Perform 36 on one side then switch to the other .

## 3. Lūn Bì (Yáo Gēn) (Arm Swinging (Root Shaking) 掄臂 (搖根)



Purpose: Loosen the shoulders qi goes to the fingertips

- a) Move forward with one leg stand in a bow stance as the previous exercise (see the Figures below).



- b) One hand is placed on the side of the body. Using your waist swing the arm back and forth, swaying from a bow stance to back stance same leg patterns, as exercise in 2 (see Figures below). Repeat 36 times on each side.



- c) Stand erect with knees slightly bent. Both arms circle in front of the body (see Figures below). Repeat 36 times.





- d) Stand erect with knees slightly bent. Swing your arms parallel up and down 36 times



- e) Stand erect with knees slightly bent. Swing both arms circling and crossing in front of the body in opposite directions (see Figures below). Repeat 36 times. Then reverse direction for 36 times.





#### 4. Tuī Jiān (Push Shoulders) 推肩

Purpose: Loosen the shoulders the idea is to spread qi through the back.

- a) Move forward with one leg stand in a bow stance. (see Figures below) Swing your hands forward and backward to a 45 degree orientation, shifting your weight as in exercise 2.



Repeat 36 times .

#### 5. Huī Bì (Swing Arm) 揮臂

Purpose: Loosen waist and spine turn neck back.

- a) Stand erect with knees slightly bent swing your arms from left to right turning your head to look back. Use your waist to swing your arms (see Figures below) side to side for a total of 64 times.



#### 6. Cāo Shǒu (Drill Hand) 操手

Purpose: Loosen shoulders and work collaterals, stabilize root and intend to press.

- a) Stand in a back stance (weight on rear leg) with knees slightly bent; extend one hand in front facing down the other at your side near your hip facing up. Change hands, slapping the palms so you can hear it with your ears (Yin- Yang Palms). The hands pull in and go out simultaneously and rotate. Use your waist to push and pull your arms (see Figures below) side to side a total of 36 times each. Change legs repeat.



7. Yún Shǒu (Sān Shì) (Cloud Hands (three times) 雲手 (三式))

Purpose: Turn the waist; circle the arm to transform Peng (Expanding) force.

- a) Stand erect with knees slightly bent. Two hands form a tiger's mouth, palms face each other in front of your crotch and head. (see Figures below) Use your waist to circle your arms. Your arms rotate as shown in the figures. The eyes follow the middle finger of the hand that is rising. Reverse the circles. Repeat 36 times each side.





## 8. Quān Shǒu (Circle Hands) 圈手

Purpose: Rotate the waist, spine, arms and hands. Increase blood flow.

- a) Move as in exercise two with your legs.
- b) Swing your arms in a circular arc, one after the other. Rotate your wrist while swinging upward to face up. Rotate on the way back to face down. Both arms mutually swing, using twisting of waist and spine to perform the movement (see Figures below).



- c) Repeat 36 swings for each arm .



