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QIGONG  
FOR TREATING  
COMMON  
AILMENTS



*The Essential  
Guide to  
Self-Healing*

XU, XIANGCAI

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## Editor's Note

Qigong is, in many ways, the most important aspect of Chinese medicine. It contains the information necessary for people to improve their own health without the assistance of doctors. Although it has been practiced in the United States for many years, it has suffered from misunderstanding and, like many aspects of Chinese medicine, it has been unnecessarily shrouded in mystique. Further complicating Qigong practice are the many variations that are available for study and its association with paranormal abilities. Although it provides many of the same benefits as Yoga, Qigong students are often unable to achieve the same level of health as Yoga students because of the lack of clarity surrounding its practice.

As soon as I read the first translation of this book, I knew that it could improve all forms of Qigong practice and open this important field of study to anyone with a sincere interest. All dogmatic and complicated techniques are discarded for clarity. The essence of Qigong is clearly described making it is possible to successfully practice Qigong through careful study. Like many skill based disciplines, Qigong improves in accordance with the time that is given and there are practitioners who do achieve astounding abilities through long-term practice. For most people, however, there is no need to become Qigong masters. There are many benefits to be gained from the most basic aspects of Qigong theory and practice.

*Qigong for Treating Common Ailments* covers two categories of Qigong therapy, self-directed and outgoing. The former refers to Qigong exercises practiced by patients to keep themselves fit or to cure their own illness. The latter refers to the ability of Qigong masters to treat patients by emitting Qi. This book is organized into five parts: An Introduction to Medical Qigong, The Three Kinds of Qigong Regulation, Various Qigong Exercises, Outgoing Qigong, and Treatment of Illness with Qigong. It is written as a reference for health care professionals and Qigong practitioners and is also intended as a guide for people who practice Qigong for themselves.

This book is carefully constructed and develops from fundamentals to the treatment of disease. Each section provides the foundation for the one that follows. It is best to read the entire book straight through, to get a feel for its structure, and then slowly and carefully begin again, paying close attention to its many details. It has been our goal with this book to clarify each section to the point where independent study is possible. One of the fundamental lessons of Qigong is that the human body is a microcosm of the universe. Over time, Qigong leads to a

## Editor's Note

direct perception of the physical world allowing students to learn on their own. Once this happens its practice becomes easier and more clear, not more complicated. This book will help clarify Qigong theory and practice to anyone involved in its practice and will allow novices to avoid mistakes. Just like Qigong practice, this book reveals itself only through effort. Keep an open mind and remember to avoid complications. Enjoy and good luck.

David Shapiro L. Ac.

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## Foreword

By Prof. Dr. Hu Ximing

I am delighted to learn that *Qigong for Treating Common Ailments* will soon come into the world.

Traditional Chinese Medicine (TCM) has experienced many vicissitudes of times but has remained evergreen. It has made great contributions not only to the power and prosperity of our Chinese nation, but also to the enrichment and improvement of world medicine.

Unfortunately, differences in nations, states, and languages have slowed down its introduction and continued interest by cultures and nations outside of China. At present, however, an upsurge in learning, researching and applying Traditional Chinese Medicine is unfolding.

In order to maximize the effect of this upsurge and to lead TCM—one of the brilliant cultural heritages of the Chinese nation—to the world, Mr. Xu Xiangcai called forth intellectuals of noble aspirations from Shandong and many other provinces in China. Together, they took charge of the work of both compilation and translation of *Qigong for Treating Common Ailments* in order for TCM to expand and bring benefit to the people of all nations.

With great pleasure, the medical staff both at home and abroad will hail the appearance of this encyclopedia.

I believe that the day when the world's medicine is fully developed will be the day when TCM has spread throughout the world.

I am pleased to give it my recommendation.

