

Weaving the

Threads™

Practice and Philosophy in the Internal Arts

Volume 1, Issue 2

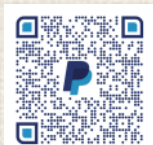
September 2022

In this issue:

- [Practice Methods: Focus the Mind](#)
- [Benefits: Strength](#)
- [Wudang Qigong: Introduction](#)
- [Wudang Qigong: Points to Pay Attention To](#)
- [Wudang Qigong: Three Mistakes to Avoid](#)
- [Wudang Qigong: 13. Stirring the Grass to Seek the Snake](#)
- [Philosophy: Practice](#)
- [Practice Methods: Quiet](#)
- [Language: Left and Right](#)
- [Baguazhang Names of the Forms](#)
- [Traditional Martial Arts Practice](#)
- [From the Classics](#)



A Publication of the
Wudang Research
Association



Support our work

Practice Methods: Focus the Mind

Practicing the internal arts requires both physical and mental discipline. This is the same and it is different than the sort of discipline required for the external arts. Both the internal arts and the external arts demand that we pay attention to what we are doing. How to do that?

External distractions as well as internal distractions can disturb the focus. Instead of paying attention to the exercise, the breath, or the internal work, the mind focuses on the distraction.

Trying to ignore it won't work. One of the goals for practice is to pay attention to what we are doing and

our surroundings. What to do?

First, allow the mind to do what it wants. Focus on the distraction. What is it? Why is it a distraction?

Now, consider what you want to do: practice.

Then, ask yourself if the distraction is something that requires you stop practice? It might be.

If not, you have a different question to ask. Am I going to allow this distraction to stop me from



*Stairs at People's Park, Zhengzhou
March 2006*

practicing? The persistence of not allowing distractions is how we perfect the arts.

Benefits: Strength

The internal arts pay attention to building strength through the legs and the waist.

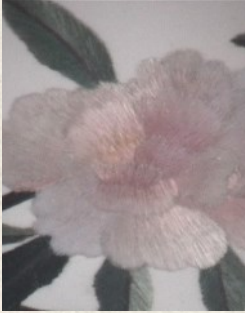
The legs need to develop holding strength so that as we move, the step is well-placed and the stance is

rooted and solid. Without strength through the legs, the body cannot be well-supported.

Strength through the waist supports the connection between the ribs and the hips. Especially when we

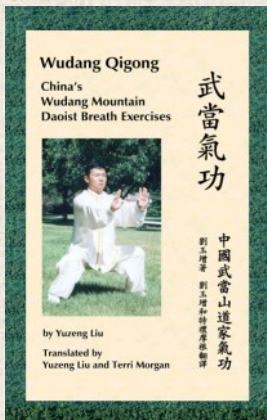
are turning the waist, the strength that we have in the lower body and the upper body can be connected.

When the waist is strong and the root is solid, the movements are grounded, and full of energy.



**Embroidered flower
from a two sided em-
broidery. Suzhou 1995.**

Wudang Qigong



Reprinted from Wudang Qigong: China's Wudang Mountain Daoist Breath Exercises. By Yuzeng Liu. Translated by Yuzeng Liu and Terri Morgan. Wudang Research Association. 1998.

Section 1: Wudang Qigong: Introduction

Daoist Qigong has eighteen types of practice exercises and methods: Extreme Emptiness, Pushing the Mountain, Wild Goose Flying, Crane Bending, Supporting Heaven, Both Appear, Four Directions, Ward Off and Pull Down, Pipa, Shaking Tail Feathers, Offering Fruit, Facing the Sun, Stirring the Grass, Dragon and Tiger, Coiling Snake, Spitting a Core, Climbing a Tree, and Bowing To The Top. In practicing Daoist Qigong, each person practices individually, the teacher directs and sets priorities, according to respiration, breathing regulation, breathing distribution, circulating the breathing, embryonic (pre-birth) breathing, etc., the standard methods for circulating inner breath, performed sitting, lying down, moving, resting and so on, research and study these methods.

The first step is to move the inner breath in the small heavenly circle; this is also known as the first gate and is called refining the energy and transforming the breath. Together energy, breath, and spirit become spirit breath. The second step is to move the inner breath in the large heavenly circle; this is known as the middle gate and is called refining the breath and transforming the spirit. Together spirit and breath become spirit. The third step is combining ten thousand things into an integral whole; this is known as refining the spirit and returning to the void. Recover and return to emptiness (1), understand the heart; see the character, make the body stronger, and prolong the years.

Energy, breath, spirit, refer to the human body's earlier Heaven original energy, original breath, original spirit. Among these, energy is the foundation, breath is the impetus, and spirit is the master. Just as spirit drives the breath, then spirit refines the energy. In the human body, when the energy is consolidated, then the breath will be sufficient, when the spirit is sufficient, then vigor will be abundant, the body and mind healthy. Conversely, if the energy is weak, the breath will be exhausted, when the breath is exhausted then the spirit dies. Consequently, in the process of refining and cultivating, always take seriously the cultivation and storage of energy, the speed and regulation of breath and the conservation of spirit. When the energy is complete, the breath will be strong; when the breath is strong, the spirit will be vigorous, when the spirit is vigorous, the body will be healthy and free from disease.

Laozi's Dao Te Jing in the third chapter says "Empty the mind, fill the belly. Weaken the ambition, strengthen the character." (2) So then, this is the motto for practicing China's Daoist Qigong. To study each method, each method must be understood, the energy processed must be understood. If there is one type of practice Daoist qigong method not mastered, temporarily don't practice other training methods. If one type of movement has not been mastered, concentrate on that posture, do not study or practice other postures. Do not reach too high, must empty the mind, have patience, cultivate both inside and outside, step-by-step achieve an abdomen relaxed inside and breath ascending correctly, so then cultivate the breath continuously, and you will not contract illness. When the dan tian is full and sufficient, the inner breath is unimpeded and not obstructed. Breath and strength are sent out from the spine, following that which the mind desires. Strive for the substantial, don't let practice become lax, maintain it so it will be lasting; abide by the regulations, follow the rules; refine the breath, cultivate the body; cultivate the mind, develop the character; thus seek emptiness and stillness, complete emptiness, and long life.

第一章 概述

道家气功以无极、推山、雁飞、鹤幼、托天、两仪、四象、棚捋、琵琶、抖翎、献果、朝阳、拔草、龙虎、蛇盘、吐芯、上树、朝顶18种练功方法组成。练习道家气功，以个人单练、教师指导为主，按照呼吸、息调、调息、胎息等内气运行法则，进行坐、卧、行、收等功法研练。

第一步为内气运行小周天，亦称谓头关，叫做炼精化气。合精、气、神为神气。第二步为内气运行大周天，亦称谓中关，叫做炼气化神。和神气为神。第三步为万物合为一殊，亦谓炼神还虚复归于无极，明心见性壮身延年。

精、气、神，指人体先天的元精、元气、元神。其中精为基础，气是动力，神为主宰。以神驭气，以神炼精。人体精固则气充，神足则精力充沛，身心健康。反之，则精虚气竭，气竭则神逝。因此，在炼养过程中，时刻重视养精蓄锐，调气摄神。精满则气壮，气壮则神旺，神旺则体健、病祛。

老子《道德经·三章》：“虚其心、实其腹。弱其至、强其骨”乃是练习中国道家气功的座右铭。学习一种功法，要懂得一种功法，精熟一种功法。一种练习道家气功的方法没有学会，暂时不要练习另一种练功方法。一式动作不会，专攻此式，不可习练它式。不可好高骛远，要虚心、有恒，内外兼修，逐步达到腹内轻松气腾然，气以直养而无害。丹田充盈，内气畅通无阻，气、力由脊背而发，随心所欲。专一，求实，练习不懈，持之以恒，循规蹈矩，炼气养体，修心养性，以求空静、无为，而长寿。

(1) 无极 wu ji - empty of everything, receptive to everything

(2) 虚 xu - Hsu, vacuous. "A Daoist term often used by Neo-Confucianists also. As a description of a state of mind, it means absolute peacefulness and purity of mind and freedom from worry and selfish desires and not to be disturbed by incoming impressions or to allow what is already in the mind to disturb what is coming into the mind. Hsu-shih means unreality and reality, but hsu also means profound and deep continuum in which there is no obstruction." in Chan, Wing Tsit. A Source Book on Chinese Philosophy, Princeton: Princeton U. Press, 1973, p. 788.

