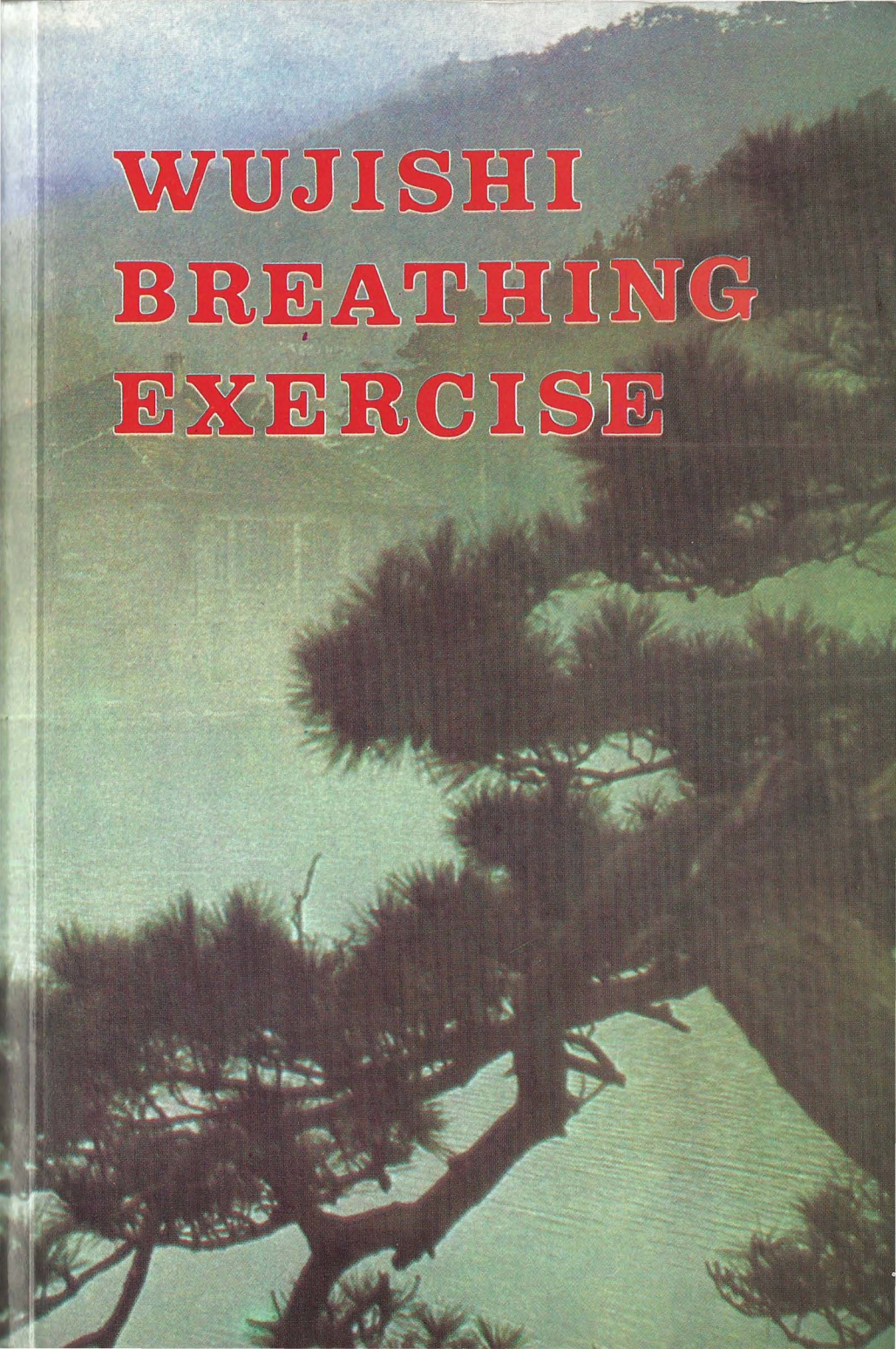
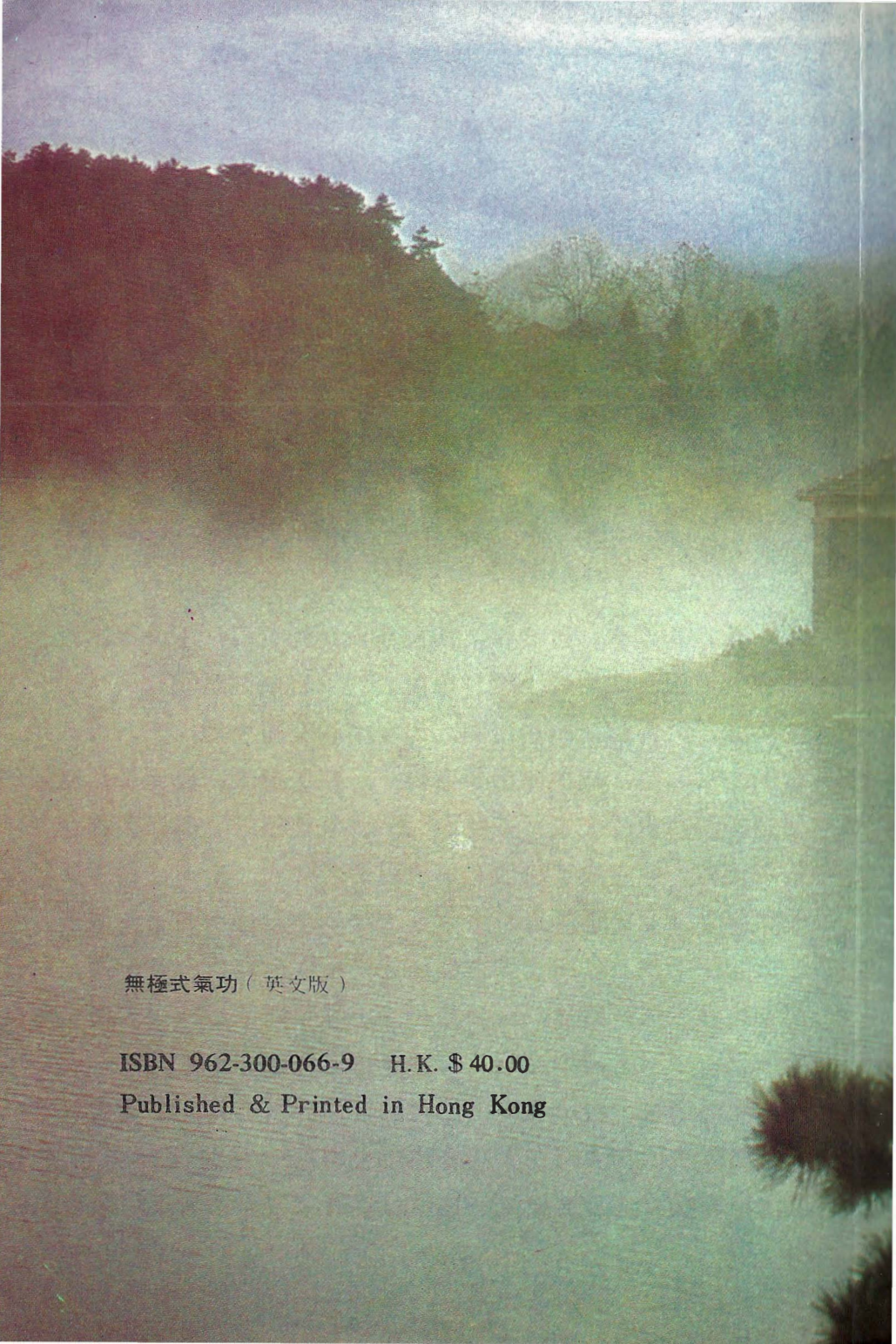


WUJISHI BREATHING EXERCISE





無極式氣功 (英文版)

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Revised by Tin Shen

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FORWARD

Breathing exercise was first practised as a means of recuperation. Then it was introduced into the medical field and the boxers' circle. In history, countless doctors, boxers, Buddhists, Taoists and Confucians devoted themselves to the research in breathing exercise. Obviously, breathing exercise is by no means a witchcraft. Although there are various schools of breathing exercises, they are in fact branches originated from the same source, penetrating and intermingling with each other. Wujishi breathing exercise, however, is one of the exotic flowers in the breathing exercise garden.

Being the cleverest creature of all, mankind began to create such an invaluable exercise as breathing exercise three thousand years ago. By textual research, breathing exercise is a creative development of the man's actions of walking, sitting, standing and lying. It is a special form of movement of the vital energy, blood and cells of the body. It neither causes the acceleration of the pulse rate or the increase of breathing frequency as its compensation, nor is it forced to stop as a result of the fatigue of muscle, joints and nerves. Therefore, it is an exercise especially suitable for the sick, the old, the weak and those who are not fit for strenuous physical exercise.

Nevertheless, breathing exercise had long been neglected. In the past, it was practised only by a few who took it as a way of convalescing their health and passed on from the masters to their disciples. It was once tainted with mysticism and inflicted such an inglorious name as “superstition”. During the ten years of disturbance (from 1966–1976), breathing exercise was ruthlessly trampled.

Ever since the late 1970's, the science of breathing exercise has been feeling proud and elated. More and more people have become interested in it. Numerous articles about breathing exercise have been published both in the newspapers and magazines. Breathing exercise has shown great potentiality in life science and in the field of curing diseases and keeping good health. Great importance has been attached to it by the departments concerned and the far-sighted personnel. Further researches are being carried out so as to make it advance.

As there are various types of breathing exercises, it is advisable to choose a simple, safe and effective type for the masses to practise. This booklet will render a choice of improving health, delaying ageing and prolonging life for the breathing exercisers, the sufferers of chronic diseases, the aged and the weak, the intellectuals, science workers and the broad masses of retired workers. Wujishi breathing exercise had so many advantages that in the past many people found it a pleasure to practise it and passed it on from generation to generation. Today, it has attracted countless exercisers. There is an obvious tendency of further development of this exercise.

The manuscript of this booklet has been checked and approved by Lu Zuowen, a veteran physician of Traditional Chinese Medicine of the Central Hospital of Guangzhou Railway Bureau while the postscript was written by Jin

Renlin, a senior fellow exerciser of Master Cai Songfang. Our thanks must go to such breathing exercise addicts as Wu Xipei, Pan Qi, Shao Yang, Huang Shiquan, Hu Jieying, Chen Qigang, Yao Zhenwen, Li Shupe, Wang Hua, Zou Yuequn, Guan Haoben etc. for their sincere help and valuable advice.

Due to the inadequate knowledge we have, it is unavoidable to have some imperfections or errors in this book. We sincerely hope that the addicts of the same trade will frankly offer their suggestions or advice for further exploration and research.

Cai Songfang
Fang Naili

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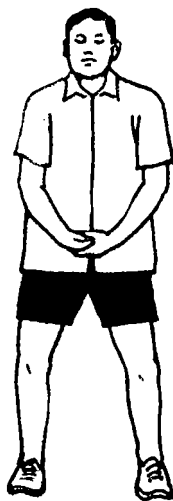
ILLUSTRATIONS OF MASTER CAI'S PRACTICE IN BREATHING EXERCISE

1. Wuji breathing exercise



Cultivating and transporting the vital energy (for keeping good health and treating diseases)

2. Jinggang (Buddha style) breathing exercise



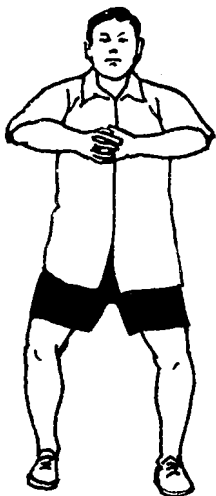
For increasing the amount of vital energy

3. Pure Yin style



For strengthening the steadiness of the lower part of the body

4. Pile style



For strengthening the central part of the body and clearing Daimai (the girdle channel)

5. Pure Yang (Bodhisattva) 1st style



For directing the vital energy upward and strengthening the upper part of the body

6. Pure Yang (Bodhisattva) 2nd style



For directing the vital energy upward and strengthening the upper part of the body

7. Four strong men pushing Mr. Cai with force are being rebounded away by him when he makes use of the breathing exercise



I. WUJISHI BREATHING EXERCISE

Constant practice of breathing exercise can strengthen one's health, prevent and treat disease and prolong life.

A. The Characteristic Features of Wuji Breathing Exercise

1. Regulating the body: The exerciser must adopt the posture of “three-point-on-the-same-straight-line”, i.e. keep the three acupuncture points of Baihui, Huiyin (Perineum) and Yongquan on the same straight line.

2. Regulating the “heart” (mind): Stick one's mind to the central point of Umbilicus.

3. Regulating breathing: Breathe naturally.

B. The Advantages of Wuji Breathing Exercise

1. The processes are simple. They are fairly easy for the exerciser to learn and master. (The old, the young and the weak can all make use of this exercise.)

2. Stand right and erect. Appear to be quiet outwardly, but it is moving inwardly. This exercise will not bring about any side effects and deviations.

3. There is no restriction as far as place and time are concerned. (It can be practised either indoors or outdoors.)

4. It can be started and ended any time you like. (To end the exercise, just open the eyes and take off the concen-

tration of consciousness.)

5. Marked results can be achieved when it is used to treat the chronic diseases.

C. Training Methods of Wuji Breathing Exercise

The posture for Wuji breathing exercise is: to stand naturally, relax the whole body. The head and trunk should be right and erected. Look straight ahead. Keep the arms hanging naturally with fingers naturally separated, and the middle finger slightly touching Fengshi point (on the lateral part of the thigh). The whole body is slightly incline forward, with knees slightly flexed. Relax the chest but do not throw it out. Relax the abdomen and the hips. After that, gently close the eyes, breathe naturally, with the mind sticking to the Umbilicus (i.e. Shenque point).

If the standing posture of Wuji breathing exercise of the Yang's family is used in martial art for better results, we should study every concrete action in a thorough-going way. Here are the detailed description of the main actions in breathing exercise.

1. Feet: Feet are the root. The exerciser should stand steadily with feet parallel and shoulder-width apart. (See that you do not form splay foot.) Generally speaking, the inner soles receive more weight of the body. But the standing Wuji breathing exercise requires that body weight should be evenly distributed between the inner and the outer soles.

2. The middle point of the line linking the two Yongquan points faces squarely to Huiyin (Perineum) above, and Huiyin faces squarely to Baihui (at the head-top) above i.e. Yongquan — Huiyin — Baihui. That is what we call “three-point-on-the-same-straight-line”.

3. Hips: If the hips are neither relaxed nor withdrawn, then the abdomen and the buttock are naturally

protruded and the central line linking the “three points” will be bent. Only when the hips are relaxed, can the inner vital energy flow unchecked.

4. Waist: Waist is the mainstay. It must be both relaxed and erect. Only when the waist is relaxed, can the inner vital energy be strengthened.

5. Chest: The chest must be relaxed but do not throw it out. Having relaxed the chest, the back will naturally stand out a little.

6. Arms: The arms must naturally hang at sides, with palms facing inward. To begin with, just let the arms hang naturally. By and by, they should be put in the exact position, i.e. the middle finger should slightly touch Fengshi point (the seams of a trouser leg close to the thigh).

7. The tip of the tongue should lightly touch on the hard palate. But do not press it with force. If there is an increase in salivary secretion, swallow it mouthful by mouthful.

8. The head is “pushed” up very gently. Let Baihui point faces skyward, with the neck relaxed.

To put it in a nutshell, the exerciser should be relaxed, quiet and natural.

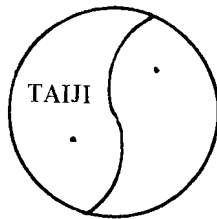
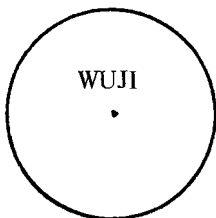
D. Mechanism of Wuji Breathing Exercise

Its treating method is to foster the primordial Qi and dispel the pathogens. Through practising Wuji breathing exercise, one can cultivate the vital energy (the resistance to diseases). Of course, as to the acute disease, it is advisable to consult the doctor. According to the theory of the traditional Chinese medicine, if one lacks the vital energy, it is highly necessary for him to cultivate and reinforce it, which is the very purpose of practising Wuji breathing exercise. Once the vital energy is strengthened, then it can clear the

channels and their collateral channels and balance Yin and Yang principles, improve the supply of Qi and blood, strengthen immunity from diseases. Thus, the aim of preventing and treating diseases are achieved.

II. THE ORIGIN, DISSEMINATION AND CHARACTERISTIC FEATURES OF WUJISHI BREATHING EXERCISE

Wujishi breathing exercise is also named as “Wujishi Standing Exercise”. As far as its origin is concerned, what we can do is to give a very brief explanation based on the historical data. “Wu” literally means “boundless” or “limitless”, while “ji” means “beginning”. “Wuji” reflects the ancient people’s knowledge of the universe, which in their eyes was boundless and infinite. In other words, the ancient people held that the universe was void and illusory, without stars and planets, without yin and yang, without the distinction between south and north. The world was simply a great mess. Later the earth was divided into yin and yang.



