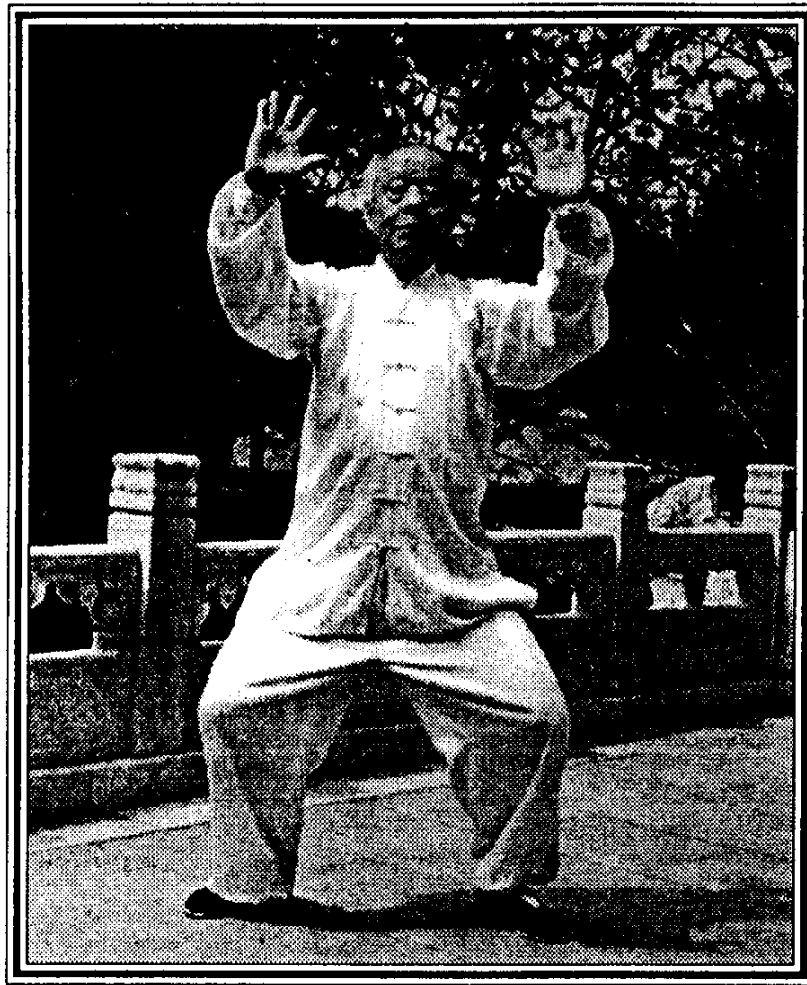


Traditional Studies Press

# The Eight Healing Sounds



*of*  
**Yin Style Ba Gua**

By  
**Xie Peiqi**

*Translation: Andrew Nugent-Head*

## **Translator's note**

Xie Peiqi has been one of the great finds from the work the Association for Traditional Studies has been doing in China to document its traditional arts and knowledge. Xie Peiqi is incredibly rare, as he does in fact know the full system of Yin style Ba Gua as passed down from Yin Fu, for whom this style of Ba Gua is named after, via Men Baozhen, his most thoroughly taught disciple.

As always, the great difficulty in providing a translation for people of a different culture is how faithful to keep the translation as literal as possible, and how much explaining should the translator do to familiarize readers with the concepts and terminology. While, on the surface, the easy answer is explain everything, that may not actually be what is best, or what was meant by the authors and teachers. It is important to remember that this is profound material and that it requires a certain amount of familiarity with the framework it was built in as well as the particular subject discussed. Going one step further, the reader must understand that there are many native readers who would be at just as much of a loss of understanding the contents, even if they were reading it in the original language. Authors in any country are aware of that and make their own decisions as to how much of their work should be dedicated to pulling the reader along, and how much should actually be their work. I have chosen to respect that, and have kept myself out of the way as much as possible, and translated as literally as possible. Where I have added a few words for explanation or grammatical reasons, they are in parentheses.

Classical Chinese as a language is much more rich and expressive than contemporary Chinese, allowing for both a clarity and a vagueness that lends itself to the study of the spiritual. For this reason, many practitioners of traditional arts continue to write their knowledge in this style. The style of writing is often like speech, as most ancient books of knowl-

edge were meant to be read aloud. There were very few copies of books back then, so the style had to lend itself to memorization, following a rhythm and rhyme scheme that was easy to remember and stressed the important points. Classical Chinese, like classical Greek, French, English, or German, sounds archaic to our contemporary ears and halting to our contemporary eyes. If the reader finds a section like this, my suggestion is to read it out loud. This is also a useful technique when trying to digest its knowledge.

Readers will also find that there is a small glossary explaining some of the terms used in Qi cultivation and in Chinese medicine which often seem so confusing to people not involved with the Oriental arts. Once again, I come across the same problem as above. Many native readers also don't know what a "Dan Tian" is. A Westerner who practices Oriental medicine or is familiar with its philosophy will require much less of a glossary than the native reader who isn't. Finally, there is the reality that this author has a different understanding of some of these concepts than other native authors addressing these terms. As a translator and a person deeply involved in these subjects, I am very aware of this. Every person I have worked with has slightly different understandings of these concepts. Do I translate each person's own understanding? If I do that, do I add a note saying that this is different? Different from what? Do I forgo their understanding and take definitions from traditional text? If so, from which dynasty, as there were subtle differences in each time? So much depends on one's own understanding of the framework the material came from.

Therefore I give this advice and ask for this help: if you are interested in this material but find things you don't understand, then begin to read about the subject and discuss it with similarly interested persons; if, after that, you find that there is something you would like to see in this glossary, send it to me via ATS. With this information, I will create an updated glossary and include it in a future edition.

# Contents

<b>The Origin of Ba Gua Zhang .....</b>	<b>16</b>
<b>Yin Fu and the Yin Style of Ba Gua .....</b>	<b>17</b>
<b>The Theory of Sounds .....</b>	<b>19</b>
As to Sounds .....	19
<b>Chapter One: The Ah Sound .....</b>	<b>25</b>
The Ah Sound .....	25
The Ah Sound Standing Exercise .....	26
The Ah Sound Moving Exercise .....	30
The Ah Sound Sitting Exercise .....	33
The Ah Sound Lying Exercise .....	38
<b>Chapter Two: The Ha Sound .....</b>	<b>42</b>
The Ha Sound .....	42
The Ha Sound Standing Exercise .....	43
The Ha Sound Moving Exercise .....	47
The Ha Sound Sitting Exercise .....	51
The Ha Sound Lying Exercise .....	55
<b>Chapter 3: The Heng Sound .....</b>	<b>58</b>
The Heng Sound .....	58
The Heng Sound Standing Exercise .....	60
The Heng Sound Walking Exercise .....	63
The Heng Sound Sitting Exercise .....	66
The Heng Sound Lying Exercise .....	71
<b>Chapter 4: The Hu Sound .....</b>	<b>74</b>

## The Eight Healing Sounds of Yin Style Ba Gua

The Hu Sound .....	74
The Hu Sound Standing Exercise .....	76
The Hu Sound Walking Exercise .....	80
The Hu Sound Sitting Exercise .....	83
The Hu Sound Lying Exercise .....	87
<b>Chapter 5: The Mer Sound .....</b>	<b>90</b>
The Mer Sound .....	90
The Mer Sound Standing Exercise .....	90
The Mer Sound Walking Exercise .....	94
The Mer Sound Sitting Exercise .....	98
The Mer Sound Lying Exercise .....	102
<b>Chapter 6: The Xu Sound .....</b>	<b>106</b>
The Xu Sound .....	106
The Xu Sound Standing Exercise .....	108
The Xu Sound Walking Exercise .....	111
The Xu Sound Sitting Exercise .....	114
The Xu Sound Lying Exercise .....	118
<b>Chapter 7: The Yi Sound .....</b>	<b>121</b>
The Yi Sound .....	121
The Yi Sound Standing Exercise .....	123
The Yi Sound Walking Exercise .....	126
The Yi Sound Sitting Exercise .....	129
The Yi Sound Lying Exercise .....	133
<b>Chapter 8: The Hong Sound .....</b>	<b>136</b>
The Hong Sound .....	136
The Hong Sound Standing Exercise .....	137
The Hong Sound Walking Exercise .....	140

The Hong Sound Sitting Exercise .....	143
The Hong Sound Lying Exercise.....	147
<b>Glossary .....</b>	<b>150</b>
<b>Appendix I: The Points .....</b>	<b>157</b>
<b>Appendix II: The Meridians .....</b>	<b>159</b>
The Lung Meridian .....	160
手太陰肺經 .....	160
The Large Intestine Meridian .....	161
手陽明大腸經 .....	161
The Stomach Meridian .....	162
足陽明胃經 .....	162
The Spleen Meridian .....	163
足太陰脾經 .....	163
The Heart Meridian .....	164
手少陰心經 .....	164
The Small Intestine Meridian .....	165
手太陽小腸經 .....	165
The Bladder Meridian .....	166
足太陽膀胱經 .....	166
The Kidney Meridian.....	167
足少陰腎經 .....	167
The Pericardium Meridian .....	168
手厥陰心包經 .....	168
The Triple Burner Meridian .....	169
手少陽三焦經 .....	169

The Gall Bladder Meridian .....	170
足少陽膽經 .....	170
The Liver Meridian .....	171
足厥陰肝經 .....	171
The Front Meridian .....	172
任脈 .....	172
The Back Meridian .....	173
督脈 .....	173

**The photographs in this book are meant to be viewed in filmstrip fashion, the eyes running top to bottom, left to right.**



## The Origin of Ba Gua Zhang

Ba Gua Zhang, literally Eight Diagrams Palm, was created by one of China's great martial art masters, Dong Haichuan (1804-1880). Though relatively young as a school of martial arts, the philosophy it was developed from lies at the foundation of traditional Chinese culture: the Yi Jing, or book of Changes, and its teachings of Wuji (the Emptiness or Void), Taiji (the ultimate state), Yin-Yang (the balance), the Four Directions and the Eight Diagrams.

Dong Haichuan was a very bright and talented child, learning everything, especially the martial arts, with voracity. When he was eighteen, he was already a highly skilled fighter, and a very upright and respected man. That was not enough for Dong, who wanted to learn more, and so he set off to find the reclusive martial art masters who hid in the mountains of China. All through the Qing dynasty, many Chinese heroes remained in the mountains, as they were opposed to the Manchu rulers and worked to return China to the Ming dynasty, whose rulers were ethnic Chinese. While in the mountains, Dong met two teachers, one Daoist and one Buddhist, and spent many years learning from them. Afterwards he came down from the mountains and his martial skills



Dong Hai-chuan 1804-1880

went on to become Chinese legend.

Dong travelled to Beijing and served the imperial court. It was during this time that he began teaching Ba Gua Zhang, which was the culmination of all that he had learned. His first student, and the only one to learn Dong's complete system, was Yin Fu, for whom the Yin style of Ba Gua is named after.

## Yin Fu and the Yin Style of Ba Gua

Yin Fu was Dong Haichuan's first and best taught student. Yin spent twenty years with Dong, including many of them collecting taxes for the court in Inner Mongolia. There it is said that they practiced morning, noon and night, and it was during that time that Yin learned the entire system.

Yin became quite famous as well, and the style and flavor of Ba Gua that he began to teach became known as Yin Style Ba Gua. He became a body guard for wealthy and powerful people and also taught martial arts in the Imperial Palace. After Dong passed away, the Yin Style became the main style of Ba Gua, but it was also the most secretive and conservative with teaching its students deeply, later becoming almost unknown as other styles of Ba Gua became widespread both in China and abroad.

Yin passed on the whole system to his student Men Baozhen, who became very close with Yin. As Men was a very bright and well rounded man, he spent as much time learning the healing and philosophical sides of Ba Gua as he did learning the martial aspect. Men went on to become quite famous, and later passed on the Yin system to Xie Peiqi.



Yin Fu 1841-1909



Men Baozhen 1873-1958

# The Theory of Sounds

## As to Sounds

As to sounds, the following can be said: people in every part of today's world, particularly those living in cities and towns, every hour, every moment are immersed in sound. While people rely on subjective feeling to divide these sounds into the two broad categories of music and noise, science now can use instruments to classify them, allowing a more analytical method of defining sounds. Aside from this, however, there is another method of classification, which is according to psychology. This method divides sounds into the two broad categories of benevolent and malevolent: benevolent sounds can lead humans toward benevolence, leading towards the next step of causing their homes and countries to obtain benefit from this; malevolent sounds leading humans to sink into malevolence, leading towards the next step of causing their homes and countries to meet with misfortune.

Of course, these theories are not the content of this book, so it is briefly mentioned but not discussed- yet we must know that these two classifications actually are tied together in a hundred and one ways.

Let us start with noise. Noise belongs to the harmful classification. There has already been specialized studies that the effect of noise on humans is not a trivial matter, as it can initiate a series of both psychological and physiological changes ultimately resulting in damaging the state of health in the body. If people are in this type of environment, can their homes and countries not be harmfully affected?

With music, the situation is more complicated, as within its sphere there are both benevolent and malevolent sounds.

As to the malevolent sounds within music, the ancients (Chinese) were very early on alert to this, and denounced them as the sound of a defeated country. While solemn sounds are the sounds of defence, sounds comfortable to listen to can cause people to be as if drunk and seem unclear, such as what happened in the ancient state of Zheng, whose people so sought this (type of) music that their thoughts were spent in longing, sadness, even moved to trembling and weakness, then suddenly found themselves defeated and their country conquered. Lao Zi said, "Fortune, ahh, is lined with misfortune." This is like the common expression of, "Good words aren't necessarily nice to listen to, nice words aren't necessarily good." We will leave the reader to taste the flavor of these words for him/herself.

As to benevolent sounds, because they are beneficial to life, the ancients very early on had already grouped them into different kinds of uses. For example, before armies would go into battle, they would use drums to help give them strength, heartening the battle spirits; the call of the jin (ancient metal percussion instruments) recalled the troops, their sounds used to give warning; they would beat gongs to clear the way, the sound alerting the people. Another example is how they would beat drums for good things in order to increase the feeling of auspiciousness, joy and celebration. Or hearing the wooden fish (percussion instrument made from a hollow wooden block used by Buddhists to beat the rhythm for chanting scriptures) which most certainly can produce a calm and steady feeling in people. Aside from this, the mild weaving of a flute, the sob of the xiao (ancient Chinese recorder), the gurgle of a spring, the cries of birds in the valley and sky-which one of them doesn't make a person relaxed and happy, cause the meridians to become unimpeded. If one was to put all of the good sounds together, harmonized in the "Eight Sounds", this would most certainly become a great and immortal masterpiece of a symphony!

As to the various sounds involved in this Dao Yin system, what type can they be considered? We can emphatically say that they are all benevolent sounds.

According to contemporary scientific analysis, besides the vibration carried in the sound itself, there are also the resonance cavities (of the human), such as the mouth, nose, cranium, and abdomen (which affect the sound). The ancient Chinese, however, had very early on put together which sounds connect to which organs and meridians and have the effect of opening or flowing them. For example, the Yellow Emperor's Classic of Internal Medicine's chapter on the "Great Theory of the forms of Yin and Yang" states, "The tone accorded to the liver is Jue (3rd note in the ancient Chinese musical scale), its sound Hu; the tone accorded to the heart is Zhi (4th note in the ancient Chinese musical scale), its sound is laughter; the tone accorded to the spleen is Gong (1st note in the ancient Chinese musical scale), its sound is song; the tone accorded to the lungs is Shang (2nd note of the ancient Chinese musical scale), its sound is crying; the tone accorded to the kidneys is Yu (5th note of the ancient Chinese musical scale), its sound is moaning." This shows that different sounds do affect different organs.

According to contemporary science's recognition, sound is formed from vibration. And during the practice of our exercises, it is possible to directly experience the state of movement of Qi in the body is different when using sound and not using sound. Using sound while practicing Dao Yin can speed up and strengthen the movement of Qi within the organs and meridians, entering into them and correcting their flow of Qi. In our everyday lives, we can see examples of this. For instance, when people do any type of more strenuous work or movement, often they will accompany the effort with a forceful exertion sound. When using strong force after a pause or rest, people will make a "Hai" or "Hei" sound, and when doing any special type of continuous or repetitive hard work

they will often make a rhythmic group of sounds or short group of words, such as, “Hai You Hai”, or other work chants or songs. In 1971, while helping the boat trackers at the Jialing river in north Sichuan, I only knew how to use brute strength and didn't know how to incorporate sound. After passing over the shoal, an old man from the boat told me, “When using force you want to be like them (the other boat trackers) and cry out, otherwise, holding it in while using your strength hurts the body. At the time my head nodded agreement, though my heart did not believe it to be so. Looking back, even though the old boatman was only speaking from his personal experience, I see that there really was truth behind it.

In reality, this book of Yin Fu's Dao Yin Sound Method and the theory behind it rest upon these two points: that sound really does enter into the organs, and that sound helps to move Qi.

In view of this it can also be clearly seen that with these exercises, aside from using sound to help move the Qi, a major dependence is on (physical) form and breathing to lead the Qi in its movement and “adjust” the organs. In these exercises, Yin Fu ingeniously combined these three together, fusing them into one, thus creating a much more powerful result.

In actual usage, the practitioner must pick the sound and form according to his or her condition. For example, a person suffering from a respiratory system illness would do best to pick the “Ah” sound, and if his or her constitution was strong, he or she might choose the standing or moving forms, while if his or her constitution was weak, he or she would choose the sitting or lying forms; if the problem is that of the liver, the best sound would be the “Hu” sound, with a stronger constitution practicing the standing or moving form, a weaker constitution practicing the sitting or lying form. Other illnesses would be approached in the same manner.

The theory of healing and staying healthy behind these exercises remains within that of the theory of movement and

change of Qi within the body, which is that of the eight different types Qi movement of the body: Opening, Closing, Gathering, Dissipating, Rising, Descending, Exiting and Entering. A detailed explanation of this theory can be found in the book, Zhou Yi Ba Gua Finger Acupuncture Healing Method's relevant chapter, as it isn't possible to explain each one fully here. As a general overview: Opening increases the power of growth in all things; Closing increases the ability to maintain growth and strength in old age in all things; Gathering the Spirit Qi increases the strength of the physical form in all things; Dissipating (here spreading out) the Essence (of procreation) increases the ability of birth and change in all things; Rising Qi increases the ability of health and movement in all things; Descending Qi increases the ability of passing onto the next generation in all things; Entering Qi increases the ability to educate and raise in all things; Exiting Qi increases the ability to flow without obstruction in all things.

As to these exercises' breathing and sound making, I will first give a general overview and then go into detail at each individual exercise.

The breathing of these exercises involves breathing in without sound and breathing out with sound. Inhaling has just one method, which is ideally breathing in through the nose, while exhaling has the eight sounds "Ah", "Ha", "Heng", "Hu", "Mer", "Xu", "Yi", "Hong". Inhaling is Yin, and is closing, sealing, entering, guarding; exhaling is Yang, and is opening, dispelling, exiting, descending.

Inhaling is entering, and wants to enter deeply into the large and small abdomen and Dan Tian, then holding the breath for a moment, so the Qi is closed in the Yin and Yang organs, and all the apertures are sealed. One should seek to inhale without sound, lightly and slowly, evenly and steadily, deeply and with length, causing the Qi to come together and belong to the Dan Tian, guarding it there.

Exhaling is exiting, opening all the gates. In opening the

## The Eight Healing Sounds of Yin Style Ba Gua

Qi gates the whole body's Qi pathways become very open, opening the meridians, opening the Yin and Yang organs, opening all the passes, opening all the apertures. In exhaling, one wants to also be light, slow, even, steady, deep and long, the only difference is it is with sound: use the "Ah" sound to open the Qi of the lungs; use the "Ha" sound to open the Qi of the heart; use the "Heng" sound to open the Qi of the Kidneys and that of the lower Dan Tian (its exhalation can be with pauses or continuously); use the "Hu" sound to open the stomach Qi; use the "Mer" sound to open the spleen Qi; use the "Xu" sound to open the liver Qi; use the "Yi" sound to open Heaven's Qi penetrate the Three Passes and enter the brain; use the "Hong" sound to open the Earth's Qi and shake the entire body.

In summary, all of the sounds of this method are benevolent. They can be of help to others and also of help to one's self; it can strengthen and make healthy the body; it can also expel illness and lengthen the years. Thus it can strengthen the weak and heal the sick, regardless of sex or age, and one can think all that one should think, do all that one should do, with a high step and a healthy gait, sleep calmly upon touching the pillow, and though the number of years lived is high, the heart still hasn't the sorrow of having desires but not the strength to accomplish them. Only at this time can one feel that this joy comes from the heart of the body, and that this is true health and happiness!

I hope that you will think on this, understand it, learn it, and practice it.



# Chapter One: The Ah Sound

## The Ah Sound

This sound can open the Gate of the lungs, enter the Qi of the lungs, inhaling so that the Qi gathers in the lungs and takes root in the Dan Tian. Closing in the lung Qi and opening the Gate of Life collects Qi and creates Jing, which are the vital Essences of the body. Descending the lung Qi into the “palace” of the spleen gathers Qi to create blood, store blood and nourish the Spirit (of the heart), as the Spirit consumes blood (the spleen is considered the warehouse of the blood). Entering Qi into the lungs, holding the Qi and thus gathering it, gathering it and thus sealing and guarding it, exhaling less and breathing in more, storing what comes in, which (then) can be used for richer purposes. Exiting Qi from the lungs, the lungs rise to Heaven, the lung Qi exiting and thus dissipating through the entire body, inside and out, up and down, the four limbs and hundred (many/all) joints, (and) thus the blood can also follow, as Qi is the commander in chief of blood.

The Ah sound belongs to the lungs, it can help the lungs take in the new and expel the turbid, smooth and open its meridian, enter it and cure its “knots”. Of the five notes of the Traditional Chinese musical scale, the lung sound is Shang, of the five elements it belongs to Metal, thus in making the sound one should not hold it in. This exercise is divided into four positions, created for different constitutions and symptoms of illness. Each will be described individually below.

## **The Ah Sound Standing Exercise**

### **Beginning**

All of these Dao Yin exercises have the Empty State as their beginning step. In each of the following sections, wherever they might mention the Empty State form, all are referring to this.

Its movement: Begin in a standing position, feet shoulder width apart, front facing South and back facing North. The ten toes of the feet grasp into the earth and the Yong Quan point is raised to be in empty space. Both knees are slightly bent but not extended past the toes, draw back the hips, raise (inward) the anus, and push the lower back out as if sitting. Gather in/close the brain, pull the chin slightly, the top of the head straight up and feeling as if being slightly lifted up. Sink down the shoulders and bring in the elbows, the five fingers relaxed, naturally open and extended, the middle finger next to their respective Feng Shi points (gall bladder meridian, located on the thigh). Both eyelids close naturally, the eyes “come in” to the body (looking inward), the ears “reverse” listen (listen inward), the Qi sinks to the Dan Tian (lower abdomen), breath naturally, slow and long, even and steady. Relaxed and quietly standing, facial expression contented.

Main points: body position must be correct, practice environment must be tranquil, the Spirit of the heart must be held in check, the entire body must be relaxed. the Empty State form is held for one minute or so.

### **Movement**

As in the Empty State form, the feet are shoulder width

apart, holding a tranquil state for a moment, until the whole body feels comfortable before beginning to move the Qi.

Breath in through the nose, filling the abdomen, while at the same time, the hands, beginning at the sides of the body (Feng Shi point), turn palms up and go up both sides of the body, arms fully extended. As the hands come to be at the same height as the top of the head, the palms turn to face straight South, fingers pointing straight up, the practitioner begins the second half of the exercise. The practitioner first holds his/her breath for a moment and then begins to exhale the Ah sound as the palms face forward and the outstretched hands/arms begin to travel down in front of the body. The palms should remain facing forward (South) as if travelling down the surface of a wall until navel height where they begin to turn downwards and move towards the sides of the body (back to Feng Shi point). Repeat as above.

One inhalation and exhalation, hands up and then down is counted as one time. Fifty-six times is one complete session of this exercise.

## **Finishing**

After finishing a complete session (or however many able to be done comfortably), first sit in quiet meditation for a moment, then stand again and very lightly pat-tap the entire body with the hands, ending with a slow walk in a free and relaxed manner.