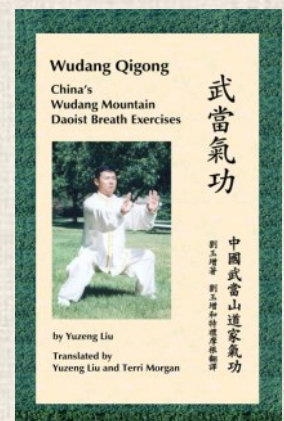
Wing Tsit Chan translates this passage as ... keeps their hearts vacuous (虚 xu), fills their bellies, weakens their ambitions, and strengthens their bones... *ibid*, p. 141.

Robert Blakney translates this passage as "... to empty people's hearts and minds, to fill their bellies, weaken their ambition, Give them sturdy frames and always so..... The explanation given in the paraphrase is that this means "... stilling individual appetites and ambitions among the people....., so that the virtue of the Way may show in all." Blakney, Robert B. The Way of Life Tao Tzu Tao Te Ching: A New Translation by R. B. Blakney, New York: New American Library, 1955. p. 55.



Three color glazed pottery horse from Luoyang, Henan. 1990.

武当气功

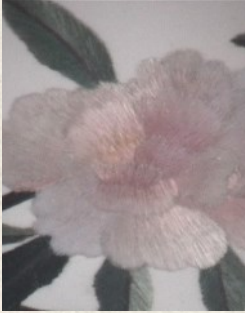


转载自 武当气功：中国武当山道家气功。

刘玉增，作者。

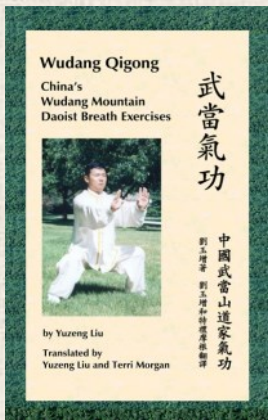
特丽·摩根和刘玉增，翻译。武当研究会。

1998年。



**Embroidered flower
from a two sided em-
broidery. Suzhou 1995.**

Wudang Qigong



Reprinted from Wudang Qigong: China's Wudang Mountain Daoist Breath Exercises. Liu, Yuzeng. Translated by Terri Morgan. Wudang Research Association. 1998.

Section 2: Wudang Qigong: Subtle Effects

Because in ancient times China's Daoist Qigong was known for directing and guiding, spitting out and receiving, refining the breath, refining the dan, sitting in the temple, and eliminating grain, it became known as an inner exercise. Very early, it achieved an extensive circulation among the masses of people, and in 1973 (CE) at Changsha (3), a painting on silk was unearthed from the Western Han dynasty tombs at Mawangdui (4) with an "instructional guidance picture in the center, with approximately 44 distinct postures and gestures showing movements for refining the breath. The famous ancient medical doctor Hua Tuo (5) taught the movements of the Five Animal Frolics to Wu Jin to promote healthy bodies, dispel disease, and prolong life. (6) Zhuang Zi said: "Spit out the old, receive the new; the bear has strength and the bird extends. Instruct and guide the scholar, also cultivate the person's outer form." Regular practice of China's Daoist Qigong methods, refines and cultivates the inner breath, improves digestion, opens the blood vessels, and disease does not grow, also the person does not deteriorate. As centuries of practice demonstrate, practicing Daoist Qigong prevents disease, eliminates disease, strengthens the body, and prolongs life, all of which are extremely important effects.

Part 1: Effects on the Respiratory System

The functions of the respiratory system are to breathe in and receive oxygen from the outside world, to discharge carbon dioxide from inside the body, guaranteeing the normal functioning of the body's metabolic processes. When practicing Wudang Qigong, special respiration patterns are employed, such as inverse (or reverse) style breathing, throat breathing, dan tian breathing, and so on, in order to raise the activity in the five internal organs and six bowels. (7) Because this consumes a large quantity of energy, it causes the respiratory organs to increase their area of work, on breathing in receiving a greater amount of oxygen (this is also clean breath); at the same time discharging a greater amount of carbon dioxide (this is also dirty breath); thereby causing it to receive a very good workout. Especially practice sinking the breath to the dan tian with the style of respiration that uses the movement of the diaphragm; in medical treatment and in caring for the health and fitness of all people it delivers a very good effect.

The principle manifestations of improvement in respiratory system functions are in the activity of the outer wall of the chest and in the increased capacity of the lungs. Ordinarily, when breathing in deeply, the span of the chest compared with breathing out is 7-9 centimeters greater and the amount the lungs move is 3500 milliliters more or less. But in a person who practices Wudang Qigong regularly, the respiratory capacity can reach 9-18 centimeters, and frequency of respiration can be reduced. An ordinary person breathes in and out 15-20 times each minute, but a person who regularly practices, can reduce the respiration frequency to 6-10 times per minute or even lower, to 2-5 times. Deep and slow respiration can give the respiratory organs more resting time, not easily tire, and won't cause gasping, heart-pounding, etc. to appear in the exercise.

Part 2: Effects on the Digestive System

While practicing Daoist Qigong, because the lower abdomen does not stop the sticking out and sinking in, stretching and contracting movements, this results in strengthening the body's inner metabolism, digestion increases greatly in order to accommodate the demand, the functions of the digestive organs are strengthened, improving the absorption of nourishment from food, in order to meet the organism's needs. Therefore, after practice the appetite increases, and the taste of food is especially

第二章 道家气功之妙用

中国道家气功，古时候称谓导引、吐纳、炼气、炼丹、坐观、辟谷，或叫内功。很早就在人民群众中广泛流传，1973年中国湖南长沙马王堆西汉墓中出土的帛画《导引图》中，计有44幅姿势不同的炼气动作；古代名医华佗曾传授吴晋以“五禽之戏”，作为健身祛病长寿之运动。庄子曰：“吐故纳新，熊经鸟伸也。导引之士，养形之人也。”经常练习中国道家气功功法，炼养内气，则谷气消，血脉通，不生病，人尤户枢不朽是也。千百年的实践证明，练习道家气功，对防病、治病、健体长寿都起着极其重要的作用。

第一节 对呼吸系统的作用

呼吸系统的机能，是吸收外界的氧气，排出体内的二氧化碳，保证体内新陈代谢的正常进行。练习道家气功时，采用特殊呼吸方式，如逆式呼吸、喉头呼吸、丹田呼吸等，以引起五脏六腑的活动，而消耗大量的能量，这就促使呼吸器官要加倍地工作，吸入大量的氧气（也就是清气），同时也排出大量的二氧化碳（也就是浊气），从而使它受到了很好的锻炼。尤其是练习了“气沉丹田”这种横膈肌运动的呼吸方式，已在医疗保健工作和全民健身运动中起到了很好的效应。

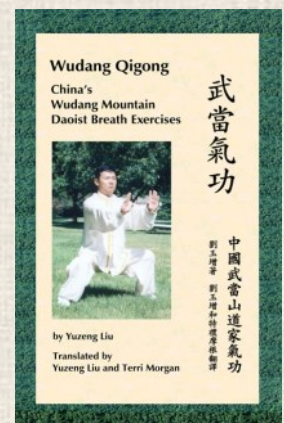
呼吸系统机能的提高，主要表现在胸廓活动范围加大，肺活量增加。一般人深吸气时的胸围比呼气时大7-9厘米，肺活量为3500毫升左右。而经常练习中国道家-道家气功的人，呼吸差可以达到9-18厘米，还可以使呼吸频率减低。一般人每分钟呼吸15-20次，而经常练功的人，呼吸频率可以减低到每分钟6-10次，甚至减至2-5次。深而缓慢的呼吸，可以使呼吸器官获得更多的休息时间，不易疲劳，也不致因运动而出现的喘气、心慌等现象。

- (3) Changsha, Hunan Province. "The site of Changsha has been inhabited for 3000 years. By the Warring States Period (770-221 BCE) a large town had grown up." China: A Travel Survival Kit. Berkeley, CA: Lonely Planet, May 1988, p. 301.
- (4) "The Hunan Provincial Museum is on Dongfeng Lu (in Changsha)... two buildings are devoted to the 2100 year old Western Han tombs at Mawangdui....Large quantities of silk garments and fabrics were found in the tomb...." *ibid.* p. 302.
- (5) 华佗 Hua Tuo (Han dynasty)
- (6) "Hua Tuo,... created the Five Animal Frolics, based on the movements of cranes, bears, deer, monkeys, and tigers." Deng, Mingdao. The Scholar Warrior. HarperCollins: New York, 1990, p. 39.
- (7) 五脏六腑 Wu Zang Liu Fu - five internal organs/viscera (heart, lung, spleen, liver, kidney), six bowels (stomach, small and large intestines, gallbladder, bladder, and triple burner)

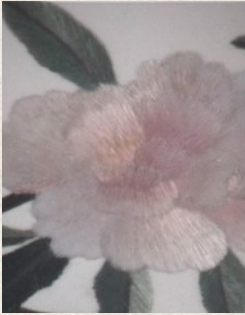


Three color glazed pottery horse from Luoyang, Henan. 1990.

