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About the Author

Dr. Yang, Jwing-Ming, Ph.D. 楊俊敏博士

Dr. Yang, Jwing-Ming was born on August 11th, 1946, in Xinzhu Xian (新竹縣), Taiwan (台灣), Republic of China (中華民國). He started his Wushu (武術) (Gongfu or Kung Fu, 功夫) training at the age of fifteen under the Shaolin White Crane (Bai He, 少林白鶴) Master Cheng, Gin-Gsao (曾金灶) (1911-1976). Master Cheng originally learned Taizuquan (太祖拳) from his grandfather when he was a child. When Master Cheng was fifteen years old, he started learning White Crane from Master Jin, Shao-Feng (金紹峰), and followed him for twenty-three years until Master Jin's death.



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

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

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

In 1974, Dr. Yang came to the United States to study Mechanical Engineering at Purdue University. At the request of a few students, Dr. Yang began to teach Gongfu

(Kung Fu), which resulted in the foundation of the Purdue University Chinese Kung Fu Research Club in the spring of 1975. While at Purdue, Dr. Yang also taught college-credited courses in Taijiquan. In May of 1978 he was awarded a Ph.D. in Mechanical Engineering by Purdue.

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

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

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

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

Since 1986, YMAA has become an international organization, which currently includes 56 schools located in Argentina, Belgium, Canada, Chile, France, Holland, Hungary, Iran, Ireland, Italy, Poland, Portugal, South Africa, United Kingdom, Venezuela, and the United States. Many of Dr. Yang's books and videotapes have been translated into languages such as French, Italian, Spanish, Polish, Czech, Bulgarian, Russian, Hungarian, and Iranian.

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

1. *Shaolin Chin Na*; Unique Publications, Inc., 1980.
2. *Shaolin Long Fist Kung Fu*; Unique Publications, Inc., 1981.
3. *Yang Style Tai Chi Chuan*; Unique Publications, Inc., 1981.
4. *Introduction to Ancient Chinese Weapons*; Unique Publications, Inc., 1985.
5. *Qigong for Health and Martial Arts*; YMAA Publication Center, 1985.
6. *Northern Shaolin Sword*; YMAA Publication Center, 1985.
7. *Tai Chi Theory and Martial Power*; YMAA Publication Center, 1986.
8. *Tai Chi Chuan Martial Applications*; YMAA Publication Center, 1986.

9. *Analysis of Shaolin Chin Na*; YMAA Publication Center, 1987; 2nd Edition, 2004.
10. *Eight Simple Qigong Exercises for Health*; YMAA Publication Center, 1988.
11. *The Root of Chinese Qigong—The Secrets of Qigong Training*; YMAA Publication Center, 1989.
12. *Qigong—The Secret of Youth*; YMAA Publication Center, 1989.
13. *Xingyiquan—Theory and Applications*; YMAA Publication Center, 1990.
14. *The Essence of Taiji Qigong—Health and Martial Arts*; YMAA Publication Center, 1990.
15. *Qigong for Arthritis*; YMAA Publication Center, 1991; 2nd Edition, 2005.
16. *Chinese Qigong Massage—General Massage*; YMAA Publication Center, 1992.
17. *How to Defend Yourself*; YMAA Publication Center, 1992.
18. *Baguazhang—Emei Baguazhang*; YMAA Publication Center, 1994.
19. *Comprehensive Applications of Shaolin Chin Na—The Practical Defense of Chinese Seizing Arts*; YMAA Publication Center, 1995.
20. *Taiji Chin Na—The Seizing Art of Taijiquan*; YMAA Publication Center, 1995.
21. *The Essence of Shaolin White Crane*; YMAA Publication Center, 1996.
22. *Back Pain—Chinese Qigong for Healing and Prevention*; YMAA Publication Center, 1997; 2nd Edition, 2004.
23. *Ancient Chinese Weapons*; YMAA Publication Center, 1999.
24. *Taijiquan—Classical Yang Style*; YMAA Publication Center, 1999.
25. *Tai Chi Secrets of Ancient Masters*; YMAA Publication Center, 1999.
26. *Taiji Sword—Classical Yang Style*; YMAA Publication Center, 1999.
27. *Tai Chi Secrets of Wu and Li Styles*; YMAA Publication Center, 2001.
28. *Tai Chi Secrets of Yang Style*; YMAA Publication Center, 2001.
29. *Tai Chi Secrets of Wu Style*; YMAA Publication Center, 2002.
30. *Taijiquan Theory of Dr. Yang, Jwing-Ming*; YMAA Publication Center, 2003.
31. *Qigong Meditation—Embryonic Breathing*; YMAA Publication Center, 2003.

Dr. Yang has also published the following videotapes and DVD:

Videotapes:

1. *Yang Style Tai Chi Chuan and Its Applications*; YMAA Publication Center, 1984.

2. *Shaolin Long Fist Kung Fu—Lien Bu Chuan and Its Applications*; YMAA Publication Center, 1985.
3. *Shaolin Long Fist Kung Fu—Gung Li Chuan and Its Applications*; YMAA Publication Center, 1986.
4. *Shaolin Chin Na*; YMAA Publication Center, 1987.
5. *Wai Dan Chi Kung, Vol. 1—The Eight Pieces of Brocade*; YMAA Publication Center, 1987.
6. *The Essence of Tai Chi Chi Kung*; YMAA Publication Center, 1990.
7. *Qigong for Arthritis*; YMAA Publication Center, 1991.
8. *Qigong Massage—Self Massage*; YMAA Publication Center, 1992.
9. *Qigong Massage—With a Partner*; YMAA Publication Center, 1992.
10. *Defend Yourself 1—Unarmed Attack*; YMAA Publication Center, 1992.
11. *Defend Yourself 2—Knife Attack*; YMAA Publication Center, 1992.
12. *Comprehensive Applications of Shaolin Chin Na 1*; YMAA Publication Center, 1995.
13. *Comprehensive Applications of Shaolin Chin Na 2*; YMAA Publication Center, 1995.
14. *Shaolin Long Fist Kung Fu—Yi Lu Mai Fu & Er Lu Mai Fu*; YMAA Publication Center, 1995.
15. *Shaolin Long Fist Kung Fu—Shi Zi Tang*; YMAA Publication Center, 1995.
16. *Taiji Chin Na*; YMAA Publication Center, 1995.
17. *Emei Baguazhang—1; Basic Training, Qigong, Eight Palms, and Applications*; YMAA Publication Center, 1995.
18. *Emei Baguazhang—2; Swimming Body Baguazhang and Its Applications*; YMAA Publication Center, 1995.
19. *Emei Baguazhang—3; Bagua Deer Hook Sword and Its Applications*; YMAA Publication Center, 1995.
20. *Xingyiquan—12 Animal Patterns and Their Applications*; YMAA Publication Center, 1995.
21. *24 and 48 Simplified Taijiquan*; YMAA Publication Center, 1995.
22. *White Crane Hard Qigong*; YMAA Publication Center, 1997.
23. *White Crane Soft Qigong*; YMAA Publication Center, 1997.
24. *Xiao Hu Yan—Intermediate Level Long Fist Sequence*; YMAA Publication Center, 1997.