## **Requirements**

1. After breathing in and filling the abdomen, hold the breath a moment, not immediately exhaling. At the other end of the exercise, once the breath is completely exhaled, also hold the breath out a moment, not immediately inhaling. As to

## The Eight Healing Sounds of Yin Style Ba Gua

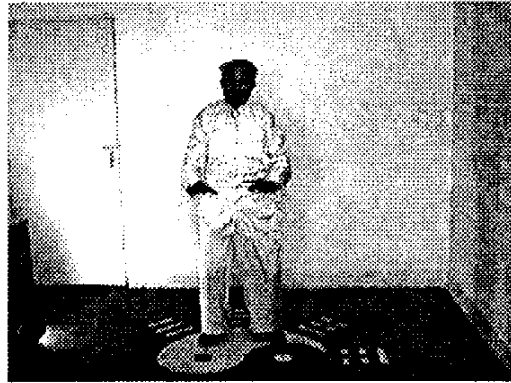
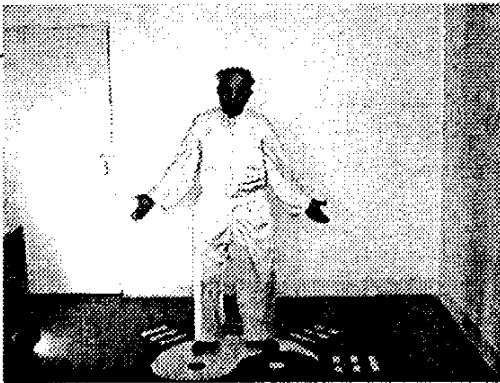
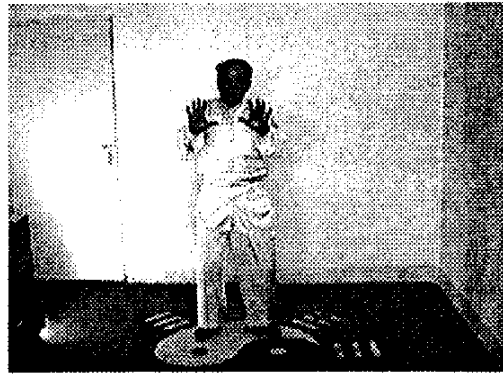
how long the breath should be held after each inhalation and exhalation, that is decided by the individual's level of expertise. In the beginning, it is best to hold it only for a short time, and as the individual's skill in this exercise increases, the time of held breath can be lengthened. This should not be anxiously tried to be mastered, as then body feelings are lost, and the exercises have no benefit. The focus of these exercises is on the feeling of the practitioner, thus one seeks the body to define the practice.

2. While breathing in and out, pay attention to keeping it smooth and long, steady and even. In choosing the strength of the sound created, one should be able to hear oneself.

3. The finishing or closing portion must be done with diligence, and not without care or in a hurry, otherwise the body will not have the proper feelings.

### **Conditions suitable for this exercise**

This exercise is to be used for all respiratory system illnesses, such as asthma, bronchitis, and constricted or blocked feeling in the upper respiratory passages. It is also for lung Qi deficiencies and for continuous or easily caught colds from having weak defences.



## **The Ah Sound Moving Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

As in the Empty State form, the feet are placed shoulder width apart, holding a tranquil state for a moment, until the whole body feels comfortable before beginning to move the Qi.

While breathing in through the nose so the abdomen is full, the practitioner takes a single, normal step forward. At the same time, the hands, beginning at the sides of the body (Feng Shi point), turn palms up and then go up both sides of the body, arms fully extended. As the hands come to be at the same height as the top of the head, the palms turn to face straight South, fingers pointing straight up. Keeping the forward foot planted, the practitioner first holds his/her breath for a moment and then begins to exhale the Ah sound as the palms face forward and the outstretched hands/arms begin to travel down in front of the body. The palms should remain facing forward (South) as if travelling down the surface of a wall until navel height where they begin to turn downwards and move towards the sides of the body (back to Feng Shi point). Repeat as above.

One inhalation and exhalation, one step forward and one pause, hands up and then down is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

Same as above

## **Requirements**

1. Walking forward should be like one's daily gait, relaxed and natural, not as if practicing a stance. The hands and feet should move in harmony.

2. Inhaling wants to fill the abdomen, then briefly hold the breath; exhaling wants to expel all the turbid Qi out, and then again briefly hold the breath out. These two holdings of the breath can be long or short, to be decided by the level and depth of skill of the practitioner. This is particularly true of the second holding of the breath (after exhalation), which can be omitted.

## **Conditions suitable for this exercise**

This exercise is to be used for deficient and/or weak lung Qi, shortness of breath, distension of the abdomen, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua





## **The Ah Sound Sitting Exercise**

### **Beginning**

Same as above

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, and after being tranquil for a moment, sit down and have good body position. Both hands rest on the abdomen at the navel on Shen Que point (on the knees if in the lotus position). While breathing in through the nose, at the same time both hands separate and go up both sides of the body, hands extended, palms up. As the hands come to be at the same height as the top of the head, the palms turn to face straight South, fingers pointing straight up. At this time the abdomen should also be at its fullest from the inhalation. Hold the breath briefly before making the Ah sound while exhaling, the hands, palms forward, moving straight down the front of the body and returning to the navel (or knees if in lotus).

One inhalation and exhalation, hands up and then down is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

After completing the exercise, sit quietly for a bit, then slowly stand up, lightly patting the body, while walking about naturally.

## Requirements

1. The sitting exercise requires that the upper body sits straight, so the top of the head, the vertebra, and the Gate of Life are aligned. Do not sit in a slouched or other “weak” position.

2. When sitting, both hands are at the lower abdomen, the outer side of the little fingers along the abdomen, palms facing up, the other four fingers relaxed, causing the Lao Gong point in the palm of the hand to be concave. At the same time, relax the shoulders and place the tips of the elbows at Zhang Men point.

3. There are two types of sitting positions for a total of four choices.

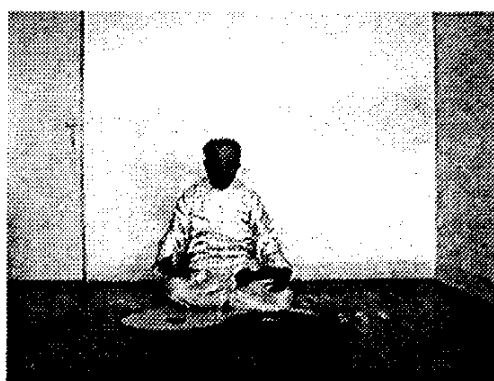
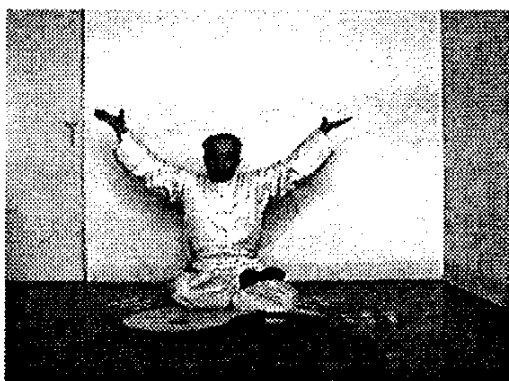
**Sitting position:** this position is used when sitting on a stool, bench, or chair. The back must be straight, the thighs/knees should be even and parallel to the floor, the lower legs going straight down to the ground, the ten toes should press to the floor, and the Yong Quan point should be hollowed. However, it is important to not use too much force or strength to achieve the position.

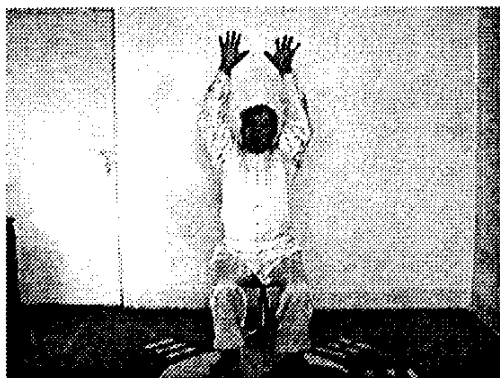
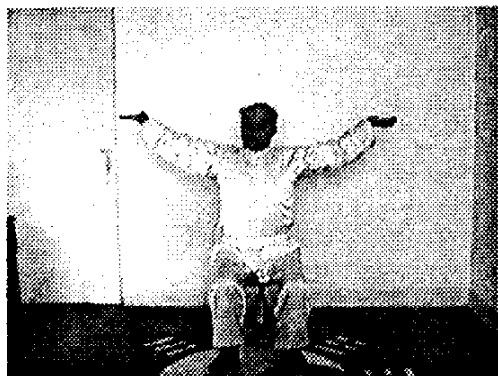
**Lotus position:** there are three different lotus positions—the open lotus, which is akin to sitting cross legged or with one foot slightly in front; half lotus, which has one leg on top of the other (right over left); and full lotus, which has both feet on the thighs, Yong Quan points facing the sky (first place left, then place right). Whichever position chosen, do not use hard force to achieve or hold the positions. Comfortableness of the body is the measuring factor. Do not be anxious and hurried to master the positions, as in such a case it is easy to hurt the joints of the ankles, knees, and hips.

### **Conditions suitable for this exercise**

This exercise can gather Qi, tonify Qi, smooth Qi. It can be used for deficient Qi or loss of “comfortable flowingness” in the governing Qi systems, such as deficient lung or spleen Qi, shortness of breath upon moving, weakness of the entire body, stressed or anxious mental state, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua





## **The Ah Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, and, after being tranquil for a moment, loosen clothing and belt, then find a suitable place to lie down (face up), such as a bed, platform, or other solid surface. Both hands are placed on the lower abdomen, palms facing down, directly over the lower Dan Tian. Both legs should be bent, feet flat on the ground, the eyes closed, and once again be tranquil, nourishing the Spirit for a bit, before beginning to use the breathing to move the Qi.

First breathe in through the nose to fill the abdomen, and at the same time raise the hands, palms facing the direction of the feet and fingers pointing up. After filling the abdomen completely, hold the breath in for a moment, and then begin expelling the Ah sound, while the hands slowly return to their position at the Dan Tian. As the hands return to their starting place, the breath should be fully exhaled, and then held out for a moment, before breathing in and repeating the exercise.

One inhalation and exhalation, hands up and then down is counted as one time. Fifty-six times is one complete session of this exercise.

Please note: Xie Peiqi is pictured here with the feet in a more advanced position of a semi-lotus. This should only be attempted with caution.

## Finishing

Regardless of which lying position exercise, there are two general ways of closing. After finishing a session:

1. First sit up and be still for a moment, then slowly stand up and begin to walk freely while patting the whole body lightly.

2. The other method of closing is as follows: first go from lying face up to lying on one side, either left or right, though usually on the right side. Lying with the right side on the bed, the right hand palm holds the left shoulder, and the left hand drapes across the back, so that the back of the hand (outside Lao Gong point) rests upon the lower back (Gate of Life). After lying tranquilly for a bit, slowly get out of the bed and close as above. However, it is also all right to lie tranquilly, place the Qi deep in the Dan Tian, relax the whole body, and peacefully go to sleep. While lying on the side, the legs should be slightly bent, with the tip of the big toe of the right foot placed on the Yong Quan point of the left foot. This is the ideal position. In this way, one can take the practice into the sleep, becoming the exercise conducted during sleep.

## Requirements

1. All the lying exercises require a hard bed or other such surface. A soft bed should not be used.

2. The lying down position should be head to the North, feet to the South, best wearing comfortable clothes, loosened, so that there should be no place on the body that has a constricted/tight feeling. All extra items, such as necklaces, bracelets, watches belts, etc. should be removed.

3. Movements should be relaxed and natural, breathing should be long and deep, smooth and steady. The heart should be light and without thoughts, the environment should be

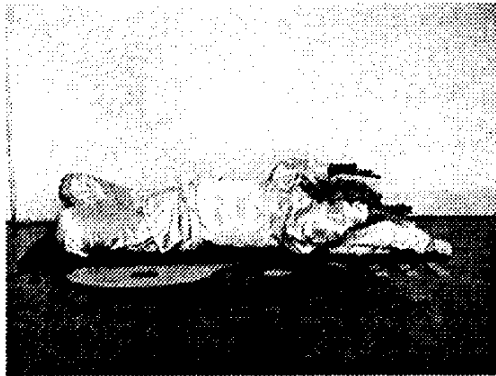
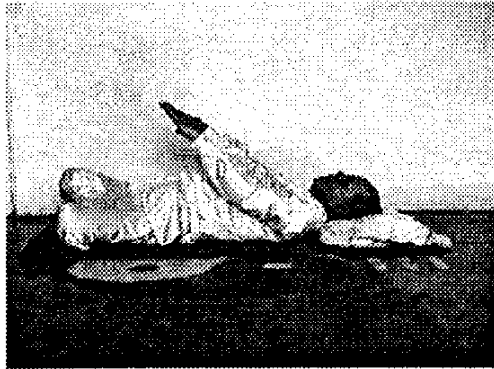
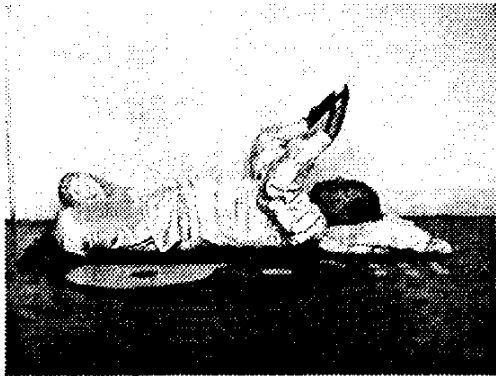
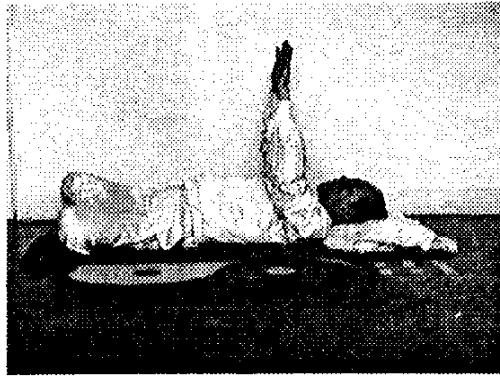
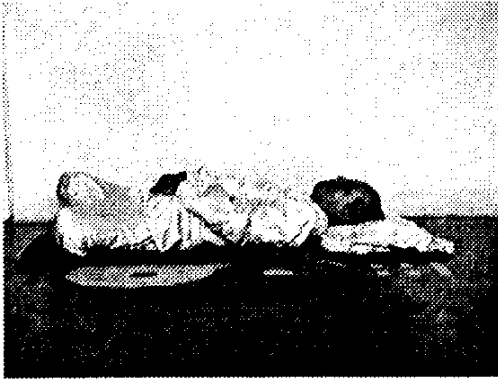
## The Eight Healing Sounds of Yin Style Ba Gua

without annoying noise, bright lights, or other disturbances. family members should be asked to cooperate with the practitioner in providing the above environment.

### **Conditions suitable for this exercise**

This exercise can affect the Qi of both Tai Yin meridians (Hand Tai Yin Lung Meridian and Foot Tai Yin Spleen Meridian), tonifying, leading, and regulating their Qi. Thus it can be used in conditions of both lung and spleen deficiency, such as shortness of Qi affecting the speech, shortness of breath from moving, heart constantly anxious and unable to stop, no taste when eating, loss of appetite, irregular/uncomfortable bowels, easily catching colds, yellow and or sunken complexion, lips and tongue pale white, and other such conditions.





# Chapter Two: The Ha Sound

## The Ha Sound

The Ha sound can open the Gate of the heart, expel the turbid Qi of the heart, lower the heart's Fire, dissolve the stasis of blood in the heart, gather the Spirit of the heart, close in the blood of the heart, and raise the heart's Yin. It can expel the heart's old, so the new can enter and grow. With the descending of the heart's Fire, the true Yin within the kidneys rises, the heart and kidneys can be in relationship, and when Fire and Water are in balance, all can flow smoothly. If the Fire of the heart descends, then there will be no damage from Fire fighting the Metal of the lungs, thus the lungs will be clear, moist and easily flowing, and if the Hand Tai Yin Lung Meridian is flowing, then the Foot Spleen Tai Yin Meridian is moving with health. The upper and lower Tai Yin meridians are mutually affecting, thus if the spleen is healthy and moving, then lungs will function as a clock, but if the spleen loses its movement, then the lungs have not the even sound (of a clock). If the Qi of the heart is flowing and comfortable, then the heart's Spirit stays in its center, thus it can be "one flows and all flows", and if all is flowing then one can be sharp, wisdom can grow, the heart can see clearly, and the eyes will shine.

The Ha sound belongs to the heart, travels the heart meridian, and enters the chamber of the heart. Of the five elements, the heart belongs to Fire, of the five tones of the ancient Chinese musical scale, it belongs to Zhi. As the heart is the "General" of the whole body, it is also the place where

the spirit resides. Thus when practicing this exercise, one must maintain an internal and external environment of calm and tranquillity, thereby not causing the Spirit within the heart to be chaotic, but to be calm in and of itself. If the heart is tranquil, then the Qi system of the whole body can be harmonious.

This exercise is divided into four positions, created for different constitutions and symptoms of illness and suited to the needs of different situations. Each will be described individually below.

## **The Ha Sound Standing Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing relaxed and tranquil, waiting for the whole body to feel comfortable before beginning to move the Qi.

First breath in through the nose so the abdomen is full, and at the same time, the palms of the hands, facing up, should move up along the front of the body, following the Front Meridian. Upon reaching the middle Dan Tian (located in the middle of the chest at the height of the line drawn between the two nipples), the palms begin to roll up and over as they continue up and then to the back of the neck, passing the Feng

## The Eight Healing Sounds of Yin Style Ba Gua

Chi points, over the back of the head, and stopping with the back of the palms resting on the Bai Hui point. At this time the inhalation should be complete, the abdomen full. Hold the inhalation for a bit, and then begin to exhale the Ha sound. At the same time, the palms turn so that they face straight South and push out, while slightly arcing downwards so that they end up at chest height. At this point the exhalation should be complete, the abdomen completely empty. Hold the breath out for a bit as the hands return to the original position. Repeat the exercise.

One inhalation and exhalation, hands moving upwards and then out is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

After completing the exercise, return to the Empty State and stay tranquil for a bit, then lightly pat the entire body, and go for a free and relaxed walk. While walking, one can continue the patting.

### **Requirements**

1. The abdomen must be completely filled when inhaling, and cleaned (out) when exhaling. One wants to inhale more, then hold the breath, and then exhale less. Inhale slowly. The length of inhalations and exhalations, along with the length of held breath depends on the level of the practitioner, the comfort of the body being the guide.

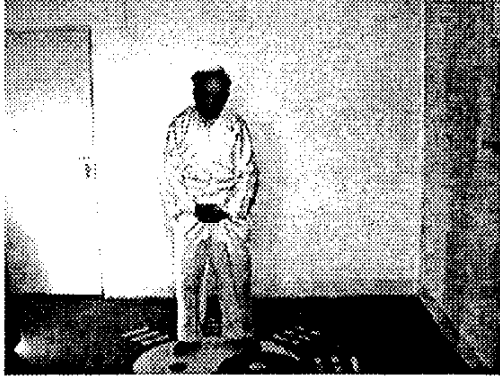
2. When the hands are moving either up or down, the tips of the middle fingers must be facing each other. When pushing out while arcing down, both arms want to be rounded, convexing the back and concaving the front (chest), creating

a force coming from the empty middle.

### **Conditions suitable for this exercise**

This exercise is mostly used to treat all types of problems of the heart system, such as the Fire of the heart and liver too ascendant, strong Fire unable to “vent” out, strong Heat in the middle of the chest, constant irritableness, constricted chest with feelings of discomfort, pain in the back and chest, palpitations and shortness of breath, and what allopathic medicine defines as coronary heart disease, angina pectoris, tachycardia, and bradycardia.

# The Eight Healing Sounds of Yin Style Ba Gua



## **The Ha Sound Moving Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing relaxed and tranquil, waiting for the whole body to feel comfortable before beginning to move the Qi.

First breath in through the nose so the abdomen is full, and at the same time, taking one step forward, the palms of the hands, facing up, should move up along the front of the body, following the Front Meridian. Upon reaching the middle Dan Tian (located in the middle of the chest at the height of the line drawn between the two nipples), the palms begin to roll up and over as they continue up and then to the back of the neck, passing the Feng Chi points, over the back of the head, and stopping with the back of the palms resting on the Bai Hui point. At this time the inhalation should be complete, the abdomen full, the one step taken. Hold the inhalation for a bit, and then begin to exhale the Ha sound. At the same time, the palms turn so that they face straight South and push out, while slightly arcing downwards so that they end up at chest height. At this point the exhalation should be complete, the abdomen completely empty. The hands then return to the starting position. Hold the breath out a moment before repeating the exercise.

One inhalation and exhalation, one step and one pause,

## The Eight Healing Sounds of Yin Style Ba Gua

hands up and then out is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

After completing the exercise, return to the starting place, achieve the Empty State and stay tranquil for a bit, then lightly pat the entire body, walking in a free and relaxed manner.

### **Requirements**

1. Step forward while inhaling, stand still when exhaling. The abdomen wants to be completely filled when inhaling, and completely cleaned when exhaling. At both extremes the breath should be held for a moment, with less skilled practitioners holding it for a shorter amount of time.

2. When the hands are moving either up or down, the tips of the middle fingers must be facing each other. When pushing out while arcing down, both arms want to be rounded, convexing the back and concaving the front (chest), creating a force coming from the empty middle.

3. The steps must be light and relaxed when moving, like an everyday gait. The whole movement must be natural, not clumsy or awkward.

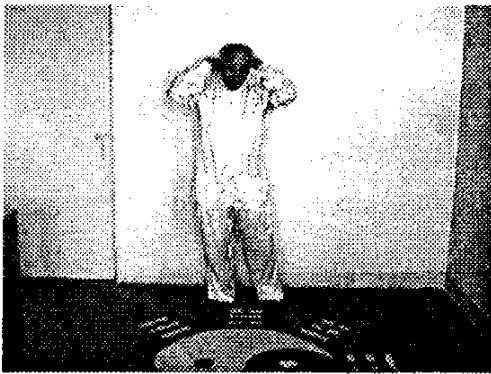
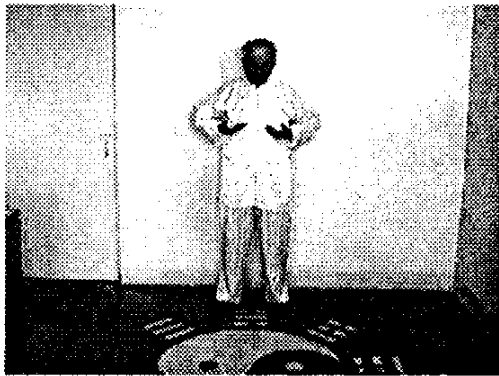
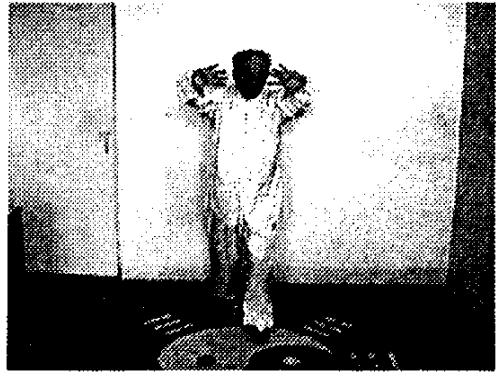
### **Conditions suitable for this exercise**

As the focus of this exercise is in movement, its use in smoothing and making comfortable the Qi system is stronger. It can regulate the blockages of Qi in the liver, heart, and lung



meridians and can be used to treat constriction of the chest and heart pain, irritability from a feeling of fullness and discomfort, coughing as a result of Fire and Wood punishing Metal, vomiting as a result of the liver and stomach not being in harmony, and other such conditions.

## The Eight Healing Sounds of Yin Style Ba Gua



## **The Ha Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, after being tranquil for a moment, sit down and have good body position, loosening the belt and removing any jewellery.

The hands begin resting on the knees, palms up, fingers slightly curved and pointing to the sky, like a lotus flower. First breath in through the nose so the abdomen is full, and at the same time, the palms of the hands, facing up, should move up along the front of the body, following the Front Meridian. Upon reaching the middle Dan Tian (located in the middle of the chest at the height of the line drawn between the two nipples), the palms begin to roll up and over as they continue up and then to the back of the neck, passing the Feng Chi points, over the back of the head, and stopping with the back of the palms resting on the Bai Hui point. At this time the inhalation should be complete, the abdomen full. Hold the inhalation for a bit, and then begin to exhale the Ha sound. At the same time, the palms turn so that they face straight South and push out, while slightly arcing downwards so that they end up at chest height. At this point the exhalation should be complete, the abdomen completely empty. The hands then return to the starting position. Hold the breath a moment before repeating the exercise.