武当气功

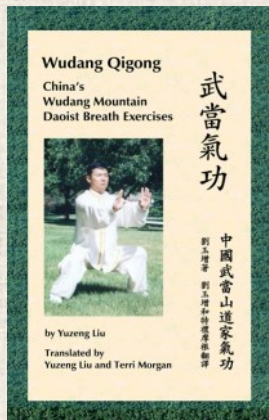


转载自 武当气功：中国武当山道家气功。
刘玉增，作者。
特丽·摩根和刘玉增，翻译。武当研究会。
1998年。



**Embroidered flower
from a two sided em-
broidery. Suzhou 1995.**

Wudang Qigong



Reprinted from Wudang Qigong: China's Wudang Mountain Daoist Breath Exercises. Liu, Yuzeng. Translated by Terri Morgan. Wudang Research Association. 1998.

pleasant. During the course of breath practice, as saliva (the ancients called it "divine liquid" and "spirit water") increases, at the same time as sinking the breath swallow it into the stomach, then it can irrigate dirty bowels, lubricate and moisten the limbs, and also can help digestion. Practice can urge the digestive organs to secrete more digestive fluids, strengthen peristalsis in the stomach and intestines, and improve blood circulation, so then, food is easier to digest and absorb. The respiratory movement of the dan tian sticking out and sinking in enables the inner breath to treat the stomach, intestines, liver, spleen, and other internal organs together with a very good mechanical massaging function, thereby also promoting the functions of these organs.

Part 3: Effects on the Nervous System

Every activity in the human body is regulated through and carried out under the nervous system. Inversely, various kinds of movement produce a corresponding influence in entire nervous system, simultaneously causing its functions to gain improvement. Practicing Wudang Qigong, constantly demands the upper and lower limbs of the body follow each other; inside and outside join together; a quiet mind and a calm spirit; clear understanding empty of appearances. So in turn the body's named places together with the spirit and intention to have a higher degree of coordination and unity. Under these kinds of conditions, the inner breath as though inside a great tunnel circulates around the large and small heavenly circles, the four limbs and hundred bones, raising, heightening, and strengthening the functions of the nervous system in controlling the movement organs. With regular practice without being lax, the excitation and adaptability of the nervous system also can gain improvement, so the response to external world stimulation quickens, is more precise, causing the movement in the body's internal organs and systems to become more agile, coordinated, and integrated. At the same time also elevating the cerebellum's control of dexterity, which can be seen: first in the ability to go to sleep quickly and to sleep soundly, being one type of effective treatment for neurasthenia (8); and second, when studying, the cerebellum is extremely clear and alert, its efficiency is high, and its quality good. Regular practice of Wudang Qigong, can increase the endurance and strength of the body and the cerebellum, increasing and heightening resistance to the invasion of outside influences that cause disease, so then, a person need not fear rigorous cold or extreme heat, can keep away unhealthy outside influences that cause disease, can eliminate illness, and have a long life.

Part 4: Effects on the Cardiovascular System

Practicing Daoist Qigong can preserve the health of the cardiovascular system, prevent high blood pressure, and hardening of the arteries and blood vessels. Daoist Qigong movements characteristic is a spiral pattern, circular shaped movements with breath circulation, the dan tian sticking out and sinking in inseparably coordinated. In many directions and with a great degree of winding, coiling, twisting, and turning with pushing down the breath, raising the breath, sinking the breath, and sending out the breath during the course of the inside and outside movements, causing the arteries and blood vessels and the lymph glands to become supple and expand, preserving the blood vessels and lymph elasticity, strengthening the unimpeded and unobstructed circulation in the blood vessels with lymph metabolism. At the same time, the response of the sympathetic nerves during practice becomes more gentle, and the response of the parasympathetic nerves is strengthened. Thus changing the abnormal reports received by the organism and urging the blood vessels to circulate normally. Consequently, refining and cultivating Daoist Qigong treats the results of aging on the cardiovascular system with a positive effect.

第二节 对消化系统的作用

道家气功炼养中，由于小腹不断地做凸、凹伸缩运动，使体内代谢加强，消耗增多这样就要求，消化器官加强功能，更好地吸取食物中的养料，以满足机体的需要。所以，练功后食欲增大，尤其是感到食物味道的甘美。练气的过程中口液（古人称“灵液”、“神水”）增加，随气沉的同时咽入腹中，即可以灌溉脏腑，润泽肢体，又可以帮助消化。练功可以促使消化器官中的腺体分泌出更多的消化液，胃肠道蠕动加强，血液循环改善，所以，食物容易被消化吸收。

丹田凸、凹的呼吸运动，使内气对胃肠、肝、脾等器官起着良好的机械按摩作用，因而也促进了这些器官的功能。

第三节 对神经器官的作用

人体的一切活动，都是在神经系统的调节下进行的。相反，各种运动，对神经系统都产生相应的影响，并促使其机能得到改善。习练道家气功，时刻要求，肢体上下相随、内外合一、心静神宁、觉明绝象。以使身体各部位与神意高度的协调统一。在这样的条件下，内气由“内景隧道”循环大、小周天、四肢百骸，提高和加强了神经系统支配运动器官的功能。经常习练不懈，神经系统的兴奋和灵活性也会得到改善，对外界刺激的反应更快、更准确，使体内各器官、系统的活动更灵活、协调、完整。同时，也提高大脑的指控功能，表现在：一能入睡快，睡的香，是治疗神经衰弱的一种有效方法；二是学习时，大脑特别清醒，效率高，质量好。经常习练道家气功，可使人体与大脑的耐受力增强，对外邪入侵的抵抗力都明显提高，所以不畏严寒酷暑，能辟外邪除疾病而长寿。

第四节 对心血管系统的作用

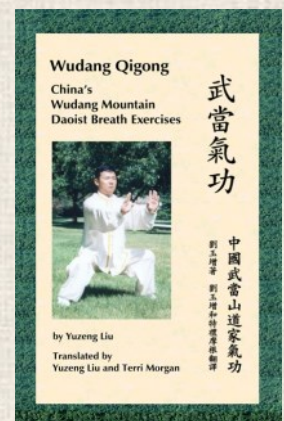
习练道家气功，可以保持心血管系统的健康，预防高血压和动脉血管硬化。道家气功的运动特点是螺旋式，圆形运动与气循环，丹田凸、凹紧密配合。在多方向大幅度的缠、绕、绞、转和压气、提气、沉气、发气的内外运动过程中，使动脉血管和淋巴，得到了柔和舒张，保持血管和淋巴的弹性，加强了血管循环的畅通无阻与淋巴的新陈代谢。同时交感神经的反映在练习过程中相应减弱，而副交感神经的反映相对增强。从而改变了机体的异常反映，促使血管循环正常。因此，道家气功的炼养对延缓心血管的衰老起着积极的作用。

- (8) neurasthenia - an emotional and psychic disorder that is characterized by impaired functioning in interpersonal relationships and often by fatigue, depression, feelings of inadequacy, headaches, hypersensitivity to sensory stimulation (as by light or noise) and psychosomatic symptoms (as disturbances of digestion and circulation) (Webster's)

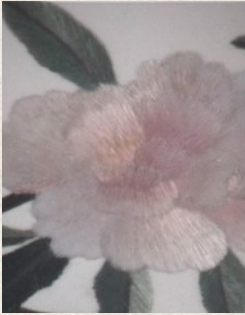


Three color glazed pottery horse from Luoyang, Henan. 1990.

武当气功

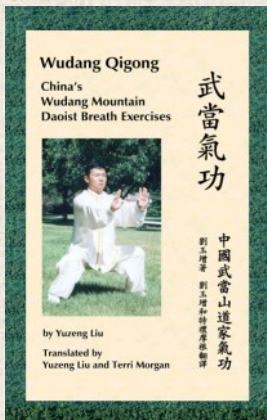


转载自 武当气功：中国武当山道家气功。
刘玉增，作者。
特丽·摩根和刘玉增，翻译。武当研究会。
1998年。



**Embroidered flower
from a two sided em-
broidery. Suzhou 1995.**

Wudang Qigong



Reprinted from Wudang Qigong: China's Wudang Mountain Daoist Breath Exercises. Liu, Yuzeng. Translated by Terri Morgan. Wudang Research Association. 1998.