Consequently Taiji appeared. “Taiji was derived from Wuji and constituted the mother of yin and yang”. As “the Book of Changes” says, “Taiji was derived from Wuji; the two spheres were derived from Taiji; the four quadrants were derived from the two spheres”. That was the process of evolution of the universe. Later, breathing exercise was created and “Wuji” was borrowed to name it. Wujishi breathing exercise is the basis of martial art, whose outward frame can be trained through practising breathing exercise. As the old saying goes, “If you want to learn the essence of shadow boxing, you must first study the standing exercise.” In practising any shadow boxing, the boxer must first learn the “starting posture”. Taking Taijiquan for example. Its preparatory posture is similar to that of Wuji breathing exercise. The “three-point-on-the-same-straight-line” in Wuji breathing exercise is exactly the so-called “Zhongding” (central stability) in shadow boxing. The essential positions in shadow boxing are all headed by Zhongding. A boxer cannot lose his Zhongding.

According to the reliable sources, the dissemination of Wujishi breathing exercise can be traced back to the secret dissemination of the Yang’s Taijiquan. Why was Yang Chengfu, a well-known and unmatched boxer in China, so powerful in his life time? It was mainly because his power came from “Wujishi breathing exercise”. In other places, Wujishi breathing exercise was disseminated in secret from person to person. The breathing exercise we are discussing in this book was passed on from Yang Chengfu (1883-1936) to Ye Dami (who was once appointed the regimental chief of staff of Sun Chuanfang – one of the Northern Warlords (1912–1927)). Later it was passed onto Jin Renlin by Ye Dami, and onto Cai Songfang by Jin Renlin. After moving to the south, Cai Songfang began to popularize Wuji breathing exercise in Guangzhou region. With a view of releasing the patients’

pain, and in the spirit of “healing the wounded and rescuing the dying”, Master Cai broke away the conventional idea of secret imparting, and is willing to patiently instruct everybody who is interested in it. He has been doing this in Guangzhou region for more than twenty years. With three decades’ experience behind him, Master Cai enjoys high prestige among the citizens in Guangzhou. The followers who have been learning from him for more than ten years have obtained marked results and quite a few chronic disease sufferers have benefited a lot. Not long ago, Guangzhou College of Traditional Chinese Medicine conferred a title of honorary lecturer on him. As a matter of fact, he is the first master of breathing exercise in Guangzhou region who has received such a honorary title conferred upon by a higher education institution.

Master Cai has been practising breathing exercise several decades. He is both modest and aiming high. He has devoted himself to the research in various schools of breathing exercise, absorbing their strong points and remoulding them. In recent years, he has gained high attainments in breathing exercise, with new development and creations added to his original breathing exercise. One unique thing about Wuji breathing exercise inherited by Master Cai is the fact that the vital energy can be directed to every part of the body according to one’s desire. It can also emit “waiqi” (out-flowing air), which can be used either to cure diseases or in martial art.

The preliminary Wuji breathing exercise only has one pattern while the advanced one has seven patterns, namely, Jin Guang breathing exercise (Or, Buddhist exercise, for cultivating the vital energy), Zhou Tian breathing exercise (for clearing Du and Ren channels), Chunyinshi (Purely Yin style, for practising the steadiness of the lower part of

the body), Hunran Yi Qi (an integrated pile) breathing exercise (for clearing the middle channels), Chunyang yi shi (Purely Yang First Style or Bodhisat First Style, for inducing the vital energy to the upper part of the body), Chunyang Er Shi (Purely Yang Second Style or Bodhisat Second Style, for directing the vital energy to the upper part of the body), Lian Shen Huan Xu breathing exercise (for connecting the upper and the lower parts of the body). Besides, there are some auxiliary exercises. The advanced patterns of breathing exercise is for the purpose of keeping good health, self-defence and attack. Those who are free from illness can start to learn the advanced exercise after a year of practising the preliminary exercise.

Wujishi breathing exercise takes the form of quiet standing to treat diseases and prolong life. Its training method is an organic combination of spirit, body and respiration. The characteristic features of its postures are: keep the body right and erect; the “three points”, namely, Baihui – Huiyin (Perineum) – the midpoint between the two Yongquan points, must be in the same straight line. Outwardly, the exerciser looks as still as a mountain, but inwardly the vital energy flows like the torrent in a river.

Wujishi breathing exercise can cultivate the essence of life, the vital energy and the spirit. As we know, since ancient time, the medical theory, the martial art and the religious circles in China have attached great importance to the cultivation of the essence of life, the vital energy and the spirit which have been considered “three treasures” in the human body. The Taoist school maintains that breathing exercise can make one speak less and cultivate the vital energy, restrain from sex activities and cultivate the essence of life, tranquil the mind and remould temperament. Therefore, after a long term practice of Wuji breathing exercise, one’s

mental consciousness and vital energy will gradually be strengthened and he will naturally feel pleasant and become fit and strong.

The preliminary exercise of Wuji breathing exercise is a relaxed type of exercise in which both the vital energy and mental consciousness are trained; the cultivation and transportation of vital energy are concurrently exercised. Its advanced type, however, is a transportation type of exercise which is mainly used in the martial art. Of course, both the advanced sitting exercise and Wuji exercise can result in the cultivation of the vital energy. Curing diseases relies on the moving of the vital energy. But, those whose health is poor, must first of all, cultivate the vital energy. The main reason why physical training and breathing exercise can make one fit and strong and can treat diseases lies in the function of directing the vital energy.

The breathing exercise being discussed here is simple, concise and easy for everybody to master. It looks plain, yet it has sound reason and is full of interest. It seems there is nothing special about it, yet it is quite effective. Keeping good health won't be too difficult. So long as one can persist in practising breathing exercise conscientiously in his daily life, and keep on exercising it in his life time, then he is sure to achieve good results of preventing diseases and prolonging life.

III. MECHANISM AND THERAPEUTIC EFFECT OF WUJISHI BREATHING EXERCISE

Wuji breathing exercise is an invaluable germ in the treasure house of the traditional Chinese medicine. Unfortunately, it has been neglected for a long time and buried in great depth. In the spirit of drawing its veil and digging out its essence, we will briefly explain its mechanism and therapeutic effect in the light of such traditional Chinese medicine theory as the Theory of Viscera, the Theory of Channels and their Collaterals, and the Theory of Gasification.

1. Strengthen the Vital Energy, Harmonize the Functional Activities of the Viscera

Our predecessors held that practising breathing exercise was a method of self-adjustment or self-cultivation with which one could foster the virtue principle and to consolidate the foundation of life. That was a rudimental understanding of breathing exercise being a therapy which could adjust the functions of the whole body. By self-adjustment or self-cultivation, we refer to the active storing of essence of life, to the vital energy and the spirit upon which the body depends for survival and for keeping good health. In a word, practising breathing exercise can reinforce the virtue principle within the human body.

One of the marked effects after practising breathing exercise is the profuse secretion of saliva. The two points of “Jinjin” and “Yuye” under the tongue are on the kidney nerve. Saliva is the essence of the five parenchymatous viscera. It oozes out as the spleen Qi ascends. The profuse secretion of saliva is a good sign showing the strengthening of the functional activities of the spleen and kidney after practising breathing exercise. The ancient people called saliva manna or “jinjin yuye”. It has been testified by modern medical science that saliva contains abundant ferments which are conducive to digestion, helpful in resisting ageing and strengthening immunity from diseases. The masters of breathing exercise all treasure the saliva generated during breathing exercise, and swallow it down to Dantian and absorb it through sublimation. They all attach great importance to the training of the self-essence of the body. In order to strengthen Zhen Qi (the primordial Qi) of the body, they make mental concentration transform into the vital energy, then into the essence of life or vice versa.

Zhen Qi is the source of health. Doctors of the traditional Chinese medicine hold, “Where there is a lack of Zhen Qi, Xie (evil) Qi will certainly prevail.” “So long as Zhen Qi exists, the evil Qi will not harras.” The reason why most chronic diseases take so long a time to be cured lies in the fact that too much evil Qi has penetrated the human body. It is so-called “the longer you suffer from the disease, the more efficient status you will be in”. The main method of treating a chronic disease through Wujishi breathing exercise is to reinforce body resistance and to eliminate pathogens. The process of vital energy eliminating pathogens is a process from the interior to the exterior, from inside to outside. That’s why Wuji breathing exercise can have marked effects in treating diseases.

Wujishi breathing exercise helps strengthen the primordial energy by means of regulating the functional activities of the viscera, especially those of the spleen and the kidney. “Kidney is the Congenital Foundation”. The congenital essence and vital energy forming the primordial energy are stored in and supplied by the kidney. The strengthening of the functional activities of the kidney can stimulate and promote the functional activities of other viscera. “The spleen is the foundation of life”. The Acquired Essence and vital energy forming the primordial energy come from the grain and water which are transformed into nutrients by the spleen and transported to the five parenchymatous viscera. In the traditional Chinese medicine, there is such a saying as “the first and foremost thing for curing all kinds of diseases is to strengthen the functions of the stomach and the spleen”. Practising Wuji breathing exercise, however, can make the splenic Qi (functional activity of the spleen) abundant and healthy. As the splenic Qi ascends, Yuan Qi (the primary motive force of activities of life) will flourish. The spleen and the kidney have an extremely important bearing on the flourishing or deterioration of the primordial principle of the human body. The functional activities of the viscera, the resistance, immunity, the regulation ability and the ability of adaptation to the external environment all have something to do with the kidney and the spleen. That’s the reason why Wujishi breathing exercise is effective in treating many chronic diseases of the viscera and the diseases of the four limbs and nine apertures (namely two eyes, two ears, the two nostrils, the mouth, the urethral meatus and the anus).

Wujishi breathing exercise can reinforce the splenic Qi, tonify the kidney essence, produce sufficient blood, improve the function of lungs and nourish the liver. All

these effects are quite obvious.

From the results achieved by the patients after practising breathing exercise, one can see that it has the wonder of curing different diseases with the same remedy. For instance, some who had to urinate many times at night have markedly reduced the frequency and become normal; some who had back-ache or weak knee have become fit and strong; some who suffered insomnia and used to dream a lot of dreams can now have sound sleep; some who lacked appetite have changed into having a good appetite; some who had constipation or diarrhoea have also become normal; the hair which had come off before can now regrow; the hair which had turned grey can blacken gradually; some who used to have neurasthenia or forgetfulness have regained good memory and become quick-minded; some who were in low spirits and looked pale and dull have become energetic and full of vitality with a ruddy, beaming face. Some pathologic changes of the organs or biological chemistry index have also changed for the better. All this has shown that Wuji breathing exercise really has an objective and practical effects of strengthening the vital energy and regulating the functional activities of the viscera.

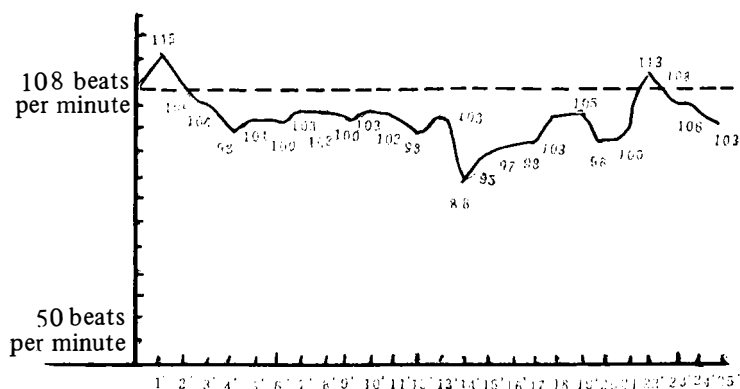
2. Clear the Channels, Activate the Circulation of Vital Energy and Blood, Balance Yin and Yang

Wujishi breathing exercise relies on the transportation of the vital energy to cure diseases. The transportation of the vital energy can eliminate the pathogens, clear the channels, dispel the extravasated blood. However, those who are in poor health must first of all cultivate the vital energy with which the body resistance can be strengthened. Recently we have used remote-control method to test the heart beat of the exerciser. It has been testified that Wuji breathing

exercise is really a kind of exercise which can concurrently cultivate and transport the vital energy. The well-trained breathing exerciser can control his heart beat consciously. The physiological diagram of curves of the breathing exerciser's heart beat while cultivating the vital energy is markedly lower than that before the exercise when he was quiet and calm (as shown in the following diagram).

Result of Testing the Heart Beat of Wujishi Breathing Exerciser through Remote-control Method

The physiological diagram of curve of Master Cai Songfang's heart beat while doing Wujishi (Yangqi) exercise.



Sex: Male

Age: 51

Occupation: Translator

Date of Testing: April 15th, 1982

Place of Testing: 120 West Section of Changshou Road
(Longevity Road)

Exerciser: Cai Songfang (with a breathing exercise history of 29 years)

Tester: Guan Haoben (Head of Physical Culture Teaching Group of Guangzhou College of Traditional Chinese Medicine)

Apparatus: XF-3 Heartbeat Emitter

Duration of the Exercise: 25 minutes

Analysis of the Result:

- a. The pulse rate before getting up in the morning was 78 beats per minute; the pulse rate before breathing exercise while sitting quietly was 108 beats per minute. This shows that the excitability of the sympathetic nerve of the master of breathing exercise was fairly high. The sympathetic nerve had become excited before the action of breathing exercise started.
- b. The breathing exercise lasted for 25 minutes, during which the highest heartbeat rate in the first minute was 115 beats per minute, and the lowest heartbeat rate in the 14th minute was 88 beats. The difference between the highest and the lowest pulse rate was 27 beats per minute. Six minutes after ending the breathing exercise, the heartbeat returned to 108 beats per minute, the same rate as that before the exercise.
- c. During the exercise, the heartbeat rate in the first minute and the twenty-second minute surpassed that before the breathing exercise began. There were five repetitions of 103 beats per minute; four repetitions of 86 beats per minute; 3 repetitions of 100 beats per minute. All this shows that the change of heartbeat rate was fairly regular and stable.
- d. The average heartbeat rate was 97.96 beats per minute, which shows that there was certain safety and adaptability.

e. Analyzing the physiological diagram of the heartbeat, we can see the excitability of the sympathetic nerve is weakening while the excitability of the vagus nerve is strengthening. And the physiological diagram of excitability and inhibition is converted, which is highly conducive to raising the physiological inertia, surmounting the physiological inertness, keeping good health, preventing and treating diseases.

The fact that it metabolizes on the basis of cultivating the vital energy, that the decrease of the total consumption of the human energy and the excitability of the sympathetic nerve, the strengthening of the excitability of the vagus nerve show that cultivating the vital energy is like saving up money in a bank. It can store the primordial qi (energy of life) of the human body. However, in the process of transporting the vital energy, the heartbeat rate is markedly accelerated, which is somewhat like having physical training. It is this characteristic feature of concurrently cultivating and transporting the vital energy that makes breathing exercise have such advantages as being effective and safe and have extensive adaptability.

The rational posture of “three-point-on-the-same-straight-line” adopted by Wujishi exercise is helpful in generating the inner vital energy. Generally speaking, standing for a while in this posture will yield such reactions as feeling sore, numb, bloated, warm or cool etc. And one would also feel as if the air within the body is moving along the channels. This feeling will reach its climax within fifteen minutes. The Research Office of Breathing Exercise in Guangzhou College of the Traditional Chinese Medicine has made a research into the effects of the 293 exercisers who had been practising breathing exercise for a month. They found the effective rate reached as high as 87%.

Acted upon the principle of “three-point-on-the-same-straight-line”, the four physiological bendings along the spine take the most straight shape, the pressure from the interior and exterior sides reduces to the minimum, the tension and relaxation becomes even, which is extremely conducive to the circulation of the blood and the vital energy. Moving along the route of “three-point-on-the-same-straight-line”, the blood and the vital energy have taken a short-cut. Clearing Ren and Du Channels and supplying with sufficient blood and the vital energy, the channels and their collaterals can be fully mobilized. Especially when Du channel is cleared, Shu acupuncture point is also cleared. Shou point (in the first intercostal space, 2 tsun from the manubrium sterni. – translator’s note) is the key point of the blood and the vital energy, directly linking the internal viscera. The theory of breathing exercise holds that the secret of treating diseases is to make the vital energy travel round the Greater Circulation and the Lesser Circulation. With both Ren and Du channels being cleared. The “three-point-on-the-same-straight-line” in Wuji breathing exercise is exactly the essential point in the realization of Greater and Lesser Circulation. It is even more important when applied to the martial art. When Qiao and Wei channels are cleared, then, it is not necessary for the circulation in the twelve channels in the four limbs to travel a roundabout way, that is, through the viscera. With the help of Qiao and Wei channels, the circulation can be realized bypassing through Ren and Du channels. Thus, the flexibility is greatly raised. That is the reason why the blood and the vital energy can travel a short-cut after Ren and Du channels have been cleared.

The reason why the inner vital energy can be quickly generated in practising Wuji breathing exercise lies in the fact

that the essence of our predecessors' "building-the-foundation-method" of sticking the mind to Dantian (in our exercise, sticking the mind to Shenque acupuncture point) has been inherited in this exercise. No matter what kind of chronic disease is to be treated, it is imperative to cultivate sufficient vital energy at Dantian. Only by so doing, can the channels and their collateral channels be cleared and the vital energy be penetrated into the pathogenetic parts. Wuji breathing exercise has the advantages of accumulating sufficient vital energy round Dantian, which makes it possible to smoothly transporting the vital energy and the blood so as to nourish viscera inside and bones, muscles and hair outside, to balance Yin And Yang by making Yin flourish smoothly and Yang vivified steadily, regulating in such a way as to maintain their relative kinetic equilibrium. Just as a well-known ancient Chinese doctor of traditional Chinese medicine Hua Tuo put it, "all diseases can be avoided so long as the channels and veins are cleared".