## The Eight Healing Sounds of Yin Style Ba Gua

One inhalation, one exhalation, one hands moving upwards, one hands moving outwards is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

After completing the exercise, first sit tranquilly for a bit, and then slowly stand up, patting the entire body while walking about in a free and relaxed manner.

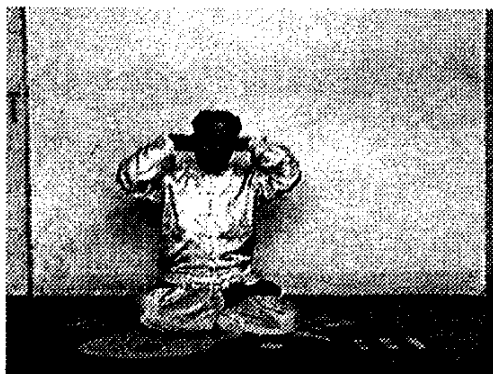
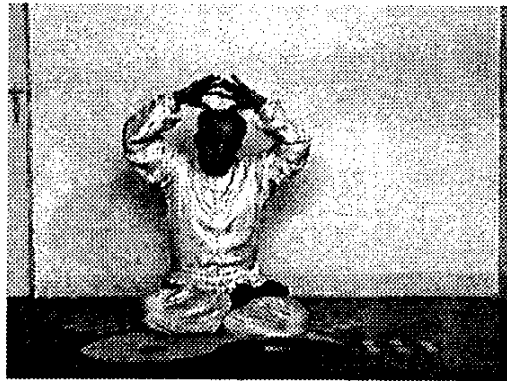
### **Requirements**

1. The abdomen wants to be completely filled when inhaling, and completely cleaned when exhaling. The amount of time the breath should be held should be decided by the practitioner.

2. See requirements 1 and 3 of the Ah sound sitting exercise.

### **Conditions suitable for this exercise**

This exercise enters the heart, can gather the heart Qi, gather the kidney Qi, and thus can be used for deficient Qi of the heart and kidneys, palpitations and shortness of breath, no strength in the lower limbs, serious swelling of the legs both day and night, back pain and weak legs, fatigued Spirit and constricted chest, feverish sensation of the Five Centers (palms, soles of the feet, and chest), distension and pain in the gastral cavity, and other such conditions.



# The Eight Healing Sounds of Yin Style Ba Gua



## **The Ha Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, and after being tranquil for a moment, loosen clothing and belt, then lie down (face up). The legs are bent, both hands resting flat on the inside of the thighs, fingers pressing the Ji Men point of the Spleen Tai Yin Foot Meridian. The eyes “come in” to the body (looking inward), the ears “reverse” listen (listen inward), extraneous thoughts are ridded, the focus on moving the Qi.

The hands begin resting on the lower Dan Tian, palms down, left hand holding the right. First breath in through the nose so the abdomen is full, and at the same time, the palms of the hands, facing the head, should move up along the front of the body, following the Front Meridian. Upon reaching the middle Dan Tian (located in the middle of the chest at the height of the line drawn between the two nipples), the palms begin to roll up and over as they continue up, passing the face, moving towards the back of the head, and stopping with the back of the palms at the level of Bai Hui point. At this time the inhalation should be complete, the abdomen full. Hold the inhalation for a bit, and then begin to exhale the Ha sound. At the same time, the palms turn so that they face straight up. At this point the exhalation should be complete, the abdomen completely empty. The hands then return to the starting

## The Eight Healing Sounds of Yin Style Ba Gua

position. Hold the breath a moment before repeating the exercise.

One inhalation, one exhalation, one hands moving upwards, one hands moving outwards is counted as one time. Fifty-six times is one complete session of this exercise.

### **Finishing**

See the Finishing of the Ah sound lying exercise.

### **Requirements**

See the Requirements of the Ah sound lying exercise.

### **Conditions suitable for this exercise**

This exercise regulates the heart and the kidneys, and at the same time the liver, spleen and kidney meridians. It can treat pain in the chest, palpitations, hot palms, contracted fingers, difficulty urinating, leakage of urine, frequent urinations, dysmenorrhea, pruritis vulvae, and other such conditions. It is beneficial to be used in circumstances of individuals with weak constitutions who are unable to stand or practice standing.





# Chapter 3: The Heng Sound

## The Heng Sound

The Heng sound is expelled in a short breath and with force. This sound can open the Gate of the kidneys and enter Qi to create vital essences, cause the Qi of the Dan Tian to gather and be sealed in, and thus cause both new Qi and Essences to be created. The Heng sound disperses clots and blockages, opens and flows obstructions, causes the Yin of the kidneys to rise and be created, increases Qi and creates marrow. When the marrow is full the brain is increased, when the brain is full there is creation of Essences, when the Essences are filled Qi is stored, when the Qi is nourished the Spirit is bright and clear. It opens the Qi system, flowing and governing its Qi. As the Heng sound is created, the Qi system is cleared (of obstructions). When the top (half of the body) is cleared, the Gate of the Heavens is opened and the Qi enters the brain, when the bottom (half of the body) is cleared, the Chamber of the Earth is opened and Qi descends into the Dan Tian, flowing to the Yong Quan point, thus the Qi of the kidneys is well filled and it is free of diseases.

When the Qi is smooth in its path, then the fluids and Essences flow, and those who are capable of this flow must be without clots, without blockages and without obstructions. When the kidney Qi is smooth and flowing in its paths then there can be the creation of Essences and Qi, the removal of toxins and dispersion of heat. With the opening and flow from the Heng sound, it opens and flows the functions of Qi, such as cleverness and sharpness. Using the sound along with Qi

creates an even greater amount of creation of the new. When combined with the Ha of the previous chapter, practicing one Heng and then one Ha, the heart and kidneys are balanced, and if the heart and kidneys are balanced then the hundred (many/all) diseases cannot manifest. It opens the path of Qi: the Prenatal Qi which is in between the kidneys at the Gate of Life, (and) Prenatal True Qi resides and is guarded in its middle, while Postnatal Qi is used and then created. Guarding it in the middle, it nourishes the form (of the body) and maintains the force (of life). Thus the cultivation of the form and force, both are actually in the centers of the heart and kidneys. Thus sounding one Heng (and) one Ha, one Ha (and) one Heng, allows the seeking of Fire within Water, the creation of Water within Fire. Heng opens the Gate of the kidneys, the Qi flows unobstructed and thus enters the Essences, giving birth to the Postnatal, causing even more new to be created- this is the great method of the Qi system, profoundly subtle.

This exercise is divided into four positions, depending on the different constitutions, illnesses and needs of the practitioner. Of course, the strength of the Heng sound must be carefully chosen according to the strength and weakness of the practitioner, and must not be too extreme or too overdone, otherwise it can cause harm.

## **The Heng Sound Standing Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement.

First breathe in through the nose so the abdomen is full, while at the same time, the left hand reaches across the body to hold the right shoulder, after which the right hand reaches across the body and the left arm to hold the left shoulder. At this point the inhalation should be complete, and the breath/position held. After the brief moment of holding the breath, the practitioner's hands swoop down in an arc in front of the body from inside to out, up to down while exhaling. The hands remain together as they swoop down until the height of the navel where they separate to each go to their respective side. The exhale is the Heng sound, the hands finishing the arc with the palms pressing down and the heels of the palms facing out, the Hu Kou point facing the hips. The movement is quick and powerful, the exhale matching the hands so that the breath is completely exhaled when the hands reach the end of their arc. After resting a moment, repeat.

One inhalation, one exhaled Heng, hands up and then arcing down, is one complete time, with fifty-six times one complete set.

## **Finishing**

After completing the exercise, return to the Empty State for a bit, and then go for a natural and relaxed walk, patting the whole body or not as seen fit.

## **Requirements**

1. The inhalation is best light and smooth, with the filling of the abdomen as the guide. The exhale is light and quick, short and thick, with the emptying of the abdomen as the guide. the length of held breath and rest between the repetitions are to be decided by the practitioner's level and condition.

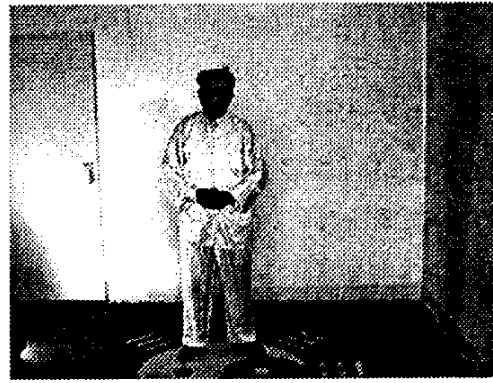
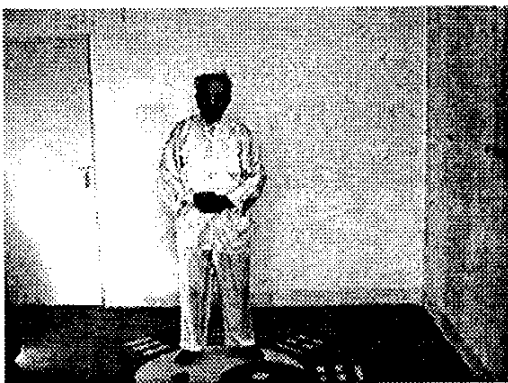
2. In exhaling the Heng sound, it is imperative that one lifts the anus (inward) and the ten toes grip the earth.

3. As the force of the swooping movement is rather strong, thus, aside from raising the anus, when practiced by sufferers of hysteroptosis or other such sunken organ problems, it is best to first practice the sound accorded to the particular problem, or in practicing the Heng, use a light sound and weak force to avoid worsening the condition.

## **Conditions suitable for this exercise**

This sound most commonly treats: head ache and/or ringing ears(due to excess); fear of cold and/or hot body; lower back pain and frozen back, convulsions and epilepsy (particularly infantile), leakage of seminal fluid, whitish and turbid urine, prostate illnesses, red or white feminine discharge, long term diarrhea due to wind in the intestines, hernia, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua



## **The Heng Sound Walking Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, the hands come up to a prayer position in front of the body, waiting until the body feels comfortable before beginning the movement.

While walking forward (or backward) naturally, the hands move out to either side, and then back in again so the palms are facing but not touching, repeating the motion until there is a strong feeling of Qi. Taking one last step, the practitioner breathes in through the nose so the abdomen is full, while at the same time, the left hand reaches across the body to hold the right shoulder, after which the right hand reaches across the body and the left arm to hold the left shoulder. At this point the inhalation should be complete, and the breath/position held. After the brief moment of holding the breath, the practitioner's hands swoop down in an arc in front of the body from inside to out, up to down while exhaling. The hands remain together as they swoop down until the height of the navel where they separate to each go to their respective side. The exhale is the Heng sound, with the hands finishing the arc with the palms pressing down and the heels of the palms facing out, the Hu Kou point facing the hips. The movement is quick and powerful, the exhale matching the hands so that the breath is completely exhaled when the hands

## The Eight Healing Sounds of Yin Style Ba Gua

reach the end of their arc. After resting a moment, repeat.

One inhalation, one exhaled Heng, one step forward, hands up and then arcing down, is one complete time, with fifty-six times one complete set.

### **Finishing**

After completing the exercise, return to the Empty State, and then sit tranquilly for a while.

### **Requirements**

1. The steps must be natural, and the relationship between the hands, the step, the inhalation and then the exhalation should be carefully regulated.
2. Please see Standing requirements.

### **Conditions suited to this exercise**

This exercise can treat weakness or cold of the lower areas, such as soreness or pain of the back and legs, uncomfortableness of the lower abdomen, frequent micturition or urination, and other such conditions.





## **The Heng Sound Sitting Exercise**

### **Beginning**

Same as Empty State above

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, and after being tranquil for a moment, sit down, loosening the belt and removing any jewellery. The seat should be a flat, hard stool or bench (ideally wood), and the position of the rear should be on only a third on the seat. The upper body should be straight, the thighs and knees even in height, the thigh perpendicular to the shin, both feet flat on the ground, toes pointed South and heels pointed North, the palms of both hands facing down and resting in between the Xue Hai and Ji Men points. In this manner sit tranquilly for a bit, and then begin to move the Qi.

First breathe in through the nose so the abdomen is full, while at the same time, the left hand reaches across the body to hold the right shoulder, after which the right hand reaches across the body and the left arm to hold the left shoulder. At this point the inhalation should be complete, and the breath/position held. After the brief moment of holding the breath, the practitioner's hands swoop down in an arc in front of the body from inside to out, up to down while exhaling. The exhale is the Heng sound, with the hands finishing the arc with the palms pressing down and the heels of the palms facing out, the Hu Kou point facing the hips. The movement is quick and powerful, the exhale matching the hands so that the breath is completely exhaled when the hands reach the end of their arc.

After resting a moment, repeat.

One inhalation and one exhalation, one hands up and then down is one time, fifty six times to a set.

## **Finishing**

After finishing the exercise, sit tranquilly for a bit, and then slowly stand up, lightly patting the whole body while walking about in a relaxed and natural manner.

## **Requirements**

1. Same as the requirements for the Heng sound standing exercise.

2. Same as the requirements for the Ah sound sitting exercise.

3. The Heng sound is short and with strength, thus the anus must be raised. When expelling the sound, the upper and lower abdomen, as well as the lower back and kidneys, must feel the force, with the feeling of opening the pathways going all the way down to the Yong Quan point on the feet as being truly unobstructed pathways.

4. When using the three lotus positions, a good surface should be used such as a hard bed, and the force of strength used should be judged by the practitioner.

## **Conditions suited for this exercise**

This exercise gathers vital Essences and stores Qi in the lower area, particularly when practiced in the lotus position, thus it can be used to treat all types of deficiencies and their damages. For example, seminal discharge, male sterility,

## The Eight Healing Sounds of Yin Style Ba Gua

stranguria with turbid urine, blood in the urine, frequent micturition, difficulty urinating, prostate illnesses, headache due to disorder of the kidney, abdominal angina, dysentery, and other such conditions.



# The Eight Healing Sounds of Yin Style Ba Gua



## **The Heng Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the beginning movement, the feet are shoulder width apart, and after being tranquil for a moment, loosen clothing and belt, then lie down (face up), head to the North and feet to the South. The bottoms of the feet should be flat on the ground, the knees bent and as close together as possible. Both hands are placed in a prayer position above the chest, then lie tranquil for a moment, until the body is in a comfortable state to begin moving the Qi.

First breathe in through the nose so the abdomen is full, while at the same time, the left hand reaches across the body to hold the right shoulder, after which the right hand reaches across the body and the left arm to hold the left shoulder. At this point the inhalation should be complete, and the breath/position held. After the brief moment of holding the breath, the practitioner's hands swoop out in an arc in front of the body from inside to out while exhaling. The hands remain together as they swoop down until the height of the navel where they separate to each go to their respective side. The exhale is the Heng sound, with the hands finishing the arc with the palms pressing down and the heels of the palms facing out, the Hu Kou point facing the hips. The movement is quick and powerful, the exhale matching the hands so that the breath is completely exhaled when the hands reach the end of their arc.

## The Eight Healing Sounds of Yin Style Ba Gua

After resting a moment, repeat.

One inhalation and one exhalation, hands to the shoulders and then out, is one time. Fifty-six times is one complete set.

### **Finishing**

After finishing the exercise, first lie tranquil for a bit, and then close according to the Ah sound Finishing section.

### **Requirements**

1. See the Requirements of the Ah sound lying exercise.
2. See the requirements of the Heng sound exercises above.

### **Conditions suited to this exercise**

This exercise is the same as the sitting Heng exercise, but it is even more suited to weak individuals who can't sit for any long length of time. Aside from this situation, it can also be used for metrorrhagia and discharge, irregular menstruation, bladder colic, "running pig" syndrome, cold pain around the navel, pain from hernia, unsmooth bowels and urination, swelling, insomnia due to fright, and other such conditions.





## Chapter 4: The Hu Sound

### The Hu Sound

The Hu sound and the Mer sound open and travel the spleen and stomach, therefore here they will be explained together, but below the exercises will be detailed separately. The spleen and stomach are the foundation of the “Post Heaven” or Postnatal energy. The other organs rely on the stomach and spleen to provide all of the nutrition they need. From the Qi systems movement point of view, the stomach and spleen are located in the Middle Burner (of the Triple Burner), which is a place that the movement of Qi to and from all the other organs must pass through. The (functions of the) spleen ascending and the stomach descending are the center hub of the entire body’s Qi systems movement, and thus once the movement of the stomach and spleen’s Qi system loses its normal pattern, then it can be seen to destroy the state of the whole body’s Qi systems.

The sound of Hu and Mer not only can open the gates of the spleen and stomach, but also can flow the Qi of the body. The descending of the stomach Qi allows the stomach to grasp the foods and five grains, the ascension of the spleen Qi allows the Qi of water, grains and Essences to spread over the entire body, and all the organs each derive their needed nutrition- the lung Qi descends on the right, the liver Qi ascends on the left, the Fire of the heart goes down and the Water of the kidneys rises up. When the Qi of the lungs descends, then the Waters of the kidneys can derive tonification, the pores of the skin will open and close at the correct times; when the Qi of the liver ascends, then its Qi system flows large and comfortably and there is no suffering of obstructions; when the Fire of the heart

is lowered, then the true Yang within the kidneys derives benefit, allowing no injuries of cold in the Lower Burner; when the Water of the kidneys rises, it can tonify and disperse deficiencies, not allowing the Upper Burner to have rampant fire. Therefore, once the Middle Burner is flowing without obstruction, then the organs are each tranquil, each within their place, each deriving all its needs, and they benefit from the natural order of the Opening, Closing, Gathering, Dispersing, Rising, Descending, Entering and Exiting of their Qi systems being in balance and without extreme.

In summary, these sounds open the paths of the Qi and thus flow Qi, they close the paths of the Qi and thus guard Qi; they gather middle Qi until full, they disperse the Qi of the minute Essences; they rise the Yin Qi and thus purify, they descend the Yang Qi and thus provide greatly; they enter into the True Qi and (cause it) guard/gather in the middle, they exit the Turbid Evils and thus create peace. The sounds of Hu and Mer enter into the temple (center of the body cavity, including the mid-lower abdominal area), and thus must not be high or strident.

While the Hu and Mer sounds are similar in their functions, each sound has its own exercise, each exercise is divided into four positions, depending on the different constitutions, illnesses and needs of the practitioner. Below please find them both explained.

## **The Hu Sound Standing Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement.

First begin by bringing the toes in to a slight pigeon toed stance. Then inhaling through the nose, the hands begin at the sides of the body (Feng Shi point), then travel, palms up, up the inside of the body, either side of the navel, middle fingertips touching. At solar plexus height the hands turn so that the hands are palms together, as if praying, fingers pointing up. From here the hands sweep out to either side of the body until they are outstretched, the palms still facing each other, and then come back in so that the palms, facing each other, are close together but not touching. This motion is repeated until there is a strong feeling of Qi developing between the palms as they go out and in. The first part of the exercise is practiced while breathing normally. Once there is a strong feeling of Qi, the hands then sweep towards each other and then continue past each other ending with the left hand across the body on the inside holding the right shoulder, right hand across the body on the outside holding the left shoulder. This second part is practiced while inhaling. Hold the position and the breath for a bit. In the final part of the exercise, the Hu sound is exhaled without the hands moving from this position, paying particu-

lar attention to the vibration created by the sound on the lips without actually moving them. While exhaling the Hu sound, the practitioner can concave the chest to help completely clean out the lower part of the lungs and the upper part of the abdomen. After the exhalation is completed, the hands fall naturally back to their starting position.

One finding the feeling of the Qi, then one inhalation, and one exhalation, hands to the shoulders, hold and then down being one time, practice fifty-six times to complete one full set.

### **Finishing**

After finishing a complete set, rest for a bit, and then sit quietly to close the practice.

### **Requirements**

1. Inhaling must enter into the abdomen and fill it, exhaling must completely clean out the abdomen. The inhalation must be long and deep, the exhalation must be light, gentle, and long. The volume of the sound is such that one can hear one's self.

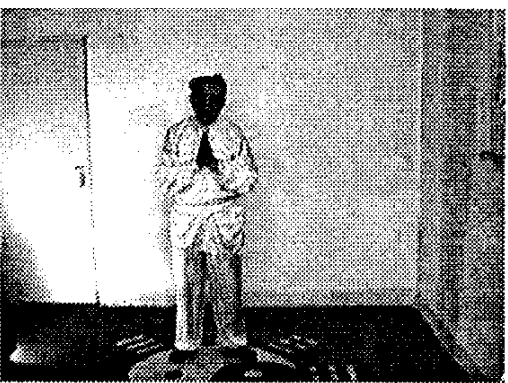
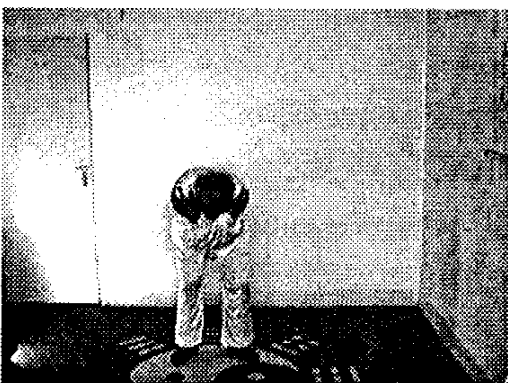
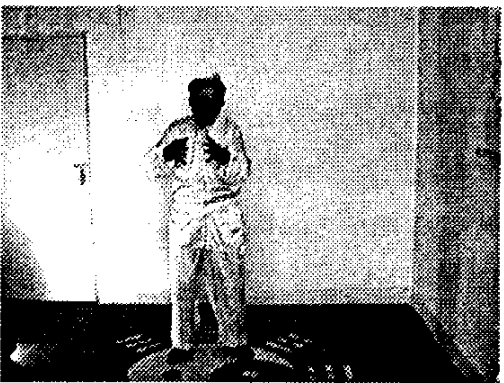
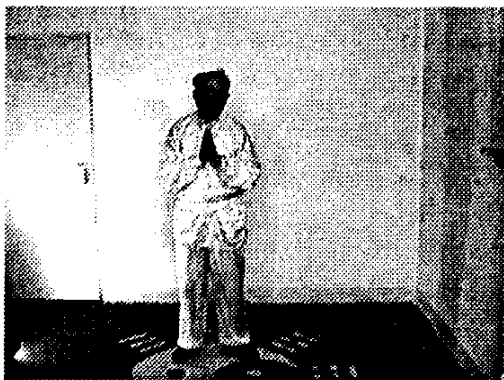
2. In holding the shoulders, the left hand wants to hold the right shoulder and be on the inside of the right arm, while the right hand wants to hold the left shoulder and be on the outside of the left arm.

### **Conditions suited to this exercise**

This exercise mainly treats excessive appetite, little or

## The Eight Healing Sounds of Yin Style Ba Gua

no eating appetite, jaundice, abdominal distension, cancer of the oesophagus, dysentery, large abdomen, intermittent infantile convulsion, excessive phlegm, and other such conditions.



## **The Hu Sound Walking Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing relaxed, waiting until the body feels comfortable before beginning the movement.

First begin by bringing the toes in to a slight pigeon toed stance. Then inhaling through the nose, the hands begin at the sides of the body (Feng Shi point), then travel upwards, palms up, as the arms bend at the elbows and the elbows rise up to be shoulder height and directly in front of the body. The hands should finish with the fingers resting on their respective shoulders, backs of the hands facing up. While the hands/elbows are rising up, the practitioner takes one natural step forward. The breath is held for a moment, and then while exhaling the Hu sound, the practitioner bends at the solar plexus, concaving the chest and lowering the hips, the elbows coming to rest upon the lower abdomen. After the exhalation is completed, the practitioner returns to a standing position as the hands fall naturally back to their starting place. Hold the breath out for a moment and then repeat.

One inhalation, and one exhalation, hands to the shoulders, elbows up, hold and then down being one time, practice fifty-six times to complete one full set.



## **Finishing**

After finishing a set, first stand still and tranquilly for a bit, and then sit in a tranquil state to close the exercise.

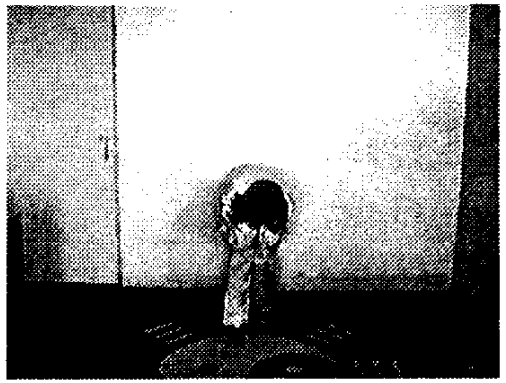
## **Requirements**

1. Same as the Hu standing exercise above.
2. The steps must be natural. The hands, feet, inhalations and exhalations must all be in harmony- not hurried and not impetuous. After repeated practice, one will feel its subtlety.