Prof. Dr. Hu Ximing

*Deputy Minister of the Ministry of Public Health of the People's Republic of China, Director General of the State Administrative Bureau of Traditional Chinese Medicine and Pharmacology, President of the World Federation of Acupuncture Moxibustion Societies, Member of China Association of Science & Technology, Deputy President of All-China Association of Traditional Chinese Medicine, President of China Acupuncture & Moxibustion Society*



## Foreword

*Mr. Zhang Qiwen*

The Chinese nation has been through a long, arduous course of struggling against diseases and has developed its own traditional medicine, Traditional Chinese Medicine and Pharmacology (TCMP). TCMP is a unique, comprehensive, scientific system including both theories and clinical practice.

Some thousand years since its beginnings, TCMP has not only been well preserved, but also continuously developed. It has special advantages, such as remarkable curative effects and few side effects. It is an effective means by which people prevent and treat diseases and keep themselves strong and healthy.

All achievements attained by any nation in the development of medicine are the public wealth of all mankind. They should not be confined within a single country. What is more, the need to set them free to flow throughout the world as quickly and precisely as possible is greater than that of any other kind of science.

During my more than thirty years of being engaged in Traditional Chinese Medicine (TCM), I have been looking forward to the day when TCMP will have spread all over the world and made its contributions to the elimination of diseases of all mankind. However, it is to be deeply regretted that the pace that TCMP is extending outside China has been unsatisfactorily slow due to the major difficulties in expressing its concepts in foreign languages.

Mr. Xu Xiangcai, a teacher of Shandong College of TCM, has sponsored and taken charge of the work of compilation and translation of *The English-Chinese of Practical Traditional Chinese Medicine*, an extensive series. This work is a great project, a large-scale scientific research, a courageous effort, and a novel creation. I deeply esteem Mr. Xu Xiangcai and his compilers and translators—who have been working day and night for such a long time—for their hard labor and for their firm and indomitable will displayed in overcoming one difficulty after another, and for their great success achieved in this way. As a leader in the circles of TCM, I am duty-bound to do my best to support them.

I believe this encyclopedia will be certain to find its position both in the history of Chinese medicine and in the history of world science and technology.

Mr. Zhang Qiwen  
*Member of the Standing Committee of All-China  
Association of TCM, Deputy Head of the Health  
Department of Shandong Province*

## Preface

English-Chinese Encyclopedia of Practical Traditional Chinese Medicine is an extensive series of twenty-one volumes. Based on the fundamental theories of Traditional Chinese Medicine (TCM) and with emphasis on the clinical practice of TCM, it is a semi-advanced English-Chinese academic work that is quite comprehensive, systematic, concise, practical, and easy to read. It caters mainly to the following readers: senior students of colleges of TCM, young and middle-aged teachers of colleges of TCM, young and middle-aged physicians of hospitals of TCM, personnel of scientific research institutions of TCM, teachers giving correspondence courses in TCM to foreigners, TCM personnel going abroad in the capacity of lecturers or physicians, those trained in Western medicine but wishing to study TCM, and foreigners coming to China to learn TCM or to take refresher courses in TCM.

Because Traditional Chinese Medicine and Pharmacology (TCMP) is unique to our Chinese nation, putting TCMP into English has been the crux of the compilation and translation of this encyclopedia. Since virtually no one can be proficient in the theories of Traditional Chinese Medicine and Pharmacology, the clinical practice of every branch of TCM, and English, collective translation measures have been taken to ensure that the English versions accurately express the inherent meanings of TCM. That is, teachers of English familiar with TCM, professional medical translators, teachers or physicians of TCM, and even teachers of paleography with a strong command of English were all invited together to co-translate the Chinese manuscripts and to then co-deliberate and discuss the English versions.