Marked effects of promoting the flow of Qi and blood can be obtained through practising Wujishi breathing exercise. Numerous rheumatic patients have recovered through doing this exercise without resorting to any medicine. Some patients' tumours or cycts have disappeared after practising breathing exercise for over a month. Some patients' corns (i.e. clavus), onychomycosis (i.e. ringworm of the nails) which couldn't be got rid of over the past years have also disappeared naturally. For instance, in Yongshen street, 3rd section of Yenan Road in Guangzhou, there were four sisters aged 80, 73, 67, 59 respectively. Before practising the exercise, their hair had all turned grey without a single black hair. But after a few months' practice of breathing exercise, their hair began to gradually turn black. Hu Jieqing who was then 59, should have achieved such good effects

as follows: one of her crooked fingers, which had been injured and become crooked for more than a decade, became straight again after practising the exercise for one month; and after two months' practice, the ringworm on her fingernails disappeared. Hu Jiewen who was then 67, had been suffering from finger rheumatism. But after practising the exercise for only three weeks, her crooked fingers also became straight and the joints of the rheumatic fingers became smaller and returned to normal function. As a matter of fact, a great number of the exercisers who used to suffer from chronic diseases marked by deficiency of vital energy and lowering of body resistance have changed from weak to strong and some physically strong patients who were suffering from such disorders as running a fever, stasis of blood, constipation, etc, have also achieved an obvious and good results. All this shows that this exercise really has an effect of tonifying Yin, strengthening Yang and balancing Yin and Yang.

3. Mould the Temperament, Cultivate the Essence of Life and Tranquelize the Mind

Mental activities have close connections with the five parenchymatous viscera. According to the theory of the traditional Chinese medicine, the changes of "seven emotions" (i.e. seven kinds of emotional reactions, namely joy, anger, anxiety, worry, grief, apprehension and fright) will exert influence first on the vital energy, then on the blood since the vital energy and the blood are closely related. As the old saying goes, all diseases arise from "anger". The drastic changes of the mood and the excessive activities of the seven apertures (i.e. the seven openings of the head, namely two eyes, two ears, two nostrils and the mouth) will sometimes affect the essence of life, vital energy and

spirit and cause disharmony and stagnation of the vital energy and blood, leading to disorder of the functional activities of the internal organs and imbalance of Yin and Yang, with Yang flourishing and Yin declining, which will eventually result in diseases.

Wujishi breathing exercise is in conformity of Laozi's "Ethics Canon". Practising the exercise aims at tranquility which can cultivate the spirit. Tranquility means Yin (the deficiency of Yin usually leads to chronic diseases), which can maintain the essence of principle and reduce the "internal consumption". The growth and changes all arise from Yin essence which is generated from the gasification of the intake food and the absorption of the vital essence and blood. When one has sufficient vital essence and blood, he will feel fit and strong. This results in the flourishing of the Yang principle which is the foundation of the body, for the Yang principle is capable of resisting the external pathogens.

Practising Wuji exercise can mould the temperament, calm the mind, restrain oneself from various kinds of desires, free oneself from the harassment of "seven emotions" and "six desires". This exercise can make one feel easy in mind. it can make one change from tension to relaxation, from excitement to tranquility, from sorrow to elation, from being restless to being static, from anger to calmness and finally enter the state of mental tranquility. As the old saying goes, "When one feels calm in mind, he'll be happy all the time." Quite a few exercisers said, "After practising breathing exercise, my character and temperament have also changed for the better." A joyful mood assures the five viscera and the six hollow viscera of functioning normally. It can stimulate the appetite, increase the secretion of gastric juice, strengthen the digestive function so as to guarantee the continuous generation and movement of such materials as

vital energy, blood and saliva, all of which are indispensable for good health.

IV. INDICATIONS OF WUJISHI BREATHING EXERCISE

The popularization of Wujishi breathing exercise began two years ago. Many veteran masters of this exercise said with profound feelings, "Wujishi breathing exercise used to be practised behind the close doors. The fact that it should have won such a wide-ranging good effects in treating diseases is really something unexpected."

Practice has clearly shown that Wujishi breathing exercise can mobilize all the potentials within the human body for turning the weak into the strong. It has particular effects to the old and the sick. In recent years, marked effects in treating diseases have been achieved. Its indications are extensive. When applied to the patients suffering from rheumatism, intestinal disorders and gastric diseases, hypertension and other cardiovascular diseases, a most satisfactory result can be obtained. When applied to such rare and hard-treated diseases as benign tumour, peripheral neuritis round the shoulder, rheumatism, chronic hepatitis, cataract, traumatic epilepsy, Parkinson neural syndrom, quick effects can also be achieved. It is equally effective to some hard diseases such as corn, agnail, tinea, ringworm of the nails, allergic skin, inflammation, old-aged freckles. To most rheumatic patients, the rheumatic pain will disappear after practising breathing exercise for a fortnight to

two months. The blood pressure of the hypertensive will return to normal after exercising for a fortnight to a month or so. Occasionally, even the benign tumours of some sufferers can disappear or become smaller after a month to three months' practice. The symptoms of other diseases such as constipation, fever, migraine, bronchiectasis, asthma, pulmonary, irregular menstruation, osseous hyperplasia, hemiplegia, hyperthyroidism, hypothyroidism can also be gradually got rid of in varying degree. Not long ago, a medal-winner wrestler said, "In the past when I was wrestling, I used to pant severely. But after I took part in the breathing exercise, I no longer pant so hard."

The effects in strengthening health and treating diseases are obvious, and this exercise is easy to master too. It can be taken either as a kind of rest exercise or as an exercise rest. It can also provide the medical department with an auxiliary aid of treatment.

V. PROCESSES AND ESSENTIALS OF PRACTISING WUJISHI BREATHING EXERCISE

It is imperative to correctly master the techniques of practising breathing exercise. As the old saying goes, “It’s easy to start a Chinese shadow boxing, but it’s not so easy to keep on practising without interruption.” This holds good to breathing exercise which also calls for concentration, whole-heartedness and perseverance. Some beginners or near-beginners like to mix different types of breathing exercises, thinking he is absorbing the cream of them. However, it is easy for him to go astray. The predecessors of breathing exercise have time and again advised us to practise it in a down-to-earth manner.

Although the essentials of breathing exercise are fairly simple. Yet it is easier learnt than mastered. We must practise it carefully and intelligently if we really want to master it. The posture and essentials of this exercise can be summed up in five points. Now, for the convenience of self-study, we shall discuss them one by one, explaining the postures, essentials and functions of each step.

1. The Body Should Be Right and Erected and Keep “Three-points” on a Straight Line

a. Stand erect with feet parallel and shoulder-width apart, toes pointing forward and slightly turning inward.

The heels should be parallel, too, and which should be set down on floor firmly and steadily. See that your heels will not raise above the floor and will not step on the floor with too much force.

Quite a few of beginners stand with splay-foot, which is an easy mistake to make. Standing in such a way will make the centre of your gravity fall on the Yin sides of the feet and on the two big toes. Thus the pressure on the foot is uneven and the standing is not firm. If you turn your toes inward, then the force of vital energy will fall on the Yang sides of the feet so that you can stand steadily and the vital energy will descend naturally through the three channels of stomach, liver and spleen. The width between the two feet should neither be too wide nor too narrow. During the exercise, the toes should touch the ground naturally and tightly and the central part of each sole should become hollow with the force concentrated on Yongquan acupoint, which is known as “Yongquan Breathing” (Yongquan point belongs to the Kidney Channel of Foot-Shaoyin). This is an essential technique one must master when practising the martial art.

b. Keep body upright and hold head and neck erect with eyes looking straight ahead, and with chin drawn slightly inward and the tip of the tongue licking the hard palate naturally and gently.

The inner vital energy can easily be started once the body is kept right and erected. It is imperative for eyes looking straight ahead. While preparing to do the exercise either indoors or outdoors, it is advisable to select and fix a far-away view with your eyes in the very beginning. Then, shift your eye-sight back to the front (about one foot apart or so.) After that, close your eyes without changing their positions and directions. Thus, your heart will be at

ease and your mind calm, and, above all, the vital energy can easily descend to Dantian returning to its original place. For, if you look upward, then the vital energy will ascend; and if you look downward, then the vital energy will descend.

Pulling in your lower jaw is in agreement with “pushing up” the head gently. Thus, “Baihui” acupoint will face skyward. Some exercises tend to lower their heads or to incline backward. This posture will make Baihui deviate the straight line linking the three points.

When the vital energy ascends from Du Channel (i.e. the Back Midline Channel), the back of the neck will naturally become erected, feeling as if the head and neck become swollen and tense. Then, the vital energy will gradually ascend from Dazhui acupoint through the Yuzhen acupoint (which is in the occipital protuberance), i.e. Fengshi acupoint, a meeting point of Du Channel, the Urinary Bladder Channel of Foot-Taiyang and Yangwei Channel, then, up to the top of the head. In breathing exercise, this is called “pushing up the head gently”, which is a key of starting and directing the mechanism of the vital energy in Du Channel and in the strategic Channel and getting through the Dazhui acupoint in Du Channel. Dazhui point is located under the seventh cervical vertebra. It is an important point with numerous small channels leading to the head. If the vital energy can't pass through Yuzhen pass, one will feel dizzy. To get rid of such a symptom one can clear Dazhui by emitting “out-flowing air”. It is easy to generate vital energy between Changqiang and Baihui in Du Channel. Licking the hard palate with the tongue-tip is tantamount to building a bridge, across which the vital energy can descend to Qihai (the sea of vital energy, referring to the part of the chest between the two breasts or that of the abdomen below the umbilicus) and connect with kidney qi sinking to

Dantian.

c. Relax your shoulders and hang your arms naturally at sides without pressing them against the sides tightly, nor stretching them apart. Keep your arms relaxed with loose fingers gently touching Fengshi acupoint (which belongs to the Gall Bladder Channel of Foot-shaoyang). That is to say, touch the seams of the legs of the trousers close to the thighs with your middle fingers. In this way the inner vital energy will be connected. Relaxing your shoulders will make the vital energy sink to Dantian and make the gravity of your body steady. Remember, don't press your arms tightly against your sides because the pericardiac nerves go through the armpits.

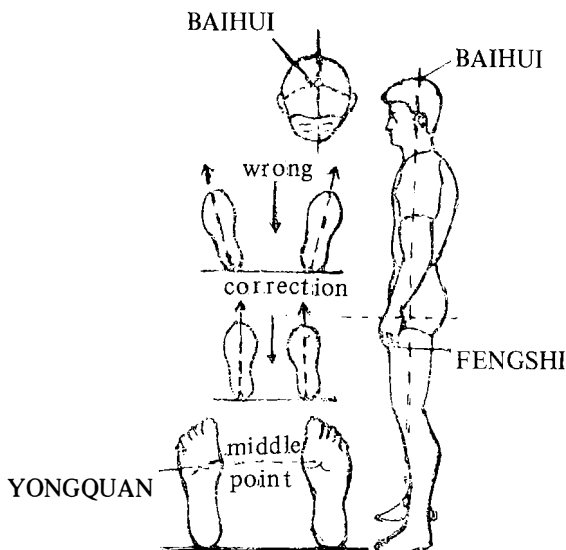
d. The chest must be relaxed while keeping the back protruded a little. Both the torso and the hips must be relaxed. By relaxing the chest, the back will naturally protrude a little. Thus, the vital energy will pass through the back easily. From the viewpoint of martial art, this means you will have a kind of potential force which can burst out at any moment. Torso should be kept relaxed and erect, with buttocks pulling in. Under no circumstances should you protrude your buttocks. Notice, pulling in your buttocks is a key point in practising breathing exercise. By so doing, you can clear the way for the vital energy to run from top to bottom. Once your hips (which are somewhat like water-locks) are relaxed, the vital energy will find it easy to sink to Dantian and then to go down to your heels, and above all, it will easily go up to Tianzhu acupoint, which belongs to Touyang Channel. (In the terminology of breathing exercise, the two channels at the back of the neck are called Tianzhu while the head is the meeting point of Yang and all channels.)

As the vital energy ascends to Shanzhong (the middle

point between the two breasts) and gradually fills the Yutang acupoint (1.6 tsun above Shanzhong), one can pull in the buttocks and keep the anus tightly shut, just like bearing the tension of urgent urination or bowel movement. That is to say, contract and lift Huiyin (Perineum) point (which is in the mid-point between the private parts of the body and the anus and the door of Ren, Du and the Strategic Channels). This is called lifting the anus. In breathing exercise, it is called “bidifu” (shutting up the bottom door), which can enable the congenital Zhen Qi to ascend from Dantian through Huiyin and along Du Channel. Lifting anus can make Yang ascend and vital energy flourish, fill Yuan Yin and Yuan Yang of Xiaojiao (the part of the body cavity below the umbilicus) and keep Zhen Qi (or, Zheng Qi, the primordial principle) from out-flowing.

e. Keep the three points on the same straight line. After standing comfortably and naturally, the body should slightly incline forward, making the projection of the gravity of the body fall on the midpoint of the line linking two Yongquan points (which are located at one third parts of the front soles). That is to say, the midpoint between two knees faces the midpoint between two Yongquan points below, and faces squarely to Huiyin (Perineum) above, and the above-mentioned two midpoints face squarely to Baihui at the top of the head, a point located at the cross-point of the line linking two ear-tips and the central line on the head. Keep the whole body right and erect without inclination (See Figure).

The “three-point-on-the-same-straight-line” is the essence of breathing exercise, which enables the exerciser stand steadily and constitutes an important factor in generating and directing the inner vital energy to various parts of the body. Many exercisers have experienced that there will



be abundant vital energy as soon as they adopt this posture. “three-point-on-the-same-straight-line” embodies the essential point of traditional breathing exercise, which was the secret passed down by Yang’s Taijiquan from generation to generation. This posture looks simple, yet is difficult to grasp. At the initial stage, this line can be considered a coarse line which will become finer as time goes on and experience increases.

Research has been done to measure and work out the angle of the body forward inclination, which turns out to be two degrees.

However, it is insufficient to explain or describe the posture of this exercise solely by the angle of forward inclination. It is highly necessary to adjust the posture according to the body shape and the type of disease of the

exerciser. Practice has shown that it is easy for a man of normal shape to realize the state of “three-point-on-the-same-straight-line”. But, as to those whose body shapes are abnormal, it is difficult to ask them to take such a posture. Those exercisers should adopt special postures. For instance, once there was an old lady aged 86, who was hump-backed, with bent spine bones. Before the exercise, she found it difficult to walk along. However, after taking painstaking effort of practising breathing exercise for more than a month, she could walk without any support and without a walking-stick. One strange thing about her was that the duck-egg size cyst on her hip disappeared without being noticed, and after practising this exercise for more than three months, the cataract in her eyes also disappeared, and instead of being amblyopic, she could read newspapers and books again. She could even thread a needle and do sewing. Having changed the shape of the bent spine bones, her length also increased by 2 cm. Evidently, the “three-point-on-the-same-straight-line” is not a simple straight line and a mechanical inclination angle. Its essence is the unity of the outer appearance and the inner rightness, is the balance between the body shape and mind, just like a gymnastic athlete balancing on a balance beam. Due to the proficiency, she can balance very well in every posture. Whereas the inexperienced will find it hard to keep balance while walking on the balance beam.

It is said there are some other breathing exercises which require “three-point-on-the-same-straight-line”, such as “Dantian Breathing Exercise” in Zhejiang province (which adopts reverse respiration). “Huatuō Breathing Exercise” in Guangzhou (which advocates “five-point-on-the-same-straight-line. Namely, Tianxin (Baihui) – Qixin (Shenzhong) – Yuanxin (Umbilicus) – Huixin (Perineum) – Zhuxin (Yongquan). In fact, the “three points” include the “five

points”. Quite a few exercisers feel that it is easier to generate the inner vital energy by adopting the standing posture than adopting the sitting or lying postures. It is simply because standing posture requires the body to be right and erect so as to keep the three points in the same straight line, which makes it possible to generate the inner vital energy quickly. Research has been done abroad into the Indian Yo Ga which holds that there is a snake-shape central line within the human body. . . It goes without saying that the “three-point-on-the-same-straight-line” is really an important essential point which is worth further studying.

2. Be Slow at the Beginning; Be Relaxed, Quiet and Natural All the Way Through

After adjusting the posture, you can gradually begin the breathing exercise. To begin with, you must concentrate your mind, pose a leisure appearance, get into a state of quietism (meditation), rid of any distracting thought. Relax both the outside and inside parts of the body including your mind, keeping your mind only on the “three-point-on-the-same-straight-line”. Otherwise, you will feel fatigued and slack.