Section Three

Points to Pay Attention To When Practicing Breath Exercises

To study any technical ability, all must follow from natural law, from the superficial descend to the profound, from the simple arrive at the complex, step-by-step improve. During practice, it is important to observe the "eight requirements," avoid the "three mistakes;" do not be excessively hungry, excessively full, wantonly desire, or be angry.

Part 1 Observe the 8 Requirements Avoid the 3 Mistakes

The Eight Requirements are:

1. When the heart is calm, the spirit is tranquil,
2. When the spirit is tranquil, the heart is set at ease,
3. When the heart is set at ease, it is full and still,
4. When there is fullness and stillness, there are no disturbances,
5. When there are no disturbances, the breath can circulate,
6. When the breath can circulate, one can disregard appearances,
7. When one disregards appearances, one discovers clear understanding
8. When one discovers clear understanding, then the spirit and the breath will be joined together, and ten thousand things will return to their root.

In one who does not understand the three mistakes, it is easy to discharge accidentally and to imagine things, only after understanding can benefit be obtained. What are the three mistakes and their maladies? They are awkward strength, overly exerting breath, and lifting the chest and raising the abdomen. If awkward strength is used, the blood vessels of the four limbs and cannot circulate, the main and collateral channels cannot expand, the whole body feels restricted, and the hands and feet cannot be coordinated, the whole body because of awkward strength becomes sluggish, and where there is sluggishness, that place can become diseased. If in practice the breath is overly exerted, the breath is too strong or energetic, it is easy to damage the lungs. Because the lungs serve to discharge stagnant breath by squeezing, it is easy to cause overly tight closing and burst the lungs from various diseases. Similarly, if the chest is sticking out and the abdomen is raised, then the breath travels conversely and in disorder, cannot entirely return down to the dan tian, and both feet seem like floating duckweed with no root. If the mind and its ruler are not in harmony, even through ten thousand methods, the condition still cannot be achieved. So, when practicing one cannot commit "the three mistakes" of malpractice.

Part 2 Points to Pay Attention to When Practicing Breath Exercises

During practice, if too hungry, one will not have physical strength. Too full, and it is easy to damage the spleen and stomach, imagining things and it is easy to be misled or go astray. Angry, then the breath will be sudden and violent, not easily circulating through the large and small heavenly circles. During practice, one should not chat or laugh as one pleases, spit saliva, or excrete urine or feces. If one chats and laughs as one pleases, then energy and spirit disburse and it is not easy to achieve concentrated attention. If one spits saliva, then the mouth and the tongue become dry, water and fire cannot balance, inflammatory fire arises. If one excretes urine or feces, then it's easy for the breath to leak and strength to be scattered.

第三章 练习气功注意事项

学习任何一项技能，都要顺其自然规律，由浅入深，由简至繁，逐步提高。在练习中必须遵守“八要”，当忌“三害”，不能太饥、太饱、胡思、愤怒。

第一节 遵守八要当忌三害

八要是：

1. 心定神宁、
2. 神宁心安、
3. 心安清静、
4. 清静无物、
5. 无物气行、
6. 气行绝象、
7. 绝象觉明、
8. 觉明则神气相通，万象归根。

三害不明者，容易走火入魔，明了才可以得到益处。三害之弊病是什么呢？是拙力、努气、挺胸提腹。若用拙力，四肢百骸血脉不能流通，筋络不能舒畅，全身发拘，手脚也不会和顺，周身为拙力所滞，滞于何处，何处成疾病。如果练至努气，气太刚盛，容易折肺。肺为滞气所排挤，易生满闷肺炸诸症。若挺胸提腹，则气逆乱行，终不能下归丹田、两足似浮萍无根。心君不和，即万法也不能至中和之地步。所以练习时不可犯“三害”之弊病。

第二节 练习气功注意事项

练功中如果太饥饿，则没有气力。太饱容易伤脾胃，胡思乱想易误入邪途异端。忿怒则气暴，不易循行大、小周天。在练功中不可以随便谈笑、唾涎、大小便。如果随便谈笑，则精神分散而不易专心至致。唾涎则口干舌燥，水火不济，炎火上生。大小便则气易泄，力易散。

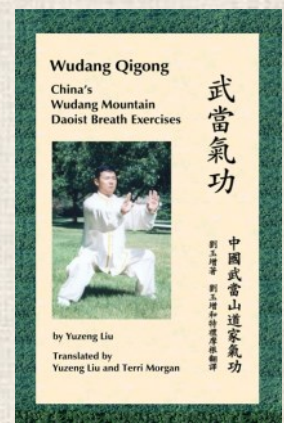
练功后，不能急于饮食、坐卧，要慢慢散步。长言说的好：“功后行走百步，到老不进药铺”。

要持之以恒，习练不懈。道家气功也同其它功夫锻炼同样，贵在持久，切不可“三天打鱼，两天晒网”，或认为功理太高、功法太难，自己笨拙学不会，或认为功夫太易，自己已经有了很高的道行了等等。练功者只有虚心求教，努力深造，才可以做到心中虚空、神态自然，精气通畅。



Three color glazed pottery horse from Luoyang, Henan. 1990.

武当气功

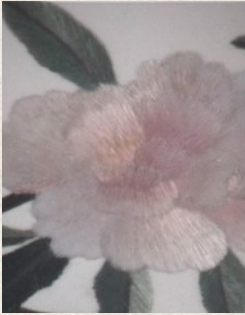


转载自 武当气功：中国武当山道家气功。

刘玉增，作者。

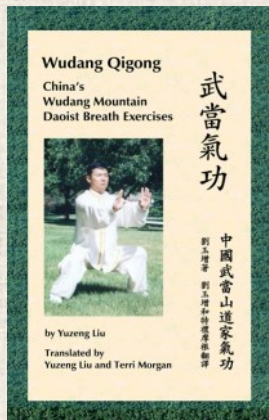
特丽·摩根和刘玉增，翻译。武当研究会。

1998年。



**Embroidered flower
from a two sided em-
broidery. Suzhou 1995.**

Wudang Qigong



Reprinted from *Wudang Qigong: China's Wudang Mountain Daoist Breath Exercises*. Liu, Yuzeng. Translated by Terri Morgan. Wudang Research Association. 1998.

After practice, one cannot be anxious to eat or drink, take a seat or lie down, must gradually release the state. This is expressed well by the common saying: "After practice, walk one hundred steps, arrive at old age without entering a medicine shop."

In order to maintain this permanently, practice and study cannot be lax. Wudang Qigong also is similar to other workmanship exercises, the value is in lasting practice, one absolutely cannot go fishing for three days and dry the nets for two days. Perhaps it may seem that the exercise doctrine is too high, the exercise methods too difficult, or one too dull and awkward studying and still not being able; perhaps it may seem that the workmanship is too easy, that one already has a very high-level way of performing, and so on. Only if the one practicing is modest and requests teaching, tries hard, and pursues advanced studies, then and only then can one achieve a mind completely empty, a natural bearing, and an unimpeded joining of energy and breath.

Part 3 In Practice One Cannot be Obstinate

In practicing Wudang Qigong, one cannot be obstinate or stubborn or not understand thoroughly, congealed and lagging not quick. The one who focuses and concentrates on weight will be heavy not mobile, the one who concentrates and focuses on breath, will be restricted and not flowing, in one who focuses and concentrates on lightness, the spirit will be flighty and lax. In short, when the body's outer form is put in order, imperceptibly and naturally physical strength will increase. When the body is connected inside, imperceptibly nimble breath will arise. During practice, one must also achieve respiration without a sound, leaving and entering must be gradual and not broken, "breathing and resting" neither storing nor losing, this is called true breathing. Consequently, when there is sound it is called wind breathing, even when there is no sound but not long and extended it is called thin breathing, going out and entering are sluggish this is gasping breathing. These all are not in conjunction with Wudang Qigong's essential aim, because when "windedness is observed, then the breath is scattered, when thinness is observed then the breathing is hard; when gasping is observed, then the breath is congealed." So then, with winded, thin, or gasping these three breaths, all cannot achieve the eight methods of: leisurely, slow, careful, well-distributed, still, continuous, deep, long," only if one achieves the eight methods of true breathing, then and only then will the expression be smooth and steady and the state of mind cheerful. If one practices until the exercise can be performed satisfactorily, with concentrated attention at the dan tian, then the body will naturally become heavy like Mount Taishan, the spirit and the breath will become one, transforming to become completely empty, and the body naturally will be agile like the wings of a swan, therefore during practice one cannot cling to one method. If one succeeds in attaining profound mysteries, then the mind will seem as though having and not, without expecting without assisting, seeming to be empty and seeming to be full, not striving yet attaining, not longing for yet obtaining, from within emptiness enter the way, without form and yet living. Earlier teachers said: "Energy gives birth to effective root; breath gives birth to spirit, Daoist Qigong travels the true way. Dan tian practice makes a long life treasure that ten thousand measures of yellow gold cannot offer a person."