## **Conditions suited to this exercise**

This exercise is similar in its usage with the Hu standing exercise. It can also be used to treat coughing, asthma, fullness of the chest and ribs, pain in the chest and back, hiccups, swelling of the limbs, and other such conditions.

## The Eight Healing Sounds of Yin Style Ba Gua



## **The Hu Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement. After the body is ready, choose a suitable place to sit, remove any jewelry, loosen the belt, and then sit quietly for a bit, with the hands resting on the insides of the thighs.

First begin by bringing the toes in to a slight pigeon toed stance. Then inhaling through the nose, the hands begin at the sides of the body (Feng Shi point), then travel upwards, palms up, as the arms bend at the elbows and the elbows rise up to be shoulder height and directly in front of the body. The hands should finish with the fingers resting on their respective shoulders, backs of the hands facing up. The breath is held for a moment, and then while exhaling the Hu sound, the practitioner bends at the solar plexus, concaving the chest and lowering the hips, the elbows coming to rest to either side of the lower abdomen. After the exhalation is completed, the practitioner returns to an upright position as the hands fall naturally back to their starting place. Hold the breath out for a moment and then repeat.

For practitioners using a chair, please see the movement of the Hu sound standing exercise.

One inhalation, and one exhalation, hands to the shoul-

## The Eight Healing Sounds of Yin Style Ba Gua

ders, elbows up, hold and then down being one time, practice fifty-six times to complete one full set.

### **Finishing**

After finishing, sit quietly for a bit, and then stand up, patting the whole body while walking about.

### **Requirements**

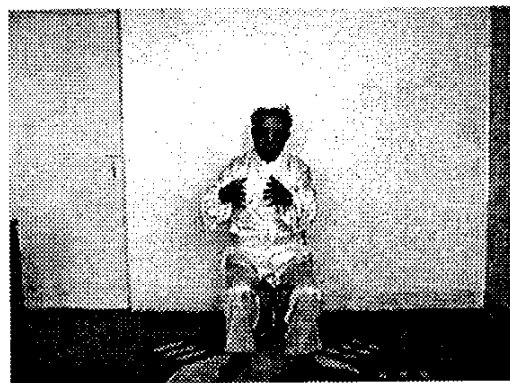
1. Please see requirements one and three for the Ah sound sitting exercise.
2. Please see the requirements of the Hu sound standing exercises.
3. If practicing the Hu sound while sitting in a chair, please see the movement and finishing of the Hu sound standing exercise.

### **Conditions suited to this exercise**

Aside from treating all of the conditions mentioned in the Hu sound walking exercise, it can also treat pain of the shoulder, pain in the back of the upper arm, pain and swelling of the cheek and jaw, nausea, and other such conditions.



## The Eight Healing Sounds of Yin Style Ba Gua



## **The Hu Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement. After being tranquil for a moment, loosen clothing and belt, then lie down (face up), head to the North and feet to the South. The legs should be bent, the kneecaps pointing up. Both hands are placed on the navel (the Shen Que point), and then lie tranquil for a moment, until the body is in a comfortable state to begin moving the Qi.

Inhaling through the nose, the hands, beginning at the navel, travel upwards, palms up, as the arms bend at the elbows and the elbows rise up to be shoulder height and directly in front of the body. The hands should finish with the fingers resting on their respective shoulders, backs of the hands facing up. The breath is held for a moment, and then while exhaling the Hu sound, the practitioner bends at the solar plexus, concaving the chest and raising the knees, the elbows coming to rest to either side of the lower abdomen/thigh. After the exhalation is completed, the practitioner returns back to the lying position as the hands fall naturally back to their starting place. Hold the breath out for a moment and then repeat.

## The Eight Healing Sounds of Yin Style Ba Gua

Please Note: Xie Peiqi is pictured here practicing the Hu sound lying exercise in the advanced position of a full lotus. Practitioners, especially with weak constitutions, should only attempt this position with caution.

One inhalation, and one exhalation, hands to the shoulders, elbows up, hold and then down being one time, practice fifty-six times to complete one full set.

### **Finishing**

After completing the exercises, first be tranquil for a bit, and then close according to the Finishing section of the Ah sound lying exercise.

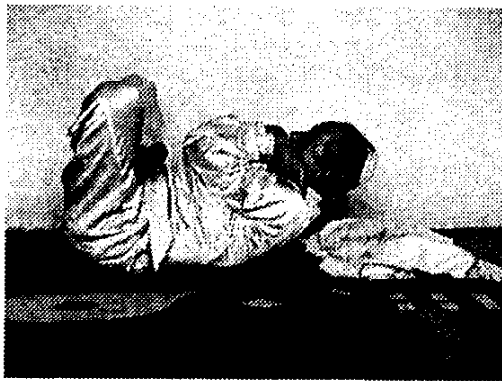
### **Requirements**

1. Please see the Requirements of the Ah sound lying exercise.

### **Conditions Suited to This Exercise**

This exercise is the same as the Hu sound sitting exercise, but is suited for those who are weak or incapable of sitting for long periods. In addition, it can also be used to treat metrorrhagia and leukorrhagia, menoxenia, bladder colic, cold-pain around the navel, hernia, urine and bowels not smooth, water retention, fear/fright causing insomnia, and other such conditions.





# Chapter 5: The Mer Sound

## The Mer Sound

Please see Chapter 4: The Hu Sound for the functions of this sound.

## The Mer Sound Standing Exercise

### Beginning

Same as Empty State above.

### Movement

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement.

First begin by bringing the toes in to a slight pigeon toed stance. Then inhaling through the nose, the hands begin at the sides of the body (Feng Shi point), then travel, palms up, up the inside of the body, either side of the navel, middle fingertips touching. At solar plexus height the hands turn so that the hands are palms together, as if praying, fingers pointing up. From here the hands sweep out to either side of the body until they are outstretched, the palms facing behind, and then turn over and come back in so that the palms, facing each other, are close together but not touching. This motion is repeated until there is a strong feeling of Qi gathered each time the palms

come in. The first part of the exercise is practiced while breathing normally. Once there is a strong feeling of Qi, the left hand moves across the front of the body to the right side, the left palm ending at right Da Bao point, while the right hand moves from the solar plexus to the back of the body, going across the back so that the back of the right hand ends on the left Da Bao point. As the hands move, the body should turn slightly in the direction of the front hand. Once the position has been achieved, the practitioner rotates the hips back to face front and holds the breath for a bit before exhaling the Mer sound, imagining a cow's moo. The head should slightly tilt up as a cow's would while mooing. While making the Mer sound, the practitioner can also concave the chest by bending the solar plexus so that the breath can be completely expelled. After completing the Mer sound, hold the breath out for a moment, and then let the hands and body return to their original positions.

One inhalation and one exhalation, one turning and holding and then one relaxing back to the original position making one time, fifty six times to make one complete set.

### **Finishing**

After finishing the session, return to the Empty State, and then sit tranquilly for a while to close the exercise.

### **Requirements**

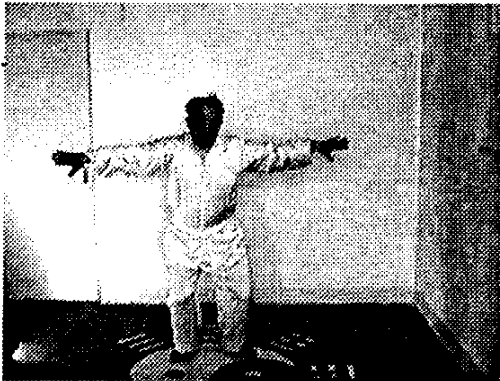
1. Pay attention to the accuracy of the exercise, pay attention to the accuracy of choosing the points.
2. This exercise divides into left and right sides. The exercise above describes the left hand in front, body turning to

## The Eight Healing Sounds of Yin Style Ba Gua

the right. The exercise should then be repeated with the right hand in front, body turning to the left.

### **Conditions suited to this exercise**

This exercise enters the spleen. It is mainly used to treat pain in the chest and ribcage, shortness of breath, discomfort or pain in the whole body, and other such conditions.



## **The Mer Sound Walking Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement.

Breathing in through the nose while walking forward (and backward) in a natural gait, the hands begin at the sides of the body (Feng Shi point), then travel, palms up, up the inside of the body, either side of the navel, middle fingertips touching. At solar plexus height the hands turn so that the hands are palms together, as if praying, fingers pointing up. From here the hands sweep out to either side of the body until they are outstretched, the palms facing behind, and then turn over and come back in so that the palms, facing each other, are close together but not touching. This motion is repeated until there is a strong feeling of Qi gathered each time the palms come in. The first part of the exercise is practiced while breathing and walking normally. Once there is a strong feeling of Qi, the practitioner takes one final step as the left hand moves across the front of the body to the right side, the left palm ending at right Da Bao point, while the right hand moves from the solar plexus to the back of the body, going across the back so that the back of the right hand ends on the left Da Bao point. As the hands move, the body should turn slightly in the direction of the front hand. Once the position has been achieved, the practitioner rotates the hips back to face

front and holds the breath for a bit before exhaling the Mer sound, imagining a cow's moo. The head should slightly tilt up as a cow's would while mooing. While making the Mer sound, the practitioner can also concave the chest by bending the solar plexus so that the breath can be completely expelled. After completing the Mer sound, hold the breath out for a moment, and then let the hands and body return to their original positions.

One inhalation and one exhalation, one walking forward and then stopping, one hands/body turning, holding and then relaxing back to the original position making one time, fifty six times to make one complete set.

### **Finishing**

After finishing the session, return to the Empty State, and then sit tranquilly for a while to close the exercise.

### **Requirements**

1. Please see the requirements of the Mer sound standing exercise.
2. When walking forward, one can take several steps while the hands are moving into position.

### **Conditions suited to this exercise**

This exercise enters the spleen. It is mainly used to treat pain in the abdomen due to cold, pain behind the navel, poor or lack of digestion, food seems tasteless when eating, no

## The Eight Healing Sounds of Yin Style Ba Gua

feelings of hunger, irregular or uncomfortable bowel movements, constipation, loose bowels, bowels accompanied by puss or blood, and other such conditions.





## **The Mer Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement. After the body is ready, choose a suitable place to sit, remove any jewelry, loosen the belt, and then sit quietly for a bit, with the hands resting on the insides of the thighs.

Inhaling through the nose, the hands begin at the navel, then travel, palms up, up the inside of the body, middle fingertips touching. At solar plexus height the hands turn so that the hands are palms together, as if praying, fingers pointing up. From here the hands sweep out to either side of the body until they are outstretched, the palms facing behind, and then turn over and come back in so that the palms, facing each other, are close together but not touching. This motion is repeated until there is a strong feeling of Qi gathered each time the palms come in. The first part of the exercise is practiced while breathing normally. Once there is a strong feeling of Qi, the left hand moves across the front of the body to the right side, the left palm ending at right Da Bao point, while the right hand moves from the solar plexus to the back of the body, going across the back so that the back of the right hand ends on the left Da Bao point. As the hands move, the body should turn slightly in the direction of the front hand. Once the position has been achieved, the practitioner rotates the hips

back to face front and holds the breath for a bit before exhaling the Mer sound, imagining a cow's moo. The head should slightly tilt up as a cow's would while mooing. While making the Mer sound, the practitioner can also concave the chest by bending the solar plexus so that the breath can be completely expelled. After completing the Mer sound, hold the breath out for a moment, and then let the hands and body return to their original positions.

One inhalation and one exhalation, one turning, holding and then one relaxing back to the original position making one time, fifty six times to make one complete set.

### **Finishing**

After finishing the session, return to the Empty State, and then sit tranquilly for a while to close the exercise.

### **Requirements**

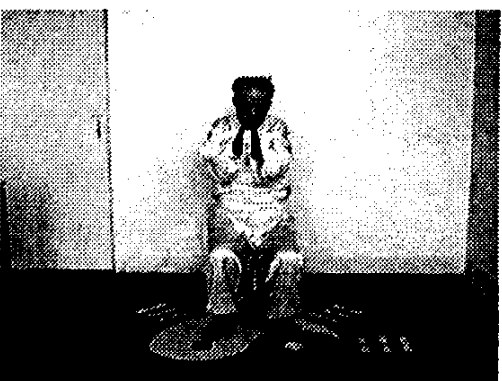
1. Please see the requirements of the Mer sound standing exercise.
2. Please see the requirements of the Ah sound sitting exercise.

### **Conditions suited to this exercise**

This exercise enters the spleen. It is mainly used to treat poor digestion, loss of harmony in the liver and spleen, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua





## **The Mer Sound Lying Exercise**

### **Beginning**

Inhaling through the nose, the hands begin at the navel, then travel, palms up, up the inside of the body, middle fingertips touching. At chest height the hands turn so that the hands are palms together, as if praying. From here the hands sweep out to either side of the body until they are outstretched, the palms facing behind, and then turn over and come back in so that the palms, facing each other, are close together but not touching. This motion is repeated until there is a strong feeling of Qi gathered each time the palms come in. The first part of the exercise is practiced while breathing normally. Once there is a strong feeling of Qi, the practitioner lifts up the buttocks so the back is raised off the ground, and the left hand moves across the front of the body to the right side, the left palm ending at right Da Bao point, while the right hand moves from the solar plexus to the back of the body, going across the back so that the back of the right hand ends on the left Da Bao point. The breath should be held for a bit before exhaling the Mer sound, imagining a cow's moo. After completing the Mer sound, hold the breath out for a moment, and then let the hands and body return to their original positions.

Please Note: Xie Peiqi is pictured here doing a more difficult variation. Practitioners with weak constitutions should practice this exercise in the following way: Continuing on from the Beginning, the feet are shoulder width apart, the body is standing relaxed, waiting until the body feels comfortable before beginning the movement. After being tranquil for a moment, loosen clothing and belt, then lie down on one side. The head should be in the West, the feet in the East, the face

and front of the body should be facing South and the back should be facing North. The left hand is placed behind the back so that the outside Lao Gong point on the palm rests on Ming Men point, the right arm is placed across the front so that the Lao Gong point of the palm rests on left Da Bao point. The legs should be bent, the right leg slightly more tucked in, the left leg slightly more extended. After achieving this position, lie tranquil for a bit. Breathe in, filling the abdomen, hold for a bit, and then exhale the Mer sound, completely emptying the abdomen. Hold the breath out for a moment before repeating.

One inhalation and then one exhalation is one time. Fifty six times makes a complete session.

## **Finishing**

After completing the exercise, see the Finishing of the Ah sound lying exercise.

## **Requirements**

1. It is best if the bed or surface is hard. A soft bed must not be used.

2. The easier version of this exercise is practiced in an East West direction. While it is acceptable to shift left and right, it is best as described. When practicing the easier version, it is best if the big toe of the right foot is placed against the Yong Quan point of the left foot.

3. The environment should be free of disturbing noises, bright or irritating lights and other disturbances.

### **Conditions suited to this exercise**

This exercise is appropriate for individuals with weak constitutions or deficient Middle Qi. It can be used for deficient Middle Qi, tired Spirit and shortness of Qi, abdominal distension, center of the chest irritable to heat, pain of the heart and fullness of the ribcage, “running pig” syndrome and hardness in the abdomen, nausea and loss of appetite, and other such conditions.





## Chapter 6: The Xu Sound

### The Xu Sound

The Xu sound travels the Liver Meridian, comforting the liver, harmonising the stomach, flowing the Qi and making it even. The Qi of the Xu sound adjusts, rests, and tonifies the Wood (element) of the liver, allowing no stagnations, no obstructions and no blockages to be created. When the Wood itself is not deficient, pernicious influences have no way to come in, the liver is comfortable and the Qi moves easily, flowing evenly by itself. When any incident happens, there is no anger and the heart controls itself, and there is no anxiousness, rashness, or irritation manifested. The liver and gall bladder are connected in an outer-inner relationship, so if the blood in the liver is deficient, the Gall bladder manifests deficient illnesses, and if the Gall bladder is deficient, then the person is apt to be startled or given fright, and will easily carry feelings of fear or dread. If one is apt to be startled/frightened and easily have fear/dread, then the heart is unable to contain itself. If the Fire of the heart is unable to be contained, then the Wood cannot be manifested, and if the Wood cannot be manifested, then fear and fright in the Fire of the heart are manifested. This is an exercise of focusing on gathering/guarding the inside, causing the Fire of the heart not to (adversely) move, and the Wood not (adversely) dissipate, anger not be moved (through the body), and thus the relationship between Son and Mother (Fire and Wood) be peaceful.

The Xu sound enters the liver, and the liver belongs to Wood, whose nature enjoys expansiveness, is Spring and is creation, especially in the second month of the lunar calendar (the fourth of the twelve Earthly Branches, which usually is

around April) when the Wood Qi is at its most ascendant, as it also is from the time of 5 a.m. to 7 a.m. during the twenty-four hour cycle of the day. Its sound is Jue (third note of the ancient Chinese musical scale), its spirit is Gui (literary term for rare or marvellous). The Xu sound's ability to adjust and rest the liver works in a twofold manner: it can tonify liver deficiencies and can dissipate liver excesses. The Xu sound also is divided into four exercises, to be chosen according to what best suits the condition of the illness.

## **The Xu Sound Standing Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the toes are slightly turned out in an open toe stance, standing relaxed, waiting until the body feels comfortable before beginning the movement.

Breathing in through the nose, the hands, starting at Feng Shi point, travel up the front of the body with palms up, passing the lower Dan Tian and continuing up to Hua Gai point. When the hands have reached Hua Gai point, the abdomen should be full, and the breath should be held. While the breath is being held, the hands each turn inward and travel under their respective armpits and to the back, stopping on their respective Bladder Meridians. From here, the exhalation of the Xu sound is begun, while the hands travel down the Bladder Meridians, passing Liver point, Gall Bladder point, Stomach point, Triple Burner point, Kidney point, Gate of Life point, Large Intestine point, Small Intestine point, Zhong Lu point... Upon arriving at the (last of the) Eight Liao points (four on each side), the breath should be completely expelled, and then held out while the hands go back to their original position at Feng Shi point.

In this manner, one inhalation and one exhalation, one hands travelling up and then down making one time, practice

fifty-six times to make a complete set.

## **Finishing**

After finishing, return to the Empty State, rest a bit, and then lightly pat the whole body while walking about. It is also possible to finish by sitting tranquilly.

## **Requirements**

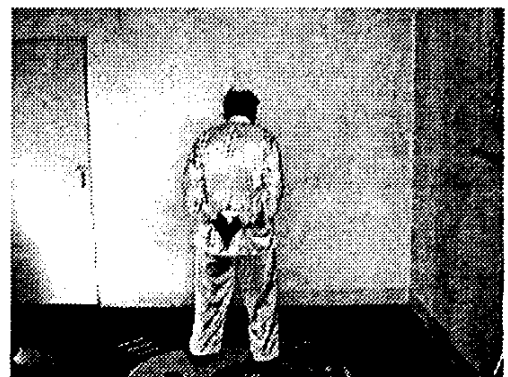
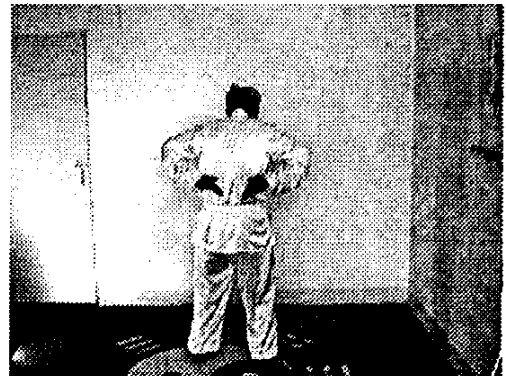
1. Please read all the requirements of the Ah sound standing exercise.

2. When the hands are rising up and travelling down, the finger tips should be facing each other, the middle fingertips touching, travelling along the lines of the Front and Back Meridians.

## **Conditions suited to this exercise**

The major focus of this exercise is to regulate the Liver Meridian, also the Front (commonly called the Conception Vessel in English), Back (commonly called the Governing Vessel in English), Belt, and Chong Meridians, as well as harmonising the Stomach Meridian. Thus it can be used to treat: vaginal hernia (hysteroptosis, rectocele, cystocele, etc.), swelling of the female pudendum, pruritus vulvae, injuries to the lower back from physical labor, loss of kidney Essences due to sexual excess, difficulty urinating, pain in the urethra, impotence, acute rigidity in the lower abdomen or pain due to collapsed feeling in the lower intestine, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua



## The Xu Sound Walking Exercise

### Beginning

Same as Empty State above.

### Movement

Continuing on from the Beginning, the feet are shoulder width apart, the toes are turned out in an open toe or “V” stance, standing relaxed, waiting until the body feels comfortable before beginning the movement.

Breathing in through the nose, the hands, starting at Feng Shi point, travel up the front of the body with palms up, passing the lower Dan Tian and continuing up to Hua Gai point. At the same time, take one step forward in a natural manner. When the hands have reached Hua Gai point, the abdomen should be full, and the breath should be held. While the breath is being held, the hands each turn inward and travel under their respective armpits and to the back, stopping on their respective Bladder Meridians. From here, the exhalation of the Xu sound is begun, while the hands travel down the Bladder Meridians, passing Liver point, Gall Bladder point, Stomach point, Triple Burner point, Kidney point, Gate of Life point, Large Intestine point, Small Intestine point, Zhong Lu point. Upon arriving at the (last of the) Eight Liao points (four on each side), the breath should be completely expelled, and then held out while the hands go back to their original position at Feng Shi point.

In this manner, one inhalation and one exhalation, one

## The Eight Healing Sounds of Yin Style Ba Gua

hands travelling up and then down, one step forward and one pause making one time, practice fifty-six times to make a complete set.

### **Finishing**

After finishing, return to the Empty State, rest a bit, and then finish by sitting tranquilly.

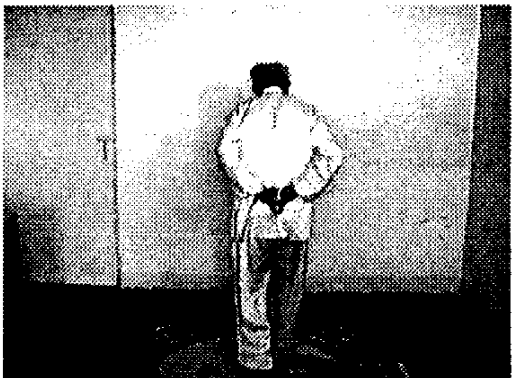
### **Requirements**

1. Please see the requirements for the Ah sound walking exercise.

### **Conditions suited to this exercise**

Aside from treating the conditions mentioned in the Xu sound standing exercise, it can also be used to treat: shrinkage of the external genitals, premature ejaculation, abdominal pain due to “Cold-Evil”, cold feelings in both feet, pain in the inside of the ankles, and other such conditions.





## **The Xu Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the toes are turned out in an open toe or “V” stance, standing relaxed, waiting until the body feels comfortable before selecting an appropriate place to sit, with the hands palms down resting on the thighs.

Breathing in through the nose, the hands travel up the front of the body with palms up, passing the lower Dan Tian and continuing up to Hua Gai point. When the hands have reached Hua Gai point, the abdomen should be full, and the breath should be held. While the breath is being held, the hands each turn inward and travel under their respective armpits and to the back, stopping on their respective Bladder Meridians. From here, the exhalation of the Xu sound is begun, while the hands travel down the Bladder Meridians, passing Liver point, Gall Bladder point, Stomach point, Triple Burner point, Kidney point, Gate of Life point, Large Intestine point, Small Intestine point, Zhong Lu point. Upon arriving at the (last of the) Eight Liao points (four on each side), the breath should be completely expelled, and then held out while the hands go back to their original position at Feng Shi point.

In this manner, one inhalation and one exhalation, one

hands travelling up and then down making one time, practice fifty-six times to make a complete set.

## **Finishing**

After finishing, sit tranquilly for a bit, and then slowly stand up and lightly pat the whole body while walking about in a natural manner.