After that, direct the turbid air (air rising along Ren Channel) to descend from head to foot. That is to say, use your mind to relax your body: first, to start with relaxing Baihui point at the top of your head, next, relax your Jian-jing point on each shoulder, then, relax simultaneously your two breasts, your hips, your knees and the Yongquan point at each sole. At this time, the whole body will be relaxed. Usually, to relax once will be enough. But, those whose body hasn't been relaxed or distracting thought hasn't been got rid of at this point, can relax several times until the required relaxation has been achieved. All the

joints, muscles and bones should be relaxed. Spine bones should be relaxed one by one. The more relaxed you are, the easier it will be for the inner vital energy to generate.

During the exercise, the postures, respiration, consciousness and mind should all be natural. Some exercisers think “relaxation means to be soft and slack”. This is a kind of misunderstanding. In fact, what we expect is: relaxed, but not slack; tense, but not rigid. Mr Pang Shugong, a late official in Guangdong Museum, son-in-law of a famous reformist Kang Youwei once wrote a couplet for Lu Zuowen, a veteran doctor of traditional Chinese medicine in Guangzhou Railway Central Hospital. The couplet read, “In mind, a breathing exerciser is as calm as a Taiji exerciser, whereas in appearance, he looks like a frail person with a column air.” That is a vivid and concise description of Wujishi breathing exercise.

3. Stick Consciousness to Dantian, Make Consciousness and the Vital Energy Follow Mutually

After relaxation, draw back the eye-sight to the front and let the eye-lids fall naturally, then close the eyes (or leave a narrow crack), decrease your reactions to noise from outside. Move your mind and your imaginary eye-sight down to the abdomen as if you are looking at the umbilicus. That is what we call “concentrating one’s idea at Dantian”, which is for the purpose of concentration of mind. In breathing exercise, it is called “Regulating the heart (mind)”.

There are all kinds of descriptions about the location of Dantian. So far there has not been a unified one. Here, by Dantian, we mean the middle Dantian in the abdomen. It usually refers to the point 1.5 tsun below the umbilicus and 1.5 tsun deep from the surface of the abdomen. By “sticking the consciousness to Dantian”, we mean “sticking the con-

sciousness to Qizhong, i.e. Shengque acupoint. Qi (Umbilicus) is the root of man's life. Vagi are abundant at the abdomen. There are a lot of advantages to concentrate one's idea on Qizhong. It is both easier and safer for a beginner to do so, which is unlikely to have any side effects.

"Adhering the thought to Dantian" means that the exerciser should be in a stable quietism without any distracting thought. The only thought in his mind is two words: "relaxation" and "Quietism". This is a state in which one feels care-free, sees nothing, hears nothing, without any worries. The four openings of eyes, ears, mouth and nose seem to be all shut. One might even get into a state of forgetting everything including himself. If one is not quiet enough, then the vital energy cannot be regulated.

Although the exerciser is not expected to have any distracting thought, yet, it is inevitable for a beginner to distract his thought or to meet with some outside interference. Should this happen, one should guard against rashness. He can open his eyes and fix on a distant object for a while. Then, the distracting thought may gradually disappear. One should learn to get into a state of quietness in a noisy environment. The purpose of adhering the thought to Dantian is to let the vital energy naturally descend from Ren Channel and gather at Dantian.

Adhering the thought to Dantian has the following advantages: Dantian is Qi Hai (sea of the vital energy), from which Ren, Du, Chong Channels start. It is in fact a hub (pivot) of all channels connecting with the five parenchymatous viscera and the six hollow viscera, the twelve channels and the fifteen collateral channels. It is a spot of generating and storing the vital energy. "As long as you stick your consciousness at this point, you will be immune from all diseases." Besides, by stick your mind to Dantian, you can

connect with Shen Qi (Renal Qi) and make Zhen Qi (the Primordial Principle) gather at Dantian, laying the foundation for breaking through the obstacles and clearing Du Channel. It can also make Mingmen – the gate of vitality, the area between the kidneys, full of the motive force of life. Mingmen is the root of the Yang Principle. Vitality comes from Mingmen. (In traditional Chinese medicine, kidney refers to the left kidney while the right kidney is called Mingmen. But, in breathing exercise, the two kidneys are called subgate of vitality.) When the gate of vitality is full of fire (the motive force of life), it can get rid of the dregs and absorb the essence. While practising the breathing exercise, one would feel the vital energy creeping up like a worm. That is the generating of vitality.

Concentrating your consciousness on Dantian should be natural. No forceful concentration is advocated. A correct way of doing it should be: though conscious, yet not sticking, be neither sticking nor unsticking; be neither arrive nor depart; don't seek help from others. Forceful concentration will probably result in side effects such as hard respiration, headache, head swelling, being sleepy, feeling tight in the chest or swelling at abdomen. Those who are weak or sick will probably be "tangled by the ghost to go too far" as a result of obstructing the channels with too much air (Qi or vital energy) in the sea of vital energy. But without sticking the mind to Dantian, the vital energy will not be generated. There is one more point for attention. Having generated the inner vital energy, let it move along the channels naturally. Don't direct it with forceful consciousness, otherwise, it is easy to go wrong. There were some exercisers who attempted to step up the getting through of all channels for quicker effects by means of taking deep breath and directing the vital energy with forceful con-

sciousness. Consequently, the more haste, the less speed and even turn to the opposite, resulting in causing some defects. All beginners should bear this in mind.

So long as you can keep the three points on the same straight line, stick your mind to the central part of Umbilicus, breathe naturally and persist in practising, then there will surely be abundant vital energy round Dantian (1.97 inches below the Umbilicus). And you will certainly get into the state of mutual following of consciousness and vital energy, which means the vital energy runs naturally, not through exertion. For, the latter is contrary to the basic principle of Wuji style breathing exercise. Some exercisers did go so far as to transport the vital energy through greater and lesser circulation, directing it along Du channel and up to the forehead and the tip of the nose, forcing the connection between Ren and Du channels. As a result, some defects appeared.

4. Breathe Naturally and Unconsciously

Generally speaking, the inhaling and exhaling of a normal person is both equal and even. As to a weak person whose Yin flourishes, exhaling is longer than inhaling while to a fit person whose Yang flourishes, exhaling is shorter than inhaling. The exercisers of Wuji style are expected to breathe naturally at the very beginning of adhering thought. By natural breathing, we mean to shut one's mouth gently, place the tongue flat in the mouth, inhale and exhale slowly through the nose (or through the slightly-open mouth) and almost forget the breathing.

Breathing unconsciously means one should not forcefully seek the inner vital energy with consciousness and deepen the respiration. The conscious directing of the air (Qi, vital energy) and respiration should coordinate naturally.

While inhaling, the air is taken to Shanzhong; while exhaling, the air should be directed to sink to Dantian. Try to avoid reverse breathing, and the sudden deepening and lengthening of the breathing process. Inhaling should not be too rush or too coarse. The ideal respiration method is to inhale and exhale gently and evenly (neither too coarse nor too shallow). While inhaling, one can either stick his mind to Dantian or read silently the word “quietness”; while exhaling, one should relax. In a word, the exerciser should breathe deeply, slowly, gently and evenly. After entering the state of practising breathing exercise, respiration will naturally slow down, from 12–18 times per minute to 2–3 times or even fewer than one time per minute.

Some exercisers may have short and temporary yet comfortable fits of deep breathing when the vital energy is being generated. Some veteran exerciser’s umbilicus may stick to Mingmen like a baby’s respiration, which is called foetal xi (respiration) by Dao school. All those are signs of good effects.

So long as the exerciser observes the principles, no side-effects will appear. Some exercisers, however, violate its principles, try to be original by directing the air (Qi or vital energy) with force. Although the vital energy can be quickly generated that way, yet they are easy to go wrong. The air may rush to the head if the method of respiration is inappropriate. This will lead to failure. To avoid such a deviation, it is imperative to be relaxed and natural.

As Wuji breathing exercise can concurrently cultivate and transport vital energy, it is unnecessary to have a process of withdrawing the exercise. When one is about to end it, what he has to do is: to stabilize the mind a bit, open the eyes gradually and slowly bring it to an end.

As soon as the exercise comes to an end, one can use

the central part of each palm (where there is still some remaining Qi) to rub the forehead revolvingly and to “dry wash” the face up and down, then move the two palms from the anterior hair line to the posterior hair line and down to the posterior occiput and posterior auricular parts. To repeat that rubbing several times will do. One can also have such physical movements as waist-turning, abdomen-rubbing and kicking.

For the convenience of memory, the essential points for practising this exercise can be summed up as follows (words by a veteran doctor of the traditional Chinese medicine in Guangzhou Railway Central Hospital):

The “line” linking Yongquan, Perineum and Baihui should be straight,

The tongue-tip should gently touch the hard palate;

The exerciser should raise the Anus,

And stick the mind to the Umbilicus;

Draw in the buttocks and relax each shoulder,

“Loose, quiet, natural” are the key words to remember.

VI. HOW TO GENERATE THE INNER VITAL ENERGY? WHAT IS CALLED LESSER CIRCULATION AND GREATER CIRCULATION?

The generation of Nai Qi (the inner vital energy) starts from Dantian and moves along the channels.

The air (Qi or vital energy) from Dantian distributes to four limbs through the three Yang channels of the hand and the foot. The beginners can easily feel the reaction in his hands, therefore he believes the materiality of Qi. Observations show that it is the left hand for the male and the right hand for the female that feels such a reaction. In martial art, there is an exercise called “left advance, right retreat” for a male, and vice versa for a female. While treating the disease through the emitting of “out-flowing air”, it is the male’s left hand or foot, the female’s right hand or foot that can react more easily. It was discovered by the ancient people a long time ago that the air (Qi or vital energy) moves clockwise in a male’s body and counter-clockwise in a female’s body. Two American-Chinese scientists Yang Zhenning and Li Zhengdao also testified in their scientific experiments that a particle is divided into left and right sections (i.e. Yin and Yang) with absolute regularity. Obviously, the old saying of “left for male, right for female” is a physiological phenomenon.

As soon as the mechanism of Qi at Dantian starts,

Zhenqi (the Congenital Primordial Qi) ascends along Ren Channel (the Front Midline Channel) and meet with Gu Qi (principles of water and grain at Shanzhong acupoint which is also called the upper sea of Qi, located on the Ren Channel in the chest between the two breasts. It is for storing the principles of water and grain and is a meeting place of Yin Qi and Yang Qi). Having been melted, refined and purified, the vital energy will infuse the Five Parenchymatous Viscera and the Six Hollow Viscera.

For a normal person, the usual route of the inner vital energy is the natural ascendance of the air (qi) along Ren Channel. That is so-called "Ren Channel governs the ascendance of vital energy while Du Channel governs the descendance of vital energy". After breaking through Perineum, Yang Qi divides into three streams: Renmai (the Anterior Midline Channel), Dumai (the Posterior Midline Channel), and Chongmai (the Strategic Channel). Ren and Chong channels run along the Stomach Channel of Foot-Yangming and the Kidney Channel of Foot-shao Yin up to the front chest, then they run down along Du Channel at the back. Yang Qi distributes to different parts of the body and finally disappears. It cannot return to the original place. Therefore, it cannot help lengthening one's age. In breathing exercise, this route is called "favourable course". The inner vital energy of an exerciser, however, runs along a reverse route. He "sinks the vital energy down to Dantian and let it return to the original place". In breathing exercise, this route is called "advert course". That is why those who keep on practising the exercise may hope to have a longer life.

Ren, Du, Chong and other channels run along different routes respectively before they meet. After the two streams of air in Ren and Du Channels meet at the lips and descend to Shangzhong, joining with other channels, then they will

change Zhong Qi (the Qi stored in the thorax) into the Congenital Primordial Qi, the descendance of which to Dantian and Qi Hai (the sea of air) is called “Huan Dan” (returning to Dantian) by the Daoists.

The repeated movements of the air (Qi or vital energy) between Shangzhong and Dantian can clear Ren Channel. That is the first phase of practising breathing exercise called “cultivating the essence of life and change it into vital energy”. One of the aims in practising the breathing exercise is to fill Dantian with abundant vital energy.

The abundant vital energy in Ren Channel will enter Weilu from Dantian and runs upward along Du Channel. Getting through Du Channel is “cultivating the vital energy and change it into spirit.” When Shen Qi can go through the three posterior passes, namely, Weilu pass, Lulu pass, Yuzhen pass, then the air (Qi or vital energy) can circulate between Ren and Du channels. That is what we call “Lesser Circulation”, which is the second phase of practising breathing exercise.

“Lesser Circulation” means the air (Qi or vital energy) originates from Dantian, runs down to Perineum, then runs up along the Stomach Channel of Foot-Yangming, the Kidney Channel of Foot-Shaoyin, the Urinary Bladder Channel of Foot-Taiyang and Dumai (the Posterior Midline Channel) and past Dazhui, up to Baihui at the top of the head. When running down to Zuqiao, it divides into two streams. From the lower lid of the eye (Si Qiao) to the cheeks where it falls into two sub-streams: One is through the “bridge” built by the tongue-tip in the mouth to connect Ren Channel and goes back to Dantian. The other is through Jianjin point, along the breasts at the front chest, then goes back to Dantian. After the two streams of Qi meeting at Dantian, it runs down to Perineum, back to the former

route again. It keeps circulating this way on and on.

A veteran exerciser's Qi (vital energy) can run along the route of Greater Yin and Yang Circulation, which begins from Perineum, circulates along Du Channel, the Stomach Channel of Foot-Yangming, the Kidney Channel of Shaoyin, the Urinary Bladder Channel of Taiyang, then up to Dazhui where it divides into three streams: One runs along the route of lesser circulation. The other two run down along the three Yang channels of each hand, through Laogong acupoint at the centre of each palm, then run up along the three Yin channels of each hand to Zhonglou (collarbone) and meet with the stream coming down from the head. After that, it divides into two streams: One runs along Ren Channel and down to Dantian, then moves round Daimai (the Girdle Channel) from left to right around the waist. That is what we call "The air (Qi or vital energy) clears Daimai". After returning to Dantian, the air goes down to Perineum. The other stream runs down from the left and the right collarbones respectively, through the armpits, down the sides and towards the hips. That is what we call "The air (Qi, or vital energy) clears Yangwei Mai (the Regulating Channel of Yang) and Yimwei Mai (the Regulating Channel of Yin). After meeting at Perineum, these two streams of air divides into two streams again, each running along the three Yang Channels of the Foot (at the exterior parts of each foot) down to Yongquan point, then running up the three Yin Channels of the Foot (at the interior parts of each foot), and finally back to Perineum. That is what we call "sufficient air (Qi or vital energy) fills the three Yang Channels of the Foot, the three Yin Channels of the Foot, the four channels of Yangwei, Yinwei, Yangqiao Mai (the Motility Channel of Yang, Yinqiao Mai (the Motility Channel of Yin)". Thus, the air (Qi or vital energy) runs through

the twelve regular channels and the eight extra channels of the whole body. Fulfilling Greater and Lesser circulations means the air (Qi or vital energy) runs through all channels of the body smoothly. However, the route of the air movement is not fixed every time. Generally speaking, Lesser Circulation (Ren and Du Channels) can be got through every time when the exercise is being done. For the rest of the channels, only some of them can be got through. Most veteran exercisers can attain Greater Circulation as well. Moreover, he will consciously feel that there seems to be a "ball of light" at Shengting (Yintang). This "ball of light" seems moving along the route of Greater or Lesser Circulation. This is called "Consciousness of light". At this time, the twelve channels and the eight extra channels will all be within this so-called "internal sight".

The third (and also the last) phase of practising breathing exercise is to open up Chongmai (the Strategic Channel). As long as one can make his air (Qi or vital energy) rush upward from Perineum to Baihui, then return to Yongquan through the exterior parts of the channels at both sides of the body (Usually, the air rushes upward from the belly to the chest, then disperses. According to Indian Yuga's theory, the success of breathing exercise lies in the fact the air will spill out from the head), he can then enter an ideal state of "cultivating the mind until it gets into total emptiness". Further research work must be done to testify if the exerciser can obtain some exceptionally good functions through practising breathing exercise.) That is to say, through practising breathing exercise, there will be no waste of the essence of life, vital energy and spirit. This will result in lengthening one's life of which our ancestors had been dreaming all along.

In a word, Wuji style breathing exercise can develop

along these three aspects (namely, “cultivating the essence of life and changing it into vital energy”, “cultivating the vital energy and changing it into spirit” and “cultivating the mind until it reaches the state of total emptiness”) whereas “cultivating the vital energy at Dantian” is the key. In fact, all breathing exercises require the abundance of vital energy at Dantian. Therefore, “sticking the mind to Dantian” is also called “the method of building the foundation”.

VII. REACTIONS OF AND GUIDANCE TO BREATHING EXERCISE

The signs of effects of breathing exercise are of two fold: One is reactions called by it. The other is the effect of keeping good health and treating the diseases. The former can be seen at once, while the latter will take some time to testify.

There are various kinds of reactions. So long as “quietism” and “relaxation” have been achieved, one will feel the worm-like movement at the joints and the “interior movement” along the channels. Or, he will feel sore, numb, swollen, hot, cool, light, heavy, painful, sober, itching, sweating, the chirping of intestines, the twitching of muscles and interior organs, colour sensation, the rushing movement of air, exterior movements of the body or illusions etc. During each breathing exercise, there will be one or several normal reactions. There is nothing strange about it. One should not be worried, nor should he seek it intentionally.