*Daoist Qigong's profound principles are high
Diligently study, practice from memory, carefully choose details
With unceasing workmanship, study each method oneself,
After a considerable period of time, then see rare effects.*

第三节 练功不可自专自用

练习道家气功，不可以自专自用，而固执不通，凝滞不灵。专求重者则沉重不活，专求气者则拘泥不通，专求轻者则神浮涣散。总而言之，身外形顺者，无形中自然增加气力。身内中合者，无形中自生灵气。练习中做到，呼吸没有声音，出入要绵绵不断，若存若亡的“息息”即真息。因而，称有声为风息，虽无声不细为气息，出入滞涩是喘息。这样都不合于道家气功的要旨，因为“守风则气散，守气则息劳，守喘则气结。”所以风、气、喘三息，都不可以做到：“悠、缓、细、匀、静、绵、深、长”八法，只有做到了真息的八法，才会使神态安稳，心情愉快。如果练至功行圆满之时，凝神于丹田，则身体自然重如泰山，将神气合一，化成虚空，身体自然轻似鸿羽，所以练习时不可固执一方。如果得到其中的奥秘，亦是若有若无，勿望勿助，若虚若实之意，不勉而中不思而得，从容中入道无形中而生。先师曰：“精养灵根气养神，道家气功道行真。丹田练就长寿宝，万两黄金不与人。”

道家气功奥理高，勤习默练细推敲。
功夫无息法自修，天长日久见奇效。

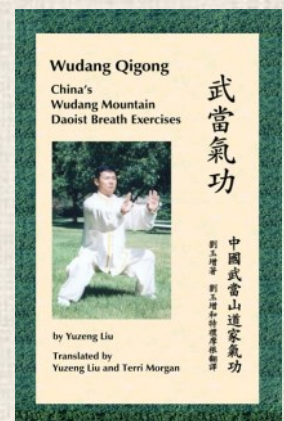


*Spring flowers just starting to show. Early morning, just after group practice.
Terri Morgan at People's Park in Zhengzhou, March 2006.*

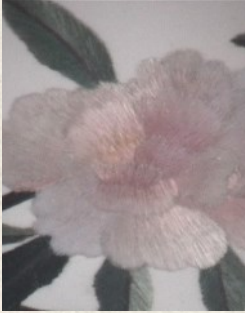


*Three color glazed
pottery horse from
Luoyang, Henan. 1990.*

武当气功



转载自 武当气功：中国武当山道家气功。
刘玉增，作者。
特丽·摩根和刘玉增，
翻译。武当研究会。
1998年。



Embroidered flower
from a two sided em-
broidery. Suzhou 1995.

Wudang Qigong Exercise 13



Painting of cranes done
from inside the bottle.
Purchased at a shop in
Beijing the 1990's.

Wudang Qigong: 13. Stir the Grass to Seek the Snake Exercise

Hiding the flower in the armpit's base is not rare,
sway left, strike right is then appropriate.
Stir the grass to seek the snake, sweeping right and left,
mind and breath together solidify the foundation.

1) Preparation

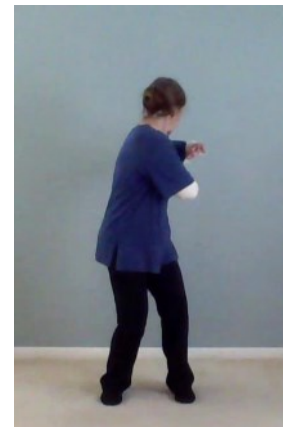
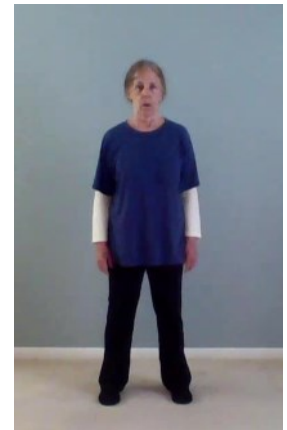
The movement method is exactly the same as for Extreme Emptiness Exercise, Preparation Postures. (see *Wudang Qigong Extreme Emptiness Exercise, Illustrations 1-1, 1-2, 1-3, 1-4*)

2) Stirring the Grass to Seek the Snake Left Posture

The previous movement pauses slightly, the right toes close inward, the body's center of gravity sinks down in the space between both legs, changing into a bow horse stance. The right arm revolves outward, the right hand from the side of the body turns upward toward the left and pierces, stopping at the left underarm; the fingertips point toward the left, the palm faces up, the palm's Lao Gong acupuncture point faces the underarm's Ji Quan acupuncture point; the left hand turns upward toward the right describing an arc, stopping above the right elbow joint, the fingertips face right, the palm faces down. At the same time as this, the Dan tian sinks inward, breathe in. The tongue presses against the upper palate, the teeth are slightly closed. The eyes look toward the left front, the intention is on the breath passing through the Bai Hui acupuncture point. (Illustrations 13-1 and 13-2)

The previous movement does not stop, the body's center of gravity rises upward, the body turns the right, both arms turn upward toward the right front, swaying out. The right hand is above slightly higher than the head; the left hand below at the same height as the nose, stops above the right elbow joint. The fingertips of both hands face toward the front and up, the backs of the hands face down. At the same time as this, the Dan tian sticks outward, breathe out. The tongue is close to the lower palate, the teeth are lightly closed. The eyes look at the right hand, the intention is on the lower arm's Kong Zui acupuncture point, the breath and blood follow and circulate through the hand's Tai Yin Fei channel. (Illustration 13-3)

The previous movement pauses slightly, the body turns left; both arms revolve inward, the little finger side of the



hand and arm uses strength to turn over, the wrists of both hands intersect, changing to crossed hands, right below left above and stop at the left side of the head, the palms face inward and up, the fingertips face upward at an angle. At the same time as this, the Dan tian sinks inward, breathe in. The tongue presses against the upper palate, the teeth are slightly closed. The eyes follow the turning of the palms, the intention is on the wrist Shen Men acupuncture point. (Illustration 13-4)



The previous movement does not stop, the body's center of gravity sinks down, the left leg bends at the knee and squats down; the right leg steps toward the right a half step, changing into a right crossed four/six stance. At the same time, both elbow joints unfurl to the outside, both hands face down using strength to press and push down, and then again face both sides separating and turning, stopping below the knees. The palms face down, the little finger side faces front. At the same time as this, the dan tian sticks outward, breathe out. The tongue is close to the lower palate, the teeth are lightly closed. The eyes look toward the front and down, the intention is on both hands turning the grass to seek the snake, the breath and blood circulate through the hand's Yang Ming Da Chang channel. (Illustration 13-5)



3) Straighten the Body, Small Return

The previous movement pauses slightly, the body turns to the right, facing south. After regulating the breath out and in two times, both legs straighten, naturally standing erect. At the same time, both arms revolve to the outside, both hands follow, turning inward and raising upward, the heels of the palms stop just below both breasts. The fingertips face front, the palms face up. At the same time as this, the dan tian sinks inward, breathe in. The tongue presses against the upper palate, the teeth are slightly closed, the eyes look toward the front. (Illustration 13-6)



Acupuncture Points 点穴 (dian xue)

Lao Gong xue 劳宫穴 Palace of Toil PC-8^{who}

Ji Quan xue 极泉穴 Highest Spring HT-1^{who}

Bai Hui xue 百会穴 Hundred Convergences GV-20^{who}

Kong Zui 孔最 Collection Hole LU-6^{who}

Shou Tai Yin Fei jing 手太阴肺经 Hand's Greater Yin Lung channel LU^{who}

Shen Men xue 神门穴 Spirit Gate HT-7^{who}

Shou Yang Ming Dachang jing 手阳明大肠经 Hand's Yang Brightness Large Intestine channel LI^{who}



People's Park,
Zhengzhou, March 2006

**Quiet the mind,
still the heart,
deepen the
breath.**

**When the mind
is quiet, we
can let go of
appearances.**

**When we can
let go of
appearances,
we gain clear
understanding.**

*From the Eight
Requirements for
Practice.
Wudang Qigong, 1999.*



*Embroidered flower
from a two sided em-
broidery. Suzhou 1995.*

Wudang Qigong Exercise 13



*Painting of cranes done
from inside the bottle.
Purchased at a shop in
Beijing the 1990's.*

Wudang Qigong: 13. (cont.) Stir the Grass to Seek the Snake Exercise

The previous movement does not stop. The body's center of gravity lowers; both legs bend at the knees. Squat down, changing into a horse stance. At the same time, both arms revolve inward and both elbows are closed as if carrying something. The hands turn toward the front of the body in an arc shape and press down, stopping at the front of the abdomen. The centers of the palms face down, the fingertips face forward. At the same time, the dan tian sticks outward, breathe out. The tongue is close to the lower palate; the teeth are lightly closed. The eyes look slightly downward; the intention is on the dan tian, the breath circulates through both the Du Mai and the Ren Mai. (Illustration 13-7 and 13-8)

4) Stirring the Grass to Seek the Snake Right Posture

The movement methods are entirely the same as for Both Appear Left posture, but the left and right sides are reversed (see Illustrations 13-1, 13-2, 13-3, 13-4, 13-5)

5) Raise the Body, Return to the Beginning

The movement methods are entirely the same as for Pushing the Mountain Extremely Empty initially. The previous movement does not stop, the movement methods are entirely the same as for Extreme Emptiness Exercise, Blend the Elements with One Breath.