Finally, English-speaking foreigners studying TCM or teaching English in China were asked to polish the English versions. In this way, the skills of the above translators and foreigners were merged to ensure the quality of the English versions. However, even using this method, the uncertainty that the English versions will be wholly accepted still remains. As for the Chinese manuscripts, they do reflect the essence—and give a general picture—of traditional Chinese medicine and pharmacology. It is not asserted, though, that they are perfect. I wholeheartedly look forward to any criticisms or opinions from readers in order to make improvements to future editions. More than 200 people have taken part in the activities of compiling, translating, and revising this encyclopedia. They come from twenty-eight institutions in all parts of China. Among these institutions, there are fifteen colleges of TCM (Shandong, Beijing, Shanghai, Tianjin, Nanjing, Zhejiang, Anhui, Henan, Hubei, Guangxi, Guiyang, Gansu, Chengdu, Shanxi, and

Changchun) and scientific research centers of TCM such as China Academy of TCM and Shandong Scientific Research Institute of TCM.

The Education Commission of Shandong province has included the compilation and translation of this encyclopedia in its scientific research projects and allocated funds accordingly. The Health Department of Shandong Province has also given financial aid together with a number of pharmaceutical factories of TCM. The subsidization from Jinan Pharmaceutical Factory of TCM provided the impetus for the work of compilation and translation to get underway. The success of compiling and translating this encyclopedia is not only the fruit of the collective labor of all the compilers, translators, and revisers but also the result of the support of the responsible leaders of the relevant leading institutions. As the encyclopedia is going to be published, I express my heartfelt thanks to all the compilers, translators, and revisers for their sincere cooperation and to the specialists, professors, and leaders at all levels, as well as the pharmaceutical factories of TCM, for their warm support.

It is my most profound wish that the publication of this encyclopedia will take its role in cultivating talented persons of TCM having a very good command of TCM English and in extending, rapidly, comprehensive knowledge of TCM to all corners of the globe.

Xu Xiangcai  
*Shandong College of TCM*

## Introduction

Traditional Chinese Medicine (TCM) is one of China's great cultural heritages. Since the founding of the People's Republic of China in 1949 and guided by the farsighted TCM policy of the Chinese Communist Party and the Chinese government, the treasure house of the theories of TCM has been continuously explored, and the plentiful literature researched and compiled. As a result, great success has been achieved. Today, there has appeared a worldwide upsurge in the studying researching of TCM.

To promote even more vigorous development of this trend so that TCM may better serve all mankind, efforts are required to further it throughout the world. To bring this about, the language barriers must be overcome as soon as possible in order that TCM can be accurately expressed in foreign languages. Thus the compilation and translation of a series of English-Chinese books of basic knowledge of TCM has become of great urgency to serve the needs of medical and educational circles both inside and outside China.

In recent years, at the request of the health departments, satisfactory achievements have been made in researching the expression of TCM in English. Based on the investigation into the history and current state of the research work mentioned above, English-Chinese Encyclopedia of Practical Traditional Chinese Medicine has been published to meet the needs of extending the knowledge of TCM around the world. The encyclopedia consists of twenty-one volumes, each dealing with a particular branch of TCM. In the process of compilation, the distinguishing features of TCM have been given close attention, and great efforts have been made to ensure that the content is scientific, practical, comprehensive, and concise.

The chief writers of the Chinese manuscripts include professors or associate professors with at least twenty years of practical clinical and/or teaching experience in TCM. The Chinese manuscript of each volume has been checked and approved by a specialist of the relevant branch of TCM. The team of the translators and revisers of the English versions consists of TCM specialists with a good command of English professional medical translators and teachers of English from TCM colleges or universities.

At a symposium to standardize the English versions, scholars from twenty-two colleges and universities, research institutes of TCM, and other health institutes probed the question of how to express TCM in English more comprehensively, systematically, and accurately. They discussed and deliberated in detail the English versions of some volumes

in order to upgrade the English versions of the whole series. The English version of each volume was re-examined and then given a final check.