How rapid one's progress is largely depends on one's determination and perseverance. Of course, correct instructions have important bearing on it. They can help one avoid twists and turns. A veteran instructor can easily find out which part of the exerciser's body has not been relaxed. He can consciously emit Qi (the air or vital energy) through his hand and “hear” the exerciser's movement of the inner vital

energy and tell if it is strong or weak. If it runs too fast or too slowly or gets stuck, he can give timely instructions to correct it.

In conducting the beginners, the main task of the instructor's is to help the exerciser adopt a correct posture, to see if his or her hips, torso and chest are relaxed or not (It is unnecessary to ask a beginner to strictly relax his chest), to see if his or her knees are slightly bent. Once the inner vital energy silts up, the exerciser can clear it by emitting the out-flowing air. When practising the exercise collectively, it is advisable to arrange the sufferers of heart trouble, hypotension, hypoglycaemia and those who are prone to get dizzy in such places that they can be kept under close observation. Should any accident happen, they can get immediate help.

Some beginners have been taught to apply the method of "the inducement of the exterior movement of the hands", that is, to direct the vital energy generated from Dantian to the Three Yang Channels of the hand so as to create the unconscious exterior movement of the hands and feel the existence of the "inner vital energy". This can arouse the exerciser's great interest. This method can easily be accepted and applied by the beginners, and most of whom can feel the reaction of the breathing exercise after practising it once or twice.

The method of inducing exterior movement is fairly simple. After the exerciser has adopted a correct standing posture and become relaxed and quiet, the instructor can approach the exerciser from behind and gently and slowly prop up the exerciser's two arms to each side. Having done this once or twice, the exerciser's two arms will unconsciously and regularly bounce up sideways. The instructor should behave gently and repeatedly remind the exerciser of relaxing

his hips, sticking his mind both to Dantian and his finger-tips and taking natural breath. By so doing, exterior movements of the two arms will soon occur. For example, in Guangzhou Medical School, there were more than one hundred teachers and students tried this method, several scores of them could produce exterior movements. In Guangzhou No. 42 Middle School, half of the thirty exercisers could produce exterior movement in their first attempt. For the second time, all of them could produce exterior movement in varying degrees. Mr Zheng did not feel any exterior movement in his first practice. Having improved the conditions of his relaxation and quietness, exterior movement occurred even when he was practising it in bed. Another Mr Zheng who was from Guangzhou No. 21 Middle School, wrote to us after a fortnight's individual practice, saying that his breast tumor had markedly shrunk and softened.

However, the inducement of exterior movement is only a means rather than an objective. One should avoid persuing certain comfort brought about by exterior movements and deviating from the essential requirements.

VIII. WHY DOES THE BODY SOMETIMES HAVE “EXTERIOR MOVEMENTS” WHILE PERFORMING THE BREATHING EXERCISE?

So far the explanation for the “exterior movement” is a controversial one. We hold it is a reflection of both physiological and pathological phenomena. From the angle of the traditional Chinese medicine theory, exterior movement results from the obstacles when Yang Qi (The Yang Principle) impells the muscles, joints and veins. The sufferers of paralysis or rheumatism are easy to produce unconscious exterior movement. The neck of a person suffering from hypertrophy of cervical vertebra will unconsciously keep turning while practising the breathing exercise. The arms of a person whose shoulders are having some troubles will wave back and forth or up and down at both sides; a person whose torso is not sound will keep turning his body from left to right or vice versa, or keep lowering or lifting his head; a person whose feet or knees are not sound, will crouch up and down and keep kicking; a person who has several troubles will quiver violently.

Besides the pathological reason, “exterior movement” can also be caused by ideological reason. This is often found among the beginners, especially when practising collectively. owing to nervousness or stiff posture or the wrong notion that exterior movement is a good thing, he tries to follow suit.

At the initial stage, exterior movement is unsteady and irregular. By and by it will become regular. Generally speaking, exterior movement begins at the troubling part. It moves from slight motion to violent motion, then tends to gentle and mild motion. It can be symmetrical and unsymmetrical. Any part of the body can have exterior movement. In some cases, it can develop into boxing, dancing and massaging. Some exercisers go so far as to roll on the ground or skip and leap, which is against the principle of Wujishi breathing exercise.

Exterior movement seems to be free from consciousness when it is looked at superficially. As a matter of fact, it is closely related with the cerebral cortex. It is the second signal system which is functioning. For the cerebrum is the controlling centre of various organs of the body and the “warehouse” storing the message of health. It can store as many as 100,000 billion astronomical figures. This includes the hidden pathological information of various organs, information accumulated from daily life and professional work. As soon as the vital energy reaches the nerve centre of the senses of sight, hearing, smelling, touching and so on, the stimulated and reinforced signal of the cerebral cortex cells will exert the nerve impulse along the different channels and thus direct the exterior movement. Along with the excitation, reinforcement, weakening, inhibition and transferring the different shapes of limbs and torso will appear consequently and the actions similar to that of a tiger or a deer or an ape or a bear or a bird will unconsciously be produced.

This phenomenon of information activity exerting influence upon exterior movement can be traced back to the exerciser's illness records, daily life or profession. For instance, in Guangzhou Teacher College of Refresher Course,

a teacher of music unconsciously acted as a band conductor while practising the breathing exercise. A sufferer of rheumatoid crouched down and stood up alternately when the vital energy stimulates the focus.

This exterior movement is called “stillness develops into movement when it becomes extreme”. After all silted channels have been cleared, the exterior movement will stop. This is called “movement develops into stillness when it becomes extreme.” During the practising process, there will be certain pain at the focus which has not been thoroughly cured. Some pain will even last for a certain time. It is also caused by the impelling of the vital energy at the focus. Such pain is often a good thing. There is nothing to be worried about. As the old saying of the traditional Chinese medicine goes, “Being silted brings about pain”. So long as one persists in practising the breathing exercise, the pain will sooner or later disappear along with the removal of the focus.

As far as the nature of the exterior movement is concerned, it is the result of the unconditional reflex. We once carried an interesting experiment. When an exerciser was emitting “out-flowing air” to a paralyzed old woman aged more than eighty, he found some reactions from her. After several treatments, he advised the old woman to practise the breathing exercise at noon everyday while he would emit “out-flowing air” by “remote-control”. As a result, the paralyzed old woman would similarly keep on clapping. In fact, this “remote-control” exerciser was then busily engaged in work at noon instead of emitting “out-flowing air” to the old woman far away from him. The co-author of this book did similar experiment to testify this. He chose some other time for the paralyzed old woman to practise the exercise when he was supposed to emit the “out-flowing air” towards

her by “remote-control”. The same thing happened. She would keep on clapping hands as before. This shows the exterior movement is the result of the conditional reflex of the paralyzed old woman after receiving the “out-flowing air” treatment.

IX. DON'T SEEK THE REACTION OF "EXTERIOR MOVEMENT" OF THE BODY

Based on the above-mentioned principle, Wujishi breathing exercise demands that the exerciser adopt a correct posture and not to seek unconscious reaction of exterior movement so as to avoid deviations.

According to the predecessors' experience, "slight movement is better than violent movement whereas stillness is the best". We hold it is a truth sought from numerous facts and practice. Unconscious exterior movement is harmful to some patients. The authors of this book have collected a lot of negative examples which are needless to be cited here one by one.

To put it in a nutshell, such deviations as long and violent exterior movement, the uncontrollable rolling and leaping are vulnerable and easy to incur accidents, of which the old and the aged people must be aware. Generally speaking, Wujishi breathing exercise is not in favour of exterior movement, let alone the violent one. Of course, the slight movement out of pathological reason does not matter much.

The long duration of exterior movement implies the waste of internal vital energy. Many exercisers feel exhausted after a long duration of exterior movement. "Movement means flourishment". Violent movement is especially inappropriate to those suffering from hypertension, coronary

heart and various kinds of cancers. This has long been testified by countless facts.

Quite a few exercisers have realized that once the exterior movement is brought under control, the internal movement of the vital energy will markedly increased. As a result, he or she will feel more comfortable. We hold that the internal movement of the vital energy is especially conducive to pacifying the mind, nouring the blood and reinforcing Qi (the vital energy).

X. WUJISHI BREATHING EXERCISE AND THE EMITTING OF “OUT-FLOWING AIR”

Many young people and breathing exercise addicts are interested in emitting the “out-flowing air”. They have time and again asked the same question: Can a Wujishi breathing exerciser emit the “out-flowing air”?

However, the exerciser must be aware that the main aim of practising the breathing exercise is to strengthen his physique and to cure diseases. If one wishes to emit “out-flowing air” to cure other’s disease, the prerequisites he must have are fit and strong physique and considerable mastery of medical knowledge. Without them, it is difficult for him or her to keep on emitting “out-flowing air”. He or she may even spoil his or her own health. For, Qi (the air, the vital energy) is the material base of human body. Emitting the “out-flowing air” results from consuming Qi within the human body. The old Chinese saying says, “it takes more than one cold day for the river to freeze three feet deep”. One cannot expect to master the breathing exercise technique overnight. Although some people can emit the “out-flowing air”, yet he is still weak physically. Therefore these people should not take emitting the “out-flowing air” as their main aim. Moreover, not all patients can use other’s “out-flowing air” to treat their illness.

Generally speaking the exerciser will be able to emit the “out-flowing air” when he reaches a certain stage, at which the air can be emitted through Jianzhi and Laogong acu-

point. It will take many years of painstaking training before one can send out the air through Yintang, Baihui acupoints or any desired point of the body.

The strength of the “out-flowing air” depends on two factors: physique of the exerciser and how much efforts he has put in. The nature of the “out-flowing air” varies from person to person. So far, people have already known that this material or energy has physiological, physical and chemical efforts. Not long ago, people in Zhongzhan University tested Master Cai Songfang’s wave of attraction force and long electromagnetic wave, finding out the “out-flowing air” emitted by him was markedly higher than other people. Yet, due to the limitations of the present equipments, they could not make further study and research into it.

At any rate, one thing is certain that all the breathing exercisers are able to emit “Out-flowing air”. Wujishi breathing exerciser is no exception. Some of the Wujishi breathing exercisers have already applied their “out-flowing air” to acupuncture and Qigong needle treatment. Any ambitious and well-built breathing exerciser who is concurrently good at medical knowledge can do more researches into life science.

However, there are certain difficulties in applying the “out-flowing air” to practical treatment. In recent years, medical apparatuses emitting the message of the breathing exerciser have been turned out, opening up a new horizon for the air-transporting treatment.

It goes without saying that as far as the majority of the exercisers are concerned, it is advisable for them to mobilize the positive factors within their own body through practising the breathing exercise themselves, because regulating the functional activities by the vital energy engendered by oneself will surely produce better results than receiving the “out-flowing air” by somebody else for treatment.

XI. HOW TO CHOOSE THE TIME, DIRECTION AND LOCATION FOR PRACTISING BREATHING EXERCISE?

Many breathing exercisers are very much concerned with such questions as: when is the best time for practising the breathing exercise? How many times should one practise it for each day? How long should each time take?

According to the theory of the traditional Chinese medicine, the best time for practising the breathing exercise among the twenty-four hours are: Zishi (the period of the day from 11 p.m. to 1 a.m.), Wushi (the period of the day from 11 a.m. to 1 p.m.), Maoshi (the period of the day from 5 a.m. to 7 a.m.), Youshi (the period of the day from 5 p.m. to 7 p.m.) and Yinshi (the period of the day from 3 a.m. to 5 a.m.).

Quite a few documents and masters of the breathing exercise also hold that Zishi, Wushi, Maoshi and Youshi are the ideal time for practising the breathing exercise. During Zishi (11 p.m. to 1 a.m.), the vital energy and blood flourish in the Gall Bladder Channel. At this period of the day, living things grow. After Zishi, the vital energy ascends (The Yang principle flourishes). The normal functions of the Five Parenchymatous viscera and the Six Hollow Viscera depend on the ascendance of Qi from Gall bladder. That is why some people call the Gall Bladder Channel the chief of the Yang channels. As long as the Gall Bladder Channel can work

normally, then one will be free from all kinds of diseases. Therefore, a person who is weak and having the trouble of impotence can strengthen the Yang principle if he often practises the breathing exercise at Zishi. The patients suffering from liver trouble or bladder trouble can also choose these hours for practising the breathing exercise. However, a person whose Yang flourishes should not practise the breathing exercise for too long a time at night. Otherwise, he may become too excited to fall asleep.

Wushi refers to the time between 11 a.m. and 1 p.m. at noon, during which one has excess of Yang, and the vital energy and blood flourish in the heart channel while in the afternoon the vital energy will descend (deficiency of Yang). Therefore, practising the breathing exercise from 11 a.m. to 1 p.m. is conducive to strengthening the functional activities of the heart. People having heart defects can practise the breathing exercise shortly before lunch time.

Maoshi refers to the time between 5 a.m. and 7 a.m., during which the vital energy and blood flourish in the large intestine channel. If one practises the breathing exercise at Maoshi, the lung functional activities can be strengthened.

From 5 p.m. to 7 p.m. is called Youshi. At these hours, the vital energy and blood flourish in the Kidney Channel. Kidney, as we all know, is of vital importance to human body. It is the centre of regulating the functions of all organs. Practising the breathing exercise at these hours can help balancing Yin and Yang and improve the kidney function, which is very helpful in strengthening Yuan Qi (the Primordial Principle). Most of the patients having chronic diseases can choose Youshi for practising the breathing exercise.

The circulation of the vital energy and the blood also has its special regularities within a month. Practising the

breathing exercise around the fifteenth of each lunar month when the moon is full, doubly good results can be achieved. But when the moon wanes, one had better refrain from sexual activities so as to keep the essence of life.

According to the medical theory of our country, "Things usually come into being in spring, grow in summer, harvest in autumn and store in winter." The changing patterns of the vital energy and the blood are similar. In spring, the vital energy and the blood ascend from the bottom to the top while in summer they move from inside to outside. Therefore we should make full use of spring and summer time by practising the breathing exercise more often. Because during this period of the year, the vital energy and the blood can easily travel along the route of Greater Circulation.

Besides, we must practise the breathing exercise in the light of the weather change. For instance, when it is scorching hot and windless, people suffering from heart and blood vessels troubles should seize every chance to practise the breathing exercise so as to expand the blood vessels and prevent from thrombus or embolism which might cause death. Similarly, when the weather drastically changes for the warmer during winter, people having bronchitis or asthma should also practise the breathing exercise harder so as to prevent the outburst of the illness.

In short, breathing exercisers must be good at choosing the right time for constant practice. It won't do if he works hard for one day and do nothing for ten. It is persistence that counts.

As regard to the frequency of the exercise, we hold that the more the better. It varies according to illness state, physique, the nature of work, living environment and so on. So long as one has a right conception of and a keen interest in the breathing exercise, he will naturally squeeze the time

for practising it. What he needs is only a short span of break or leisure time. It will not hinder his progress in work and study.

If one practises the breathing exercise solely for the purpose of keeping fit, he is expected to do it both in the morning and in the evening. Of course, just practise it once a day will also do. It should take as long as twenty minutes each time. If one practises it for the purpose of curing a certain disease, he should at least spend more than one hour on it every day. Jiang Bo, a famous writer used to practise the breathing exercise eight hours a day when he was suffering from cirrhosis. Ou Hanrong used to practise it from morning till night when he was suffering from hemiplegia. Later both of them not only fully recovered but also became well-known masters of the breathing exercise of our country. All of us should learn from them their strong will and indomitable spirit.

The breathing exerciser is also expected to follow in order and advance step by step and apply it according to one's own specific conditions. The beginners should stand at least for twenty minutes. Only by so doing can the inner vital energy be fully generated. If he feels comfortable, he can stand for a longer time. Shortly after the breathing exercise enters the climax state, he can then withdraw it. If he feels tired after standing for a while, there is nothing to be afraid of. Only those suffering from hepatitis, T.B. and cancer should avoid getting fatigued. They can do the exercise more than once.

Attention should also be paid to the direction while practising the breathing exercise. That is what we call "walking along the pattern of the Eight Diagrams", namely, south, east, north, west, southeast, southwest, northeast and northwest. The boxers walk this way for the purpose of

attacking and defending while the breathing exercisers want to choose a right direction for the purposes of treating diseases, strengthening the biological magnetism of the human body, accelerating the process and the effect of the breathing exercise and enhancing the effectiveness of curing diseases.

In terms of the theory of Yin, Yang and the Five Elements (i.e. the five activities or the five principles in actions) in the traditional Chinese medicine. Liver trouble belongs to Wood and the exerciser suffering from this trouble can face east while practising the breathing exercise. Lung disease belongs to metal, the exerciser suffering from this trouble can choose to face west. Heart trouble belongs to fire and its sufferers can face south. Kidney trouble belongs to water and its sufferers can face north. However, the sufferers of spleen and stomach troubles can choose whichever direction he desires. By and large, a healthy exerciser had better face southeast.