25. *Back Pain—Chinese Qigong for Healing and Prevention*; YMAA Publication Center, 1997.
26. *Scientific Foundation of Chinese Qigong*; YMAA Publication Center, 1997.
27. *Taijiquan—Classical Yang Style*; YMAA Publication Center, 1999.
28. *Taiji Sword—Classical Yang Style*; YMAA Publication Center, 1999.
29. *Chin Na in Depth—1*; YMAA Publication Center, 2000.
30. *Chin Na in Depth—2*; YMAA Publication Center, 2000.
31. *San Cai Jian & Its Applications*; YMAA Publication Center, 2000.
32. *Kun Wu Jian & Its Applications*; YMAA Publication Center, 2000.
33. *Qi Men Jian & Its Applications*; YMAA Publication Center, 2000.
34. *Chin Na in Depth—3*; YMAA Publication Center, 2001.
35. *Chin Na in Depth—4*; YMAA Publication Center, 2001.
36. *Chin Na in Depth—5*; YMAA Publication Center, 2001.
37. *Chin Na in Depth—6*; YMAA Publication Center, 2001.
38. *12 Routines Tan Tui*; YMAA Publication Center, 2001.
39. *Chin Na in Depth—7*; YMAA Publication Center, 2002.
40. *Chin Na in Depth—8*; YMAA Publication Center, 2002.
41. *Chin Na in Depth—9*; YMAA Publication Center, 2002.
42. *Chin Na in Depth—10*; YMAA Publication Center, 2002.
43. *Chin Na in Depth—11*; YMAA Publication Center, 2002.
44. *Chin Na in Depth—12*; YMAA Publication Center, 2002.
45. *White Crane Gongfu—1*; YMAA Publication Center, 2002.
46. *White Crane Gongfu—2*; YMAA Publication Center, 2002.
47. *Taijiquan Pushing Hands—1*; YMAA Publication Center, 2003.
48. *Taijiquan Pushing Hands—2*; YMAA Publication Center, 2003.
49. *Taiji Saber and Its Applications*; YMAA Publication Center, 2003.
50. *Taiji Symbol Sticking Hands—1*; YMAA Publication Center, 2003.
51. *Taiji Ball Qigong—1*; YMAA Publication Center, 2003.
52. *Taiji Ball Qigong—2*; YMAA Publication Center, 2003.
53. *Taijiquan Pushing Hands—3*; YMAA Publication Center, 2004.
54. *Taijiquan Pushing Hands—4*; YMAA Publication Center, 2004.
55. *Taiji Symbol Sticking Hands—2*; YMAA Publication Center, 2003.
56. *Taiji Ball Qigong—3*; YMAA Publication Center, 2003.

57. *Taiji Ball Qigong—4*; YMAA Publication Center, 2003.
58. *Shaolin White Crane Gongfu 3—Basic Training*; YMAA Publication Center, 2004.
59. *Advanced Practical Chin Na—1*; YMAA Publication Center, 2004.
60. *Advanced Practical Chin Na—2*; YMAA Publication Center, 2004.
61. *Taiji Chin Na in Depth—1*; YMAA Publication Center, 2004.
62. *Taiji Chin Na in Depth—2*; YMAA Publication Center, 2004.
63. *Taiji Chin Na in Depth—3*; YMAA Publication Center, 2004.
64. *Taiji Chin Na in Depth—4*; YMAA Publication Center, 2004.
65. *Tai Chi Fighting Set*; YMAA Publication Center, 2004.

DVD:

1. *Chin Na in Depth—1, 2, 3, 4*; YMAA Publication Center, 2003.
2. *White Crane Qigong*; YMAA Publication Center, 2003.
3. *Taijiquan, Classical Yang Style*; YMAA Publication Center, 2003.
4. *Chin Na in Depth—5, 6, 7, 8*; YMAA Publication Center, 2003.
5. *Chin Na in Depth—9, 10, 11, 12*; YMAA Publication Center, 2003.
6. *Eight Simple Qigong Exercises for Health*; YMAA Publication Center, 2003.
7. *Shaolin Long Fist Kung Fu*; YMAA Publication Center, 2004.
8. *Shaolin White Crane Gong Fu 1, 2—Basic Training*; YMAA Publication Center, 2004.
9. *Taiji Sword, Classical Yang Style*, YMAA Publication Center, 2005.

Foreword

by Dr. Wu, Chengde (吳誠德醫師)

Houston Institute of Chinese Martial Arts and Medicine

Traditional Chinese medicine developed out of the experiences accumulated over thousands of years in the battle against disease. It has helped more than a billion Chinese to both maintain their health and prevent illness. Qigong massage has a long history, and has been an important part of Chinese medical system. Chinese Qigong massage, like other Chinese medical practices, is considered an important and effective method of treating and even preventing disease. For thousands of years it has had an important role in Chinese medicine.

The theory of Qigong massage, like other Chinese medical practices, has been built on the foundation of the concept of Qi. It especially emphasizes the smooth circulation of Qi, its proper level, the quality of its circulation, and also how to use it to prevent disease. In fact, compared with other forms of Chinese medicine, Qigong massage has its own unique effectiveness and benefits. It is therefore commonly used together with Chinese herbs and acupuncture to provide a treatment which is more effective than would be possible with any one form of treatment alone.

The advantages of practicing Qigong are that it does not require a large space or any equipment, and it is easy to learn and practice. Qigong massage can be used anywhere and anytime.

For the last several decades I have been engaged in study, research, and treatments related to the Chinese martial arts and traditional medicine. In addition to filling demanding jobs as a professor at the Shanghai Chinese Medical Institute and as Head Physician at Longhua Hospital, I was also appointed Bone Injury Category Educational Minister of the Chinese Medical Association in China, Administrator of the Shanghai Chinese Medical Study Society, Vice Minister of the Injury Category Study Society, member and Research Administrator of the Shanghai Recovery Medical Study Society, member of the Chinese Shanghai Athletic Medical Society, member of the Chinese Wushu Study Association, and also advisor of the Yangtze River Wugong Medical Treatment Research Institute. I have therefore had countless chances to work with many other medical experts.

In 1989, before I was invited to Houston and later took up residence here, I was already very interested in investigating the position of Chinese medicine in America. Because Chinese medicine is a treasure to human health and happiness, and has been built on the foundation of the relationship of Qi to man's physical and mental bodies, over the course of several thousand years of study and research its experiences and achievements are in some ways very different from those obtained by Western medicine.

In the last two years, I was very surprised to discover that almost every American praises and favors Chinese cooking and says, "Chinese food tastes good." However, only a very few of them know anything about Chinese medicine and its achievements.

Chinese medicine in America is still in its infancy. Because of the cultural differences between West and East, people can easily become confused about the concepts of Chinese medicine. This is especially true since science today still cannot understand and accept the concept of Qi, or study it objectively. Under these conditions, it is especially necessary and urgent for knowledgeable, experienced Qigong researchers, when they publish articles or books, to maintain a centered and neutral viewpoint in their discussions. Only then can confusion be avoided and the general public be encouraged to get involved.

After I came to the United States, I was very fortunate to meet Dr. Yang, Jwing-Ming and to learn that Dr. Yang has a deep understanding of both Chinese martial arts and Qigong. His publications are numerous and profound. His dream is to greatly increase the exchange of culture between East and West. He believes, therefore, that it is his responsibility to help introduce Chinese culture to the West, especially Wushu and medical Qigong.

In Dr. Yang's sincerely written works, the reader discovers clear explanations based on his scientific background. His approach of using the scientific method to explain the traditional experience is accurate and objective. Therefore, I am very happy to write the foreword for this book, *Chinese Qigong Massage* [title of first edition]. This will also fulfill part of my wish to help in the development of Chinese culture in Western society.

—Dr. Wu, Chengde
September, 1991

吴诚德

Preface (from the First Edition)

Although modern medicine has brought us healthier lives and has significantly extended the average lifespan, there are still many problems that it cannot solve. Modern medicine will often cure one symptom, only to create another. Many treatments seem to be designed only to provide relief from symptoms, rather than identifying and treating the root of the problem.