Obviously this encyclopedia will provide extensive reading material of TCM English for senior students in colleges of TCM in China and will also greatly benefit foreigners studying TCM. The responsible leaders of the State Education Commission of the People's Republic of China, the State Administrative Bureau of TCM and Pharmacy, and the Education Commission and Health Department of Shandong Province have supported the assiduous efforts of compiling and translating this encyclopedia. Under the direction of the Higher Education Department of the State Education Commission, the leading board of compilation and translation of this encyclopedia was set up. The leaders of many colleges of TCM and pharmaceutical factories of TCM have also given assistance. We hope that this encyclopedia will positively enhance the teaching of TCM English at the colleges of TCM in China, on cultivating skills in medical circles to exchange ideas of TCM with patients in English, and on giving an impetus to the study of TCM outside China.

# An Introduction to Qigong for Treating Common Ailments

## 1.1 Concepts and Characteristics

Qigong is a psychosomatic regime, which through mind, breathing and posture regulation aids in the prevention and treatment of diseases as and preserves and lengthens life.

Qigong cultivates intrinsic energy (genuine Qi) which is found naturally within all people. Traditional Chinese medicine (TCM) holds that genuine Qi is a dynamic force, which powers all the vital functions in the human body.

There are many different forms of Qigong practice, each with its own distinct style and goals. *Daoyin*, also called *Daoyin* Massage, is a comprehensive exercise that combines specific body posture, breath regulation, and mind concentration with self-massage to develop both the physical and energetic aspects of the body. Inner Health Cultivation Exercise (*Neiyang Gong*), Health Promotion Exercise (*Qiangzhuang Gong*), Qi Nourishing Exercise (*Yangqi Gong*), and Qi Circulation Exercise (*Zhoutian Gong*) are more specific Qigong methods which emphasize the training of genuine Qi. Regional *Daoyin* Exercise (*Buwei Daoyin Gong*), and Five Viscera Regulation Exercise (*Li Wuzang Gong*) represent examples of Qigong exercises that focus their activity on specific areas of the body or on overcoming a specific disease.

Qigong exercises are chosen to meet the specific needs and conditions of its practitioner. When a Qigong method is selected, two aspects must be taken into consideration: the general improvement of the body functions as a whole and the treatment of an illness in particular. For example, Static Qigong, an exercise aimed at training and accumulating Qi, builds up the constitution and obtains longevity. It is excellent for improving a generally healthy body. On the other hand, for someone

who is already sick, it is desirable to pick a Qigong exercise optimal to aid in the treatment of the specific disease. For example, people having palpitations and shortness of breath due to insufficiency of the heart Qi may practice Heart Regulation Exercise (*Lixin Gong*) to achieve rapid therapeutic effects. In TCM, the selection and practice of Qigong according to the constitution of individuals and the nature of their illnesses is called Differential Diagnosis and Treatment.

Qigong emphasizes the cultivation of health through the removal of all blockages in the mind and body. As observed by the ancient Chinese, running water never turns stale and a door hinge never gets worm-eaten. *Daoying An Qiao*, an exercise found in *The Yellow Emperor's Canon of Internal Medicine (Huang Di Nei Jing)*, consists mainly of self-massage and self-controlled movements of the extremities to build up the constitution, to guide Qi and blood circulation and to control diseases. Like all Qigong, this exercise is to a great extent superior to the passive methods of massage, acupuncture, drug medication and other therapies in its ability to mobilize the vital energy to prevent and cure diseases. Other advantages of Qigong are its simplicity and feasibility. It can be learned, with rapid and satisfactory results by reading books with illustrations.

