

Movement 1 - Sinking Qi to Wash the Internal Organs

I. The Movements

1) Wuji or Ready Stance

- A. Start with your feet shoulder-width apart and your toes facing forward. Your body is upright, centered, and balanced.
- B. Relax your body, be mindful of your heart, and seek quiescence. (Figure 1-1)

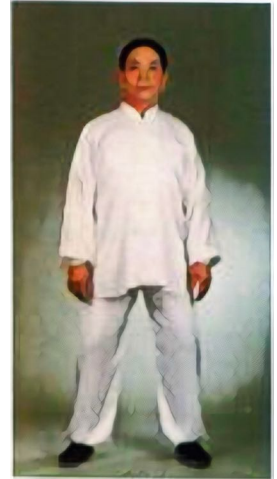


Figure 1-1

2) Raise both hands

- A. Be mindful of your hands as you raise them up and outward, gradually rising to a point above the top of your head. Both eyes should look slightly upward (as if looking toward the upper dantian). (Figures 1-2 to 1-3). During the movement, imagine gathering fresh, vibrant primal qi from the heavens and the world around you. Imagine guiding this qi into the top of your head.

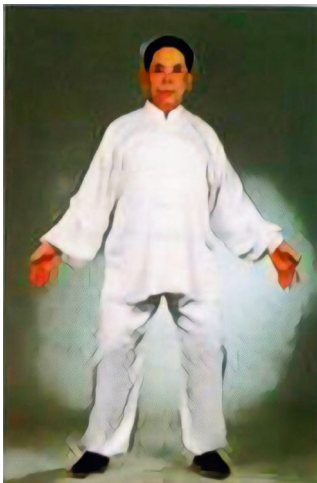


Figure 1-2

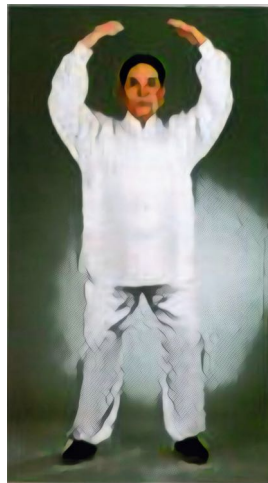


Figure 1-3

3) Lower both hands along the centerline

- A. Continue without pausing from the previous movement. Be mindful of your hands as you lower both hands with your palms facing inward. Slowly lower your hands past the front of the face, the front of the chest, the front of the belly, and continue down the front of the thighs. Depending on the health of your low back and the back of your legs, you can continue lower down the front of your calves to your feet. As you make the movement, imagine guiding the fresh, vibrant qi down through the organs and tissues of your body. The vibrant primal qi will displace and wash out any stale, stagnant qi in the body. The stagnant qi is guided down through the body to the feet, where they exit through the yongquan point (Kidney 1 - Bubbling Spring). (Figures 1-4 to 1-6)



Figure 1-4

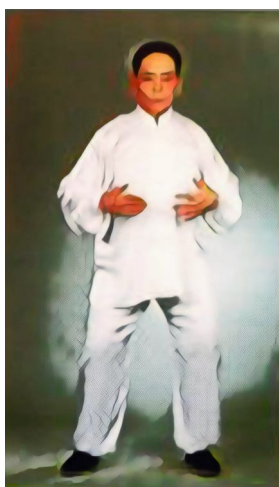


Figure 1-5



Figure 1-6

Repeat this movement 36 times. Then be mindful of the middle dantian and guide qi back to it for several minutes.

II. Important Points for life cultivation

1. While standing in a quiescent, relaxed state, allow your body, heart, and spirit to become still. Be mindful of your posture and then your breath, releasing any hassles, problems, and stress.
2. Make your movements comfortable and relaxed. Let your movements be rhythmic, gentle, and continuous. Be mindful of your movement; soft and gentle. Do not use force.
3. Your postures and movements should be guided by your spirit, heart, and mindfulness. Gradually extend you qi and spirit as you rise up. As you guide your hands downward, wash qi downward to the feet. Move your whole body as a single unit.
4. The pathway of the qi's descent is inside the body. Use both of your hands to move and guide it from the top of the body to the soles of the feet. Draw the primal, hunyuan qi of nature into the body from the Palace of Inner Nature. It is located at the vertex of the head. Inner qi and primal qi unites as it slowly descends to the yongquan point on the soles on the feet.
5. Inhale and exhale normally. If you would like, as you descend, lightly exhale pronouncing 'xu' or 'shi' or 'sh' as the qi is expelled from your mouth.
6. After regular practice, you can imagine the primal qi of nature and the primal qi within the body becoming one. Imagine the qi descending like mist descends from above, forming trickling streams. Imagine qi, like water vapor, bathing the entire body from the core of the body to the surface. Imagine the entire body becoming transparent as you reach a state of contentment, relaxation, and serenity.
7. If you are experiencing an illness or ailment, you can pause your hands near that area while you are guiding the qi downward. Remember, your attention (mindfulness) guides the qi. After pausing, continue to guide the qi downward and out the bottom of your feet (yongquan).

III. Effects and Functions

1. This movement is about expelling the old qi and taking in the new qi. It is also about cleaning the internal organs, expelling the turbid qi and drawing in the pure qi. In Traditional Chinese Medicine this movement is used to wash the bones and foster growth of bone marrow. It also nourishes the five yin organs and calms the six yang organs. It relaxes the channels and unblocks the vessels; regulates the Three Warmers (San Jiao). It is useful in treating ordinary and chronic diseases of the respiratory, digestive, cardiovascular, and urinary systems.
2. This movement is useful for stretching the sinews and pulling the bones. It helps to separate the sinews and flesh from the bones (adhesions). It also helps relaxing and opening the joints and increasing the flexibility and elasticity of the core body and limbs.
3. This movement helps cultivate relaxed, sunken jin (force). It is also useful for developing stable standing meditation (post training). It is useful in training both pushing jin, and stabilizing the center jin of the taiji thirteen postures.