Main Points and Functions:

In Stirring the Grass to Seek the Snake Exercise, the main requirement for practice is to gather the spirit and make the intention firm, in coiling down the foundation should be steady and firm. Strive to keep the hips relaxed and drawn back, the knees must be detained and lively, the feet must be flat and firm, the motion of the hands and the feet during practice must be unanimous, and in order. The hand accounts for three parts strength, the foot uses seven parts force, the five camps (organs) and the four extremities must join together as a whole, the breath follows the mind and intention is allowed to circulate, in Stirring the Grass to Seek the snake nimble breath rises.

In gathering the spirit and making the intention firm, certainly distracting thoughts cannot arise in the middle of practice. In case distracting thoughts arise, what can be



done to eliminate them? Certainly, it is necessary to gather the spirit to one idea, then one idea takes the place of ten thousand ideas, equally, it's not that one doesn't want any thoughts. Of course, at the first beginning, the mind will be an ape and the intention a horse (1), but with practice until the mind is calm and the spirit tranquil, to reach a state in which the waves in the mind become flat and the waters still, then is a complicated, extensive process. If distracting thoughts emerge, then the hands are forgotten and the feet become disorderly, then one becomes impatient, perhaps simply not practicing, or practicing all one's life and yet the practice is not good. As everyone knows, the process of conquering distracting thoughts is hard work, as is profit from the process of increase and advancement. Certainly, it is necessary to grasp the idea of peacefulness during practice since it is important to keep the attention on the main and collateral channels, their positions, or certain individual acupuncture points. After a considerable period of time, it then becomes possible to gather the spirit and make the intention firm, then one idea takes the place of ten thousand ideas replacing distracting thoughts.

As one who is proficient in the boxing arts breath exercises understands, coiling downward cannot be loose and slack. If coiling downward is loose and slack, the whole body comes to nothing, seeming like duckweed without roots. In practice only when the root is deep and the base solid, does revolving become flexible, then and only then can one in all respects be at ease. The requirement during the exercise method is to strive for everything being relaxed, smooth, round, and nimble, everything starts from the foundation and comes out. If this one principle can be solid and firmly grasped, naturally then the natural state can be changed achieving a transformed condition.

Practice Method:

Each time, practice 6 times or 12 times to make one set. Practicing again and again in succession is fine. The size of the movements, large or small, high or low is not restricted, but depends on the age or youth, the extent of physical strength, and the strength or weakness in the physique of the one who is practicing.

Acupuncture Points 点穴 (dian xue)

Du Mai 督脉 Governing Vessel GV^{who}

Ren Mai 任脉 Controlling Vessel; Conception Vessel CV^{who}

(1) 心猿意马 (xin yuan yi ma) restless and whimsical



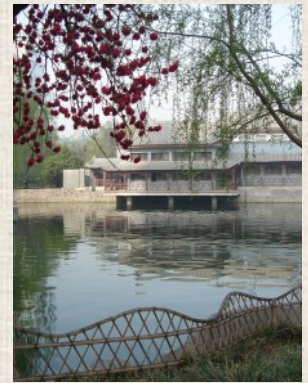
Wudang Research Association

Free online, live stream and recorded classes in Qigong, Wudang Taiji, Yang Taiji Bagua, Xingyi, Wudang Taiji Sword, and more.

Free Online Classes

Monday—Friday 7 AM Eastern Time

<https://youtube.com/c/wudang>



People's Park,
Zhengzhou, March 2006

**Quiet the mind,
still the heart,
deepen the
breath.**

**When the mind
is quiet, we
can let go of
appearances.**

**When we can
let go of
appearances,
we gain clear
understanding.**

*From the Eight
Requirements for
Practice.
Wudang Qigong, 1999.*



Embroidered flower
from a two sided em-
broidery. Suzhou 1995.

武当气功

第十三节



Painting of cranes done
from inside the bottle.
Purchased at a shop in
Beijing the 1990's.

武当气功： 第十三节 拨草寻蛇功

腋底藏花不为奇，左摆右扣乃为宜。
拨草寻蛇右兮左，意气相随固根基。

1) 预备势

动作方法完全同无极功预备势（参阅图1-1、1-2、1-3、1-4）。

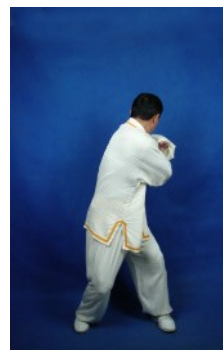
2) 拨草寻蛇左势

上动略停，右脚尖内扣，身体重心落于两腿之间，成弓马步。右臂外旋，右手由体侧向左上方穿，停于左腋下，指尖向左，掌心向上方，手心劳宫穴对着腋下极泉穴；左手向右上方划弧，停于右肘关节上侧，指尖向右，掌心向下。与之同时，丹田向内凹、吸气。舌顶上腭，牙齿轻扣。目视左前方，意在气贯百会穴（图13-1、13-2）。

上动不停，身体重心上升，体向右转，两臂向右前上方摆出。右手在上略高于头；左手在下与鼻同高，停于右肘关节上侧。双手指尖向前上方，手背向下。同时，丹田向外凸、呼气。舌守下腭，牙齿微扣。目视右手，意在下臂孔最穴，气血循行手太阴肺经（图13-3）。

上动略停，体向左转，两臂内旋，小指一侧的手臂用力翻转，双手腕部交叉成十字手，右下、左上停于头左侧，掌心向内上方，指尖斜向上方。与之同时，丹田向内凹、吸气。舌顶上腭，牙齿轻扣。目随掌转，意在腕部神门穴（图13-4）。

上动不停，体向左转。身体重心下降，左腿屈膝下蹲，右腿向右跨半步成右横四六步。同时，两肘关节外撑，双手向下用力按压，而后，再向两侧分拨，停于膝下。掌心向下，小指一侧向前。与之同时，丹田向外凸、呼气。舌守下腭，牙齿微扣。目视前下方，意在双手拨草寻蛇，气血循行阳明大肠经（图13-5）。



3) 立身小收

上动略停，体向右转，仍面向南方。调整 2 次呼吸后，两腿伸直，自然站立。同时，两臂外旋，两手随之向内上抬，掌根部停靠于两乳下。双手指尖向前，掌心向上。与之同时，丹田向内凹、吸气。舌顶上腭，牙齿轻扣，目视前方（图13-6）。

上动不停，身体重心下降，两腿屈膝下蹲成马步。同时，两臂内旋，两肘合抱，手向体前弧形下按，停于腹前。掌心向下，指尖向前方。同时，丹田向外凸、呼气。舌守下腭，牙齿微扣。目微下视，意在丹田，气行督任二脉（图 13-7, 13-8）。

4) 拨草寻蛇右势

动作方法完全同拨草寻蛇左势，惟左右方向相反（参阅图13-1、13-2、13-3、13-4、13-5）。

5) 起身还原

动作方法完全同推山功无极初开（参阅图2-1）。上动不停，动作方法完全同无极功混元一气（参阅图1-8）。

要领与功能：

拨草寻蛇功，主要练习聚神意坚，下盘根基稳固。做到髋要松、要缩，膝要扣、要活，足要平稳，运行练功中手脚要一致、和顺。手占 3 分力，足用 7 分劲，五营四梢要合全，气随心意任我行，拨草寻蛇灵气升。

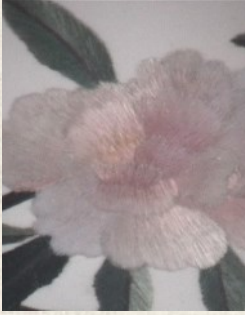
聚神意坚，就是在练功中不能有杂念。一旦杂念出现了，如何排除呢？就是要聚神于一念，以一念代万念，并不是不要任何意念。当然，从一开始的心猿意马，练到心定神宁，神宁心安，心头波平水静的境界，是需要一个复杂的泛化过程的。如果杂念一出现，就手忙脚乱，就发急，或者干脆不练了，是一辈子也练不好的。众所周知，克服杂念的过程，就是功夫长进有收益的过程。一定要把意念守在功法中所要求的经络、部位、或某个穴位。天长日久就做到了聚神意坚，以一念代万念代杂念。



人民公园，郑州市。
3月2006年

无物
气行
气行
绝象
绝象
觉明

从 遵守八要当忌三害
W武当气功. 1999.