## 1.2 The Development of Qigong

Qigong, as an art of healing and health preservation, is thought to have originated as early as four thousand years ago in the *Tang Yao* times as a form of dancing. *Lu's Spring and Autumn Annals* or *Lu's History (Lu Shi Chun Qiu)* records, In the beginning of the Tao Tang Tribes, the sun was often shut off by heavy clouds and it rained all the time; turbulent waters overflowed the rivers' banks. People lived a gloomy and dull life and suffered from rigidity of their joints. As a remedy dancing was recommended. From the experience of their long-term struggle with nature, the ancients gradually realized that body movements, exclamations and various ways of breathing could help readjust certain bodily functions. For example, imitating animal movements such as climbing, looking about, and leaping was found to promote a vital flow of Qi. Pronouncing "Hi" was found to either decrease or increase strength, "Ha" could disperse heat, and "Xu" could alleviate pain. In this way, Qigong was brought into being.

During the Spring and Autumn and the Warring States Periods (770-221 B.C.), various schools of thought arose such schools rationalized and raised to the level of theory their knowledge of nature, society and life based on the experiences of their predecessors. Through this

# The Three Regulations

## 2.1 Regulation of the Body (Adjustment of Posture)

Regulation of the body is also called posturization or adjustment of posture. It is especially important for the beginners of *Daoyin* or static Qigong to have a good command of this skill. In Qigong exercise, four basic postures may be assumed; they are: sitting, lying, standing and walking. Static Qigong usually requires a sitting, lying or standing posture, while *Daoyin* can be practiced using all four.

### 2.1.1 SITTING POSTURES

There are two sitting postures addressed in this text: upright sitting and sitting cross-legged.

**Upright Sitting.** Sit upright on a large, even, square stool. Place the feet parallel to each other at a distance as wide as the shoulders. Bend the knees to form an angle of 90 degrees. Keep the trunk erect so that it forms a 90 degree angle with the thighs. Rest the palms gently on the thighs. Bend the arms at the elbows naturally and look straight ahead. Tuck in the chin a little and let down the shoulders, drawing in the chest slightly inward to keep the back straight. Close the eyes and mouth. Touch the tip of the tongue to the palate (Fig. 1).

**Sitting Cross-legged.** Sit on something soft with your legs crossed beneath you so that the foot of one leg rests beneath the other leg. Place a cushion under the hips to raise them a little causing the body to lean slightly forward. Grasp the hands in front of the abdomen with the left above the right. With the thumb of the right hand, press *Ziwen* (located at the union of the palm and the ring finger) of the left hand, and join the thumb and the middle finger of the left hand together (Fig. 2).



### 2.1.2 LYING DOWN POSTURES

There are two lying down postures addressed within this text, lateral recumbent posture and supine posture.

**Lateral Recumbent Posture.** Lie down (usually on the left side but either side will do) and bend the trunk slightly. Rest the head on a pillow and tilt it slightly towards the chest. Keep the eyes and mouth slightly closed and the tongue against the palate. Stretch the leg of the

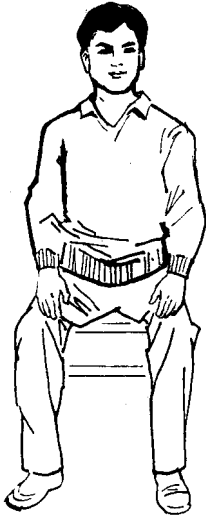


Figure 1



Figure 2

lower side naturally, bend the top leg and rest it naturally on the lower one. Place the hand of the lower side comfortably on the pillow with the palm facing upwards, and place the hand of the upper side naturally on the hip (Fig. 3).

**Supine Posture.** Lie on your back with the face upward and the neck straight. Place the two hands at the sides of the body or on the abdomen, overlapping one another. Keep the eyes and mouth slightly closed and the tongue against the palate (Fig. 4).

### 2.1.3 STANDING POSTURE

Set the feet shoulder-width apart. Keep the head straight and the trunk erect with the chest bent slightly inward. Keep the knees at ease and the arms raised and bent a little. Keep the fingers apart naturally, and hold the two hands close to the chest or the lower abdomen as if holding a ball (Fig. 5). The standing posture can be varied in several ways.