Even though today's medicine has reached a higher level of quality than ever before, if we compare it to the medicine that we will have in another hundred or a thousand years, it is clear that medicine is only in its infancy.

When looked at objectively, it is clear that there are still many problems with Western medicine. First, the research of the past 50 years has focused on curing, rather than prevention. The whole attention of the medical establishment has been focused on treating problems after they have manifested. Educating the public only becomes a priority when a situation has become serious. The medical knowledge or medical common sense of the general public is still at a childlike level.

Another problem with Western medicine is that it concentrates solely on the physical problem and ignores inner energy (bioelectricity or Qi). Few Western physicians understand that Qi (氣) is at the root of every sickness, and is the source of the failure of any physical organ or cell. If you wish to prevent sickness, your first concern must be the Qi that is circulating in the body. If there is a persistent abnormality in the supply or circulation of Qi, the physical body will be damaged and symptoms will manifest. If you wish to cure the root of a sickness, you must first resolve any problems with the Qi. If you regulate the Qi supply and circulation back to normal, you can repair the physical damage and regain health. In light of this, it would seem that one course for future medical research should be to determine the role Qi plays in our health.

Because Western medicine is unfamiliar with Qi, it has difficulty dealing with the mental illnesses which are related to energy imbalances in the brain. It is also totally unprepared to deal with the spiritual side of the human body. According to Chinese Qigong and medical science, the human spirit is closely related to the mind and the Qi which is circulating through the brain.

In less than a century, science has made great strides in physical medicine, but it has failed almost completely to investigate our internal energy. Because of this, modern medicine has been only half successful. However, in the last fifteen years, Qi theory has gradually been accepted by Western physicians. It is now believed that Qi is what has come to be called bioelectricity. It is the (Yin) energy which keeps the (Yang) machine of the body running properly.

Science has recently discovered that growth hormones can slow down the aging process. For many centuries, an important part of Chinese Qigong practice has been learning how to use the mind to lead Qi to the pituitary gland in the brain in order to reactivate and maintain the production of the growth hormone. Although it is not

understood precisely how this occurred in the body, nourishing the brain with Qi proves to be an effective way to increase the lifespan.

I believe that if East and West can sincerely work at exchanging knowledge, humanity can have a bright and healthy future. During the next fifty years we must study the mental and spiritual sides of medicine which are related to Qi. Our understanding of medicine will be complete only when we understand this invisible side of our beings. The various institutions that are engaged in medical research should begin allocating money and effort to this field now. Those that do will be considered the pioneers of the medicine of the future.

The Chinese people have always believed that in order to have harmony, two universal forces must be in balance. These two forces are classified as Yin (陰) (negative) and Yang (陽) (positive). When these Yin and Yang forces interact, Qi (氣) (energy) is produced and life is generated. This close relationship between life and Yin and Yang is the way of Dao (or Tao) (道). The theory of Yin and Yang has given birth to a large part of Chinese culture, and has had a particularly great influence on Chinese medicine and Qigong.

It is believed that in order to have a long, healthy, and happy life, you have to balance the Yin and Yang in your body. Traditionally, the Qi body (internal energy body) is considered to be the Yin body, while the physical body is the Yang body. While the physical body can be seen, the Yin body cannot be seen, it can only be felt. Yin energy is the origin of life and makes possible the growth of Yang. Therefore, when Yin energy weakens or suddenly increases, the result will be manifested in the Yang (physical) body. If the imbalance persists, physical damage or even failure to function will occur in the body.

For this reason, practitioners of Chinese medicine and Qigong have always devoted a major part of their practice and research to maintaining the balance of Yin and Yang. In addition to developing physical exercises to maintain the health of the physical body, they have also been concerned with maintaining an abundant supply of Qi and keeping it circulating smoothly.

Massage is a very simple Qigong practice which can increase the Qi and blood circulation in the body. It is widely studied and practiced in Chinese medicine and martial arts. Because massage can regulate and adjust the Qi circulating in the body, it is used not only to maintain health and prevent illness, but also to heal injuries and cure many illnesses.

Chinese massage can be classified into four categories: relaxation massage for health (Pu Tong An Mo, 普通按摩), Tui Na (push-grab) massage for treating injury and some illnesses (Tui Na An Mo, 推拿按摩), Dian Xue (cavity press) massage for illnesses (Dian Xue An Mo, 點穴按摩), and external Qi healing (Wai Qi Liao Fa, 外氣療法). We will cover the discussion of these categories in three volumes. In the first volume, we will review the basic theory of Qigong and survey the history of massage in China. In addition, we will intro-

duce the theory and the techniques of general massage and also some techniques for self-massage. In the second volume, we will discuss Tui Na (push-grab) and Dian Xue (cavity press) of massage separately. Finally, in the third volume, we will introduce the training and the healing methods of the external Qi healing (Wai Qi Liao Fa).

If you are not familiar with the theory and philosophy of Chinese Qigong, we recommend you read the YMAA book *The Root of Chinese Qigong* first. It will give you a clear understanding of general Qigong practices.

These three volumes are written for your reference, and are not meant to be the authority on massage. Do not hesitate to compare them with what you have learned from other sources about Chinese and other types of massage.

My knowledge of techniques and theory, which is primarily in the fields of relaxation massage, Tui Na, and some Dian Xue, comes from my White Crane martial arts master. My knowledge of the deeper aspects of Dian Xue massage, which is used for curing illness, is limited. Most of the information on this subject in this book was compiled from several Chinese publications. I hope that those who are more proficient in this field will come forth and share their understanding and experience.

Finally, in order to be consistent with international usage, we have started using the Pinyin system for spelling Chinese words. We hope that this will be more convenient for those readers who consult other Chinese books. However, in order to avoid confusion, commonly accepted spellings of names will not be changed, such as Tamkang College and Taipei. In addition, the spelling which individuals have chosen for their names will not be changed either, such as my name, Yang, Jwing-Ming, or Wen-Ching Wu, etc.

Preface (for the New Edition)

When the first edition of this book was published in 1992, it generated tremendous public interest in Chinese medicine. However, due to my busy schedule, I have never had a chance to get started on my second and third massage books: *Tui Na and Dian Xue Massage* and also *External Qi Healing Massage*. Now, due to public demand, I have decided to finish these two volumes before I retire from my writing career.

However, it is a difficult and challenging task. This is because there have been more Chinese documents and books published in the last twelve years. Now, in addition to my personal limited experience and few old personal collections, there is much more information available. To read them, understand them, compile them, and then convert it from Chinese into English language is more challenging than ever in my writing career.

In order to make all three volumes consistent, such as using Pinyin with original Chinese, updating to current understanding- especially about Qi and its relationship with massage, explanation of the treatments, etc. I decided to re-edit this earlier book. Furthermore, to make this new edition more complete, some important Qigong practices related to massage will be added. I hope that through this effort, you will find a better connection among these three volumes.

I cannot promise when I will complete the other two volumes. However, I will try to finish before I retire. The reasons that it will take so long to complete these two books are not only because the information is harder to interpret and compile, but also because of my busy schedule. Other than these two books, I still plan to write another 10 volumes related to spiritual cultivation, Taijiquan, and Qigong. In addition to this, in order to earn my living, I need to travel and offer seminars around the world.

I had a dream when I resigned my engineering job in 1984. I wanted to spend my life time to introduce Chinese traditional culture and spiritual science to the western world. However, the more I have accomplished, it seems the more should be done. Time has become more and more of a problem, especially when you are getting older and older. It seems every minute and second becomes shorter and shorter. How we value the rest of our life time has become a big issue.