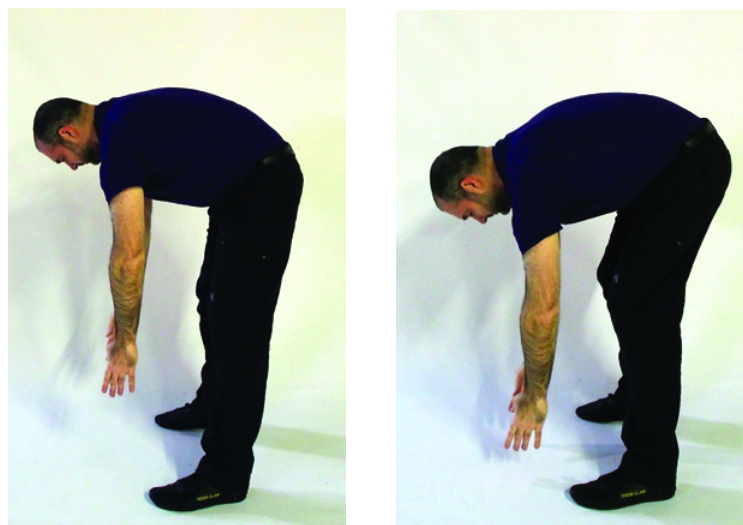
## 9. Wān Yāo (Bend Over Waist) 彎腰

Purpose: Regulate spleen and stomach. Strengthen the waist and spine

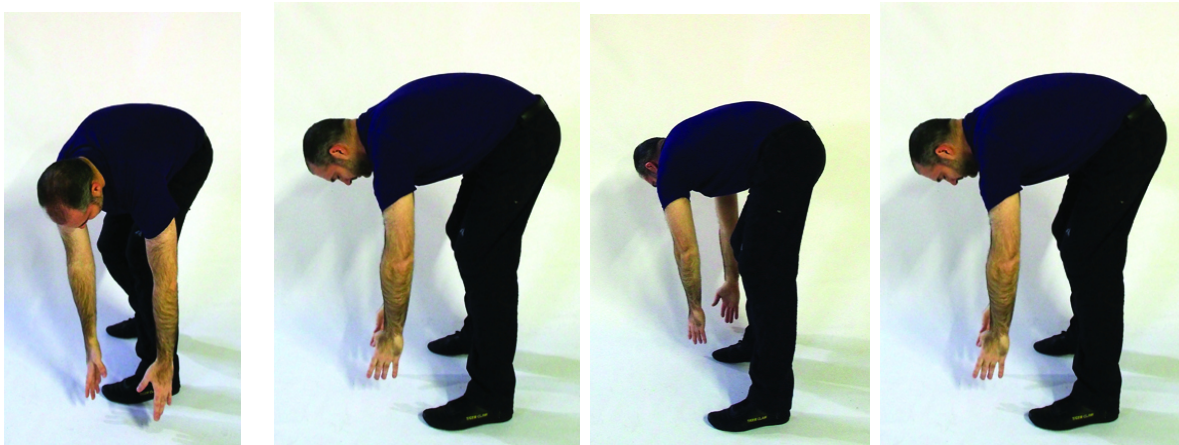
- a) Stand naturally. Legs parallel (Figure).
- b) Reach your hands straight over your head. Lean back gradually (see Figures).



- c) Breathe in deeply. Then, begin to exhale while bending forward, keeping your legs straight, and touch the floor in front with your fingers or palms. (see Figure) (If you cannot do not push it. With daily practice you will be able to).



- d) Then pivot at your waist, touch downward to your left (see Figure). Again, to the front (see Figure) and then again on the right side (see Figure). Then go back to the center.



- e) Exhale with short soft breaths as you are stretching (It will take some practice).
- f) Repeat ten times Front, Left, and Front, Right is one count.
- g) Stand back up; repeat the exercise one more time for a total of two times.

## 10. Qū Xī (Bend your knees) 屈膝

Purpose: Loosen the knee joints. Qi goes to the Dan Tien. (Strengthen the thighs)

- a) Stand naturally. Legs parallel.
- b) Raise your hands over your head; open them to your sides and begin to squat down, exhale (see Figures below).



Continue to circle your hands in front of you (see Figure below); inhale as you rise back up (see Figure below).



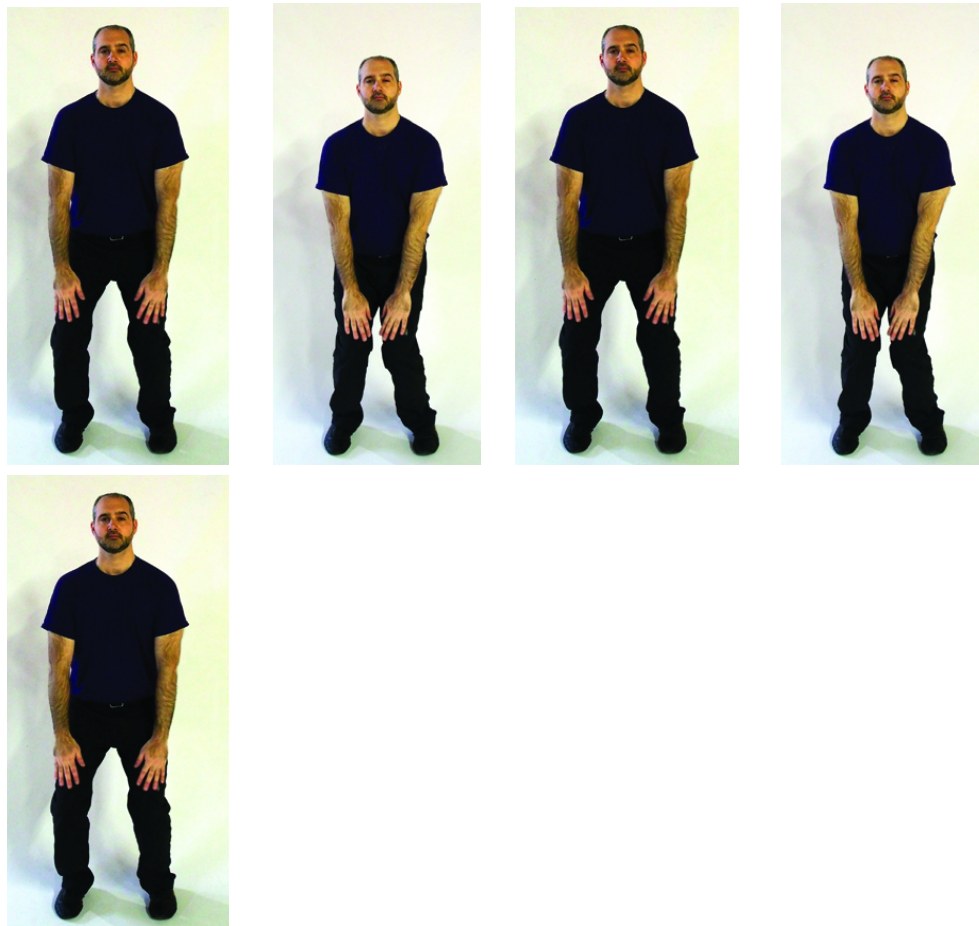
c) Repeat 36 times.