# Various Qigong Exercises

## 3.1 Psychosomatic Relaxation Exercise (*Fangsong Gong*)

*Functions: Relaxes internal and external aspects of the body, develops the skill necessary to practice advanced Qigong.*

Psychosomatic relaxation is a basic exercise, which is easier to master than other forms of static Qigong. One must be relaxed, quiet, and natural no matter which Qigong exercise is being practiced. Certain types of psychosomatic relaxation serve to initiate practitioners into more serious Qigong exercises.

### Methods

The standing, sitting, and lying postures are all appropriate for psychosomatic relaxation. No matter what posture is taken, the principle of being relaxed, quiet, and natural should always be remembered. The muscles, connective tissue, organs, and mind should be as relaxed as possible. The eyes can be either gently closed or slightly open.

- 1. Three-line Relaxation.** The first line refers to the surface of the lateral sides of the head, neck, and shoulders. The second refers to the anterior surface of the face, neck, chest, abdomen, and lower limbs; the third includes the posterior surface of the head, neck, back, waist and the lower limbs. When doing the exercises, concentrate the mind on the first segment of the first line and silently say, "Relax." Sequentially repeat this technique for all the segments that make up the first line. When finished, proceed to the second and the third lines. Using natural respiration, repeat this cycle 3–5 times.
- 2. Regional Relaxation.** Silently say, "Relax" while sequentially concentrating on the head, shoulders, upper limbs, back, waist, hips, and lower limbs. Repeat the procedure 3–5 times while breathing naturally.

**4. Throwing Out the Chest and**

**Relaxing the Back.** Raise the arms to the chest with the elbows bent and palms towards the breasts. Pull the elbows backward to throw out the chest and inspire at the same time. Relax the back and expire. Do this 8 times (Fig 46).

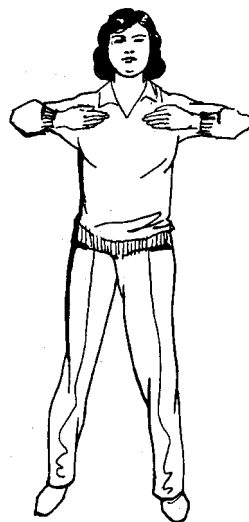


Figure 46

**5. Pressing Acupuncture Point**

**Jingming and Guiding Qi.** Press the point *Jingming* (U.B. 1) with the thumbs while concentrating the mind on the eyes. Press toward the orbits and backward during inspiration. Then squeeze the eyeballs gently during expiration while saying “Xu” (Fig. 47). The proper pressing should produce a sensation of soreness and distention but not pain.

**6. Pressing the Acupuncture Point**

**Yuyao and Guiding Qi.** Place the two thumbs on the point *Yuyao* (Extra 5) and concentrate the mind on the eyes. Press towards the orbits during inspiration and press the eyeballs gently during expiration while saying “Xu.” Try to get the sensation of soreness and distention without pain.

**7. Pressing Acupuncture Point**

***Qiubou* and Guiding Qi.** Place the middle fingers on point *Qiubou* (Extra 7) and put the index finger lightly on the point *Sizbukong* (S.J. 23). Press the orbit backward with the middle fingers during inspiration, and squeeze the eyeballs gently during expiration while saying “Xu” (Fig. 48).



Figure 47



Figure 48

# Emitting Outgoing Qi (Wai Qi)

## 4.1 Training of Qi

Training Qi is the first step in developing the ability to emit Qi. A Qigong doctor usually has to undergo long-term physical (dynamic) and internal (static) exercises before his Qi can be voluntarily regulated, replenished, and circulated down to the *Diantian*, and then circulated throughout the body and its channels. Wherever a Qigong doctor's mind is concentrated, there is Qi, and wherever there is Qi, there is strength. This is the foundation from which Qigong doctors emit outgoing Qi. Training Qi is mainly achieved through static exercises, dynamic exercises, and *Daoyin* self-massage.