To select a good environment for practising the exercise is equally important. One can practise it outdoors: at a quiet and windless place in the green forest, by the riverside or in the court-yard. He can also practise it indoors, selecting a place near the window, a well-ventilated, slightly sunny place. The reason for choosing those places is this: the cells of human body tend to have negative electric charge, while in the fresh air there are a lot of anions which can supplement the negative electric charge of the cells, promote the metabolism of the human body, regulate the excitation and inhibition of the central nervous system, improve the cerebral cortex, accelerate the exchange of air in lungs, stimulate the function of blood-making and raise the immunity ability. According to the measurement, the number of anions in one cubic millimetres of the air is as follows: More than 20,000 anions near the valley of the water-falls;

2,500 to 10,000 in the forest or on the beach; about 1,000 in the field of the countryside; about 200 to 600 in the outdoors of the city, and only several scores of anions indoors. Practising the breathing exercise in the early morning, the exerciser can take in a lot of fresh air. Among the pine trees and cypresses and at water-front, there is a small amount of ozone which is wholesome to human body. The trees and water can purify the air. Therefore, it is highly necessary for the exerciser to select a good environment for practising the breathing exercise.

There is one more point for attention. The exerciser should try to avoid practising the breathing exercise in the thick fog or in a draughty or dusty place. For the fog above the ground-level often carries a lot of germs, dust and even poisonous gases. Practising the exercise in a draughty place is easy for the exerciser to catch cold. The exerciser should also avoid practising the breathing exercise on a spot where there is an electric field intensity or high-tension wire hanging overhead, because, quite often, there is a large amount of ozone and nitrogen oxide which are very harmful to human health.

To sum up, so long as one can suit measures to time, to local conditions, to individual conditions, marked effects can be achieved in due course.

Referential Timetable for Practising the Breathing Exercise

24 Hours	$\frac{24}{23}$	$\frac{2}{1}$	$\frac{4}{3}$	$\frac{6}{5}$	$\frac{8}{7}$	$\frac{10}{9}$	$\frac{12}{11}$	$\frac{14}{13}$	$\frac{16}{15}$	$\frac{18}{17}$	$\frac{20}{19}$	$\frac{22}{21}$
The Twelve Earthly Branches	Zi	Chou	Yin	Mao	Chen	Si	Wu	Wei	Shen	You	Xu	Hai
The Five Parenchymatous Viscera & the Six Hollow Viscera	Gall Bladder	Liver	Lungs	Large Intestine	Stomach	Spleen	Heart	Small Intestine	Urinary Bladder	Kidney	Pericardium	The Three Triple Heater
Yang Channel +	+			+	+			+	+			+
Yin Channel -		-	- *			-	-			-	-	
The Five Elements in Chinese Medicine	(WOOD)		(METAL)		(EARTH)		(FIRE)		(WATER)		0	
Directions	EAST		WEST		CENTRAL SOUTH		NORTH					

XII. REGULATING THE DAILY LIFE WHILE PRACTISING THE BREATHING EXERCISE

Like sports therapy, diet therapy and drug therapy, the breathing exercise is by no means omnipotent. Some people think that so long as they practise the breathing exercise regularly, they will be safe and sound, free of all diseases. This is obviously a misunderstanding. Health depends upon various factors. A man who is congenitally strong may become feeble or aged at an early stage or even die young if he does not pay any attention to the regulating of the daily life. On the other hand, a man who is post-natally feeble may become fit and strong if he pays enough attention to the combination of work and relaxation. That is why there are some people who become old at the age of thirty, and some people who still look young at the age of eighty.

It is true that practising the breathing exercise can effectively strengthen one's physique and raise the immunity against diseases, yet it does not mean that the exerciser will never fall ill. When the pathologic factors overpower the vital function, he will inevitable fall ill. If the case is an acute one, he will seek temporary relief with medicine. But, if it is a chronic disease, he will probably effect a permanent cure. The effect of the breathing exercise, however, lies in the fostering of the primordial principle. It can help the body absorbing the medicine and inhance the therapeutic effect.

To cure an inveterate disease, comprehensive therapeutic measures are needed. No one can rely solely on the breathing exercise.

Breathing exercise must go hand in hand with the appropriate arrangement of the daily life. For example, the exerciser must try to have adequate sleep, to refrain from drinking too much wine and eating too much food; to avoid getting angry, working excessively or having excessive sexual activities. Otherwise, the effect of practising the breathing exercise will be in vain. To live a regular and normal life of health, to have rational diet, hygienic habits and to be optimistic are important measures to be adopted for acquiring good health and longevity.

One of the things the breathing exerciser must bear in mind is the refraining from sexual life. Sexual life is, of course, a natural physiological activity of human being. However, if one has frequent ejaculations without any refraining, he will become deficient sooner or later. The essence of life is the cream of a man's life. The five parenchymatous viscera and the six hollow viscera are all nourished by the blood and the essence of life. Without which, there would be no vital energy, and without the vital energy, there would be no spirit. The essence of life, the vital energy and the spirit are closely related. We must treasure the essence of life, the excessive loss of which will hurt Yuan Qi (the Primordial Principle) and lead to such weak and feeble symptoms as soreness in waist and knees, dizziness, tinnitus, insomnia, palpitation, listlessness, forgetfulness, fatigue, impotence, the loosening of teeth and the early appearance of grey hair. The traditional Chinese medicine often calls this deficiency of kidney, which will affect the metabolism and functions of other organs of the human body. Those who are over forty or fifty must pay special attention to the

refraining from sexual life because their essence of life is no longer abundant, and the functional activities of their kidneys are declining. As the old Chinese saying goes, "Excessive sexual activities will cause impairment of the body fluids whereas refraining from them will increase the body fluids". During the period of treating diseases through the breathing exercise, one should quit sexual intercourse, at least for the first three months. After three months, one can begin to have it according to his health condition and state of illness. The appropriate sexual life of the healthy man is conducive to the balancing of Yin and Yang. But as far as the feeble and sick people are concerned, refraining from sexual life can help storing the essence of life. It is not advisable for the exerciser to practise the breathing exercise shortly after the sexual intercourse. Nor is it advisable for the exerciser to have the sexual relation after Zishi (i.e. midnight).

XIII. SQUEEZE TIME FOR PRACTISING THE BREATHING EXERCISE

To some busy people, it seems difficult to find adequate time for practising the breathing exercise. For this reason, many exercisers find it hard to persist. Actually, the main reason behind it is that these people do not have full confidence in the effects of the breathing exercise. Consequently they lack determination.

It is true, to take part in sports in a busy city is often restricted by local conditions. However, to practise Wujishi breathing exercise will not have such limitations as the environment, the weather and financial problem. Only determination and persistence that count. As long as one can overcome his laziness and make a good arrangement of work, study and daily life, he will surely find the time for the exercise. "The time spent on grinding the axe will not in the least affect the time for cutting wood." Practice has clearly shown that one will become more vigorous after practising the breathing exercise, and consequently, his efficiency in work and study will greatly improved. Putting in the time for breathing exercise is somewhat like making an investment in one's health, which can bring him more leisure and greater interest in return!

To find time for performing the breathing exercise, one must be good at "sticking a pin wherever there's

room” — making use of every bit of time and room. As we often observe, many women can do the knitting while chatting with others. Why? It is because “practice makes perfect”. She is so good at knitting that she does not have to pay much attention to it any more. “Simultaneously attending to two things with one mind” is an art in life, which has been proven workable by the psychologists. Similarly, it can hold good to the breathing exerciser. Having mastered the basic technique of the breathing exercise, one can also do the exercise while watching TV programs, seeing films, or plays or gymnastic performance. What you have to do is just to adopt a comfortable posture. When you want to see or hear what is going on or being said, just pay seventy per cent of attention to it and leave thirty per cent of attention for sticking the mind to Dantian. When you do not want to see or hear, you can do it the other way round. This is an example of suiting measures to local conditions and seize the time to practise the exercise.

Well, how to make full use of the time in a day? If you are not on night shift, you should try to get up $\frac{1}{2}$ to 1 hour earlier than usual to take the fresh air. Some people may try to breathe in and out like the breathing exerciser does while walking, riding a bicycle on their way to or from work. The clerks may use the morning break to stand for a while with their eyes shut. Closing one's eyes can store up the spirit and get rid of fatigue. People who are engaged in other sorts of work may also do the breathing exercise shortly before or after work. Like other exercises, doing the breathing exercise before work can make one totally ready for work, raise one's efficiency and reduce work accidents. Doing it after work can help one eliminate fatigue. After you come back home from work, you can do the exercise whenever you are free or before going to bed. If there are some noisy children

around, you can choose night time to do it. If you are on night shift, you can do it after you have got adequate rest. All in all, we should be flexible regarding the time for the exercise. Even before the meeting or the talk begins or when you are chatting with your families, you can also achieve the effect of the breathing exercise so long as you take a comfortable posture and relax yourself and stick your mind to Dantian and breathe deeply, slowly, gently and evenly.

XIV. POINTS FOR ATTENTION IN PRACTISING THE BREATHING EXERCISE

1. Stop the Vigorous Body Movement Whenever It Appears

Vigorous body movement results from either the defects of the body or the incorrect method of doing the exercise. By vigorous movement, we mean the complete loss of control. We have already observed some deviations caused by certain moving breathing exercises. For instance, some exercisers may keep on moving vigorously for four to eight hours, being unable to stop it. Some fell down on the ground unconsciously, looking pale with his blood pressure descending, his breathing and pulse getting faint. Some even failed to control himself and finally fell into a fish-pond, and vigorous movement was still going on after he had been rescued. The worst case would be going mad after vigorous body movement.

The loss of control and balance is a deviation of the breathing exercise. Those whose nerves and channels are sensitive are prone to have vigorous movement. Research is being carried out to find out the scientific explanation. We hold it has something to do with the tense excitation focus in the cerebral cortex.

The occurrence of deviations will cause a kind of threat both to the individual and the social community as a whole.

Therefore it is imperative to prevent deviations and to find out a way of avoiding them. Besides, it is necessary to tell the masses the indications and contraindications of each breathing exercise so as to avoid misunderstanding.

Wujishi breathing exercise is not in favour of vigorous body movement. Whenever the body movement occurs, adjustments and corrections must promptly be made. The methods of adjustment are as follows:

First, control it with consciousness at the very beginning of the vigorous movement, thinking to oneself, "I must stop it!" Then, slowly open the eyes, stare straight ahead or stare upward, then downward, then forward.

Second, distract the concentration from Dantian, let the vital energy there disperse.

Third, raise the front parts of the soles alternately to let the vital energy there "disperse", too.

Fourth, use the thumb and the index finger of one hand, seize and squeeze the last joint of the small finger of the other hand.

Generally speaking, with the above-mentioned methods, one can successfully stop the vigorous body movement.

2. When Turbid Air Adversely Shoot Up, Try to Gently Make It Descend

The air ascending along Du Channel during the breathing exercise is called Qing Qi (the purified principle) while the air ascending along Ren Channel is called the recoil of Zhuo Qi (the turbid principle). It is a common occurrence for the turbid air (Qi) to shoot up to the chest or the head of the exerciser.

This usually results from incorrect standing posture or the defects of the body. Should this occur, one can temporarily distract his mind from Dantian and slowly direct

the air to descend. But don't do it with force. If the turbid air has already shot up into the head which begins to feel as heavy as lead or starts to swell, then the exerciser should slowly and orderly disperse the air round the head. If one's chest feels uncomfortable, or the air in the head falls back adversely, then rest for a while and start the exercise all over again. Sometimes there will be some belch in the stomach, then the exerciser can open his mouth wide and spit it out.

3. Don't Start to Do the Breathing Exercise When One Is Too Hungry or Overeaten

To practise the breathing exercise when you are hungry will spoil the vital energy whereas to practise it when you are over-eaten will hurt your stomach. Those who are deficient or have suffered from hepatitis, low blood pressure or hypoglycemia will sometimes feel giddy or headache if they practise the breathing exercise with an empty stomach. The precaution measure for it is to eat something before the exercise in the morning, but do not overeat. Those who are easy to get dizzy, should not do the exercise for too long a time. They can lengthening the time bit by bit. When they want to stop the exercise, they should withdraw it slowly, imagining the air is slowly and gently descending from Baihui to Dantian. By so doing, uncomfortableness can be avoided and safety ensured.

4. Stop Practising the Breathing Exercise When One Feels Anxious or Has a Sense of Suppression in the Chest, or When There is a Thunderstorm

When one feels anxious or has a sense of suppression in his chest, don't force oneself to go on with the breathing exercise. He can pause and rest for a few minutes until the

uneasiness is gone. When there is lightning and thunder, the exerciser is easy to be frightened. He can pause and wait. After the lightning and thunder are over, he can resume the exercise.

5. Contraindications of the Breathing Exercise

Those who are suffering from acute disease, psychoneurosis, high fever, bad cold, perforation from gastric ulcer or those who have had haematemesis, big operation or serious tracheitis, pulmonary emphysema or the women who have too many menstrual periods after giving birth to a baby, are not apt to do the breathing exercise. With regard to those who have just recovered from serious illness and are still weak and deficient, should practise the breathing exercise under the guidance of the veteran exercisers.

XV. LIVING EXAMPLES OF GOOD EFFECTS AFTER PRACTISING THE BREATHING EXERCISE

Example One: Marked effects have been achieved by the patient having organic heart disease

Huang, male, aged 65

Address: No. Fuyuan Lane, Middle Section of Hong Shu Road, Guangzhou

He had three times of acute myocardial infarction from 1972–1974 and had been critically ill twice. In 1977 he concurrently had arrhythmia, (with only 38 heart beats per minute), the wall of the heart ventricle leaking, the right bundle-branch heart-block and heart hydrops. In 1976, he was diagnosed as having organic disease and difficult to recover. The hospital refused to take him in as an inpatient and advised him to “lie in bed exclusively and not to carry anything weighing more than five pounds”.

Being driven into a corner, he resorted to the breathing exercise treatment. Guided by Master Cai Songfang, Huang began to practise the breathing exercise in the latter half of 1977. He felt the pain in his chest had immediately reduced. After six months' practice, he had better appetite and sounder sleep. He began to put on weight, too (from 61 kilograms to 75 kilograms). Two years later, he no longer had arrhythmia. Now his pulse has returned to normal, and his

blood pressure has changed from 150/90 to 120/80 mm mercury column. After practising the breathing exercise, he feels a lot better. He seldom catches cold and he has never infected with flu by others. Instead, he feels vigorous. He can move freely and flexibly. His bowel movement is normal. His lumbago, lumloago and myocardial infarction have never occur again. He seldom has angina pectoris now although he has a sense of suppression in his chest from time to time. Yet it will disappear in a day or two. He still has certain degrees of heart hydrops which is being treated with medicine in addition to the breathing exercise.

He says that he practises the breathing exercise three to four times a day: twice in the morning, once after the afternoon nap, once after a bath in the late afternoon. It takes twenty minutes or so each time. After each breathing exercise, he feels warm and comfortable all over.

Example Two: Good effects have been achieved by the patient suffering from periarthritis humeroscapularis and cataract

Chen, male, aged 45, working at the Hydroelectric Design Institute of Guangdong Province.

He used to have serious periarthritis humeroscapularis. Due to the obstruction in his left shoulder joint, he could only raise his arms as high as the shoulder level (i.e. horizontally, forming 90 degrees angle with the trunk). Having followed the doctor's advice, he persisted in doing sway-arm and turn-shoulder exercise for two years. Each time shortly after the exercise, he could raise his arms to an angle of 110 degrees. But as soon as he stopped the exercise, he could only raise his arms as high as before (to an angle of 90 degrees).

After practising the breathing exercise for four days,

however, he could raise his arms to an angle of 170 degrees.

The said exerciser used to have cataract. After practising the breathing exercise, the eyesight of his left eye raised from 0.3 to 0.8. His tooth gums often bled, and eight of his teeth were loose and shaky. The doctor advised him to have them extracted. However, after practising the breathing exercise, his tooth gums have stopped bleeding. Six of his loose teeth have gradually become steady. In addition, on his bald forehead, new hair has begun to grow. He has also put on weight, increasing from 107 kilograms to 120 kilograms.

Example Three: Old-aged cyst and cataract disappeared and eye-sight resumed after receiving the breathing exercise treatment

He, female, aged 86

Address: No. Sixth Street, East Block, New Workers' Village, Guangzhou

Before the exercise, she was difficult to walk with a hump back. It used to take her 35 minutes to walk (with the help of somebody else or supported by a walking-stick) from her home to the Cemetery of Guangzhou Uprising Martyrs. She had a cyst which was as big as a duck's egg on one of her hips. She had cataract, too. For years, she could neither thread the needle nor read anything. She was unable to recognize an object beyond thirty metres. However, after one month's practice of the breathing exercise, she could walk without any help or support. It only took her 15 minutes to walk from home to the Martyrs' Cemetery all by herself. She could also walk up the steps with ease. Moreover, the cyst on her hip disappeared without being noticed.

After three months' practice of the breathing exercise, her eye-sight was greatly improved. She was able to thread

the needle, mend the clothes and read the historical novel – “The Three Kingdoms”. One interesting thing about her was that her height increased by 2 cm. She could reach the thing on the hook which she had not been able to reach before. That was simply because her bent spine had been straightened a bit.

This old lady has often confined herself indoors and practised the breathing exercise there. Whenever she does it, she will face her bed with a cane chair behind her in case she should fall over during the exercise. Early in the morning she goes to the coaching spot in the Cemetery of Guangzhou Uprising Martyrs to practise the breathing exercise there. She has been absorbed in the exercise and working very hard at it. Encouraged and inspired by her, more than thirty people in her neighbourhood have joined the exercises at the coaching spot in the Martyrs’ Garden.