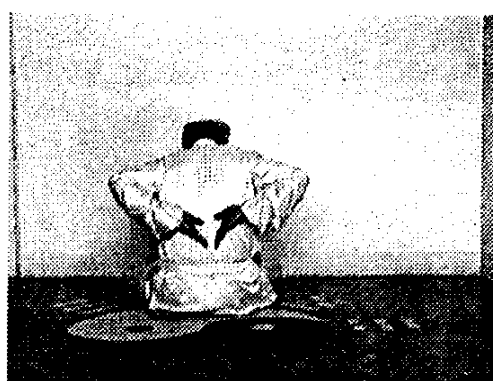
## **Requirements**

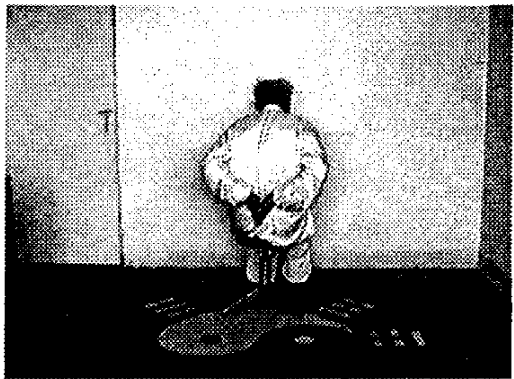
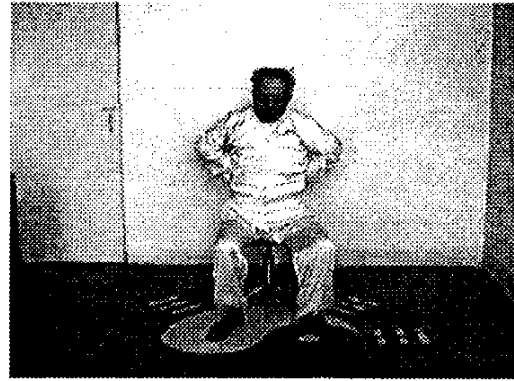
1. Please see the requirements for the Ah sound sitting exercise.
2. The movements of the hands must follow the meridians and points specified.

## **Conditions suited to this exercise**

This exercise can tonify deficiencies of the liver and kidney, gathering Qi into the lower area, opening and flowing blocked and stagnant Qi. It is mainly used for dysentery, constipation and loss of regularity, discomfort of the ribs and ribcage, pain due to knotting in the lower abdomen, and other such conditions.

## The Eight Healing Sounds of Yin Style Ba Gua





## **The Xu Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, the toes are turned out in an open toe or “V” stance, standing relaxed, waiting until the body feels comfortable before loosening all restrictive items and lying down. The head should be towards the North, the feet towards the South, the legs should be bent, the abdominal area should be relaxed, and the hands should naturally rest upon the lower abdomen.

Breathing in through the nose, the hands travel up the front of the body with palms up, passing the lower Dan Tian and continuing up to Hua Gai point. When the hands have reached Hua Gai point, the abdomen should be full, and the breath should be held. While the breath is being held, the hands each travel around their respective sides of the ribcage and to the back, stopping with the backs of the hands touching the Kidney points. From here, the exhalation of the Xu sound is begun, while the hands travel down then go back to their original position at the lower abdomen.

In this manner, one inhalation and one exhalation, one hands travelling up and then down making one time, practice fifty-six times to make a complete set.

## **Finishing**

Please see the finishing section of the Ah sound lying exercise.

## **Requirements**

1. Please see the requirements for the Ah sound lying exercise.
2. When bending the legs, the knees and feet can also be shoulder width apart.

## **Conditions suited to this exercise**

This exercise treats the conditions mentioned in the Xu sound sitting exercise, but is more appropriate for individuals who have difficulty sitting or are otherwise very weak. It is mainly used to treat: empty feeling in the center of the abdomen, lenteric diarrhea, stabbing pain in the intestines, fullness and constriction of the lower ribcage, water retention in the abdomen, difficulty urinating, leakage of urine without stop, vaginal pain, seminal discharge, sore lower back and pain in the legs, swelling of the feet, and other such conditions.

# The Eight Healing Sounds of Yin Style Ba Gua





# Chapter 7: The Yi Sound

## The Yi Sound

This sound can open and flow the Gate of Heaven, thus it said: the three Yangs of the hand and foot (meridians) come together, thus the six Yangs come together and the Yang Qi flows. the Yi sound opens the three Gates and flows the full cycle of Heaven (and the day).

The lungs govern the breathing. Clear Qi comes into the lungs and descends into the abdomen, the Qi of the Dan Tian sinks down, mutually resonating with the Qi of the Yin places. The Xun diagram (of the Yi Jing, or Book of Changes) at the bottom gives birth to one Yin, which in the body is the True Qi of the Dan Tian, the True Fire of the Gate of Life. This place is directly in the abdominal cavity, and its location is the hub for the Chong, Front (Conception Vessel), and Back Meridians (Governing Vessel), and is also the area where the Yin materials of the liver and kidneys sink down to and gather, which is in accordance with the Taiji symbol. The Yi Jing states the abdomen is like the Void, the navel is like Taiji, and the kidneys are like the two sides (inside/outside, soft/hard, Yin/Yang).

The Qi of the Yi sound can protect the whole body, make full the Qi of the Dan Tian, and cause Qi to be created. Lung Qi as Heaven's Qi, Spleen Qi as Post Heaven (Postnatal) Grains Qi, the Dan Tian and Gate of Life as Pre Heaven (Prenatal) True Qi, these three Qis join together to form a holistic respiratory system, and if any one of them receives illness, then all of the movement of their Qi systems are affected, and thus this causes the Opening, Closing, Gather-

ing, Dissipating, Rising, Descending, Entering and Exiting functions to be “out of whack” and loose balance. Thus by regulating breathing, opening the Gates and inhaling Qi into the Dan Tian, closing and gathering the internal Qi, storing Qi, lengthening the breathing circuit, the Yi sound exercise can cause the internal body’s Heaven and Earth to connect, the Yang descending and the Yin rising, Rising but having Closing, Gathering but having Dissipating, Exiting but having Entering. The spleen and stomach are in the middle (of the body), and having its Qi “bump and sway” (result of the vibration of the sound) causes even more movement of Heaven and Earth, the rising of the clear and the descending of the turbid. The Dan Tian and Kidney Qi receiving this pushing and “bumping and swaying” can result in the Qi and Essences to become filled, the Dan Tian full, and will rise up through the Back (Governing Vessel) Meridian to the brain, causing the Sea of Marrow (as in bone) to have surplus, and the Spirit Qi to be plentiful.

The Yi sound enters the kidneys, opens and flows the three Passes and thus rises to the brain, has great benefit in gathering the Essences and raising (as in growing) the Qi, and in the traditional Chinese musical scale corresponds to Yu. In practicing this exercise there is a slight level of difficulty, but if the practitioner can use all his/her efforts towards it, maintaining it with perseverance, then there will definitely be great benefit.

## The Yi Sound Standing Exercise

### Beginning

Same as Empty State above.

### Movement

Continuing on from the Beginning, the feet are shoulder width apart. First turn out the left foot so that the toes point East and the heel points West, and then turn out the right foot so the toes face West and the heel faces East. The heels should be shoulder width apart, and the feet should run in a straight line of toe-heel-heel-toe (much like a ballet position). The shoulders should naturally relax down, the palms of the hands (Lao Gong point) should rest upon the Feng Shi points. The anus should be lifted inward and the abdomen should be brought in, and then stand tranquilly for a bit before beginning to move the Qi.

Breathing in through the nose, the hands, palms facing down, rise up both sides of the body until they are over the head at Bai Hui point, backs of the hands (external Lao Gong point) touching, fingers pointing up. At this time, the abdomen should be full and the breath should be held for a bit before exhaling through the nose and mouth while making the Yi sound. After exhaling, the hands should travel back down the path they just took, returning to their original position. After resting for a moment, repeat.

In this manner, one inhalation and one exhalation, one hands rising up and one hands descending being one time,

## The Eight Healing Sounds of Yin Style Ba Gua

practice fifty-six times to make one complete set.

### **Finishing**

After finishing, first go back to the Empty State position, and then lightly pat the whole body, walking about naturally.

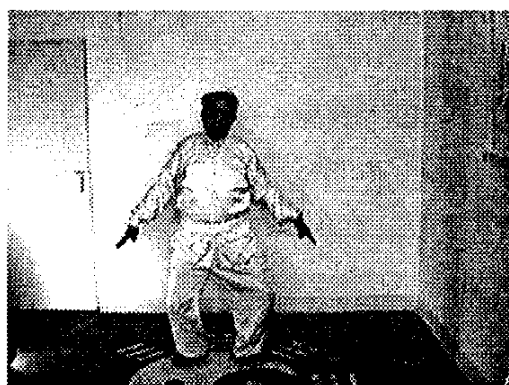
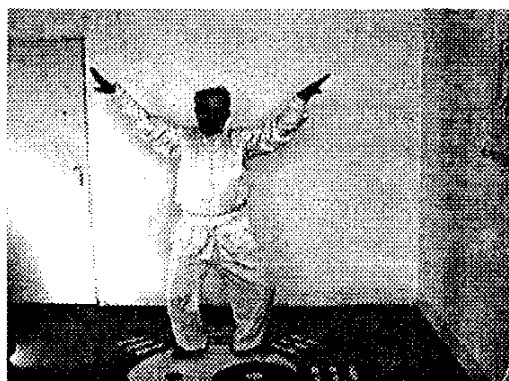
### **Requirements**

1. With the exception of the position of the feet in the straight line position, it should be just like the Empty State position.

2. The breathing of this exercise must be calm and even at all times, naturally flowing. The practitioner must assure his/her focus, and should not “rock with laughter”.

### **Conditions suited to this exercise**

This exercise is mainly used to treat: headaches and difficulty hearing (ringing in the ears), fear of cold with hot flushes, soreness and pain in the lower and upper back (including vertebrae problems), seminal discharge or white discharge, wind in the intestines causing long term diarrhea, long term haemorrhoids, hernia, epilepsy, and other such conditions.



## **The Yi Sound Walking Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart. The shoulders should naturally relax down, the palms of the hands (Lao Gong point) should rest upon the Feng Shi points. The anus should be lifted inward and the abdomen should be brought in, then stand tranquilly for a bit before beginning to move the Qi.

While breathing in through the nose and taking one step forward, the hands, palms facing down, rise up both sides of the body until they are over the head at Bai Hui point, backs of the hands (external Lao Gong point) touching, fingers pointing up. At this time, the abdomen should be full, the feet should be still then the breath should be held for a bit before exhaling through the nose and mouth while making the Yi sound. After exhaling, the hands should travel back down the path they just took, returning to their original position. After resting for a moment, repeat.

In this manner, one inhalation and one exhalation, one hands rising up and one hands descending, one step forward and one pause being one time, practice fifty-six times to make one complete set.

## **Finishing**

After finishing, first go back to the Empty State position, and then sit tranquilly.

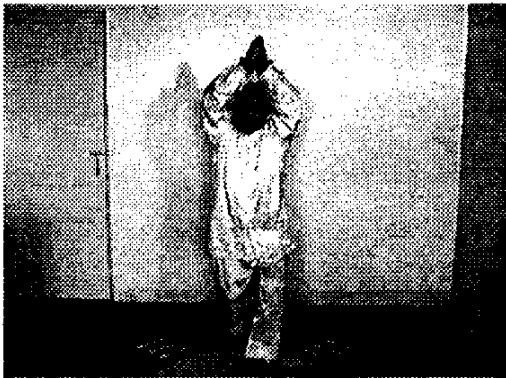
## **Requirements**

1. The breathing of this exercise must be long, calm and even at all times, the steps should be natural, and the stance (feet) should be held still while exhaling the Yi sound.
2. Please see the requirements for the Ah sound walking exercise.

## **Conditions suited to this exercise**

This exercise is mainly used to treat: palpitations due to fear and terror, forgetfulness, epilepsy, dizziness in the head, dizziness in the eyes, ringing in the ears, blocked nasal passages (chronic sinusitis), prolapse of rectum or uterus, and other such conditions. It can also be used to treat vertebral problems.

# The Eight Healing Sounds of Yin Style Ba Gua





## **The Yi Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart. The shoulders should naturally relax down, standing tranquilly for a bit before finding a suitable place to sit. The hands should cover the knees (the navel if in a lotus position) then remain quiet before beginning to move the Qi.

Breathing in through the nose, the hands, palms facing down, rise up both sides of the body until they are over the head at Bai Hui point, backs of the hands (external Lao Gong point) touching, fingers pointing up. At this time, the abdomen should be full and then the breath should be held for a bit before exhaling through the nose and mouth while making the Yi sound. After exhaling, the hands should travel back down the path they just took, returning to their original position. After resting for a moment, repeat.

In this manner, one inhalation and one exhalation, one hands rising up and one hands descending being one time, practice fifty-six times to make one complete set.

### **Finishing**

After finishing, first sit tranquilly for a bit, and then

## The Eight Healing Sounds of Yin Style Ba Gua

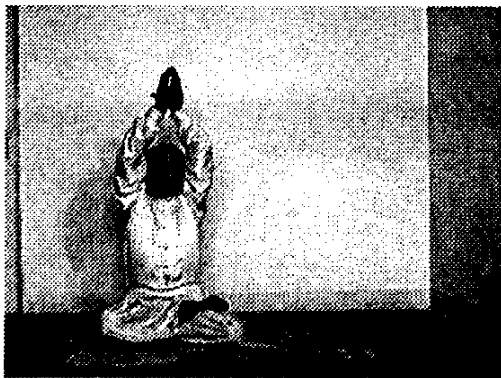
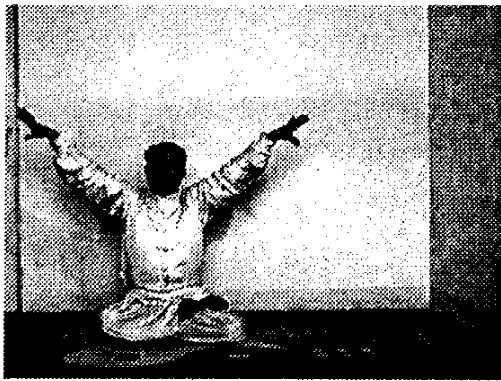
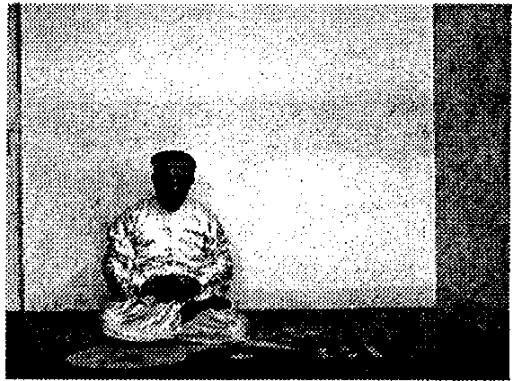
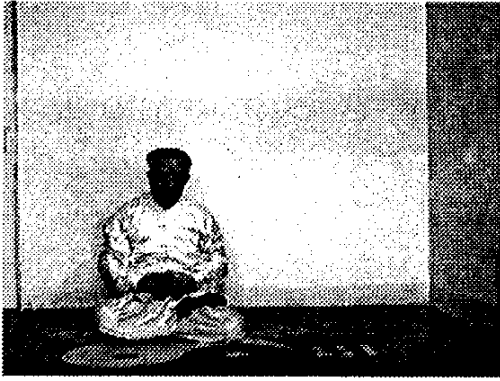
lightly pat the whole body, walking about naturally.

### **Requirements**

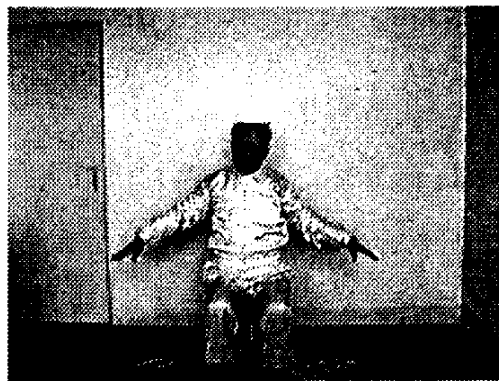
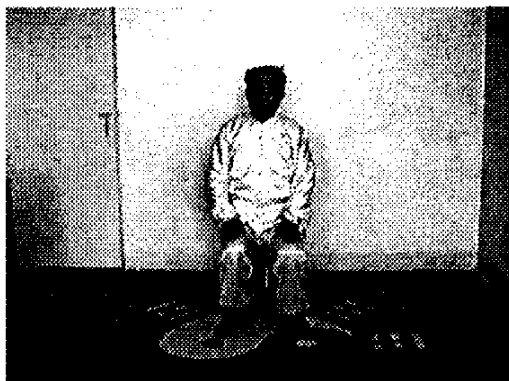
1. Please see the requirements of the Ah sound sitting exercise.
2. When using the sitting (in chair) posture, the feet still must be in the line position (toe heel, heel, toe all in a straight line) of the Yi sound standing posture.

### **Conditions suited to this exercise**

This exercise is mainly used to treat: headache, upper and lower back pain, coughing and asthma during exercise due to deficiency, epilepsy, haemorrhage, “hot” body fearing cold, soreness of the lower back and weakness in the legs, fatigue and lack of strength, neck pain and loss of feeling in the limbs, and other such conditions.



# The Eight Healing Sounds of Yin Style Ba Gua



## **The Yi Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing relaxed, waiting until the body feels comfortable before loosening all restrictive items and lying down. The head should be towards the North, the feet towards the South, the legs should be either bent at the knees (for new or weak practitioners) or in a lotus position (advanced position pictured here) and the hands should naturally rest upon the lower abdomen, lying tranquilly for a bit before beginning to move the Qi.

Breathing in through the nose, the hands, palms facing down, rise up over the body until they are over the head at Bai Hui point, backs of the hands (external Lao Gong point) touching. At this time, the abdomen should be full and the breath should be held for a bit before exhaling through the nose and mouth while making the Yi sound. After exhaling, the hands should travel back down the path they just took, returning to their original position. After resting for a moment, repeat.

In this manner, one inhalation and one exhalation, one hands rising up and one hands descending being one time, practice fifty-six times to make one complete set.

## **Finishing**

Please see the finishing section of the Ah sound lying exercise.

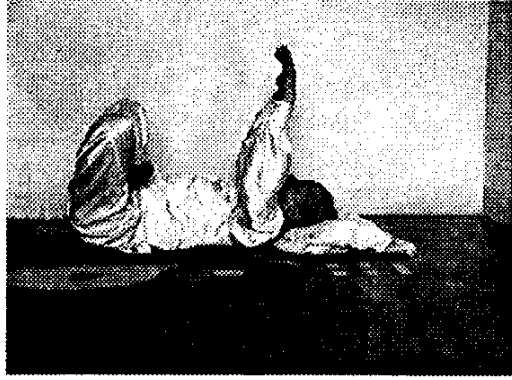
## **Requirements**

1. Please see the requirements of the Ah sound lying exercise.

2. It is important that if choosing to lie down while in the lotus position, that one doesn't overly stress oneself and go down beyond one's capabilities. The body remaining comfortable is always the guide to be used. If the lotus position cannot be held, then the exercise can be done with bent legs.

## **Conditions suited to this exercise**

This exercise is mostly suited to very constitutionally weak individuals, and is mainly used to treat: headache, backache, pain in the knees, vertebral problems of the neck and back, pain in the legs, weak feeling legs.



# Chapter 8: The Hong Sound

## The Hong Sound

The origin of the Hong sound comes from Buddhist scriptures, and its sound once made opens and connects Heaven and Earth. It opens the Eight Extraordinary Meridians and makes them flow comfortably, it causes the Qi to move through the twelve meridians of the hands and feet. The Qi of Yin and Yang are even and close (together), the five Yin and six Yang organs are harmonious and balanced. The Yang Qi descends against the natural path, and the Yin Qi rises and gathers in the Middle. Once the Yang Qi moves the Yin Qi is still, (they become) one Qi guarded/gathered in the Middle in the Temple.

The Hong sound can cause the movement of the Qi in the entire body to resonate, thus it can open and make flow comfortably the whole body and cause there to be no places of obstruction and blockage within the body. It enters and causes the Vital Energy to spread through the whole body and leaves no place for pernicious influences to remain. Of course, should the body be weak in a certain place, then one can practice the appropriate exercise until it is strengthened, and afterwards begin practicing this exercise.



## **The Hong Sound Standing Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing in a relaxed and tranquil state until the body feels comfortable before beginning to move the Qi.

Breathing in through the nose, the hands travel, arms outstretched and palms facing upwards, up the outside of the body. Upon reaching the area above Bai Hui, the hands turn so the palms face South and prepare to push out and slightly down. At this point the abdomen should be full, the hands and feet not moving, and the breath held for a moment. Then exhale the Hong sound while shaking-trembling-vibrating the whole body, inside and out, as well as the four limbs. When the air is completely exhaled, rest a moment, and use that time to let the hands return to their original place. Then repeat.

In this manner, one inhalation and one exhalation, one hands up and one full body shake being one time, practice fifty-six times to make one complete set.

### **Finishing**

After finishing, first return to the Empty State and rest a moment, and then sit tranquilly to close the exercise.

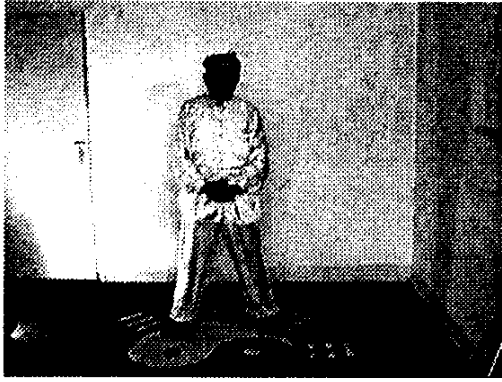
## **Requirements**

1. When pushing out with the palms facing South, the fingers should point up and in slightly, and the heels of the palms should face down, forming an upside down “V”.

2. When shaking and expelling the sound, it is not good to be too fast or to shake too largely. The movement must be relaxed, steady, even, gentle, so that the body and limbs do not feel hard or strong and yet exude force.

## **Conditions suited to this exercise**

This exercise is beneficial in treating a mix of deficiency and excess conditions, such as deficiency of the middle causing loss of movement (in the organs), deficiency of the spleen causing Damp Blockages, obstructions of food which won't digest, deficiency of the kidneys and thus a weak lower half (of the body, i.e. legs), stone in the urinary tract with intermittent pain below the navel, headache due to disorder of the kidney, deficiency of both the spleen and kidney causing discomfort in the lower back and navel, deficient True Original Qi, all deficiency and fatigue injuries, and other such conditions.



## **The Hong Sound Walking Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing in a relaxed and tranquil state until the body feels comfortable before beginning to move the Qi.

While breathing in through the nose and taking one step forward, the hands travel, arms outstretched and palms facing upwards, up the outside of the body. Upon reaching the area above Bai Hui, the hands turn so the palms face South and prepare to push out and slightly down. At this point the abdomen should be full, the hands and feet not moving, and the breath held for a moment. Then exhale the Hong sound while shaking-trembling-vibrating the whole body, inside and out, as well as the four limbs. When the air is completely exhaled, rest a moment, and use that time to let the hands return to their original place. Repeat.

In this manner, one inhalation and one exhalation, one step forward and then pausing, one hands up and one full body shake being one time, practice fifty-six times to make one complete set.

## **Finishing**

After finishing, first return to the Empty State and rest a moment, and then sit tranquilly to close the exercise.

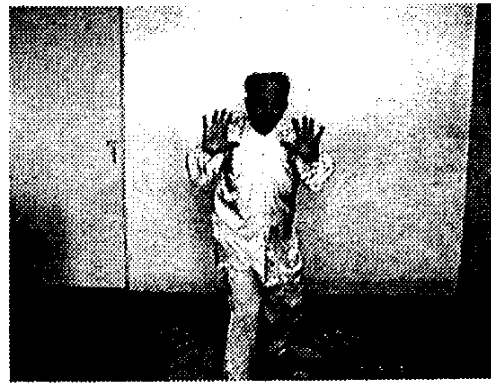
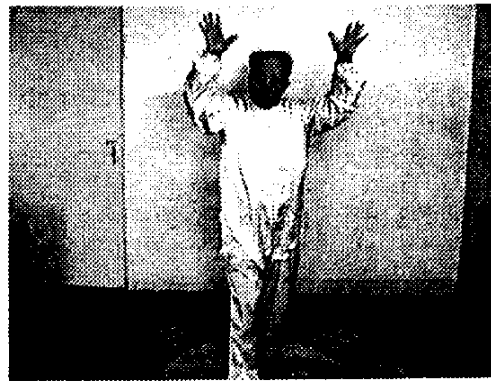
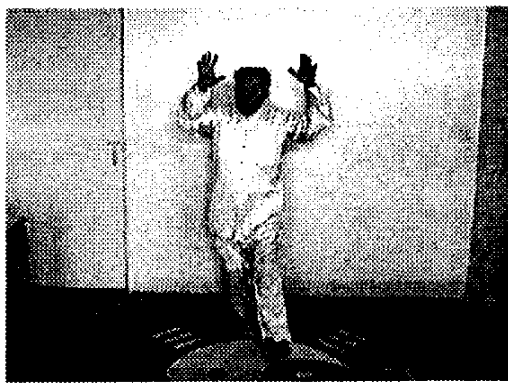
## **Requirements**

1. Please see the requirements of the Ah sound walking exercises.
2. Please see the requirements of this sound's standing exercise.