### 4.1.1 STATIC EXERCISE FOR TRAINING QI.

**Posture.** A sitting, standing, or lying posture may be selected for the training of Qi. One may select the posture that is most suitable as the main posture and take the other ones as supplementary postures so that any opportunity for practice can be taken. The essentials and methods of posture training have been described in Chapter 2.

**Respiration.** Reverse abdominal respiration is the breathing strategy best suited for this training. Beginners may first practice natural respiration and then progress to abdominal respiration. When one is comfortable with breathing basics, they can shift to reverse respiration. The purpose of this respiration training is to make the breath become deep, long, fine, and even. This skill comes from a gradual accumulation of experience in respiration regulation. One cannot expect to master it overnight.

**Mind Regulation.** Setting the mind on the *Diantian* is the main method of mental concentration when training in static Qigong. The method is literally called concentration on point, which is practiced to open the small circulation (*Xiao Zhou Tian*) or the large circulation (*Da Zhou Tian*).

# Treatment

## 5.1 Deviation of Qigong

Deviation of Qigong refers to the adverse reactions that can occur during the course of Qigong exercise. The practitioner may feel uncomfortable and may not be able to regain balance. Such reactions can be physically and mentally harmful. Common causes of deviation include:

- Exercising or practicing under the guidance of an inexperienced instructor or one who has no understanding of TCM theories
- Failing to obey the principle of exercising in light of concrete conditions such as those who are not fit for the exercise of intrinsic circulation but force themselves to do it anyway
- Hoping to experience quick results and thereby failing to respond to the effects of Qi in the correct way
- Failing to master the principle and methods of the Three Regulations leading to mental and physical confusion
- Becoming frightened or irritated during the course of Qigong practice
- Blindly or unnaturally guiding intrinsic Qi to circulate or force Qi to go out
- Becoming confused or suspicious concerning the normal phenomena occurring in the course of Qigong exercise
- Receiving treatment from an unqualified practitioner which can lead to deranged circulation of Qi

### 5.1.1 DERANGED FLOW OF QI.

**Symptoms.** Dizziness, vertigo, panic, chest distress, short breath, uncontrolled movement of the extremities, tremors of the body, continuous, uncomfortable flow of Qi along a particular channel or area.

#### Treatment

1. **Self-Treatment with Qigong Exercise.** Terminate the Qigong exercises that caused the symptoms mentioned above. Do not panic, and calm down the mind. Pat the areas where

the signs and symptoms are occurring and carry out self-massage along the proper route and in the correct direction. Massage the following channels: The Three *Yin* Channels of the Hand, The Three *Yin* Channels of the Foot, The Three *Yang* Channels of the Hand, and The Three *Yang* Channels of the Foot. If the symptoms are severe, see an experienced Qigong doctor.

- 2. Treatment with Outgoing Qi.** Select points, in the locations and along the channels, where functional activities of have been in a state of disorder. Flat Palm or Sword Thrust hand gestures, as well as pushing, pulling and quivering manipulations, should be used to help normalize the functional activities of Qi along the disordered or related channels. To finish, use the pushing manipulation to regulate the *Yin* and *Yang* and to guide Qi to a certain channel, viscera, or *Dantian*.

### 5.1.2 STAGNATION OF QI AND STASIS OF BLOOD

**Symptoms.** Pain, heaviness, sore and distending sensation, and sensation of compression. These symptoms will not disappear automatically and may become worse if not treated.

- 1. Self-Treatment with Qigong Exercise.** Terminate the Qigong exercises that have caused the symptoms.