*Embroidered flower
from a two sided em-
broidery. Suzhou 1995.*

武当气功 第十三节



*Painting of cranes done
from inside the bottle.
Purchased at a shop in
Beijing the 1990's.*

武当气功：第十三节 拨草寻蛇功

腋底藏花不为奇，左摆右扣乃为宜。
拨草寻蛇右兮左，意气相随固根基。

精于拳术气功者都懂得，下盘不可松懈。下盘松懈浑身落空，似浮萍无根。练功至根深蒂固，运变灵活，才能处处落实。功法中要求的一切松静园活，都是从根里生出来的。如果能牢牢地掌握这一原则，自然而然就能达到化境。

练习方法：

每次练习以 6 次或 12 次为一组，可以反复练习。动作的幅度大小、高低不限，以个人的年龄、力量大小、体质强弱而定。



这小路这河南郑州人民公园找到。有很好这里门口。3月2006年。

特丽。摩根拍照了



Wudang Research Association

Free online, live stream and recorded classes in Qigong, Wudang Taiji, Yang Taiji Bagua, Xingyi, Wudang Taiji Sword, and more.

Free Online Classes

Monday—Friday 7 AM Eastern Time

<https://youtube.com/c/wudang>

Philosophy: Practice

Practice comes up again and again as the one thing we can do that will definitely improve our skills. The way to practice and the methods we use are only one part of what we are doing.

The act of practicing, all by itself, is something that gives us a skill and a level

of discipline we don't always consider. That we got up and did something, whatever it was, matters.

The next time, we might do a little more or a little less.

The key is that there is a next time and we show up for it. When we don't practice, the skills we have

learned begin to fade. We may remember them clearly, but our body doesn't.

So when we try to practice the next time, we aren't always sure of what to do or what comes next.

The solution? More practice.

Practice Methods: Quiet

The abilities to quiet the breath, quiet the mind, quiet the body, quiet the movements, and quiet the heart are all things we work on in practice.

They are all intertwined and interrelated. If we can manage to do one, we can find the others.

For example, in practice, we can actively quiet the

breath, the physical breath. As we calm the breathing, the mind becomes quieter.

The body also becomes quieter and more full. When we quiet the movements, the breath can extend through the movements to help move the internal breath (qi) and the internal energy (jing).

We can use these interrelationships to develop our skills in becoming quiet. If the movements are not well-coordinated with the breath, they may seem 'noisy' and out of harmony.

By connecting the physical movements and the breath, we develop the skills and the internal discipline to quiet both.

Language Usage: Left and Right

In this issue, I've included the names for the movements in our bagua system.

Each palm change has its own direction and turning methods. Which way to turn, left or right? The way the body turns and the direction we step are given simply as left or right.

This is not enough to entirely understand how the movement works or what we should be doing.

Is it a right step? Or a right palm? Or a turn to the right?

There are clues in the way the names of the movements are written. But mostly, the names are

prompts, intended to help us remember, not provide explicit directions.

The more skill we gain in managing the turns and the directions, the easier it is to develop speed and the internal energy and workmanship that bagua practice can give us.



Wudang Mountains, Temple complex at the Top viewed from the path below. Stairs wind up and down for about 7km. Summer 1995.

Physical practice is the outside part. There's much more going on inside. It shows in the quality of movement, the pace of the form, and the apparent ease of movement that only comes with practice.



Earlier Heaven Bagua pattern from a brass key fob, 1989.

Movement is as much about what we do as what we don't do. What needs to move? What should remain still?



Baguazhang

Palm Changes 1–4

Dong Haichuan is the founder of Bagua Zhang.

Born in the first year of Jiaqing in the Qing Dynasty, he was born in Zhujiawu, Wen'an County, Shuntian Prefecture.

When he was young he liked martial arts, especially Luohan kung fu, and throughout his life loved traveling, leaving his footprints all over the world.

On Jiuhua Mountain in the south of Anhui, he met a Daoist priest named Bi Chengxia and saw that he was practicing with his palms on top of clear stones.

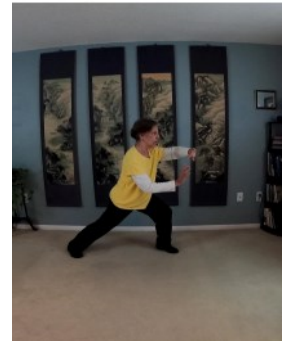
He was smart and lively, light and moving, so he followed him as a teacher.

After living with him for a few years, he resigned from the teacher and went down the mountain.

Later, he entered the Qing Dynasty palace as a servant.

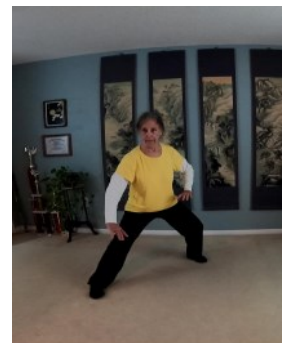
Green Dragon Turns Around

1. Left hiding flowers under the armpit
2. Right green dragon turns around
3. Step up right split palm
4. Left close step and wave palm
5. Right single turning palm
6. Right hiding flowers under the armpit
7. Left green dragon turns around
8. Step up left split palm



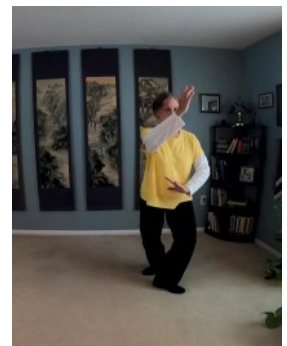
Stir the Grass to Seek the Snake

1. Right close step wave palm
2. Left single turning palm
3. Left hiding flowers under the armpit
4. Right swallow drills to heaven
5. Turn around and close both palms
6. Left stir the grass to seek the snake
7. Left hiding flowers under the armpit
8. Turn right and split palm



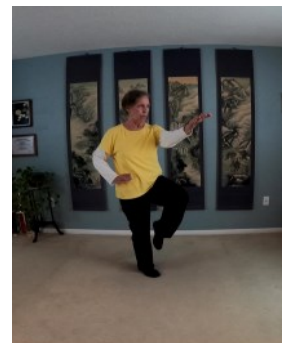
Blue Dragon Pulls Back it's Tail

1. Left close step brace palm
2. Right close step suspend palm
3. Left turn close both palms
4. Left stir the grass to seek the snake
5. Left hiding flowers under the armpit
6. Right green dragon turns around
7. Right green dragon pulls back it's tail
8. Twist left, turn and split palm



Green Dragon Shows it's Claws

1. Right close step brace palm
2. Left single turning palm
3. Right swallow enters the forest
4. Right green dragon shakes it's tail
5. Left green dragon shows it's claws
6. Monkey turns it's body left
7. Left hiding flowers under the armpit
8. Turn right, split and chop



八卦掌

掌转 1-4

董海川先生是八卦掌的创始人。生于清嘉庆元年，顺天府文安县朱家坞人。幼喜武术，精罗汉功，及长性喜遨游，足迹遍天下，于皖之江南九华山遇道士毕澄霞者，见其演练穿掌于清石之上，伶俐活泼，轻巧动人，遂拜其为师。居数年后，辞师下山。后入清肃王府供职。