I wish to see a non-profit organization established that can do the same task with as wide and deep a scale as I am attempting now. I sincerely believe through this effort, the east and west will be able to understand each other better through this cultural exchange. From this exchange, we can learn from each other and learn to live peacefully and harmoniously with each other. I believe all human beings are eager to see the great harmony and peace of this world.

In this new edition, all the original Chinese has been included in the text for those who understand it. The translations and the glossary of Chinese terms have been re-done. Most important of all, an additional chapter, Chapter 3, has been added. In this

chapter, Qigong practice for massage is introduced. I hope that through this chapter, those readers interested in massage will be able to develop their massage practice to a more profound level.

—Dr. Yang, Jwing-Ming

General Concepts 一般概念

1-1. INTRODUCTION 介紹

Although health has always been one of mankind's main concerns, most people aren't very interested in learning how to keep themselves healthy. It seems that we don't really appreciate our health until we have lost it. The fact is, the best way to stay healthy is to prevent sickness from occurring. Your body is like a machine in that performing preventive maintenance is cheaper than waiting for something to go wrong and then fixing it. Furthermore, in many cases it is impossible to bring the body back to the state it was in before the sickness. Also, when you are sick your body tends to degenerate faster than it usually does in the normal process of aging.

You may have noticed that many illnesses do not pop up overnight. In fact, many of them are caused by our bad habits and the way we abuse our bodies. Often, unhealthy conditions are made worse by our ignoring what is going on in our own bodies. Too many people think that their health is their physician's concern and responsibility, and not their own. In fact, if you are willing to pay attention to your own state of health you can probably cut your health problems in half.

Since ancient times, Chinese medicine and Qigong (氣功) have been very much concerned with maintaining health and preventing illness. According to Chinese medicine, the human body has two components: the Qi body (inner energy body, or Yin body) and the physical body (manifestation body, or Yang body). Chinese medicine considers the Qi body to be the foundation of the Yang body, and the root of health and longevity. This means that Yin energy is the origin of life, and it makes the growth of Yang possible. When Yin energy weakens or suddenly increases, the change is manifested in the Yang (physical) body. If the imbalance persists, physical damage or even failure to function will occur in the body.

For example, if you are not feeling well and go to see a Western physician, he will examine you and perhaps take X-rays. If he cannot find any defect or damage in your physical body, he will probably tell you that you are perfectly healthy, or that what you feel is only in your mind. However, when you go to see a traditional Chinese physician,

he will first gauge the Qi levels of the twelve primary Qi channels (Shi Er Jing, 十二經) which are related to your internal organs. If the physician finds any abnormality in your Qi circulation, he will use acupuncture, herbs, massage, Qigong, or other methods to adjust it. This will prevent physical damage from occurring. This concept is very different from that of Western physicians, who wait for visible, physical damage to actually occur before they consider you to be sick.

Another way in which traditional Chinese medicine differs from Western medicine is that Chinese medicine treats the entire body as a whole, rather than only treating that part of the body which is sick. For example, if there is a problem with the liver, the Western physician will treat it as a liver problem only. However, in Chinese medicine the treatment will be very different, for the physician will be concerned with how the problem in the liver arose. What is the root of the abnormal Qi circulation in the liver? Is it because the kidney Qi is too Yang, or is it because the heart Qi is too Yin? If you want to understand the roots of a problem with an organ, you need to know how it relates to all the other organs. According to Chinese medicine, all of the internal organs are related and connected through the Qi, and they affect each other's functioning. Therefore, in order to treat a problem, the physician must find the source of the sickness, and not just treat the symptoms. If the cause of the illness is not removed, the illness can return.

For these reasons, Chinese medicine and Qigong are greatly concerned with maintaining the Yin/Yang balance in the organs and maintaining and improving the Qi circulation in the body. For thousands of years, Qigong massage has proven to be one of the safest and most efficient ways of doing this, and thereby maintaining health and preventing sickness.

Massage is a natural human instinct. When you have pain in some part of your body, your first, natural reaction is to rub it with your hand to reduce the pain. In the beginning, people probably didn't pay much attention to how the pain was released. They simply recognized that massage could reduce pain, relax the patient, increase energy and vitality, and even cure many kinds of sickness.

No one country can claim to have invented the art of massage. Almost every culture in the world has developed or adopted massage techniques at some point in its history. Although the techniques may be somewhat different, and the depth of the theory varies widely, the major purpose of massage treatment to increase circulation of fluids and energy in the body and improve health is the same.

The Chinese people have been practicing and researching massage for more than four thousand years, and have developed a comprehensive and consistent theory of massage treatment which is closely integrated with the larger fields of Chinese medicine and Qigong theory. They have tried to answer such questions as: In what ways can massage benefit people? How is Qi (internal energy) related to massage? What is the best treatment in specific cases?

Over the years, many different schools of massage have sprung up, and countless techniques have been developed based on their experience in treatments. However, the differences in the techniques of each school do not matter, since the theory and approach remain the same. Therefore, it is extremely important for you to understand the *Why*, *What*, and *How*. If you simply learn the techniques of massage without knowing the root theory and principles, your knowledge will be restricted to the branches and flowers, and your development will be limited.

To understand Chinese massage, the first question you must ask is: How does Chinese massage differ from Western massage? Chinese massage is commonly called Qigong massage, because it is based on affecting the energetic (Qi) system, as well as the circulatory systems of blood and lymph. (Remember Chinese medicine holds that imbalances or blockages in the Qi circulation system are the root of the body's illness.) Therefore, in order to effectively use massage to help the patient recover from sickness, the physician must study Qi, understand the Qi circulatory system in the body, train their own Qi, and learn how to use their Qi while massaging in order to help the patient to regain Qi balance. Massage is classified as one of the major fields of Qigong in China, and requires a long period of concentrated study. You can see that Chinese Qigong massage was developed for healing, rather than just relaxation and enjoyment. If you wish to start learning basic Qigong theory, you can start with the YMAA book: *The Root of Chinese Qigong*.

The second question you need to ask is: How does Chinese massage differ from Japanese Shiatsu massage? If you investigate the Japanese culture, you will find that much of it originated in China. This is especially true with regard to medicine and religion. The study of Qi and Chinese medical practices such as acupuncture have been major influences on Japanese culture, and Shiatsu is one of the results of this. Once you have read this book you will realize that Japanese Shiatsu massage is actually part of Chinese cavity press or acupressure massage, which is discussed in the second volume of this book. Naturally, because of several hundred years of separate development, many techniques and theories of treatment are somewhat different. It may therefore be worthwhile to compare the two arts, so that you can choose the best techniques for your practice.

Qigong massage has proven to be effective in treating injuries and illnesses, although, in many cases, it does not get results as fast as Western medicine. However, it does have a number of advantages: 1. There are no side effects; 2. It can correct problems at their root and in a natural way; 3. Unlike Western medicine, it does not use chemicals, which all too often prove to be addictive and enslaving; and 4. Massage increases your awareness and understanding of your bodies (both the physical and the energy bodies). Knowing yourself better is the key to preventing illness.

Please remember, however, that Western medicine has many strong points, and you should take advantage of them. The wisest way is to coordinate the oriental and the Western ways. Of course, to do this you need to have some knowledge of both approaches.

At this point in human history we have the greatest opportunity so far to communicate with each other freely and openly. If we continue to adhere only to the knowledge which our own culture has developed, and ignore all that has been developed in different cultures, then our minds are sure to be stuck in the ancient past.

Next we will review the concepts of Qi and Qigong. In the third section we will summarize the different categories of Chinese Qigong massage. In the fourth section we will survey the history of Chinese Qigong massage, and in the last section we will discuss how to use this book.