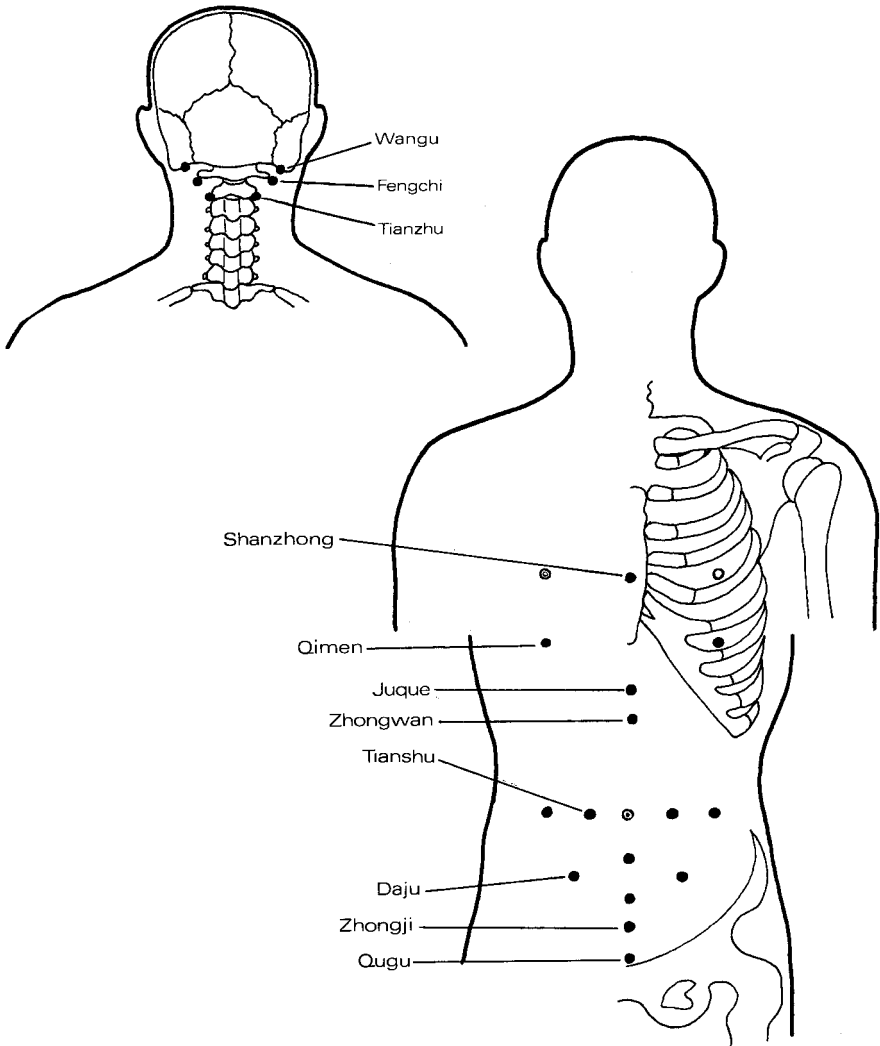
If you feel a compressing sensation on the head and a severe headache, you may massage the acupuncture points *Baibui* (Du 20), *Fengfu* (GB 20), *Tianmen*, *Kangong*, and *Taiyang* (Extra 2) and then pat and massage along the route and direction of the *Du* and *Ren* Channels. When you have finished, concentrate the mind on *Yongquan* (K 1) and *Dadun* (Liv 1) and carry out Head and Face Exercise.

If you feel tight and compressed on the forehead, you may first massage the points *Tianmen*, *Kangong*, and *Taiyang* (Extra 2) and then pat from *Baibui* (Du 20) down to the *Dantian* along the *Ren* Channel. This should be done several times. Next, conduct pushing-massage several times along the same route. Carry out this procedure in cooperation with Head and Face Exercise and Neck Exercise.

If you feel distending pain around the point *Dazhui* (Du 14), you may apply pushing manipulation on *Dazhui* (Du 14) and *Jizhong* (Du 6) and pat downward along the *Du* Channel several times. This therapeutic method may be used for the treatment of stagnation and blood stasis in any location. Administration of drugs dispersing in nature, treatment by outgoing Qi, and acupuncture is prohibited.

APPENDIX

# Diagrams of Acupressure Points



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