## 11. Zhuǎn Xī (Rotate knees) 轉膝

Purpose: Loosen the ankles, soften the waist. Move the spine and work the collaterals. Lubricate/moisten the viscera (Zang Fu organs; Liver, heart, spleen, lungs and kidneys).

- a) Stand naturally. Legs parallel.
- b) Bend and touch your knees with both hands (Figure). Back remains straight, do not bend it. Rotate your knees in a circular motion, inward three times, and then reverse the direction outward three times (see Figures). This is one count.



- c) Repeat 16 times .

## 12. Tī Chuài (Leg Kicks) 踢腿

Purpose: Strengthen the legs. Loosen the waist and legs.

- a) Stand naturally legs parallel. Put both hands on your waist. Your body should stand erect and be righteous. Your mind and body relaxed.
- b) Lift one leg (see Figure). Squat on the load bearing leg and kick forward ten times (see Figures below).



c) Then repeat kicking to the side ten times (see Figures below).



d) Breathe out for each kick .

e) Stand up and shake your body (see Figure below).



f) Then repeat front and side kicks on the other side.

g) Stand up and shake your body.

### 13. Róu Yāo (Knead the small of the back) 揉腰

Purpose: Strengthen the small of back (Kidneys). Strengthen virtue.

- a) Stand naturally. Legs parallel.
- b) Place your knuckles against the small of your back (see Figures below). Rub horizontally back and forth.



- c) Back and forth equals one count. Repeat 36 times .

### 14. Cuō Bèi (Rub the back) 搓背

Purpose: Loosen soften the back (Kidneys) and muscles.

- a) Stand naturally. Legs parallel.
- b) Place your knuckles against the small of your back (see Figures below). Rub vertical up and down.



- c) Up and down equals one count. Repeat 36 times .



**15. Pū Tuī (Bowling Leg) 仆腿**

Purpose: Stretch the legs.

- a) Stand in a wide horse stance. Crouch to one side on one leg, straighten the other (see Figure below).



- b) Let one arm hang behind you and extend the other, as shown on (see Figure below).



- c) Be as upright as possible. Keep your feet flat on the floor.

- d) Switch sides without rising.



- e) Repeat side to side 16 times for a total of 36 counts .

## 16. Quān Shǒu (Shaking Arms) 抖臂

Purpose: Loosen the elbows and exert force (Fa jing).

- a) Stance and footwork is as exercise 2.
- b) Place your arms and hands in front of you (see Figures below). Shake your hands and arms inside and out at the elbow. This is one count.

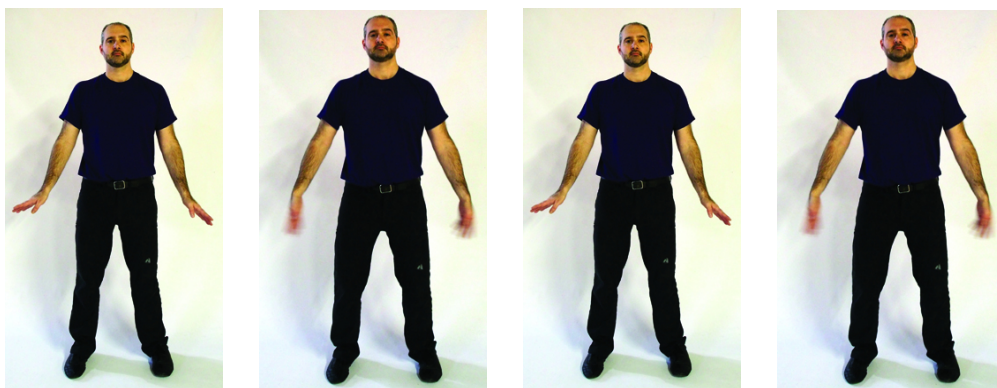


- c) The shaking is generated from the rear leg and waist. (This will take practice)
- d) Repeat 36 times on both sides. (Change your feet)

## 17. Dǒu Wàn (Shaking Wrist) 抖腕

Purpose: Loosen the wrist. Smooth the pulse collaterals.