1-2. QI, QIGONG, AND MAN 氣、氣功與人

Before we discuss the relationship of Qi to the human body, we should first define Qi and Qigong. We will first discuss the general concept of Qi, including both the traditional understanding and the modern scientific viewpoint, and then we will use the modern concepts to explain Qigong. If you would like to investigate these subjects in more detail, please refer to the YMAA book: *The Root of Chinese Qigong*.

A General Definition of Qi 氣的一般定義

Qi is the energy or natural force which fills the universe. The Chinese have traditionally believed that there are three major powers in the universe. These Three Powers (San Cai, 三才) are Heaven (Tian, 天), Earth (Di, 地), and Man (Ren, 人). Heaven (the sky or universe) has Heaven Qi (Tian Qi, 天氣), the most important of the three, which is made up of the forces which the heavenly bodies exert on the earth, such as sunshine, moonlight, the moon's gravity, and the energy from the stars. In ancient times, the Chinese believed that weather, climate, and natural disasters were governed by Heaven Qi. Chinese people still refer to the weather as Tian Qi (天氣) (Heaven Qi). Every energy field strives to stay in balance, so whenever the Heaven Qi loses its balance, it tries to rebalance itself. Then the wind must blow, rain must fall, even tornados or hurricanes must happen in order for the Heaven Qi to reach a new energy balance.

Under Heaven Qi, is Earth Qi (Di Qi, 地氣). It is influenced and controlled by Heaven Qi. For example, too much rain will force a river to flood or change its path. Without rain, the plants will die. The Chinese believe that Earth Qi is made up of lines and patterns of energy, as well as the earth's magnetic field and the heat concealed underground. These energies must also balance, otherwise disasters such as earthquakes will occur. When the Qi of the earth is balanced, plants will grow and animals thrive.

Finally, within the Earth Qi, each individual person, animal, and plant has its own Qi field, which always seeks to be balanced. When any individual thing loses its Qi balance, it will sicken, die, and decompose. All natural things, including mankind and our Human Qi (Ren Qi, 人氣), grow within and are influenced by the natural cycles of Heaven Qi and Earth Qi. Throughout the history of Qigong, people have been most interested in Human Qi and its relationship with Heaven Qi and Earth Qi.

In China, Qi is defined as any type of energy which is able to demonstrate power

Massage Techniques 按摩技術

4-1. INTRODUCTION 介紹

Before going into the specific practices of each category of massage, we would like to first introduce the most common techniques. Using the correct techniques will help you to treat problems effectively, while using the wrong techniques will often make matters worse. It is difficult to make general statements about what techniques you should use to treat particular problems, since what works well on one person may not work as well on another. Furthermore, even with the same technique, you may use a different amount of power with each person. One person may be extremely sensitive in a particular area, while another person may not feel anything but your strongest power. Experience is your greatest teacher. The more people you massage, the easier it will be for you to determine what needs to be done.

In this chapter, we will introduce many techniques. Over the years, many other techniques have been developed. However, because space is limited, and because some of the techniques have very specific uses, we will not be able to list them all. This chapter is meant to serve as a reference, and to give you guidelines for how to approach massage.

In the next section we will introduce the parts of the body that you will use in giving a massage, and in section 4-3 we will discuss the techniques.

4-2. THE TOOLS OF MASSAGE 按摩施技位

Everyone knows that various areas of the hands are used in massage. However, many other parts of the body can also be used, such as the elbows, the forearms, and the heels. In this section, we will summarize the body areas that are commonly used for massage.

Fingertips (指端). A fingertip covers a very small area, so its power can usually penetrate deep. Because of this, the fingertips are usually used to treat injuries deep inside the body, or to stimulate circulation in the primary Qi channels.

In Tui Na (推拿) massage, you usually rub with one or more fingertips when the injured area is small or deep, such as at particular points in the wrist, back of hand, or in the palm between the bases of the fingers (Figure 4-1). You would also use one or more fingertips to press inward on the skin and push along the Qi channels (Figure 4-2). The tips of the thumb, index finger, and sometimes the middle finger are used.

In Dian Xue (點穴) massage, the fingertip is also commonly used for pressing, usu-

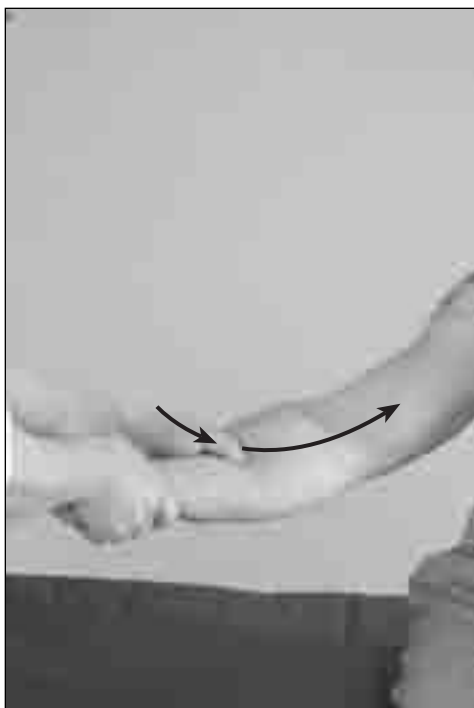


FIGURE 4-1

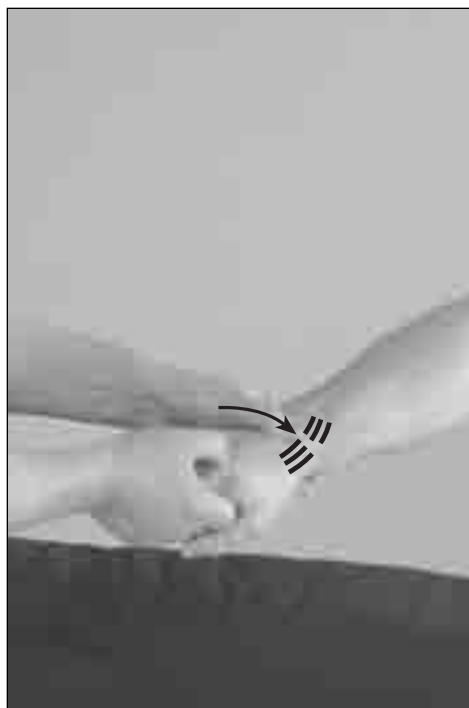


FIGURE 4-2

ally together with vibrating or shaking. To do this, you place your fingertip on the appropriate cavity, and then concentrate your mind so that your power reaches the Qi primary channel to either stimulate or soothe the Qi. Dian Xue usually uses the tip of the thumb (Figure 4-3) or the index finger (Figure 4-4). Sometimes the tip of the middle finger is also used (Figure 4-5). Since the Qi primary channel in the middle finger is connected to the pericardium, which is related to the heart, the Qi is usually strongest there.

In addition, since the fingertips are also Qi gates, they are often used in Qi massage to trace the Qi channels to adjust the circulation. This is usually done with the 'sword secret' (Jian Jue, 劍訣) hand form (Figure 4-6). Sometimes only the middle finger is used (Figure 4-7). When fingertips are used for Qi massage, they either touch the skin very lightly, or not at all.

In relaxation or general massage, the fingertips are commonly used to tap and stimulate the skin (Figure 4-8), which relaxes the patient and brings stagnant Qi to the surface.

The Last Section of the Fingers (最後指節). The last section of the fingers is the part most commonly used for rubbing and pressing. It covers a larger area than the fingertip does, and so a massage with it is gentler and softer than with the fingertip.