Example Four: After practising the breathing exercise, the middle finger of the left hand which had been hurt and become crooked for over ten years has become straight, the tinea unguium on both hands has disappeared without applying any medicine and grey hair has turned black again.

Hu, female, aged 59

Address: No. , Small Lane, Yongsheng Street, Yanan Third Road, Guangzhou

Starting from 1958, Hu had shoulder periarthritis, lumbar strain, inflammation of the nerve ends of her hand, swollen end of the ulna. She was unable to wash any clothes, nor was she able to hold the umbrella. Her feet were flabby and she could not even crouch down. Starting from 1961, her health went from bad to worse. She had stomach-ache, serious neurasthenia. Whenever she faced the wind, her head felt splitting. Injection could not help to stop the pain.

She also had eye defect. Her “eye-bottom” often bled. She found it hard to see a film through to the end. The first joint of the middle finger of her left hand had been hurt by a train window and become crooked for more than a decade. The first joint of the thumb of her left hand was swollen and there was tinea unguium. Her finger-nails were bloodless, thick and easy to get hurt, which made her feel inconvenient in daily life. She had sought treatment in several hospitals. Unfortunately, it was of little use.

But after a fortnight’s practice of the breathing exercise, she began to feel much better. Her wrists became stronger and more flexible. The middle finger of her left hand became straight. There was no more pain in her shoulder. She seldom yawned. She could stand for a longer time and found it easier to crouch down. After two months’ practice, both the head-ache and the bleeding of her “eye-bottom” were gone. After three months’ practice, she found the corn on the thumb of her left foot had come off without being noticed. (As far as we know, there were several similar cases elsewhere.) The tinea unguium also got well and her finger nails had resumed the normal colour, redness and thickness. In recent months, she has also found that the grey hair of hers and her younger sister’s (who is aged 73. See Example Five) have been replaced by black hair.

Example Five: The patient’s high myopia due to cataract has turned to normal, grey hair has turned to black one after practising the breathing exercise.

Hu, female, aged 73.

(the same address as the lady in Example Four)

Before she practised the breathing exercise, she could not crouch because her left knee had been sprained. She would pant very hard when walking up or down the steps. She

had to pat her chest so as to relieve the crammed air at her throat. She could not stand for too long a time because her backbone could not support her long. She had to lean on the wall while doing the washing up. Her limbs were often numb. She was unable to clench in the morning. Her hair was silverly white. Her skin was dry and she looked listless.

Marked effects have been achieved after three months' practice of the breathing exercise. Her hair has begun to grow, black and thick. Her eye-sight has greatly improved. She no longer pants while walking up and down the steps. Nor does she have to pat her chest or feel back-ache. She can crouch easily and walk so fast that some young people find it hard to catch up with her. Her memory has also changed for the better and she can sleep well. Many people say that she has recovered her youthful vigour.

Example Six: Good result has been achieved by the patient suffering from rheumatoid of fingers

He, female, aged 67

Address: the same as the lady of example four

Starting from December, 1979, she could not raise her left arm. Nor could she touch her back with her left hand. There was hypertrophy in the root-part of her left thumb. The first joints of the other four fingers of her left hand were stiffly bending to the left, which was diagnosed as finger rheumatoid. It was difficult for her to wash her clothes clean, let alone to squeeze them dry or to thread a needle.

She began to practise the breathing exercise in April, 1981. She practised it two to three times a day. Each time lasted for twenty minutes. From the latter half of April onward, she practised the breathing exercise in standing posture one hour longer than before. While doing the exercise, she felt her hands automatically moving and swing-

ing up and down, back and forth, and the arms, especially her hurt left arm, twisting and revolving backward. After practising the breathing exercise for more than twenty days, she found her crooked fingers had become straight and the finger joints had become smaller.

Example Seven: Rheumatritis and senile freckles disappeared after practising the breathing exercise.

Li, female, aged 53

Address: No. , East Section of Cai Yuan Lane, Donghuadong Street, Guangzhou

She had had hypertension (180/130) and rheumatritis for three years before she practised the breathing exercise. But after three months' practice of the exercise in standing posture, her rheumatritis was gone. She used to have insomina and uorrhagia at night (three to four times a night). After practising the exercise, she can now sleep well and the frequency of urination at night has been reduced. The senile freckles on the back of her hands began to disappear after a month's practice and now most of them are gone.

Example Eight: Benign tumor on the top of the head disappeared after practising the breathing exercise for a month or so

Lu, female, aged 51

Address: No. , Lianqing Li, Northern Section of Lixin Road, Guangzhou

She had a tumor on the left side of her head top as big as a finger-joint (2 cm in diameter), which was red, soft, painful when pressed. As a result, she often had head-ache. The doctors of the First Municipal Hospital suggested it should be operated on. But the patient hated to have her

hair cut for the operation. Later she began to practise Wujishi breathing exercise. A month later, the tumor disappeared and turned into a scar without her notice. Besides, the exerciser's elbow joint of the right hand had fracture and was suffering from rheumatism. It was so painful that she could not lift a pan shovel. At the initial stage of the breathing exercise she felt a piercing pain at the hurt elbow. But the pain disappeared after several occasions. Now her right arm can work normally.

Example Nine: The papillary cystadenoma on the hip obviously shrank after practising the breathing exercise for a month or so

Chen, female, aged 38

Address: No. , Qingheli, Northern Sideway, Zhongshan Third Road, Guangzhou

She used to have two papillary cystadenoma on her hips. The one on her coccygeus had been removed for more than a decade. The remaining one was solid and 3.5 cm in diameter. After practising the exercise for twenty days or so, the tumor became soft. About a month later, it disappeared, leaving a very small hard nucleus.

Example Ten: Tuberos tumor on hand and cyst on hip disappeared after several months' practice of the breathing exercise.

Wu, female, aged 63

Address: No. , Qianbian Street, Yenan Third Road, Guangzhou.

The patient used to be weak and thin, with bad appetite. She could only have less than one bowl of rice for each meal. Her weight was less than 37.5 kilograms. In 1980, she found there was a cyst on her right hip and felt hurt

when sitting. Doctors of the First Hospital Attached to Zhongshan Medical College diagnosed it as cyst of ischium. Besides, doctors of the Provincial Hospital of Traditional Chinese Medicine diagnosed that there was a ganglioneuroma on the third joint of one of his fingers, 1 cm in diameter. The doctors said both cysts should be operated on. The patient was very much worried.

Having learnt from the newspaper that the breathing exercise could cure diseases. She was determined to have a go at it. Thus she was introduced to the coaching spot in the Cemetery of Guangzhou Uprising Martyrs to practise the exercise. She got up at half past five every morning to join the other exercisers there. After practising it for three months, the ganglioneuroma on her finger joint disappeared without being noticed. After the fourth month, the cyst on her hip also disappeared. The patient was overjoyed. She said she was not only free from worries but also had good appetite. Now she can have two bowls of rice for each meal and her weight has increased 5.5 kilograms.

Example Eleven: The lump in the abdomen disappeared after practising the breathing exercise

Huang, female, aged 23

Address: No. , Third Block, Seventh Street (East), Jianshe New Village, Guangzhou.

The patient had a lump in the right part of her abdomen beside the navel. The lump was solid, as big as an egg. It hurt when pressed. From February to July in 1980, she often went to Zhongshan Medical College for examination, then in July that year she was hospitalized in the First Municipal Hospital in Guangzhou for thorough examination, but the doctors of these hospitals found it difficult to come to a definite conclusion about the cause of the pain. Whenever

the patient ate anything, she would vomit and she often felt dizzy, too. She had head-ache, high fever and tonsilitis. Sometimes, the pain was so sharp that she had to be sent to the first-aid department for treatment in the middle of the night. Doctors of the First Municipal Hospital even suggested that an operation be carried out to deal with the unnamed illness.

But the head of the family disagreed. The patient finally left the hospital. In March and April, the illness went from bad to worse. She could not go to work ever since. She could hardly fall asleep at night.

Starting from May that year, she began to practise the breathing exercise and soon satisfactory results were achieved. The pain was disappeared. Her appetite has improved. She can fall asleep from 10 p.m. to 6 a.m. every night. Sometimes she can even sleep like a log. Above all, the lump has completely disappeared. She can go to work as before.

Example Twelve: The myoma of uterus disappeared after four months' practice of the breathing exercise

Qiu, female, aged 49

Address: 1st floor, No. , Zhongshan Fourth Road, Guangzhou

On December 20th, 1980, she was diagnosed by 197 Hospital of the PLA (the People's Liberation Army) as suffering from the myoma of uterus, which was as big as a duck's egg. Her menstrual phase dysfunction and menorrhagia. In March, 1982, she was unexpectedly hit by a motorcycle. According to the examination report of a district hospital, a piece of bone (peanut-size) had come off after the accident. However, after practising the breathing exercise of standing posture for over a month, that piece of bone

was gone, and after four months' practice of the exercise, the function of her womb has returned to normal (according to the examination report by the Third Municipal Hospital of Guangzhou).

Example Thirteen: The patient having constipation, hypertension and partial paralysis has become normal after practising the breathing exercise.

Zou, male, aged 70

Address: No. , Yenan Third Road, Guangzhou

Zou had hypertension (170/110). Starting from 1971, he suffered from hemiplegia due to a cerebrovascular accident. Then he kept on practising Taijiquan for years. But his blood pressure was still high. Besides, he had constipation, having bowel movement once a week only. As a result, he was very afraid to defecate. He could not sleep well. However, after practising the breathing exercise in standing posture for a month, his appetite has improved and he can now sleep well at night. Both his bowel movement and blood pressure are back to normal. The cold hand which was paralyzed has become warmer and its colour has changed from purple-red to normal colour as well.

Example Fourteen: Habitual constipation and a decade-old chronic pharyngitis are all gone after practising the breathing exercise

Mai, male, aged 47

Address: 2nd Lane, Northern Section of Wenteh Road, Guangzhou

Mai had been suffering from habitual constipation for more than a decade. When it turned worse, he had to dig out the stools with his fingers. There was blood in his stools. Besides, he had been suffering from chronic pharyngitis

for more than a decade. He used to have sore throat, too. There was no effect whatsoever after taking more than one hundred doses of Chinese herbs.

In May, 1982, he started to practise Wujishi breathing exercise, introduced in the 4th issue of **The Spring Time of Science**. In August, he came to the coaching spot in the Cemetery of the Guangzhou Uprising Martyrs. In September that year, he no longer had habitual constipation. He used to have sore throat whenever he used his brains. In recent months, he has never had sore throat any more. He practises the breathing exercise twice a day. Each time after the exercise, he feels sharp-eyed, sharp-eared and clear-headed.

Example Fifteen: Both internal and external piles have changed for the better after practising the breathing exercise

He, female, aged 49, a doctor of Epidemic Prevention Station.

She had had piles for more than twenty years (2 cm in diameter). Her stools were dry and often with blood. The piles often came out, after each bowel movement. In February, 1980, she was about to have an operation on her piles.

From July 1st, 1982 on, she practised the breathing exercise in standing posture for half an hour every morning, then, ten minutes or so after the nap and in the evening. Now she practises it for one hour every day. The piles won't come out even when she carries coal or does other heavy chores. Each time after practising the breathing exercise, she begins to feel as if there is a ball of air which looks like a red or black (sometimes, green) chrysanthemum, growing from small to big, floating from the bottom to the top right-hand side. When his consciousness moves to Dantian, the ball immediately spins down to Dantian as well. It lingers there for about seven to eight minutes before it disappears.

She feels warm in her hands and has the sensation of the ants' movement all over.

Example Sixteen: Hypertension, rapid heart-beat are back to normal after four months' practice of the breathing exercise

Zhou, male, aged 74

Address: No. , Yenan Fourth Road, Guangzhou

He had taken eight months off due to illness and had to submit an expense-account of more than twenty yuan on medicine to the treasurer's office. Before practising the breathing exercise, he was also suffering from hypertension (220/145) and emphysema. His heart-beat was 125 beats per minute. After each lunch he would feel head-ache and uncomfortable all over. He had to retire due to illness.

But, after practising the breathing exercise for four months or so, his blood pressure has become much lower (140/80). His heart-beat is 80 beats per minute now. He feels his emphysema has changed for the better. He has not reimbursed a single penny of expense-account on medicine. He can enjoy good appetite and restful night.

Example Seventeen: Senile emphysema and anaphylactic asthma have been markedly lessened after practising the breathing exercise.

Situ, male, aged 62

Address: No. , Laodong Street, Middle Section of Jitoh Road, Guangzhou

The patient used to be fit. But, one evening in early 1969, he got asthma caused by fatigue and chill. From then on, he had asthma in Spring and Autumn every year. After 1977, he was going to the dogs. He had it all the year round with a lot of sputum and coughs. From November, 1980 to

October, 1981, he had been hospitalized four times and had to use tanked oxygen due to the difficulty of breathing. In 1980, he had to quit work. Medicine did not have any effect on him. Whenever his asthma broke out, he could do nothing but went to the first-aid department for injection to relieve the trouble.

On September 27, 1981, recommended by a fellow patient, he began to practise Wujishi breathing exercise. After a dozen days of the exercise, he felt his back, neck and forehead were all sweating. The lower part of his feet became cool and he felt as if some ants were moving about and his vital energy and blood were moving back and forth like running water. After standing for twenty to thirty minutes, his limbs became warm, and after forty minutes, he felt warm all over. Sometimes he has pain in his chest and some parts of his back. But the sputum is now easy to spit out. Whenever his throat feels itching and the asthma is about to break out, he will practise the breathing exercise at once, which can lessen and prevent it. He no longer has major fits of asthma now. As to the minor trouble, he can easily bring it under control through medicine and the breathing exercise.

This patient practises the exercise four to six times a day, totalling two hours. He gets up at three or four in the morning to do the breathing exercise in standing posture for thirty to forty minutes. After that he goes back to bed again. He feels he can sleep better after the exercise. When visited in July, 1982, the exerciser said, he did not have to take any medicine any more and he paid a visit to the doctor once in several months.

Example Eighteen: Bronchodilatation caused by bronchitis has changed for the better after practising the breathing exercise

Chen, female, aged 40

Address: No. , 19th Block, New Phoenix Village,
Guangzhou

The patient used to be very feeble, easy to catch cold, suffering from bronchodilatation caused by bronchitis. She felt out of breath and had palpitation whenever she climbed the slope, went up the stairs, ran, got up in the morning and when it was blowing north wind. When she breathed, there was always a “sh” noise. She used to cough every morning. Sometimes she even spit blood. In July, 1975, her bronchiole bled. In addition, she had neurasthenia, insomnia. She used to wake up as early as three a.m. or four a.m., which made her listless and hot-tempered. Her appetite was poor, too. She did not feel like eating anything at noon and in the evening. She was losing weight with each passing day. No medicine could have any effect on her.

Since March 11th, 1981, she has been practising the breathing exercise. She has never had haemoptysis any more since then. And since the end of April, 1981, she has changed for the better. Now she does not have any discomfort while going up the stairs or running. Although she sometimes pants, yet there is not palpitation or “sh” noise any more. Of course, she does not pant as hard as before. When she is soaked through or when the wind is blowing, she is all right. She can also have a sound sleep although she sleeps less than seven hours a night. She does not need any medicine now. She is often in high spirits. She can walk briskly and her temper has become milder. She is interested in the three meals of the day. She has put on weight as well. This exerciser practises the breathing exercise twice a day, totalling one hour.

Example Nineteen: Rheumatism and erysipelas have changed for the better after practising the breathing exercise

Liao, female, aged 69

Address: No. , Northern Section of Yuexiu Road, Guangzhou

The patient's limbs and waist were suffering from rheumatism. She could not straighten her fingers, nor could she hold a bowl. She often broke the bowl due to cramp. She found it hard to crouch. Besides she was suffering from erysipelas. The muscles in her legs often contracted and the skin itched all over.

After practising the standing breathing exercise for twenty-two days, her legs became fuller and rounder. She did not have to see the doctor. Her voice used to be faint and she had to take such tonic as ginseng twice a month. Now she does not need to do that. Her fingers can hold a bowl properly. Hypertension, head-ache have all disappeared. The quivering of the hands and tetany have been reduced. The pain caused by erysipelas is gone except it still itches from time to time. She has a good appetite and can sleep like a top. She seldom consults the doctors.

Example Twenty: Inflammation of Cervical vertebra has been got rid of after practising the breathing exercise.

Deng, female, aged 28, a clerk of a drug store in Guangzhou

The patient used to have inflammation of cervical vertebra. She could not move around freely. Besides she got frequent head-ache. She had to have a complete or partial rest. Acupuncture and massage would not help. There was a hard node of 2 cm in diameter at cervical vertebra.

However, after three months' practice of the breathing

exercise, the hard node disappeared and she can now move her head and neck freely.

Example Twenty-one: Both the swelling and pain caused by centipede's bite disappeared after practising the breathing exercise

Huang, female, aged 91

Address: 1st floor, No. , Xianrenli, Yenan Third Road, Guangzhou

Once the patient's left hand was bitten by a centipede, anodyne and honey were smeared on the wound, but they could not stop the pain. It turned red and swollen at midnight. It was so painful that she could not fall asleep. She then got up to practise the breathing exercise in standing posture. Strangely enough, the pain stopped immediately. In the next morning, the swelling was gone. She did not usually have exterior movement, but, to her great surprise, her left arm was unconsciously lifting up at shoulder level. After the swelling was gone, she practised the breathing exercise again. Then her hands did not move up to the shoulder level any more.