- a) Stand naturally. Legs parallel.
- b) Arms hang at your side with a slight curve (see Figures below). Your hands shake from left to right. The shaking is generated by shaking the whole body. Keep your wrists relaxed.

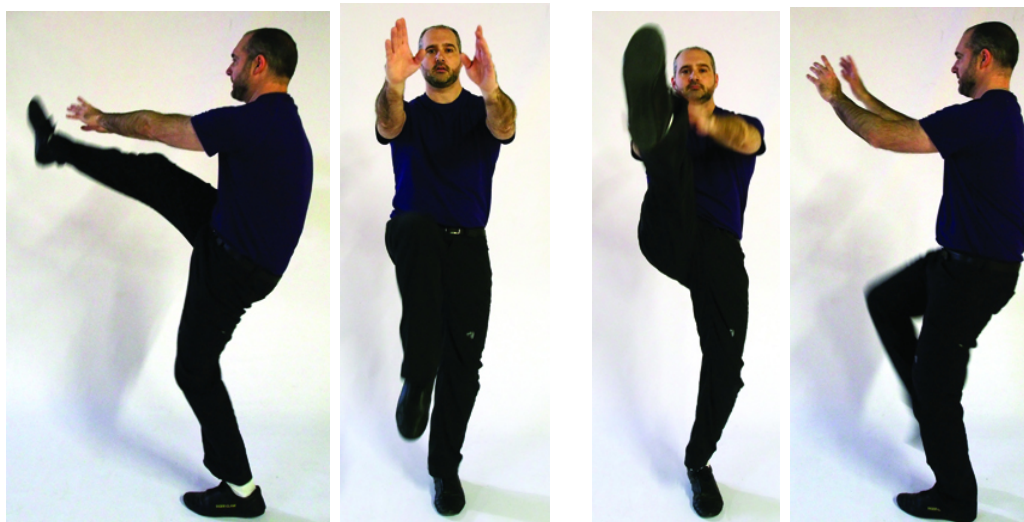


- c) Left and right equal one count. Repeat 100 times.

## 18. Tī Tuǐ ( Kicking Leg) 踢腿

Purpose: Loosen hamstring and waist

- a) Stand naturally. Legs parallel (Figure).
- b) Simultaneously reaching out with your arms crossing, overlapping your palms; swing your leg upward, kicking your palms (see Figures below). Alternate your legs.



- c) Repeat 36 times. (18 on each leg).

## ***D. Conclusion***

For the experienced martial artist that trains regularly in the Internal Chinese Martial Arts, you will not have much difficulty following the exercises in this book.

If you are a beginner or a person not interested in Martial Arts at all but looking for the health benefits, learning from this book you may think is a daunting task.

You should not feel this way. The exercises in this book are meant to be practiced for a lifetime. There is no reason to rush. We would recommend you begin with the first exercise, practice at least four repetitions together for each session. It takes at least four repetitions for an exercise to set into the nervous system. After you become familiar with the exercise, increase the repetitions and/or add another exercise one by one, until you are familiar with them all.

It may take several weeks to learn all the exercises in this book. The longer you practice the exercises over months or years, the more you will benefit from them.

These exercises are based on Chinese Internal Martial Arts. There is no comparable health exercise on the planet known at this time that approaches health and exercise the same way as Chinese Internal Martial Arts. They have proven for thousands of years to be the best way to increase your health and longevity. In China, they are the most practiced exercises. The only reason in the West that they are not practiced widely is due to lack of media coverage and the ignorance of Western Medicine to their benefits.

I personally have had many patients sent to me by Western doctors to study “Tai Chi” to improve their specific problems without the doctor having any real understanding of what it takes to learn “Tai Chi”. You may even hear from your “uneducated friends” that yoga or some other exercise program is superior. I can assure you they are not. Ask them “Did they every practice Chinese Internal Health Methods?” I assure you, their answer will be no. In fact, I never met a person who truly practiced and studied these types of exercises that would ever deny their

superiority. Only people that practiced for a short while, misunderstood them, gave up on them, or denied their benefits.

These exercises will vastly improve your health, help alleviate chronic problems, balance your hormonal systems and develop clarity of mind. It is important to practice daily, persevere. and have patience waiting for the results. As time passes, you will experience profound changes.

## NOTES



## NOTE S