In Tui Na (推拿) massage, it is the most effective way of spreading out bruises and Qi stagnation so that waste material and stagnant Qi and/or blood can be removed. This is done by rubbing with a circular or straight motion. Usually, the last section of the



FIGURE 4-3

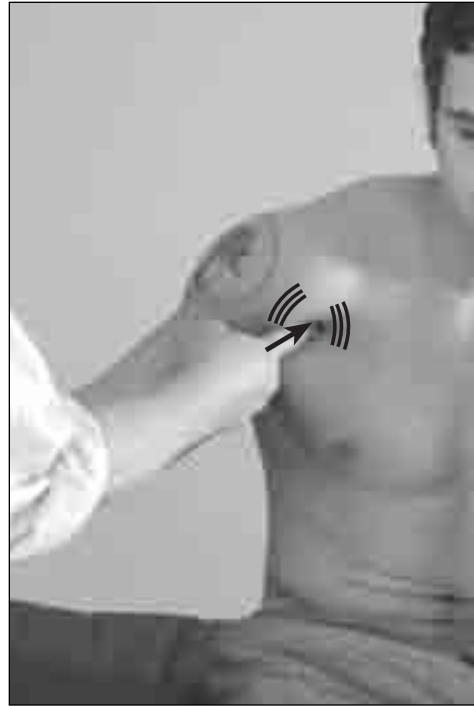


FIGURE 4-4



FIGURE 4-5

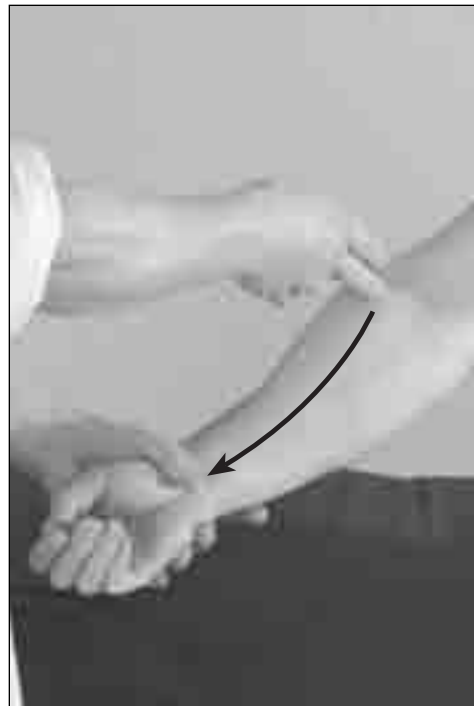


FIGURE 4-6

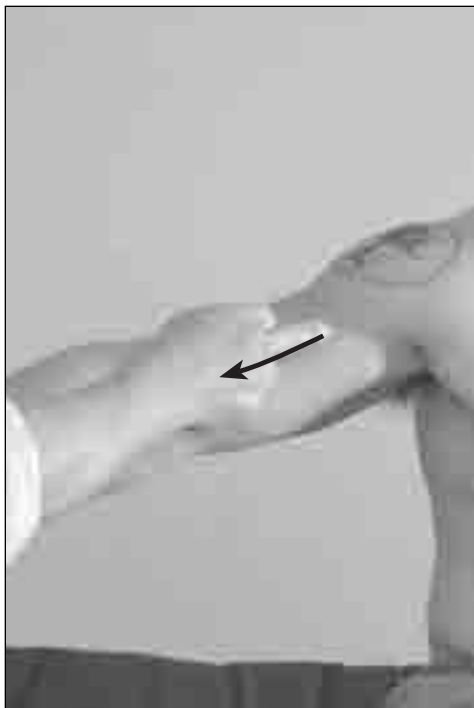


FIGURE 4-7

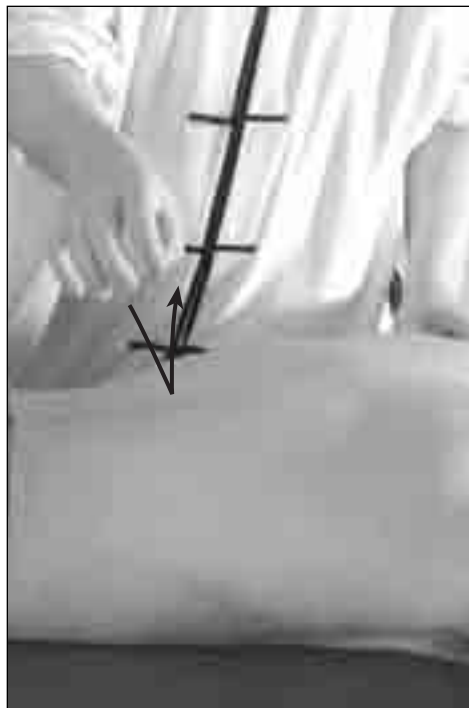


FIGURE 4-8

thumb is used (Figure 4-9). However, the last sections of the index and middle fingers are also commonly used together for this purpose (Figure 4-10). These areas are also used to press and push along the Qi channels to adjust the Qi.

In Dian Xue (點穴) massage, the last section of the fingers, especially of the thumb (Figure 4-11) and index finger (Figure 4-12), are commonly used for pressing cavities. This stimulates a larger area than a fingertip would, but it is the preferred method because it is not as painful for the patient. Since the patient stays more relaxed, recovery is quicker.

For relaxation or general massage, the last sections of the five fingers are used to adhere to the skin while using circular movements to relax an area (Figure 4-13). Sometimes, the last section of the thumb



FIGURE 4-9



FIGURE 4-10



FIGURE 4-11

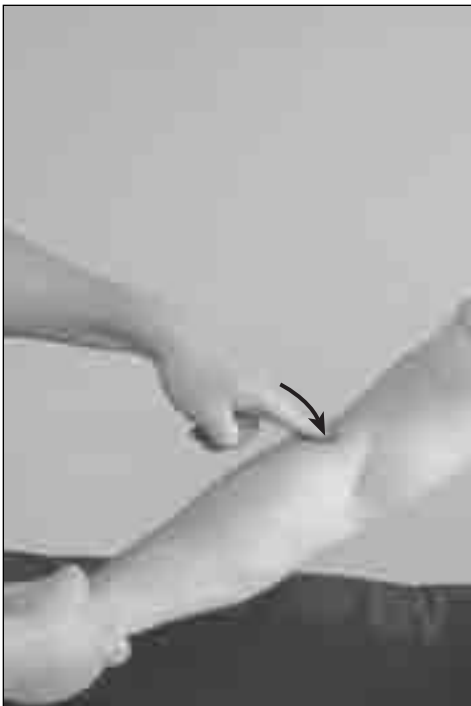


FIGURE 4-12



FIGURE 4-13

General Massage 普通按摩

6-1. INTRODUCTION 介紹

In this and the next chapter we will introduce the “how” of general massage. As you practice massage, many questions will occur to you, such as: 1. What are the general problems which prevent us from reaching our goals? 2. How do we solve these problems? 3. Do we get the results that the theory leads us to expect? If you keep these questions in mind as you massage, you will be able to evaluate your progress and modify your approach as necessary. In Chapter 4, we introduced many massage techniques. You may try these techniques as you practice, or even create others.

We will first introduce the mental techniques of general massage. They are used to calm down your partner, and help them relax both mentally and physically. We will then discuss the physical aspect of general massage by dividing it into five sections: the head, the back, the back of the limbs, the chest and abdomen, and the front of the limbs. In the first part of this book we discussed the general environmental requirements for massage. It is important to create a relaxed, comfortable atmosphere for you and your massage partner; I urge you to study that section carefully.