## **Conditions suited to this exercise**

This exercise is used for conditions such as mentioned in the standing exercise, and is mainly used to treat: asthma and shortness of breath, coughing with excessive phlegm, chest and diaphragm are distended and “squeezed”, fullness and distension of the abdomen and gastral cavity, and other such conditions.

## The Eight Healing Sounds of Yin Style Ba Gua



## **The Hong Sound Sitting Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing in a relaxed and tranquil state until the body feels comfortable before choosing a suitable place to sit. The hands should rest upon the thighs, then begin to move the Qi.

Breathing in through the nose, the hands travel, arms outstretched and palms facing upwards, up the outside of the body. Upon reaching the area above Bai Hui, the hands turn so the palms face South and prepare to push out and slightly down. At this point the abdomen should be full, the hands not moving, and the breath held for a moment. Then exhale the Hong sound while shaking-trembling-vibrating the whole body, inside and out, as well as the four limbs. When the air is completely exhaled, rest a moment, and use that time to let the hands return to their original place. Then repeat.

In this manner, one inhalation and one exhalation, one hands up and one full body shake being one time, practice fifty-six times to make one complete set.

### **Finishing**

After finishing, first sit tranquilly for a bit, and then slowly stand up and pat the whole body while walking about naturally to close the exercise.

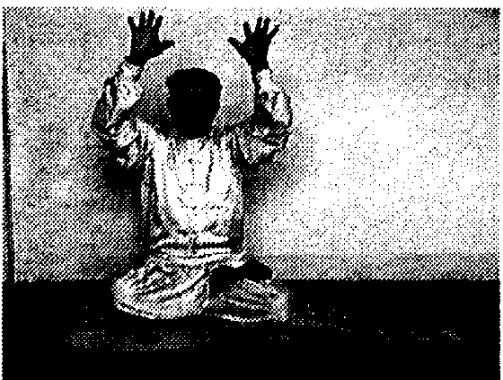
### **Requirements**

1. Please see the requirements of the Ah sound lying exercise.
2. Please see the requirements of this sound's standing exercise.
3. When holding the breath and gathering the Middle, one must cause the Qi to reach all parts of the body, rising up to the top of the head, before proceeding to the next movement.

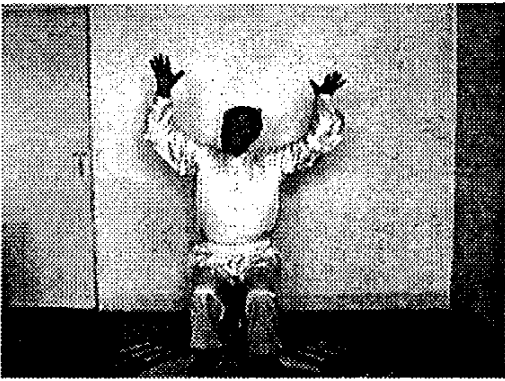
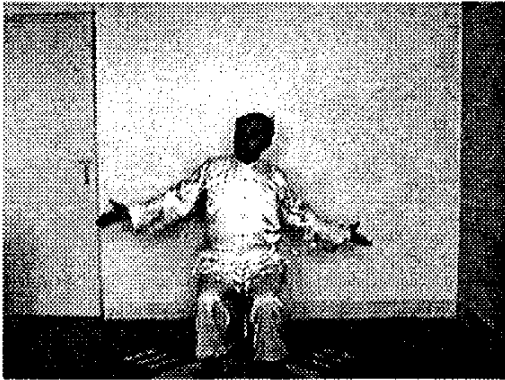
### **Conditions suited to this exercise**

This exercise is mainly used to treat: distension and fullness of the gastral cavity and abdomen, borborygmus and abdominal pain, deficiency and cold in the six Yang organs, poor digestion, stagnation of food, discomfort and irregularity of both the bowels and urine, and other such conditions.





# The Eight Healing Sounds of Yin Style Ba Gua



## **The Hong Sound Lying Exercise**

### **Beginning**

Same as Empty State above.

### **Movement**

Continuing on from the Beginning, the feet are shoulder width apart, standing in a relaxed and tranquil state until the body feels comfortable before removing any obstructing items and choosing a suitable place to lie down. The head should face North and the feet South, both legs should be bent, and both hands should rest upon the navel. The position achieved should be comfortable before beginning to move the Qi.

Beginning with the hands placed over the head, the practitioner breathes in through the nose, as the hands rise up and over the body at chest height, palms facing towards the feet and the fingers pointing up. At this point the abdomen should be full, the hands not moving, and the breath held for a moment. The Hong sound is then exhaled while the hands shake along with the entire body, particularly the abdomen. When the sound is fully exhaled, the shaking should stop, the hands should return to the starting position, and the position should be held tranquilly before repeating.

In this manner, one inhalation and one exhalation, one hands up, shake and back down being one time, practice fifty-six times to make one complete set.

## The Eight Healing Sounds of Yin Style Ba Gua

Please Note: Xie Peiqi is pictured here demonstrating an advanced position of the Hong lying sound, in which the legs are placed in a full lotus position.

### **Finishing**

After finishing, first rest a moment, and then close the exercise according to the lying exercise of the Ah sound.

### **Requirements**

1. Please see the requirements of the Ah sound lying exercise.
2. When holding the breath, one must feel as if the Qi has “connected to Heaven and entered the Earth”, which is measured by the Qi reaching the top of the head at Bai Hui point and the bottoms of the feet at the Yong Quan point.

### **Conditions suited to this exercise**

The conditions suited to this exercise are the same as the exercise above, only more suited to the individuals whose True Qi is not full and constitutions are deficient.



## Glossary

**“One gives birth to Two, Two gives birth to Three, Three gives birth to all things...”**

**Lao Zi**

The following glossary is provided to help the readers get a feeling for some of the terminology and concepts that one comes across when learning about China's traditional arts. I have kept the descriptions of these words brief and not overly detailed. They are not definitions, as the definitions of many of these concepts changed over the thousands of years. Also, exactly how they are interpreted by the practitioners of these arts is different from person to person. This difference is a result of how they use these concepts in their art, and how far they have travelled into their own art. Not only are there subtle differences between how practitioners view these concepts, but often there are subtle differences as to how any single practitioner views them over time.

Therefore, I have chosen not to have any particular person's definitions, giving the reader instead a simple glimpse into these concepts with the encouragement of pursuing them deeper by reading other books and possibly studying the language to be able to make one's own definitions. Most importantly, however, for native and non native alike, the understanding of these concepts is found and refined in exposure and practice, not in reading.

**Qi: 氣** Qi has many meanings in Chinese, and is not limited to the definition of “energy” so often used in English. Combined with other characters in Chinese, it can mean gasoline, oxygen, atmosphere of a room, anger, weather, and many other things. In the traditional arts, Qi is often used as a general

concept for energy, be it one's own or from nature. The concept of Qi as energy can be kept vague or broken down into specific kinds of Qi, such as the Qi from the air, the Qi from food eaten, the Qi of the liver, or the Qi under the skin that defends the body from cold and other pernicious influences. Qi can run the full scale- it can be said there is but one Qi, which is that of the universe and exists in all things; it can be said that there are infinite Qis, as everything has its Qi. This is because of the underlying concept that all came from one, and that one therefore still exists in all.

**Dao Yin:** 導引| Dao Yin literally means to draw along or lead something. In energy cultivation, it is a term often used to describe an exercise which involves the movement and/or guiding of Qi. In fact, the term many people are familiar with today, Qi Gong, is very recent, as in the ancient classics Qi cultivation exercises were generally referred to as Dao Yin.

**Dan Tian:** 丹天 The Dan Tians, in a simplified view, are the three major gathering places of energy and force within the body. There is the lower Dan Tian, directly in from the navel; the middle Dan Tian, which exists directly in the center of the chest at the height of the nipples; and the upper Dan Tian, which exists in the center of the head at the height of the beginning of the eyebrows above the nose. While all three are energy centers, each has its own special gathering abilities. For the most part, the Dan Tian referred to the most is the lower Dan Tian, therefore any reference to an unspecified Dan Tian is usually referring to the lower Dan Tian.

**Gate of Life:** 命門 The Gate of Life is thus called because it is where life begins for the fetus and where the True Yin and Fire of the body reside. When the Gate of Life becomes weak through age or misuse, then the lower back will be vulnerable and the entire body will lack vitality. The Gate of Life has a

very close connection to the kidneys.

**Jing:精** Jing is often translated as the Essences of the body. This concept refers to all of the fluids of the body that are not directly ingested but created through the functions of the organs. In males, Jing most often refers to semen.

**Spirit:神** The Spirit is the soul of the energy that exists in the body, and its general state of health depends of the health of the entire body. It is also a reflection of the overall vitality of the body, existing in a symbiotic relationship of being nourished by the health of the body and thus guiding the body's emotions and reactions, which in turn effect the health of the body.

**Empty State:無極** The Empty State is the state of the universe before there was a universe- when there was nothing, only the great void. It is from this void that the Dao emerged, so practicing returning to the Empty state is practicing returning to the source of all things.

**Tai Yin meridians:太陰經** The 12 major meridians of the body are broken down as follows: 6 Yin meridians and 6 Yang meridians. Each of these 6 are further divided into 3 Yin meridians of the hand (upper body) and 3 Yin meridians of the leg (lower body), and 3 Yang meridians of the hand (upper body) and 3 Yang meridians of the leg (lower body). Each of these three has a title, which for the Yin meridians are: Tai Yin, Shao Yin, Jue Yin; and for the Yang meridians: Yang Ming, Tai Yang, Shao Yang. Therefore, the Tai Yin meridians refer to the two Tai Yin meridians of the body, one the hand Tai Yin meridian of the lung, and the other the leg Tai Yin meridian of the spleen.

**Yin and Yang:陰陽** Commonly viewed as the balance of



opposites, Yin and Yang are the Two that Lao Zi refers to when he said, “One gives birth to Two.” The earliest meaning of Yin was the dark side (north side) of a mountain, and of Yang was the sunny side (south side) of a mountain. Yin came to categorize winter, cold, stillness, water, darkness, feminine, the moon, etc., while Yang categorized summer, heat, movement, gas/air, brightness, masculine, the sun, etc. All things are viewed as being either more Yin or more Yang, but containing both, as the two mutually define each other and cannot exist separately. The health of the human can be described in terms of its balance of Yin and Yang. When the Yin and Yang are in balance, the body is healthy, when they are not, the body is not. In terms of conditions and symptoms of illness, the symptoms/conditions are classified as being a result of either deficient or surplus Yin or Yang, and treated by lowering one and strengthening the other.

**Five Elements: 五行** A further breakdown of the essential parts of the universe. Aside belonging to either Yin or Yang, all things are said to be made up of one of the 5 elements, which are: Earth, Metal, Water, Wood, Fire. They are interconnected to each other in a pattern of creation and “blockation”, so that they form a self regulating chain. There are books available in English on the Five Elements and their applications in diagnosis and treatment of illness, choice of diet, etc...

**Post Heaven: 后天** Post Heaven refers to after the Universe went from One to Two to All Things. Thus Post Heaven refers to a reality that has shape and form, and is what we experience now.

**Pre Heaven: 先天** Pre Heaven refers to before the Universe split and divided into all things. Thus Pre Heaven refers to what existed before there was anything, the original state of no time or space.

**Postnatal:** 后天 Postnatal is a reflection of Post Heaven, but on the scale of our bodies and our existence. Postnatal refers to the individual human (body) and its pattern of existence post birth.

**Prenatal:** 先天 Prenatal is a reflection of Pre Heaven, but on the scale of our bodies and our existence. Prenatal refers to the individual before its birth, both in utero and before procreation.

**Triple Burner:** 三焦 The Triple Burner is the collective term for the three “Burners” of the body, which are: the Upper Burner, which is the area inside the chest from the neck to the nipples; the Middle Burner, which is the area inside the chest and abdomen from the nipples to the navel; and the Lower Burner, which is the area inside the abdomen from the navel to the bottom of the genitals. It is important to understand that each burner represents an area of the body and not an actual organ. Together, they are called the Triple Burner and represent the whole body insides. The Middle Burner is the one most often referred to, as within its area are the stomach and spleen. Aside from location, the Triple Burner is attributed to the function of passing water and its derivatives through the body. As a burner, it must have the right “temperature” to insure that 1) each area and the organs contained within are doing their functions properly 2) that the three areas and their organs are capable of passing on their substances easily.

**Yin Qi & Yang Qi:** 陰氣陽氣 Above there are descriptions of Yin and Yang, and of Qi. As all things can be divided into Yin and Yang and then subdivided, ad infinitum, Qi can also be separated into Yin and Yang Qi. Yin Qi represents the Qi of the Yin organs, and also represents all the Qis of the body that fit within the Yin categorization- less movement, slow, deep,

cold, etc. Finally, an important distinction is that Yin Qi descends. Yang Qi is the opposite, rising in the body, represents the Qi of the Yang organs, and contains all the Qis that fit within the Yang categorization.

**True Qi:真氣** True Qi refers to the original and source Qi at the Gate of Life, being different from all the other Qis of the body, which came postnatal.

**Turbid Evils:濁惡** Turbid Evils refer to all of the bad, unclear substances of the body that need to be passed out or cause illness/loss of balance within the body. These can come from the food we ingest, or as a by-product of the function of the organs. Often blockages within the body are caused by Turbid Evils, influencing the flow of Qi and the meridians.

**Gate of Heaven:天門** The Gate of Heaven is the place at the top of the head where the body can exchange Qi with the sky and all that is above. As the name Gate implies, it must be opened, and it must be closed. A gate must be opened to allow things out and in, and a gate must be closed to keep things in and things out.

**Eight Extraordinary Meridians:奇經八脈** The Eight Extraordinary Meridians refer to the meridians outside of the 12 organ meridians and the 2 meridians running the front and back of the body. Readers are referred to books on meridians and acupuncture for location and function.

**Vital Energy:真勁** Vital Energy of the body refers to the energy of life. It can be viewed as resulting from Qi, Jing, and Shen functioning together to create the force of the body.

**Wind:風** Wind (drafts, breezes, etc.) is the most common of

## The Eight Healing Sounds of Yin Style Ba Gua

the external Pernicious Influences which can enter the body and cause loss of balance and illness.

**Exterior:表** Exterior refers to the surface of the body, which is the first line of protection against Pernicious Influences and consequently the first place breached when they do enter the body.

**Void:虛** The Void is that which was before the One separated, before there was time and space.

**The Three Passes:三關** The Three Passes are three major places where Qi flows through the body, located at the tailbone/Gate of Life (Ming Men), the upper back, and the base of the skull. They need to be opened in order for the Qi to reach its maximum flow.

**Three Yang Meridians:三陽 (脈)** The three Yang Meridians are Yangming (large intestine, stomach), Taiyang (small intestine, bladder), and ShaoYang (Triple Burner, gall bladder). See Tai Yin meridians for description of how the meridians break down.

# Appendix I: The Points

The following list of points are the points mentioned in this book. This appendix will enable the reader to match the point from the text with the meridians in the next appendix. The points are listed in the order they appear in the text.

Feng Shi point: Gall Bladder Meridian

Shen Que point: Front Meridian

Lao Gong point/external Lao Gong point: Lao Gong point is on the Pericardium Meridian. External Lao Gong point is in the exact same location on the back of the hand, and is outside the Meridians.

Zhang Men point: Liver Meridian

Yong Quan point: Kidney Meridian

Feng Chi point: Gall Bladder Meridian

Bai Hui point: Front Meridian

Ji Men point: Spleen Meridian

Hu Kou point: Outside the Meridians. Hu Kou literally means "tiger's mouth" and refers to the part of the back of the hand between the thumb and index finger, which when opened to grab someone, resembles a tiger's mouth. The point is located below the knuckle of the index finger.

Xue Hai point: Spleen Meridian

## The Eight Healing Sounds of Yin Style Ba Gua

Da Bao point: Spleen Meridian

Hua Gai point: Front Meridian

Lung Point: In Chinese, Fei Shu. Bladder Meridian

Heart Point: In Chinese, Xin Shu. Bladder Meridian

Diaphragm point: In Chinese, Ge Shu. Bladder Meridian

Liver Point: In Chinese, Gan Shu. Bladder Meridian

Gall Bladder Point: In Chinese, Dan Shu. Bladder Meridian

Spleen Point: In Chinese, Pi Shu. Bladder Meridian

Stomach Point: In Chinese, Wei Shu. Bladder Meridian

Kidney Point: In Chinese, Shen Shu. Bladder Meridian

Gate of Life: Ming Men in Chinese. Back Meridian

Large Intestine Point: In Chinese, Da Chang Shu. Bladder Meridian

Small Intestine Point: In Chinese, Xiao Chang Shu. Bladder Meridian

Zhong Lu point: Bladder Meridian

Eight Liao points ( four to each side): Bladder Meridian

Tan Zhong point: Front Meridian

## Appendix II: The Meridians

In Chinese medicine, there are twelve major meridians which correspond to what are defined as the Yin and Yang organs of the body. There are also eight Extra Meridians, two of which, the Front and Back Meridians (usually called the Governing Vessel and the Conception Vessel in English acupuncture books) are arguably the most important meridians of the body. These twelve plus two meridians are often collectively referred to as the fourteen meridians or major meridians and almost always grouped together.

I have included pictures with labelled points of these fourteen meridians below. They should be appreciated and used as a reference. The pictures themselves date from the Qing dynasty, and while at first they may seem hard to learn from, once an appreciation for the location of points has been found, they are much more pleasant to use.

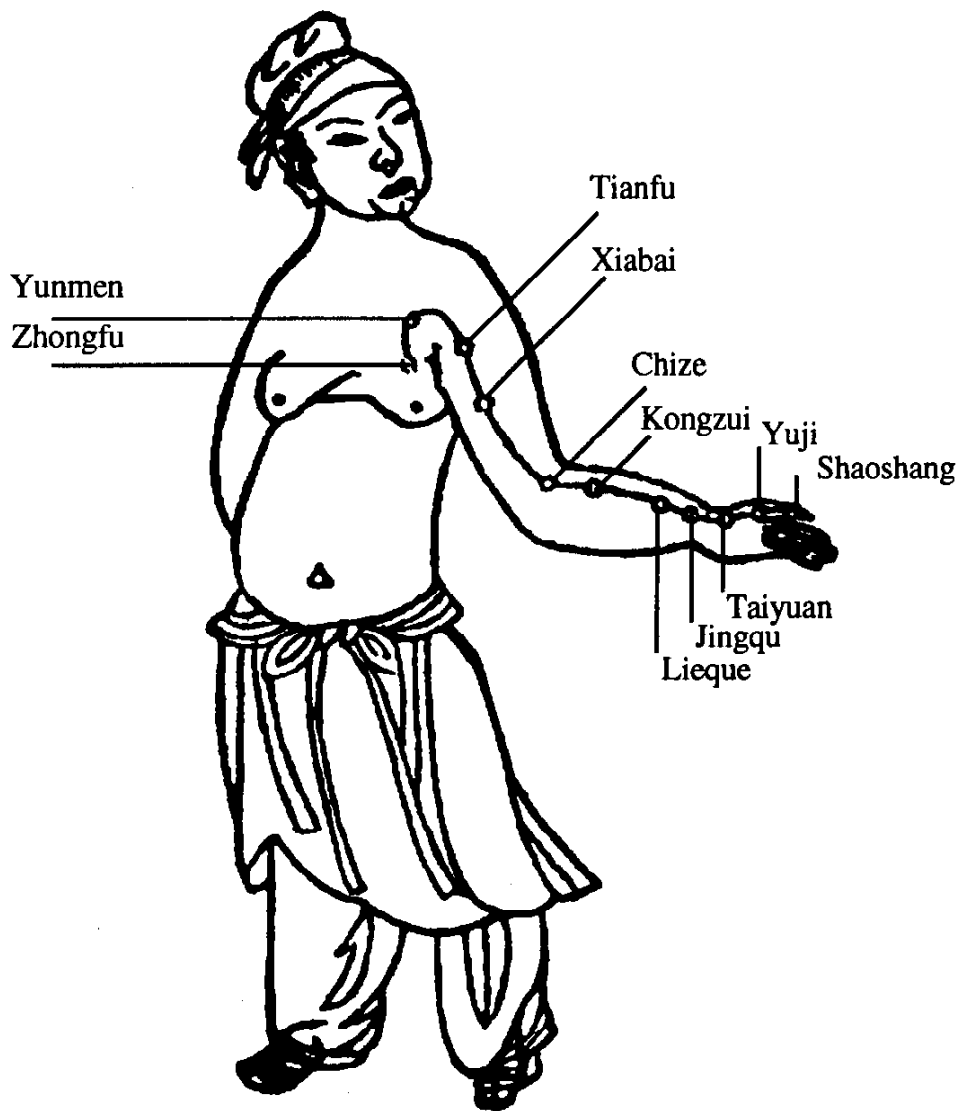
The fourteen meridians detailed here are as follows:

- The Lung Meridian- shou taiyin fei jing
- The Large Intestine Meridian- shou yangming da chang jing
- The Stomach Meridian- zu yangming wei jing
- The Spleen Meridian- zu taiyin pi jing
- The Heart Meridian- shou shaoyin xin jing
- The Small Intestine Meridian- shou taiyang xiao chang jing
- The Bladder Meridian- zu taiyang panguang jing
- The Kidney Meridian- zu shaoyin shen jing
- The Pericardium Meridian- shou jueyin xinbao jing
- The Triple Burner Meridian- shou shaoyang sanjiao jing
- The Gall Bladder Meridian- zu shaoyang dan jing
- The Liver Meridian- zu jueyin gan jing
  
- The Front Meridian (aka Conception Vessel)- ren mai
- The Back Meridian (aka Governing Vessel)- du mai