The exerciser said, her eye-sight used to be very vague due to cataract. She even failed to tell the different towels. Now she can even recognize the check design of each towel. Inspired by her example, the five generations of her family have all taken part in the breathing exercise.

Example Twenty-two: Good results have been achieved by the patient suffering from twenty-year's old hypertension and stomach-ache through practising the breathing exercise.

Lu, female, aged 80

Address: No. , North-cross Street, Zhongshan Road, Guangzhou

She had been suffering from hypertension (200/100), head-ache and stomach-ache for more than twenty years. Whenever she had head-ache, she would stick a lot of plaster analgesia on her head. She also had back-skin itching for a dozen years. She used to feel the itching from May or June to October. Besides, she had been suffering from rheumatism. In 1980, she could not walk, nor could she move her head freely.

After two months' practice of the breathing exercise, now she no longer has stomach-ache, hypertension, nor does she feel dizzy. She has found it much easier to walk round. She has a good appetite and is full of vitality.

Example Twenty-three: Serious stomach-ache, corn, hangnail (agnail) have been done away with after the breathing exercise treatment.

Li, male, aged 68, a cadre from Guangzhou Institute of Art.

Li had had stomach-ache and indigestion since 1930's and his stomach-ache broke out every day. He was also suffering from hypertension (220/100). Hypertension pills did not have any effect on him. Besides he had cardiac muscle strain, and neurasthenia. His left ventricle had cardiomegalia. He also had small corns among his toes and hangnails on his finger. He had to have them treated at the clinic twice a month.

Initial effects were shown after practising for a dozen days, his stomach-ache was gone, his appetite improved. And he could have a sound sleep. After three to four months, his hangnails and corns disappeared and his neurasthenia and emphysema were lessened and his blood pressure tended to be normal although there was still a slight degree of hypertension.

Example Twenty-four: Good effects have been achieved by the patient suffering from such chronic diseases as pulmonary tuberculosis (TB), optic nerve atrophy after practising the breathing exercise.

Huang, male, aged 55

Address: No. , Daxin Road, Guangzhou

In 1970, he got chronic enteritis, hepatomegaly (1.5 cm). His bowel movement had been abnormal for eleven years with loose bowel and constipation alternately and blood was often found in his stools. He also had piles, hedrocele, intestine and liver pain, head-ache and reumatism. He was a regular out-patient of the hospital. In 1980, he had TB, with frequent vomiting of blood.

He began to practise the breathing exercise in January, 1981. In June, his TB was found to enter the state of scleroma and no injection was needed, which surprised the doctors. His emphysema was also lessened. Now his chronic enteritis is basically gone. His bowel movement is back to normal. There is not any blood in his stools. His piles and prolapse of the anus have not been found. He has lesser head-ache and no more liver pain. The eye-sight of his left eye (his right eye is blind) has improved (from 0.4 to 0.6).

On the whole he feels all right. He can sleep well, too. In the past, he did not dare to eat too much, which would make him have abdominal distension. Now he can eat as much as he likes. He can also take cold bath. He does not need the walking-stick any more. Huang practised the breathing exercise three or four times a day, totalling one hour.

Example Twenty-five: Chronic hepatitis B has been got rid of, and HBsAG positive has changed into negative after practising the breathing exercise during hospitalization

Li, male, aged 48, a former teacher of a primary school

in the Western Section of Huixin Street, Guangzhou.

In November, 1977, he was found to be suffering from chronic hepatitis B (HBsAg, positive). He had been hospitalized in the Epidemic Diseases Hospital twice. Whenever he brushed his teeth, there was lots of tooth blood. In September, 1979, he was again hospitalized for treating his liver trouble.

Starting from July 16, 1981, while he was being hospitalized in the Hospital for Epidemic Diseases, he practised the breathing exercise. In the first month, four times a day, totalling one hour or less. In the second month, four to five times a day, totalling one hour and a half.

After the first month of practice, his HBsAg was found to have changed from positive to negative. After the second month, every relevant index became normal. Soon, his appetite greatly improved. He could sleep well. There was no more tooth blood bleeding. While practising the exercise, his hands felt swelling and his abdomen felt warm, and sometimes he felt cool all over. In a word, he has now become fit and strong.

Example Twenty-six: Hepatitis B has been done away with, HBsAg positive has rapidly changed into negative after practising the breathing exercise

Du, male, aged 31

Address: No. Nineth Lane, Beichaoqi Street, Shibapu, Guangzhou

In 1980, while being hospitalized, he was found to be suffering from hepatitis, his liver being 1.5 cm bigger than normal. This lasted for eight months with HBsAg, positive.

He began to practise the breathing exercise on January 26, 1981. Before that, the patient was listless. He often felt giddy. The liver pain extended to the chest. Sometimes it

was too painful to be touched. He also had difficult bowel movement. His stools were sometimes loose, sometimes hard. He even found it difficult to fart. He was suffering from serious insomina. At night he could sleep for two hours only. He was unable to ride a bicycle. He could neither stand nor sit for a long time. Whenever he sat down, he would feel the swelling of the abdomen extending to the swelling of the chest. His hands often quivered. His memory was very short. He had to take two or three doses of Chinese medicine every day.

During the period of practising the breathing exercise, he had no other treatment except taking a dose of Chinese medicine a day. He persisted in doing the exercise, three times a day (in the morning, at noon and in the evening). After eighteen days, his HBsAg had changed into negative. After forty days, the functional activities of his liver and other organs had all become normal. When examined by ultrasonic wave, the size of his liver was found to be normal. He began to enjoy both his meal and sleep. All his troubles and worries were eliminated. After leaving the hospital, he carried on with the breathing exercise. In the past year, all his health indexes were found to be stable.

While doing the exercise, he feels as if there is a hard choke in the abdomen falling down to Dantian and there is a sensation of water dripping in his lower limbs. He can now easily fart. His Huiyin (Perineum) seems to open and shut alternately. The pain round the liver has been lessened after urinating. This exerciser has now resumed his work for more than a year.

Example Twenty-seven: Hyperthyroidism can be effectively treated by means of the breathing exercise.

Liu, female, aged 30, a worker of Seagull Electronic

Apparatus Factory in Guangzhou.

In June of 1980, doctors of the Hospital of the Traditional Chinese Medicine in Guangzhou diagnosed her as suffering from hyperthyroidism. The patient felt he had palpitation, appetite hyperfunction and was easy to get hungry, and she often sweated and panted. She had insomina, too. After taking some medicine, things looked up a bit. But she still had dropsy.

In December 1980, she began to practise the breathing exercise, two or three times a day. Each time lasted more than ten minutes. After each practice, her heart beat would go down a dozen times. In the past her bowel movement was irregular. She had to have it several times a day. After the exercise, everything has become normal. She is now totally free from any illness. She has put on weight, too, increasing from 53 kilograms to 60 kilograms. This exerciser has also taught her father who was suffering from chronic tracheitis how to practise the breathing exercise. He, too, has achieved some satisfactory results.

Example Twenty-eight: The patient having traumatic Epilepsy has achieved good result after practising the breathing exercise

Liu, female, aged 34, a teacher of Public Health School.

In May, 1977 while she was pregnant, she was hit by a bus and fell off from a bicycle. It was bleeding within her cranial cavity, so she was operated on in the First Municipal Hospital. Her skull was cut open for draining the extravasated blood. A month later her skull was patched up in another operation. However, after she left the hospital, she had ton(a)emia of pregnancy, hypertension and dropsy. On the forty-sixth day after giving birth to the baby, epilepsy broke out. From then on, she had it at an interval of four to

eight months. One day in September, 1979, while she was frying fat in the kitchen, epilepsy suddenly broke out and she struck her head into the frying pan. As a result, her right face was scalded (2nd degree) and her feature was seriously destroyed.

In September, 1980, she had epilepsy twice. Then she joined her colleagues in practising the breathing exercise. She did the exercise four times a day, totalling two hours. After a year or so, she got rid of the epilepsy. Every time when the exerciser thought of the scars on her head, she would unconsciously have some exterior movements. Her finger would point the scar and stroke it. But with the help of a Japanese medicine, now the colour of her face is close to normal. She and her colleagues all hold that this should largely attribute to the breathing exercise, too.

Example Twenty-nine: Bowel movement relying on laxative for years due to the operation on moderator band of the anus has become normal after the breathing exercise.

Zhang, female, aged 48

Address: No. Dongfeng Fifth Road, Guangzhou

She had been suffering from piles for more than twenty years. It was aggravated in the past decade, and had prolapse of the anus at about forty years old. After 1979, her anus was operated on twice, leaving five scars. Her moderator band (ligament) of the anus was destroyed in the first operation which made prolapse of the anus worse and there were still internal piles. In 1979, she had her uterus removed due to the cervical tumor she was then suffering. She had three operations within six months. As a result, she had to use laxative to help her bowel movement. And whenever she had bowel movement, her anus would break. Besides, she

had some other troubles such as reumatism, pain in the knee joints and bones, cough, and so on.

On June 1, 1982, she began to practise the breathing exercise and effects were shown after twenty days or so. The frequency of the prolapse of her anus was reduced. Her weight was cut down in the first month (from 59.5 kilograms to 55 kilograms. From October 16, 1982 on, she has bowel movement every day without using laxative any more. She has also done away with rheumathritis of her knees.

Example Thirty: Marked results have been achieved in treating Parkinson's nerve syndrome with the breathing exercise.

Zhou, male, aged 63

Address: No. , 2nd Lane, Sixth Street, New Construction Village, Guangzhou

He used to have hypertension (170/90). In 1970, he was seriously injured while digging a tunnel. He was trembling all over. No marked effect was achieved during hospitalization. He had no strength to walk. Due to the severe pain of all his joints, he could not fall asleep at night. Doctors of one hospital diagnosed him as suffering from Parkinson's nerve syndrome. Although he had received treatment from several hospitals, yet things did not change for the better.

The patient could not look after himself in daily life. He was unable to put on his clothes, nor was he able to take a bath. Still worse, he was unable to control his urination and bowel movement. He often clenched his teeth and spoke, with a faint voice. Whenever he opened his mouth, his saliva would drip out. It would take him one hour to eat one Liang of rice. His neck was stiff, unable to turn from right to left or vice versa. People used to think that he was an idiot, pure and simple. Doctors at the hospitals were also afraid of seeing

him, and asked him to be transferred to a bigger hospital for treatment. His families also complained that he was troublesome and a real nuisance. The patient used to sigh, "I am more dead than alive."

On January 2, 1982, people advised him to try Wujishi breathing exercise in the Cemetery of Guangzhou Uprising Martyrs. He followed their advice and persisted in doing the exercise rain or shine. After two months' practice, he felt that the wriggling and gliding of his intestines had strengthened. He could have three **Liang** of rice for each meal. He could sleep like a log. Now he can take a bath and put on clothes, or crouch down at the stool all by himself. He used to have constipation. He scarcely had one bowel movement in a week. Now he has it once in two or three days. His wrists can also move flexibly. He can even chop firewood by holding a big knife or an axe in his right hand. His neck is no longer stiff. He can turn it freely. He can go upstairs or walk with brisk strides. The colour of his face has changed from dark and pale to bright and reddish. His families are overjoyed to see these great changes. His son once teased the father, "Papa, you have eaten up all your rice portion"! In the past he had to take medicine three times a day. Now it has been reduced to once a day.

Example Thirty-one: Osteal hyperplasia and the swelling of knee have been done away with after practising the breathing exercise.

Guan, female, aged 54

Address: No. Yen'an Third Road, Guangzhou

Before she practised the breathing exercise, she had osteal hyperplasia in her left knee which had been swollen for three years. She also had osteal hyperplasia in her right knee for a year. She was unable to stand up after she had

crouched down. She could not straighten her legs even when lying on a bed. She would feel sharp and great pain whenever her legs were pressed.

Starting from July 9, 1982, she began to practise the breathing exercise (in standing posture). After two months' practice, obvious results were achieved. Now the swollen joint has shrunk. She can crouch and stand up easily. At the initial stage, she had piecing pain while standing up. Now that pain is completely gone.

Example Thirty-two: Wujishi breathing exercise can successfully correct the deviation of "losing control".

Chou, male, aged 36, a worker in Guangzhou Ship-building Factory

The exerciser first practised Donggong (moving breathing exercise) in 1980. On June 1, 1981, when he was doing some reading, he suddenly found he had "lost control". He was panic-stricken and immediately went to bed. In his sleep, he dreamt that his vigorous movement could not be stopped. All of sudden, he was waken up by a "bang". The right side of his head and cheeks became numb. After midnight, he had involuntary emission. From then on, he felt as if he was having a high fever: his head swelled, ached and became numb. There was a sense of suppression in his chest. These symptoms were aggravated a week later. There was air (Qi) shooting up or going in every direction within his body. He could not walk steadily. Every time when he "lost control", he would have palpitation and panting or shake with fright and his scrota would become soft. In his groin, two streams of Qi (vital energy) seemed to shoot down. When his exterior movement became violent, he would puff and blow, sometimes vomit. He would wave hands and swallow the air, too. Then his body would become soft, cool, numb, and there was

scorching pain at such acupuncture points as Zhongfu, Waidawan, Laogong, Baihui and in some parts of his feet and knees. His pulse would increase from 70 throbs per minute to 140 throbs per minute. The contraction blood pressure would increase from 124 mm of mercury column to 160 mm of mercury column. On the right hand side beside Baihui acupoint on the head top, there was a red and swollen lump caused by the up-going air, which was as big as a mung bean. There were some reddish blood spots, each of which was as big as a needle point around the protruding lump.

Somebody suggested that he adopt the method of “sticking the mind to Yongquan acupoint” to put the deviations right. Thus, his blood pressure once descended from 124/70 to 100/68 mm of mercury column. But he had several involuntary emissions, head-ache, constant vomiting of air, and panting. There was a pain in seminal vesicle, too. Consequently, he could not go to work. Frightened by this, he burnt or gave out all the books he had about Qigong (the breathing exercise) and moved to stay with his elder sister for her care.

Later, Master Cai Songfang (the co-editor of this book) was invited to render help to the patient to overcome the deviations. After correcting the deviations once or twice, vomiting air was checked. After that, Master Cai emitted his “out-flowing air” to clear the patient’s channels and taught him how to perform Wujishi breathing exercise. Ten days later, his sense of suppression in the chest was greatly lessened. His voice changed from hollow to clear one. His head did not feel as heavy as lead and the disorderly shooting (or flowing) of the air disappeared. Fifteen days later, his appetite greatly improved and his eyes began to look bright. The pain in his seminal vesicle was gone. Twenty days later, he flet his waist and legs had become stronger. He could

walk with steady strides. He began to put on weight, too. The red and swollen lump on the top of his head was gone. He could have a sound sleep. In short, all the symptoms were gone and he moved back to his own house and began to go to work as before.

XVI. POSTSCRIPT

The booklet **WUJISHI BREATHING EXERCISE**, written by Mr Fang Naili under the guidance of Mr Cai Songfang, will soon be off the press. My ex-schoolmate Mr Cai Songfang wrote me from Guangzhou, asking me to put in a few words. What words to put in after all? Are the words about how to practise this exercise? About the points for attention? About its effects? Well, all these things have explicitly been explained in the book. The only thing I can do here is to repeat some cliches: this breathing exercise is easy to learn, safe and effective. Generally speaking, what the exerciser worries most is deviations. However, this exercise will seldom or never have deviations. This is probably one of the main reasons why so many people like it.

Mr Cai and I began to do research into Wujishi breathing exercise as early as 1953 when we were working at Shanghai 19th Textile Mill. This exercise originated from our teacher Ye Dami, then a research fellow in a Research Centre of the classic documents of the traditional Chinese medicine in Shanghai. Both Cai and I learned this from him. For more than thirty years, Cai and I have been doing the research into it and the present achievement is the result of a long, arduous and persivering work.

Our teacher Mr Ye Dami (1883-1973) was from Wen-chang County, Zhejiang Province. He had been very fond of boxing and fencing since childhood. He learned Taijiquan first from Tian Zhaolin, then from Yang Shaohou, and Yang Chengfu (1883-1936). Ye and Sun Cunzhou (1893-1963), son of Sun Lutang (founder of Sun School Taijiquan), were close friends. Ye learned quite a lot from Sun School. He learned his Wutang fencing from Li Chinglin (Fanghuan) and once became the best fencer among Li School disciples. After he had successfully mastered shadow boxing and fencing, he once told his another teacher Mr Chen Weimin (head of a boxing society), "I derived my boxing techniques from fencing".

Mr Ye Dami set up Wutang Taijiquan Society in November, 1926 in his own house in Shanghai. Wujishi breathing exercise was taught to Yang Chengfu occasionally at this time and place. Later, Yang added to the beginning and the ending of Taijiquan recompiled by him. That is what is being called Ye School Taijiquan in various parks in Shanghai Today. Well, I think that is what I have to say as a postscript.

Jin Renlin (ex-school-mate)
Shanghai
February, 1983