In general massage with a partner, an entire body massage usually takes about two hours. While this is very enjoyable for your partner, it requires a masseur with a lot of patience and enthusiasm. Most of the time, only part of the whole routine is done, centering on what your partner needs. The head and back are the areas which most often need treatment. The next most common areas are the legs and arms, followed by the chest and upper abdomen. The lower abdominal area is rarely treated, simply because it is near the sexual organs, and most people would feel uncomfortable unless they had a close relationship with the masseur.

When you massage your partner’s whole body, if they are not shy it is best if they disrobe. This will make for the best Qi communication. Usually a towel is used to cover the areas you are not working on so that the person does not catch a cold. Many people like to wear shorts when they are being massaged. This is somewhat inconvenient when you massage the lower abdomen and the hips. When you give a general massage on only a portion of the body, it is best to expose the area you will be working on. This will help you to exchange Qi with your partner, and will give you more sensitivity in your hands. However, it is not necessary that you do this, and if your partner is reluctant to expose



FIGURE 6-1

some part of his or her body, you needn't insist upon it.

Because general massage is not meant to treat injuries, herbal wines or ointments are not usually used. Some people use oil when they massage, such as baby oil or olive oil, on areas other than the head. While this can lubricate the skin and allow the hands to move more smoothly over it, it also seals the pores. This can interfere with the Qi communication between you and the person you are massaging. Because of this, many professional Chinese masseurs do not like to use any oil. Instead, they will often use a thin silk handkerchief to smooth the movement.

Before we introduce general massage, we would first like to discuss what the patient lies upon, be it the floor, a bed, or a specially designed wooden table. The first concern is the material beneath the patient. If you are massaging on the floor, you will need a material which provides good Qi insulation between the patient and the floor. It is best if it is made from natural materials such as cotton or wool. The thickness of the insulation is very important. If the insulation is too thin, the patient will continue to feel the Yin side of the ground and continue to lose Qi to the floor. If the material is made of synthetic material such as polyester, static charges will accumulate and make the patient feel uncomfortable. A futon is one of the most popular materials for massage, as well as for sleep and meditation.

If you use a bed for massage, it should not be too soft, which would be bad for spine massage. Padded, wooden massage tables of many different designs are available today, and are very popular (Figure 6-1).

The second concern is the neck area. When a person is lying face down on a flat surface, the head needs to be turned to the side. After a while, the neck muscles become tense and sore, and the patient is very uncomfortable. Because of this, many massage tables have an attachment which allows the patient to lie comfortably face down (Figure 6-2).



FIGURE 6-2



FIGURE 6-3

The third concern is the height of the massage table. If the table is too high, it will be difficult to massage the spine. You want to apply power easily and evenly, and it is especially important that the power of your press be even on both sides of the spinal joints. Therefore, you should be able to lower the table so that you may straddle the patient when you work on their back (Figure 6-3). However, when you massage other places such as the trunk muscles, the thighs, or the chest and abdomen, you would like the table to be about waist height so that you don't have to bend over all the time (Figure 6-4). The table needs to be the right height for you, so that you can use your whole body as you massage without expending too much effort. The best solution is a table with adjustable legs.



FIGURE 6-4



FIGURE 6-5



FIGURE 6-6

6-2. MASSAGING THE MENTAL BODY

心理按摩

As we explained earlier, the best results are obtained when the persons being massaged also uses their own mind to regulate their body and Qi. Therefore, the first step in massage is to massage the partner's mind and spirit. Once you have reached their spirit, you may lead it into a deep meditative and hypnotic state. This will let their thoughts be free and their mind relaxed. Their physical body will also be relaxed, allowing you to massage and regulate their Qi and blood effectively.

When you massage your partner's mind, there are a few things that you must do. First, make your partner feel relaxed and comfortable. This involves the ambiance of your surroundings as well as the relationship between you and your partner. Your



FIGURE 6-7

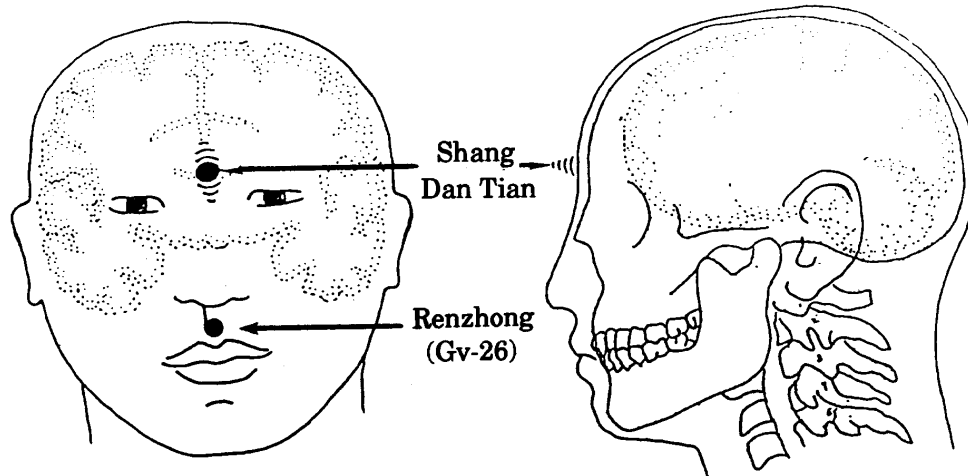


FIGURE 6-8. THE SHANG DAN TIAN (UPPER DAN TIAN) AND THE RENZHONG CAVITY.

partner needs to be able to relax totally so that they can pay attention to the condition of their body and enter a meditative state.

Next, you should draw your partner's mind away from all outside distractions and into total concentration on their body. Their attention should be totally on their Qi and your massage. There are two common ways to reach this goal. One is to ask your partner to lie face down, close their eyes, and try to relax as much as possible, and then lightly brush your hands over their body along the massage pathways, from the top of the body to the bottom, and from the center to the limbs (Figure 6-5). Repeat this several times. Then have your partner turn face upward and repeat the same process several times (Figure 6-6). Make sure that, before you actually lay your hands on them, you rub your hands together until they are warm. Few things are more startling than cold hands on your skin. Once you have brushed your partner down a few times, it will be very easy for you to bring their attention to your hands.

Some people use a different method. Instead of lightly brushing their hands over the person, they lightly slap or hit the body along the massage pathways mentioned earlier (Figure 6-7). However, according to my experience, this method is not as efficient as the previous one.

The last step of the mental massage is to massage your partner's spiritual center. The spiritual center is in the forehead, in a place called the Shang Dan Tian (上丹田) (Upper Elixir Field) by Chinese Qigong practitioners, and the 'third eye' by practitioners in the Western world. People in both Western and Asian cultures have recognized that this area can sense natural energy, and it is the center and headquarters of your spirit. With regard to physical structure, this spot is the gap between the two lobes of the brain (Figure 6-



FIGURE 6-129



FIGURE 6-130

Massaging the Back of the Thighs and Legs

Before you massage the legs, first cover your partner's body with a blanket or towel to keep them warm. After a massage, the pores in the skin are wide open, and it is easy to catch a cold.

Step 1. First run your hands lightly over your partner's skin from their lower back to the bottom of their feet (Figure 6-130). Repeat several times. Next, repeat the same process on the sides of the waist, moving down along the sides of the legs to the bottom of the feet. Finally, do the same thing from the sacrum down the insides of the legs to the bottom of the feet. This will help your partner to relax, and also bring their mind back to their legs, which will help to lead the Qi there.

Step 2. Next, massage and open the gates on the buttocks and upper legs. Before you do this, however, you should massage the lower back to loosen up the lower spine and the trunk muscles in the lower back.