# The Lung Meridian

## Shou Taiyin Fei Jing

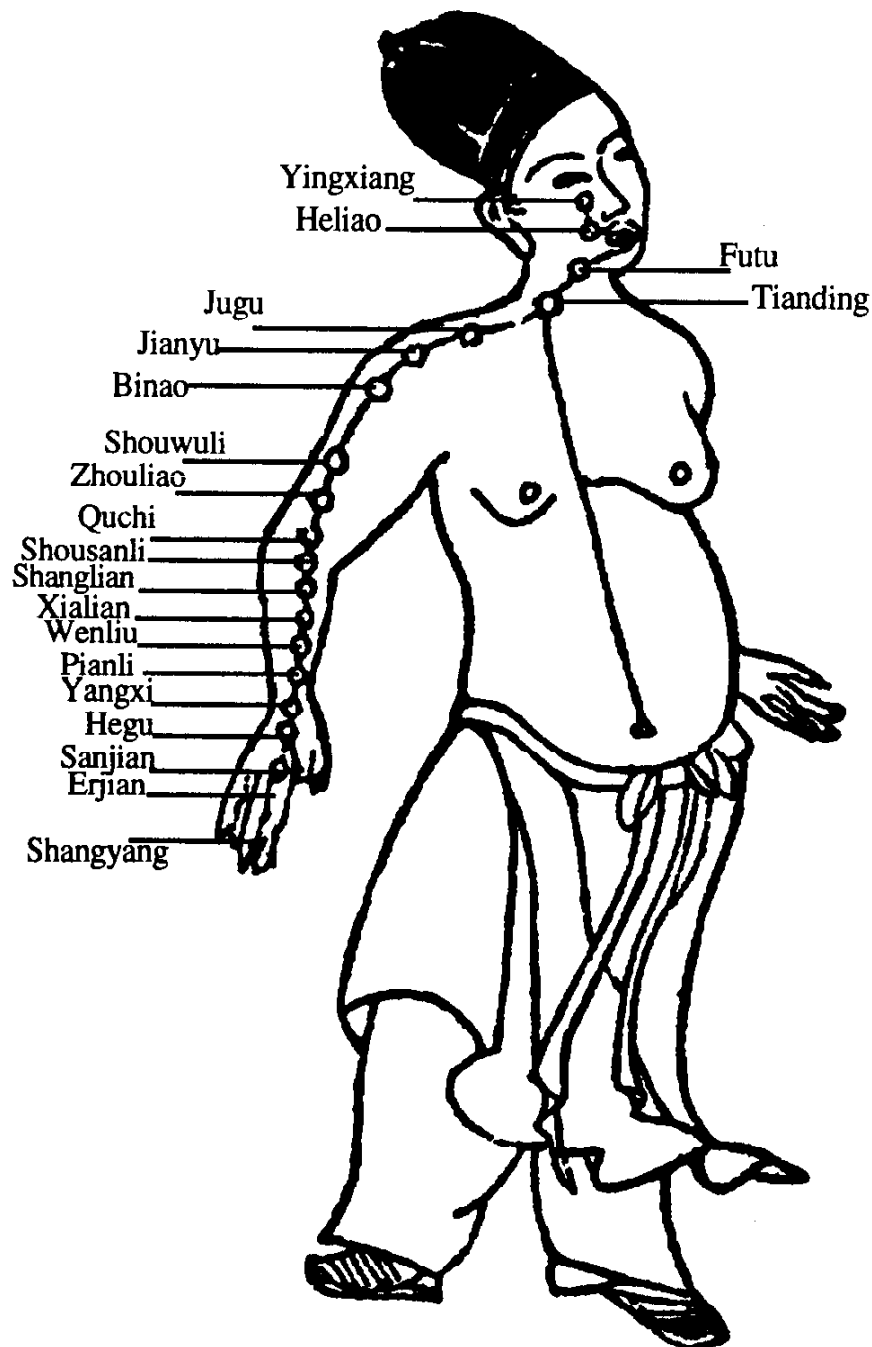
### 手太陰肺經





# The Large Intestine Meridian

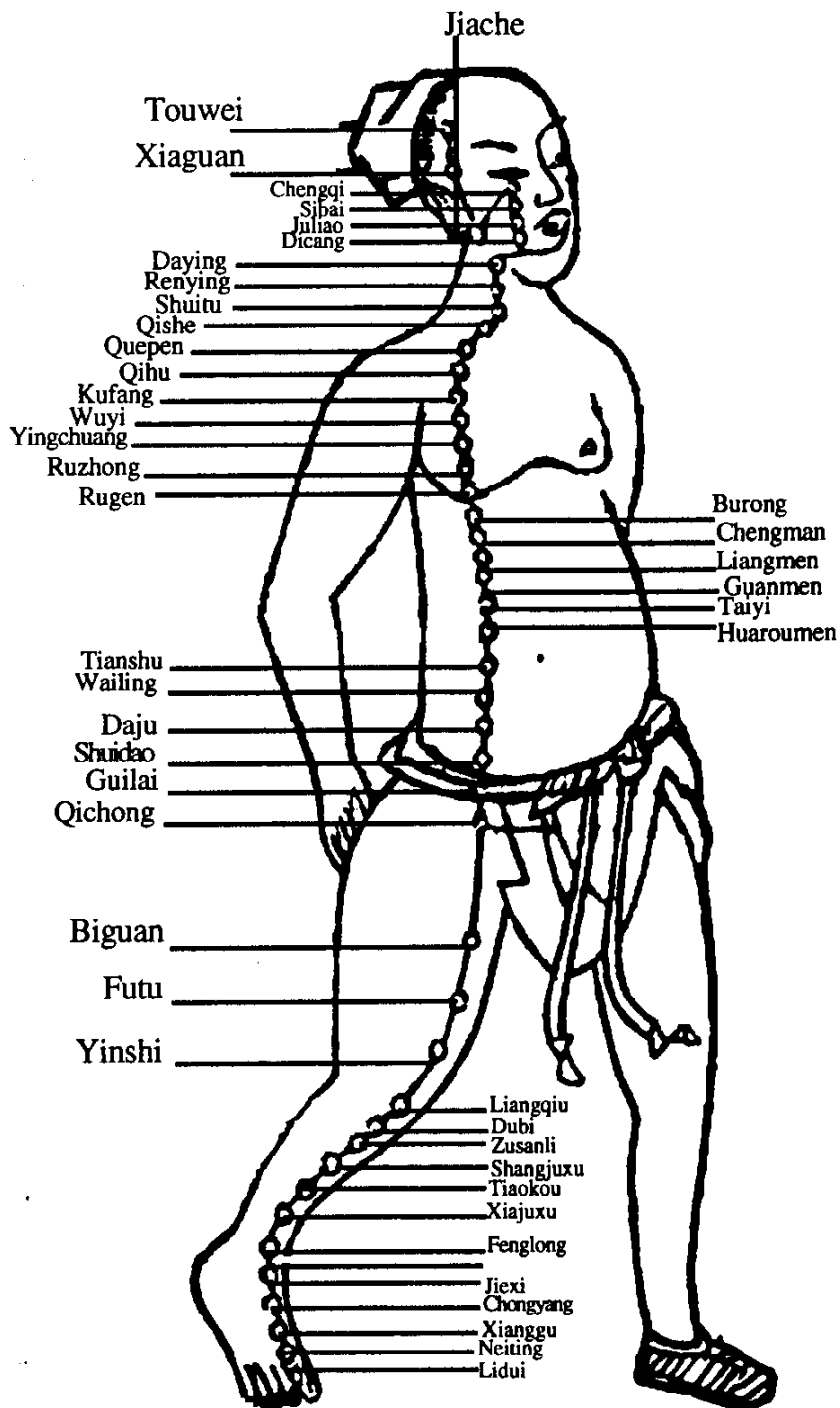
Shou Yangming Da Chang Jing  
手陽明大腸經



# The Stomach Meridian

## Zu Yangming Wei Jing

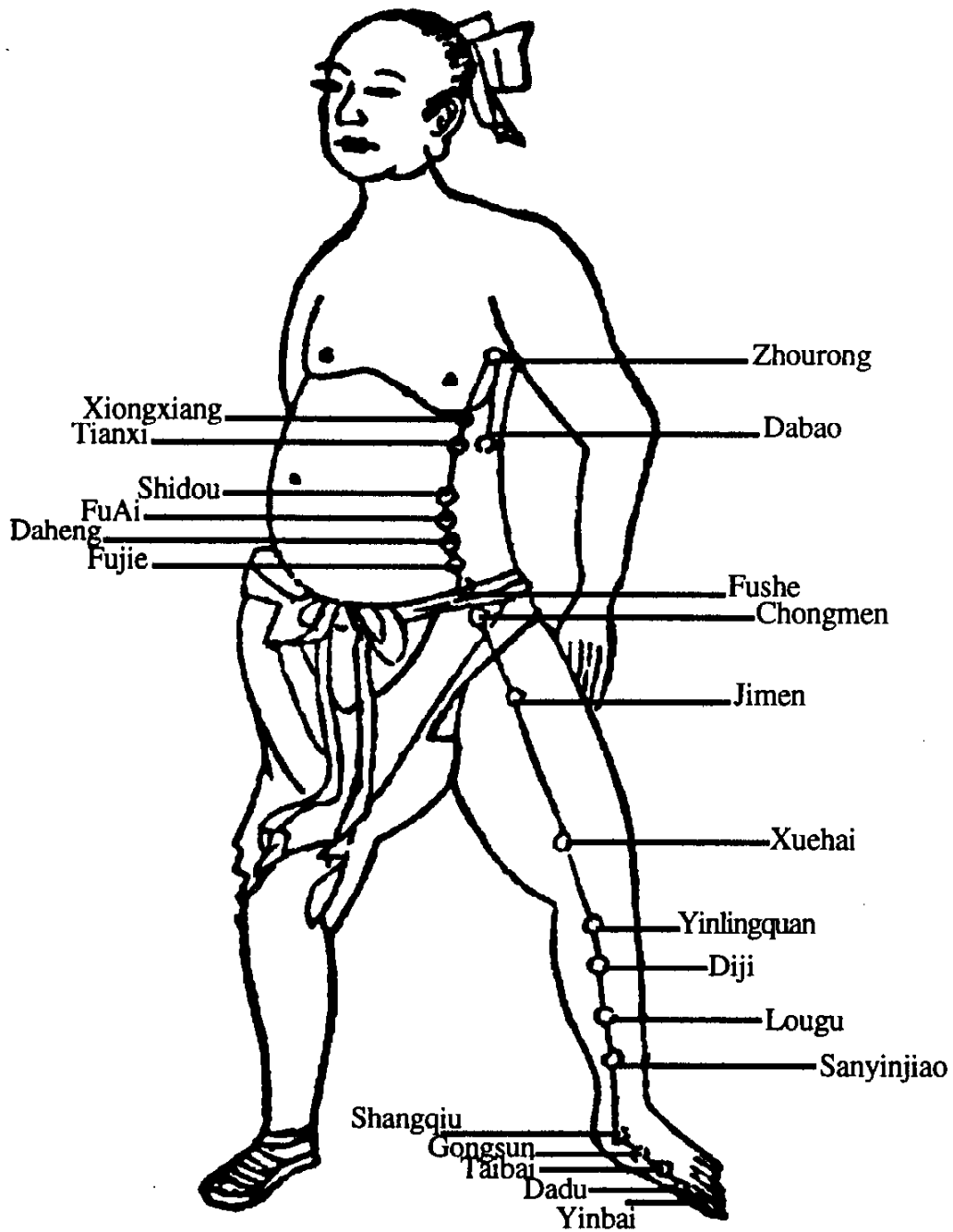
### 足陽明胃經



# The Spleen Meridian

## Zu Taiyin Pi Jing

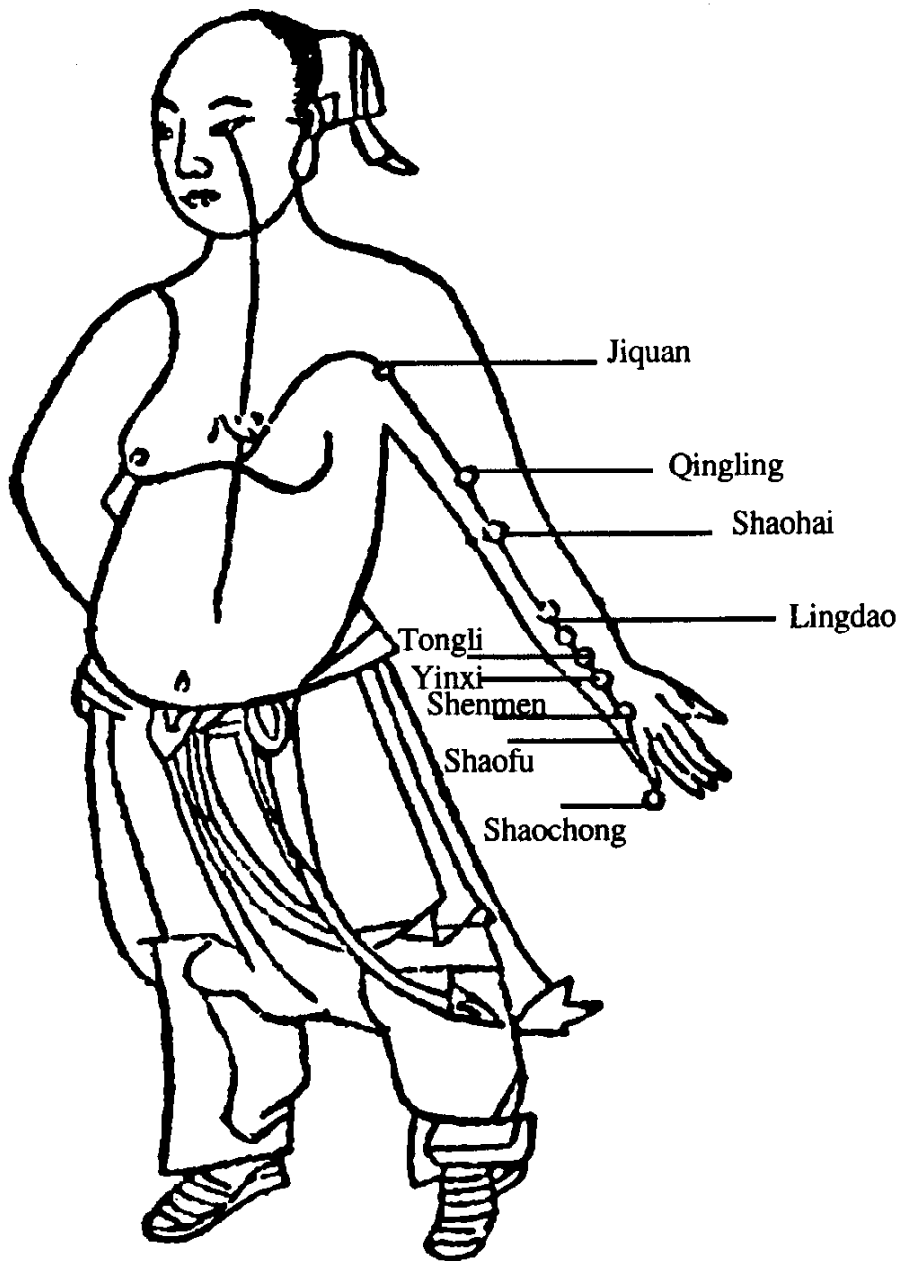
### 足太陰脾經



# The Heart Meridian

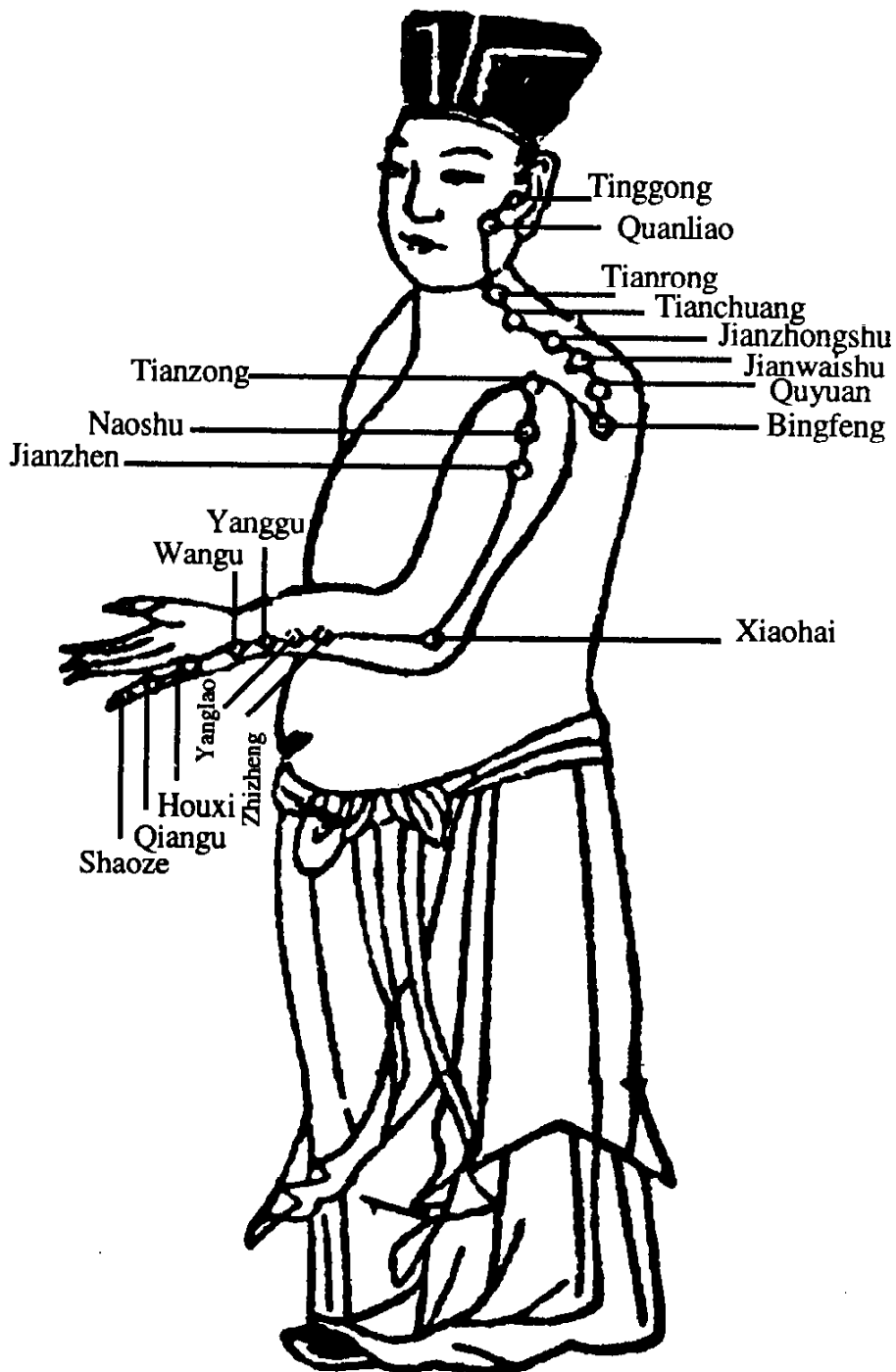
## Shou Shaoyin Xin Jing

手少陰心經



# The Small Intestine Meridian

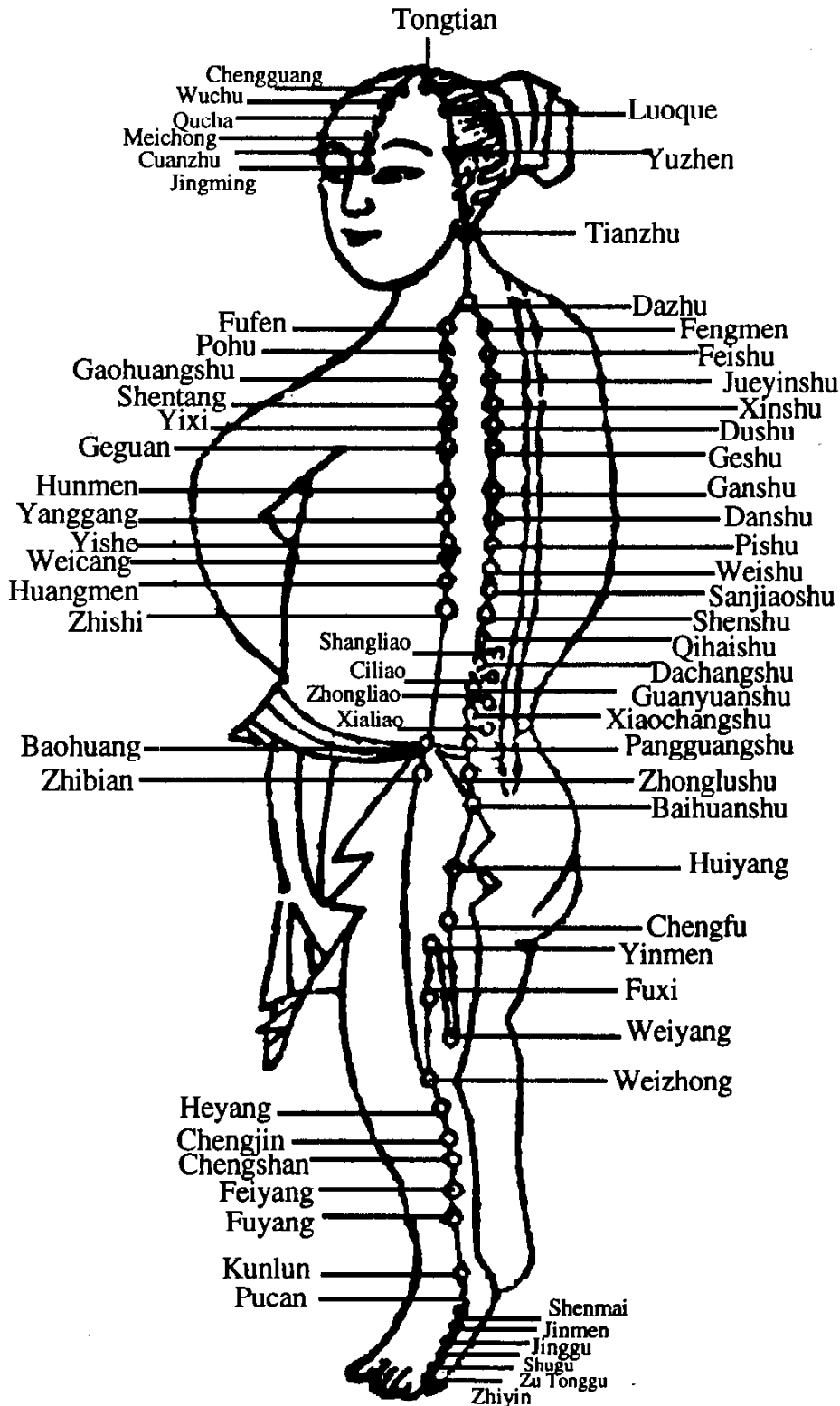
## Shou Taiyang Xiao Chang Jing 手太陽小腸經



# The Bladder Meridian

## Zu Taiyang Panguang Jing

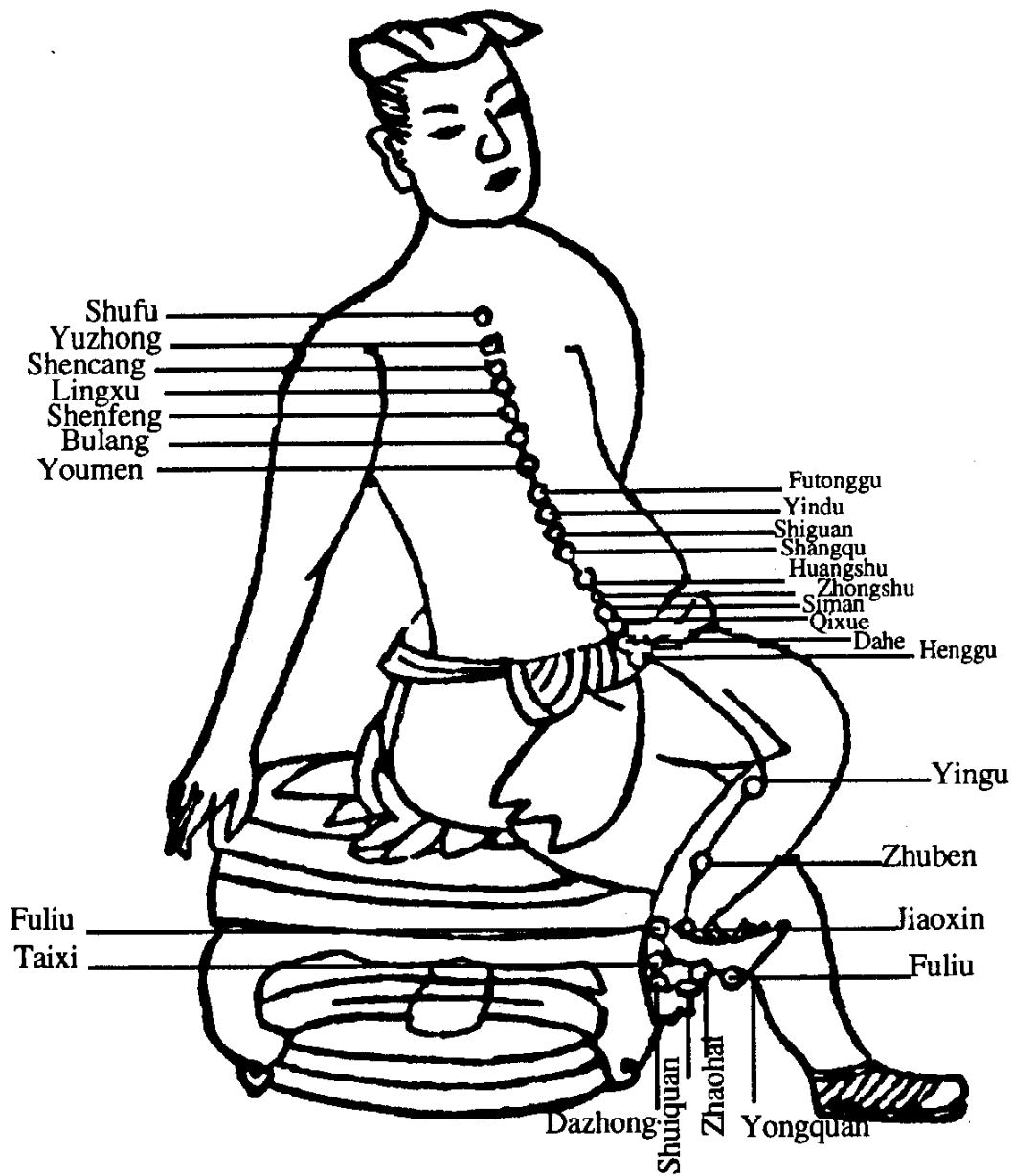
### 足太陽膀胱經



# The Kidney Meridian

## Zu Shaoyin Shen Jing

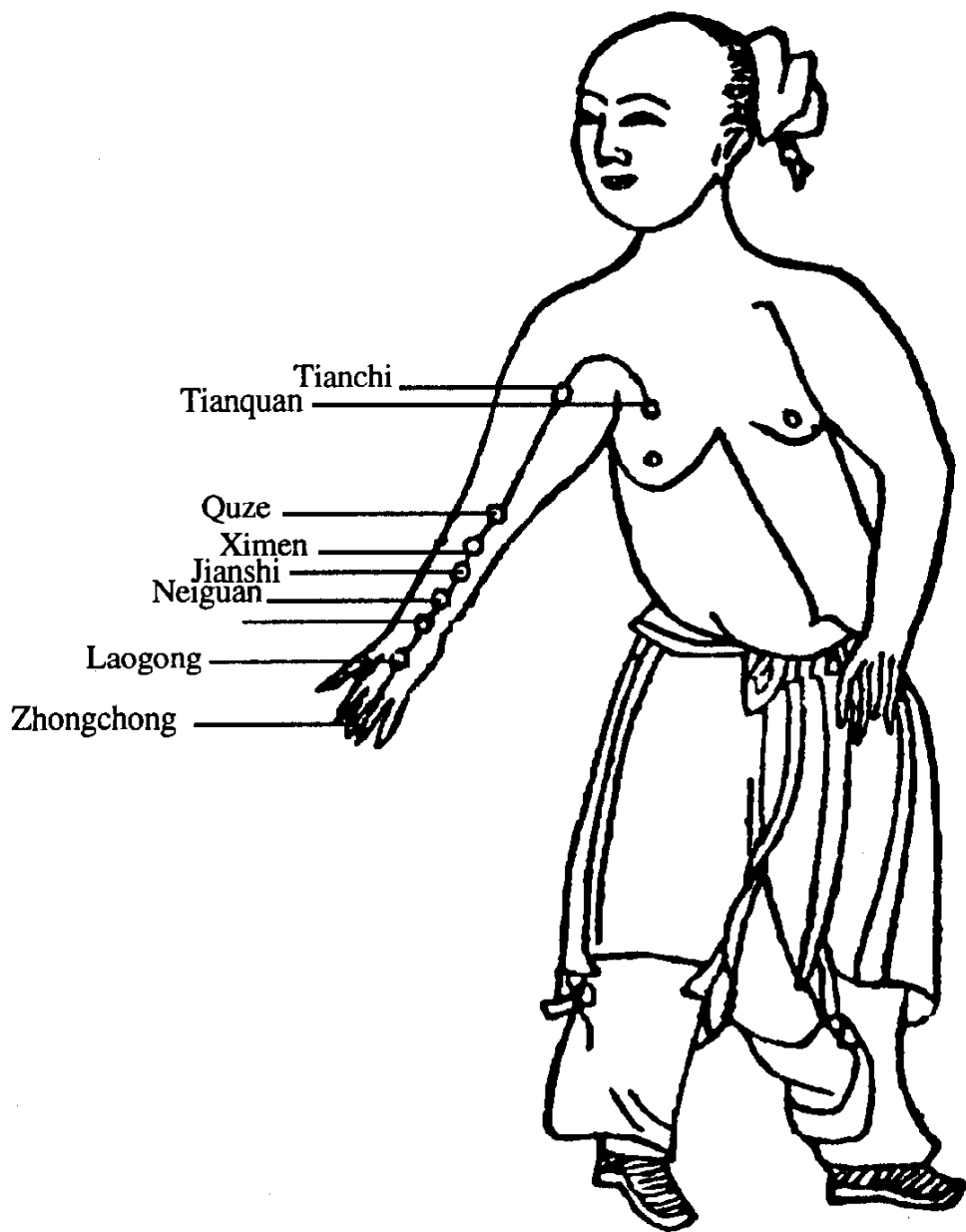
### 足少陰腎經



# The Pericardium Meridian

## Shou Jueyin Xinbao Jing

### 手厥陰心包經

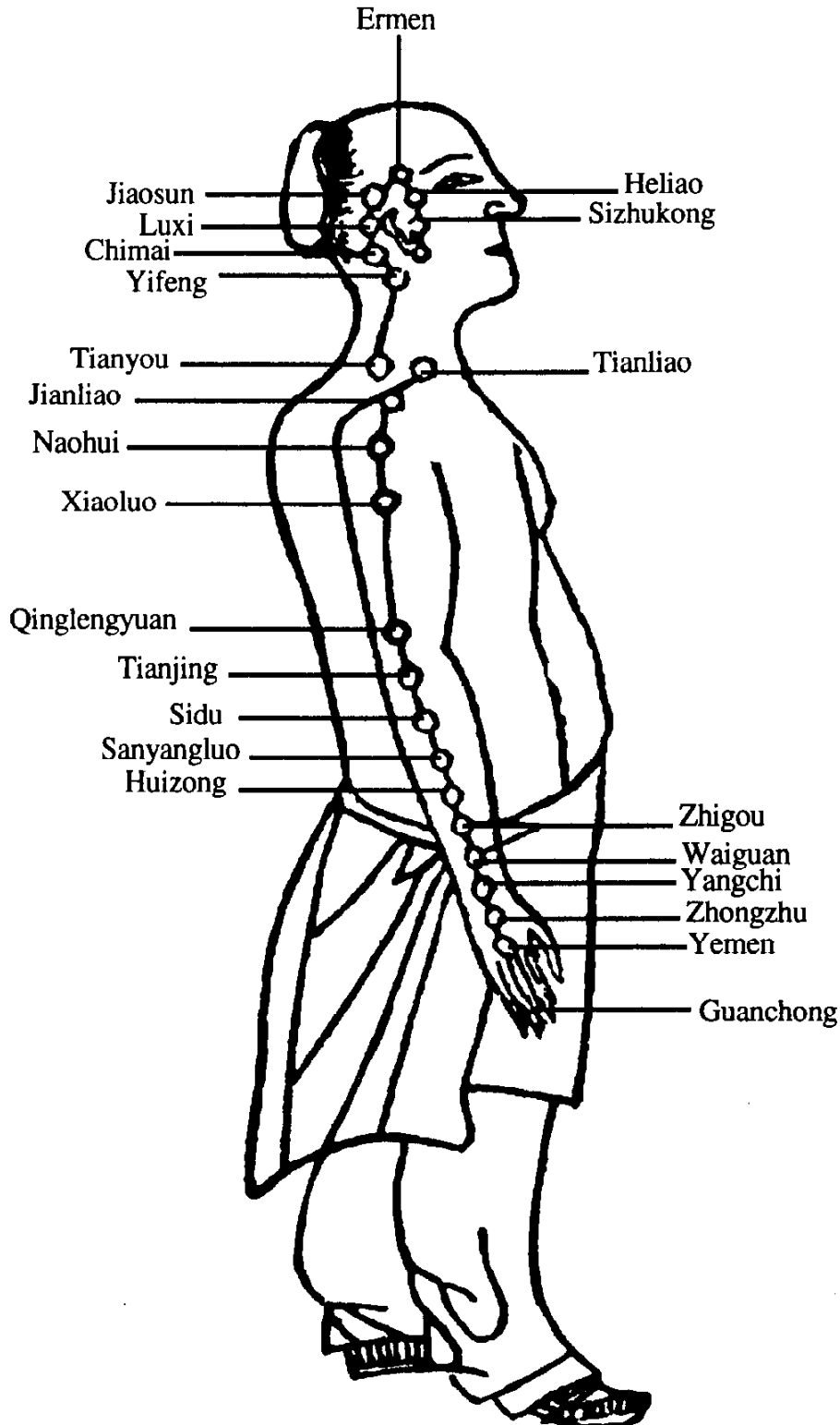




# The Triple Burner Meridian

## Shou Shaoyang Sanjiao Jing

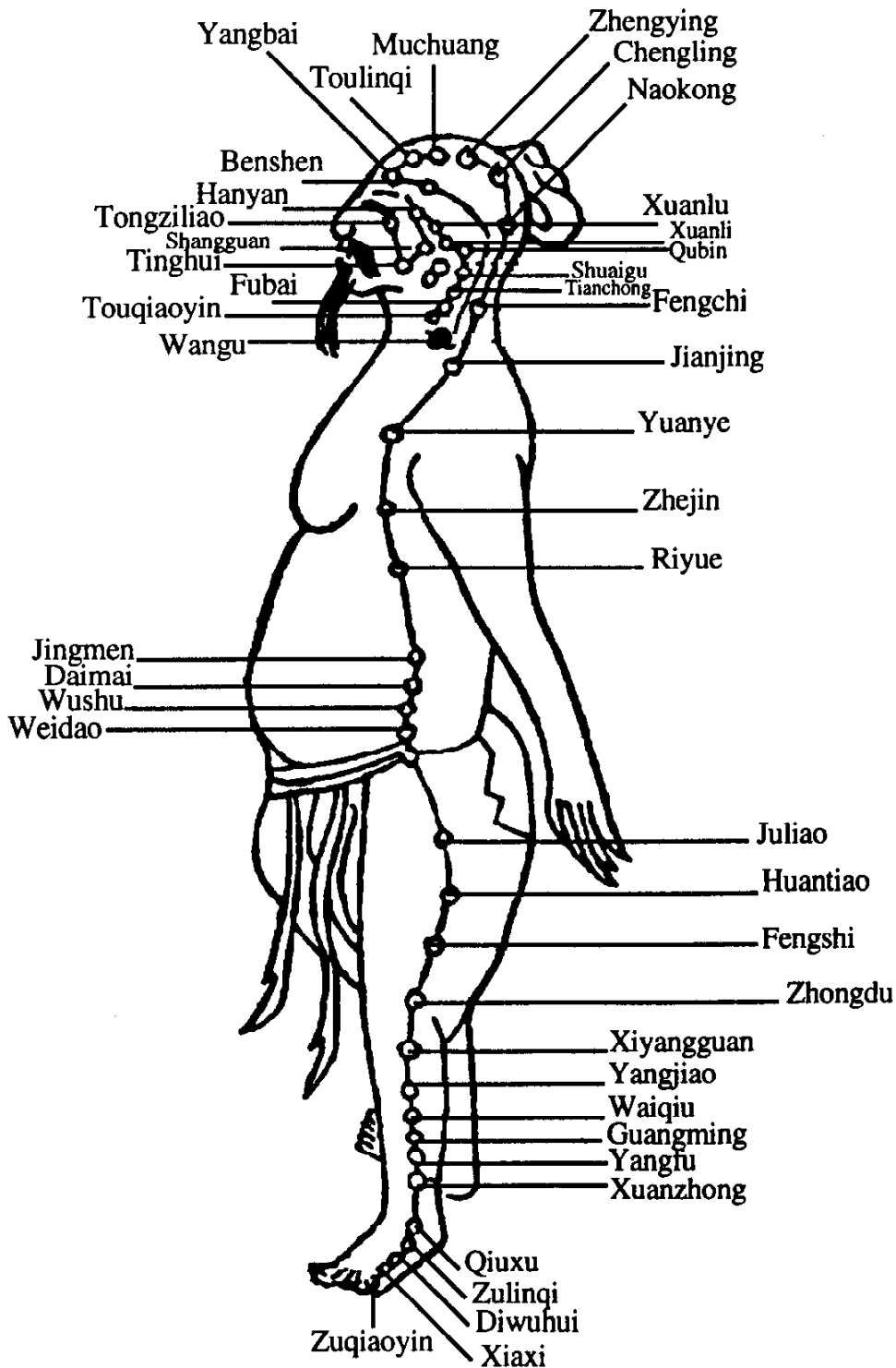
手少陽三焦經



# The Gall Bladder Meridian

## Zu Shaoyang Dan Jing

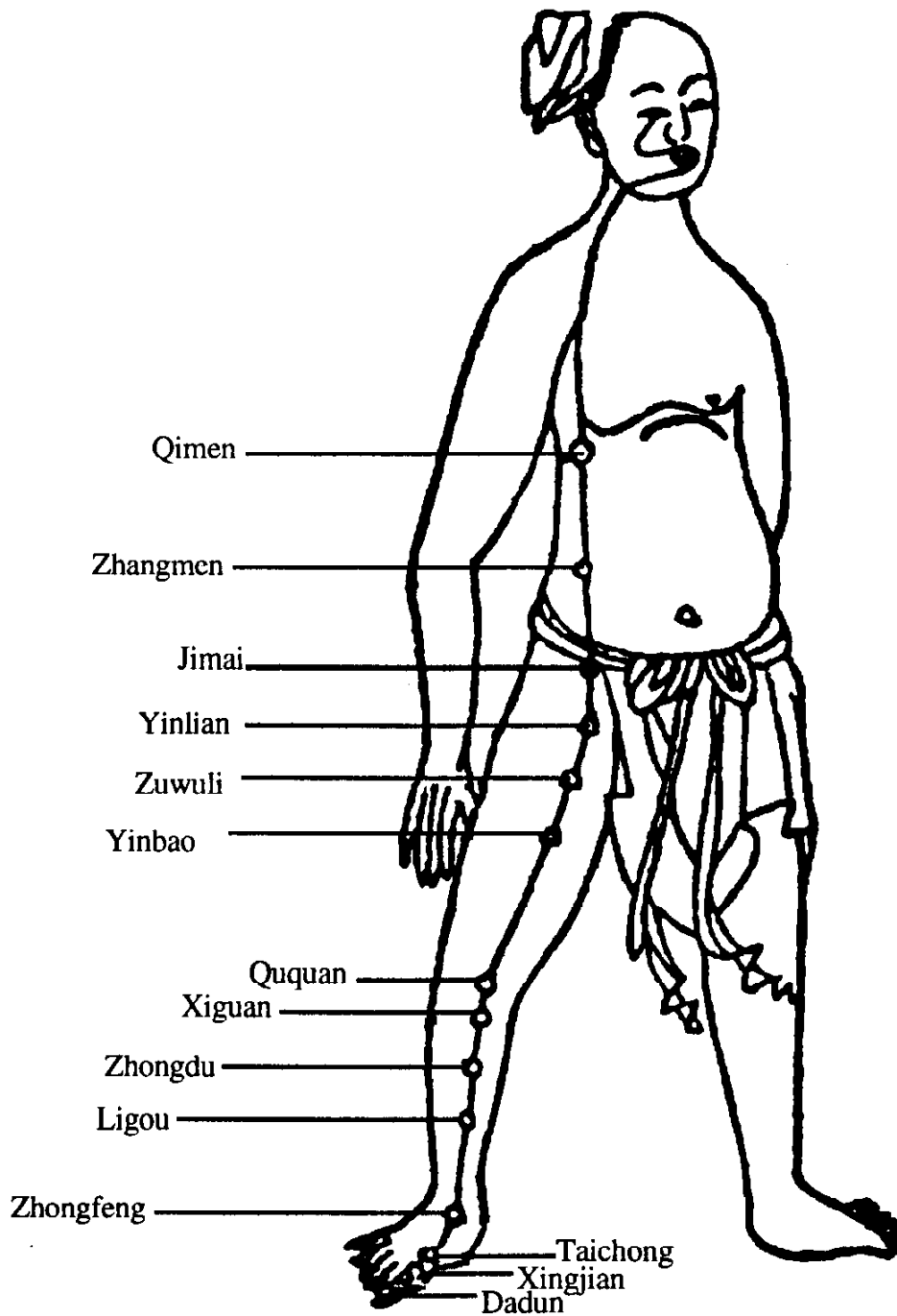
足少陽膽經



# The Liver Meridian

## Zu Jueyin Gan Jing

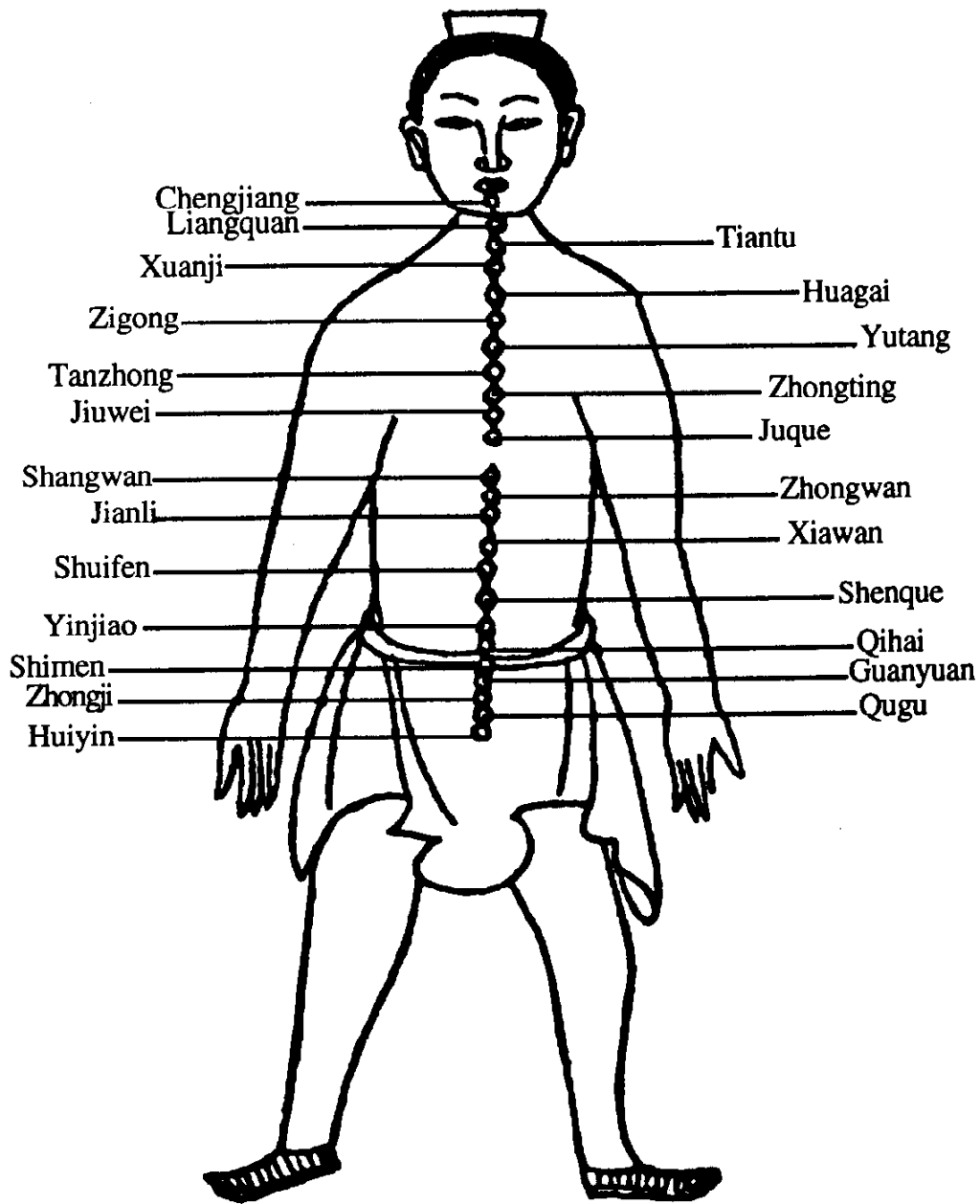
### 足厥陰肝經



# The Front Meridian

## Ren Mai

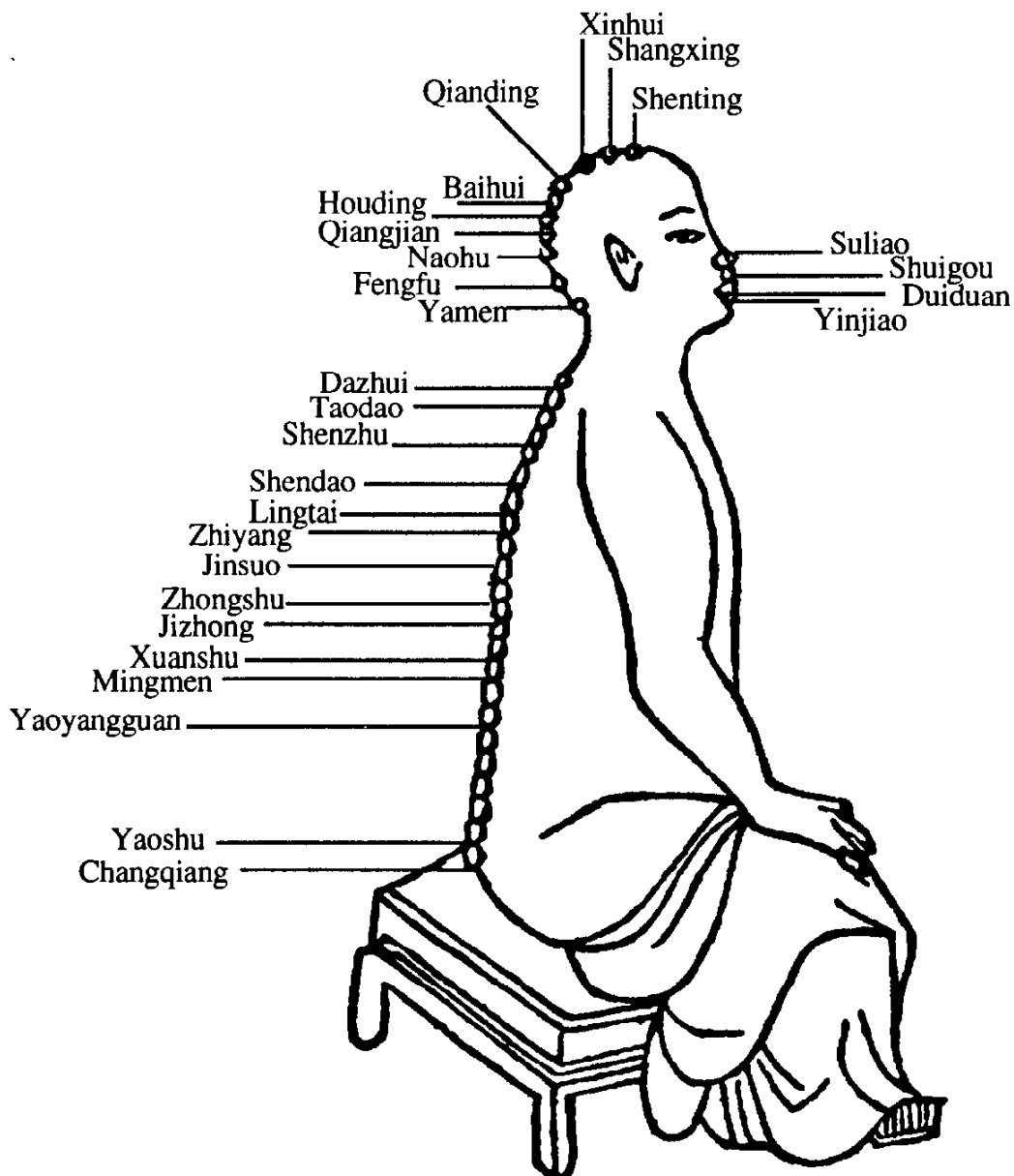
任脈



# The Back Meridian

## Du Mai

### 督脈



Readers interested in learning more about this or other traditional arts documented by the Association for Traditional Studies and available from the Traditional Studies Press are recommended to the Traditional Studies Journal, which is a quarterly publication available through the Association, carrying articles, information, and more, all related to traditional studies around the world.