刘玉增教授练习八卦掌这人民公园这郑州市。冬天。
1999年。

青龙反首

- 1 腋底藏花
- 2 右青龙返首
- 3 上步右劈掌
- 4 左扣步摆掌
- 5 右单换翻掌
- 6 右腋底藏花
- 7 左青龙返首
- 8 上步左劈掌



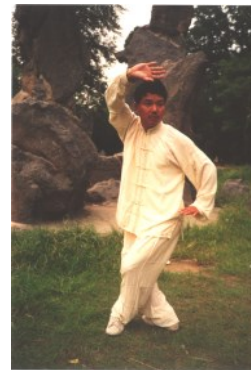
拔草寻蛇

- 1 右扣步摆掌
- 2 左单换翻掌
- 3 左腋底藏花
- 4 右鹞子钻天
- 5 转身双合掌
- 6 左拔草寻蛇
- 7 左腋底藏花
- 8 右转身劈掌



苍龙缩尾

- 1 左摆步撑掌
- 2 右扣步挂掌
- 3 左转双合掌
- 4 左拔草寻蛇
- 5 左腋底藏花
- 6 右青龙返首
- 7 右青龙缩尾
- 8 左拧身转劈



青龙探爪

- 1 右扣步撑掌
- 2 左单换翻掌
- 3 右燕子入林
- 4 右青龙抖尾
- 5 左青龙探爪
- 6 猿猴左翻身
- 7 左腋底藏花
- 8 右翻身劈斩



刘玉增教授练习八卦掌这人民公园这郑州市。春天。1991年。



天柱峰。太和宫于金殿。武当山。

12月1999年

无物
气行
气行
绝象
绝象
觉明

从 遵守八要当忌三害

W武当气功. 1999.



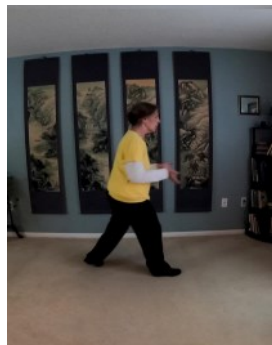
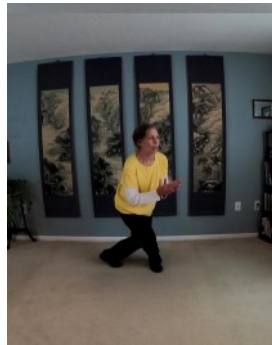
Earlier Heaven Bagua pattern from a bras key fob, 1989.

Movement is as much about what we do as what we don't do. What needs to move? What should remain still?



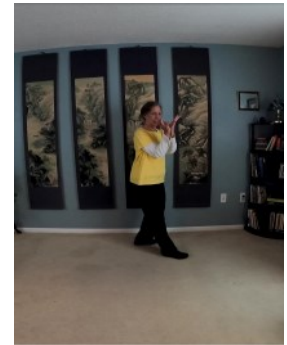
Baguazhang

Palm Changes 5—8



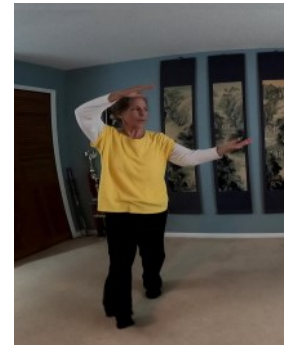
General Wipes His Helmet

1. Left close step wave palm
2. Right single turning palm
3. Left swallow enters the forest
4. General wipes helmet right
5. Right bend and insert palm
6. Right hiding flowers in the armpit
7. White ape offers fruit left
8. Turn left hold the palms level



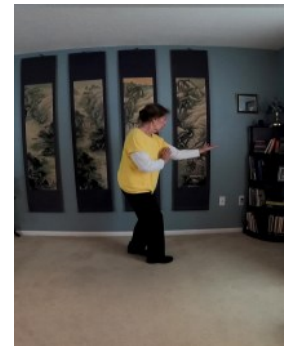
Lion Rolls a Ball

1. Lion left side mouth open
2. Right close step pull down palm
3. Twist left diagonal support palm
4. Lion holds the ball left
5. Twist the body flat support palm
6. Right black dragon playing in water
7. Left black dragon playing in water
8. White ape offers fruit right



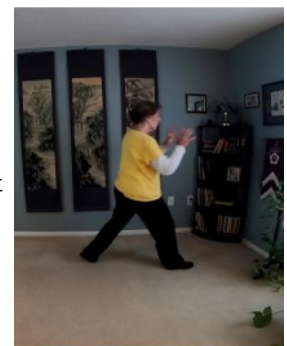
Phoenix Spreads It's Wings

1. Left step left level slice
2. Right close step and strike
3. Phoenix spreads both it's wings
4. Swallow skims the water right
5. Swallow enters the forest left
6. Turn the body right, elbow strike
7. Turn back drill, smash, and hammer
8. Green dragon looks left



Wave the Sleeves in the Wind

1. Right wave the sleeves in the wind
2. Monkey left steps on a branch
3. Black dragon greatly turns it's body
4. Cloud hands become horizontal slice
5. Both grab and pull right tiger palm
6. Hungry tiger pounces on a goat
7. Right hiding flowers under the armpit
8. Green dragon looks left



八卦掌

掌转 5-8



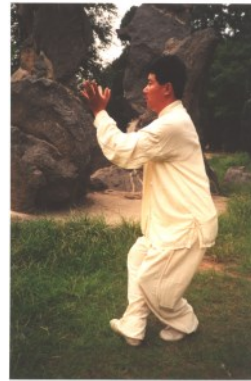
刘玉增教授练习八卦掌这人民公园这郑州市。冬天。
1999年。



这条小路位于河南省郑州市人民公园内。穿过竹林很舒服。2006年3月。特丽·摩根拍了一张照片。

将军抹盔

- 1 左扣步摆掌
- 2 右单换翻掌
- 3 左燕子入林
- 4 将军右抹盔
- 5 右伏身插掌
- 6 右腋底藏花
- 7 白猿左献果
- 8 左转平托掌



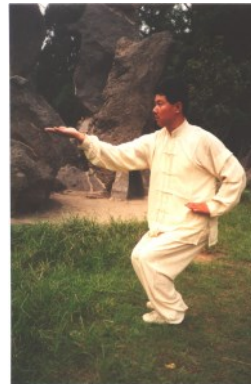
狮子滚球

- 1 狮子左张嘴
- 2 右扣步冽掌
- 3 扭身斜撑掌
- 4 狮子左抱球
- 5 拧身平撑掌
- 6 右乌龙戏水
- 7 左乌龙戏水
- 8 白猿右献果



凤凰展翅

- 1 并步左平砍
- 2 右摆步靠打
- 3 凤凰双展翅
- 4 燕子右抄水
- 5 燕子左入林
- 6 转身右击肘
- 7 反背钻砸捶
- 8 左青龙返首



迎风挥袖

- 1 右迎风挥袖
- 2 猿猴左蹬枝
- 3 乌龙大翻身
- 4 云掌拨横斩
- 5 双捋右虎托
- 6 饿虎扑小羊
- 7 右腋底藏花
- 8 青龙左返首



Professor Liu Yuzeng demonstrating Bagua . Photos were taken in the Spring of 1991.



天柱峰。太和宫于金殿。武当山。
12月1999年

无物
气行
气行
绝象
绝象
觉明

从 遵守八要当忌三害
W武当气功. 1999.



Weaving the

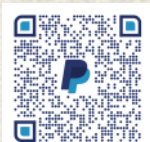
Threads™



A Publication of the
Wudang Research
Association

430 N. Pine Meadow Drive
Debary, FL 32713

Phone: 386-753-0897
Email: info@wudang.com
<https://wudang.com>



Support our work

Traditional Martial Arts Practice

The ways martial arts are taught today are not the same as those used even 20 years ago. The teacher, the capabilities of the students, and the willingness of students to learn and practice have all changed.

Going to the park before 6 am every day, summer and winter isn't what people do anymore. It used to be quite crowded, even at 5:30 am in the winter. Now, only a few people come out to watch or walk through the gardens.

Spending hours on just one step or one technique isn't popular either. The repetition that creates the skill has been set aside as too boring. It takes too much time to learn.

Yes, the traditional arts and traditional practice take time and effort. That's why people who practiced the traditional arts were



considered to have gong fu—workmanship that comes from practice and hard work. Anyone can learn. How we learn, what we learn, and how we practice will determine the skills we gain.

From the Dao Te Jing, Chapter 11

Thirty spokes will converge
In the hub of a wheel
But the use of the cart
Will depend on the part
Of the hub that is void.

With a wall all around
A clay bowl is molded;
But the use of the bowl
Will depend on the part
Of the bowl that is void.

Cut out windows and doors
In the house as you build;
But the use of the house
Will depend on the space
In the walls that is void.

So advantage is had
From whatever is there;
But usefulness rises
From whatever is not.