FIGURE 6-131



FIGURE 6-132

Then, massage and stimulate the gates on the back of the hips (Zhongkong, Zhibian, and Yinmen) and the back of the knees and calves (Weizhong, and Chengshan) (Figure 6-131). Finally massage the Yongquan on the bottom of the feet.

After you have opened up the back of the thighs and calves, stimulate and massage the gates on the outsides of the thighs and calves. These gates include Jiankua and Huantiao on the thigh, and Fengshi on the side of the thigh. After this, use your palm to push downward gently from the side of the thigh to the foot (Figure 6-132), and finally massage the Yongquan cavity.

Next, stimulate and massage the gates on the inside of the legs. First massage Huiyin, and then Xuehai, Sanyinjiao, and finally Yongquan. Again, use your hands to brush downward on the inside of the thighs to the bottoms of the feet.

Finally, stimulate and massage the cavities on the front of the calf: Tiaokou, Jiexi, and Yongquan. When you massage these gates, bend your partner's leg to make it easier for you.

Step 3. After you have stimulated and massaged the gates, you want to bring the accumulated Qi and blood to the surface. In order to do this, you first use the base or the edge of your palm to massage the lower back and sacrum for a few minutes. Next, use the base of your palms to press on the hips and then circle (Figure 6-133). If the circle moves up near the center and then to the sides, you are spreading the Qi and blood to the sides. This motion will also lead the Qi and blood upward. Therefore, circling in this direction is good for nourishing but not for releasing. However, if you circle in the

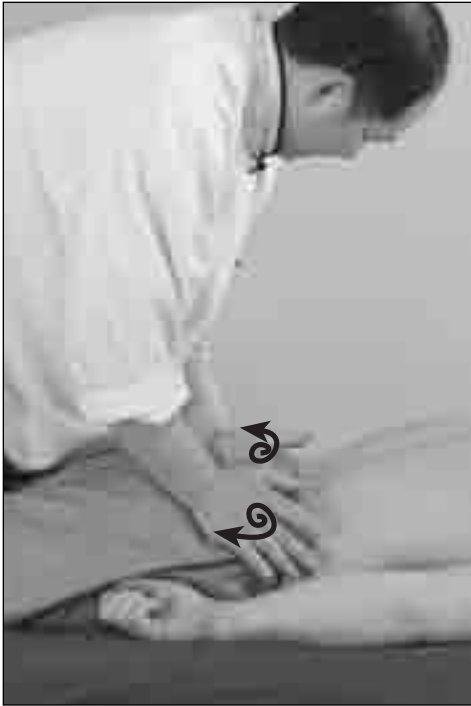


FIGURE 6-133



FIGURE 6-134

other direction, you will lead the Qi and blood down. This will release the Qi and relax your partner. When you massage the hips, first do the entire back of the hips from the top to the bottom, and then the outsides of the hips, again from the top to the bottom.

Finally, grab the muscles on the back of the hips with your fingers and rub them (Figure 6-134). Remember, when you massage you do not want to cause any pain or uneasiness in your partner, since this will cause tension and hinder the massage.

If you have weak hands, you may use your knees (Figure 6-135) or foot to press the hip and then circle around. Your knees and feet can generate much more power than your hands, so you must be very careful when you use them.



FIGURE 6-135



FIGURE 6-136



FIGURE 6-137

Step 4. After finishing the hips, raise the foot up to relax the thigh and calf muscles for an easier massage. Next, press down firmly with the base of your palm and then release on the back of the thighs from the top to the knees (Figure 6-136). If you find that you cannot generate enough penetrating power with one hand, you may use two hands (Figure 6-137). Repeat several times.

Next, use the base of both palms to press inward and circle evenly on the sides of the thighs downward to the knees (Figure 6-138). Repeat several times. When you do this, pay attention to the inside of the thighs. The inside of the thigh is tender and can be injured easily if you use power incorrectly. Also be careful that you do not rub the skin.

Next, grab the back of the thigh muscles with your fingers and rub from the top of the thigh to the knee (Figure 6-139). In order to prevent injuring the inside of the thighs, keep your thumbs on the outside and the other four fingers on the inside of the thighs. Repeat the entire process several times.

Next, use the sides of your palms to gently hit the back and side of the hips and thighs and from the hips down to the knees (Figure 6-140). This will bring the accumulated Qi and blood to the surface. Repeat the procedure several times.

If your hands are too weak to massage the thigh muscles, you may use one or both feet instead (Figure 6-141). When you use the feet to massage, your foot should be as relaxed as possible. Simply place your foot on the thigh, and generate the motion with your knee or hip.



FIGURE 6-138



FIGURE 6-139



FIGURE 6-140



FIGURE 6-141

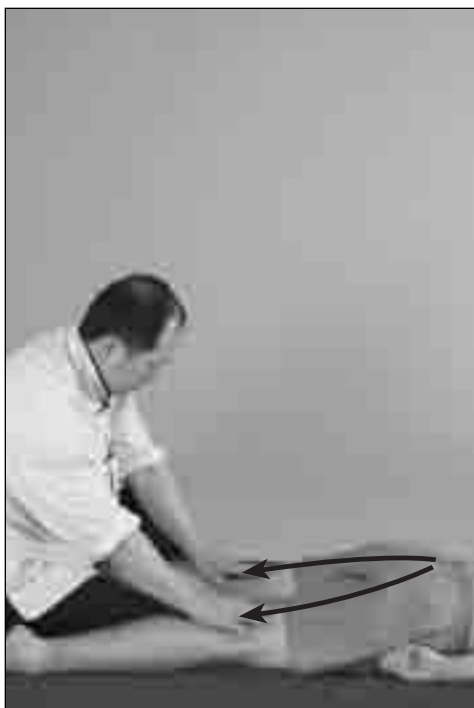


FIGURE 6-142



FIGURE 6-143

After you have completed this massage, brush downward several times with your hands on the backs, insides, and outsides of the hips and thighs from the hips to the knees (Figure 6-142).

Step 5. Next, massage the calves. When you massage the calf, you may again keep your partner's feet in the raised position to relax the calf muscles. You may also place your partner's foot on your chest while you are massaging the calf.

Again, the inside of the calf is tender and can be injured easily if you are not careful. Grab the muscles on the back and sides of the calf and rub downward from the knee to the ankle (Figure 6-143). Alternatively, you may also use the side of a palm to press and rub from the knee to the ankle (Figure 6-144).

Next, use both palms to press in gently and rub around from the knee to the ankle (Figure 6-145). Repeat the process several times.

Step 6. Next, massage the ankle and foot. First, gently rub the skin on the ankle and foot for a few minutes (Figure 6-146). Then, hold the lower calf firmly but gently with one hand, and move the foot in a circle (Figure 6-147). Circle slowly and smoothly about twenty times in each direction.



FIGURE 6-144



FIGURE 6-145



FIGURE 6-146



FIGURE 6-147



FIGURE 6-148



FIGURE 6-149

Massage the ankle area with your fingers or the edge of your palm (Figure 6-148). Then press inward gently with your thumb and massage the entire ankle joint (Figure 6-149).

Next, use a thumb to massage the entire foot, especially the bottom of the foot, from the ankle to the toes (Figure 6-150). Repeat several times. Finally, grab every toe with your thumb and second finger and gently pull several times. You do not need to pop the joints.

Step 7. After finishing the above massage, grab the foot or the lower section of the calf with both hands and lift up slightly. Pull gently and move the whole leg in a circle (Figure 6-151). Again, brush the entire leg from the hip downward to the bottom of the foot a few times to complete the leg massage.

During the course of the leg massage, you may repeatedly massage the gates whenever you are in the area; this will keep them open as you massage.

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