The Association also periodically mails out information on new titles, lectures, workshops and study trips. If you would like to subscribe to the Journal or join the mailing list, please contact:

## The Association for Traditional Studies

### The Traditional Studies Press

Association for Traditional Studies

1630-A 30th St #420

Boulder, Colorado 80301

[ats@traditionalstudies.org](mailto:ats@traditionalstudies.org)

[www.traditionalstudies.org](http://www.traditionalstudies.org)

519

94102

75-3082

# **The Eight Healing Sounds**

*of Yin Style Ba Gua*

**The Eight Healing Sounds belong to the healing Qi Gong methods of Yin Style Ba Gua. This powerful method of combining sounds and movement moves Qi within the body and stimulates its healing powers. Each sound affects different organs, allowing a practitioner to treat specific problems and achieve the body's highest state of health and energy potential. Its explanations and medical theory make it easy for health professionals to incorporate in their practice.**



**Xie Peiqi, 76 years old at the time of this edition, began studying Yin Style Ba Gua at 13. A third generation direct lineage descendant of Yin Fu, Xie is one of the few people who knows the complete system of Yin Style Ba Gua, including its martial applications, healing powers, and Qi cultivation exercises.**

**Andrew Nugent-Head has been living in Beijing since 1987, studying China's traditional arts in the old, teacher/disciple way. He is the director of the Association for Traditional Studies' preservation work in China and has been featured in Bill Moyers' Healing and the Mind series, the NBC Sunday Today Show, French and German television for his studies there.**



**ISBN# 1-888179-50-3**