

Wu Wei – The Essence of Da Yan Qigong

By Grand Master Chen Chuan Gang and Simon Blow

One of the main underlining principles of the Chinese Healing Arts and the Daoist understanding of life is the concept of Wu Wei. This translates to non-action; doing things without really doing anything. Unfortunately, in modern society we tend to think too much. This wastes too much energy and most of the time is unnecessary. Firstly we need to relax, to calm the mind and just be. Wu Wei is action without desire or motivation. Wu Wei refers to the cultivation of a state of being in which our actions are quite effortless and without even trying we are able to respond perfectly to whatever situations arise, to simply go with the flow.

Da Yan translates to Wild Goose and is an ancient Qi cultivation practice originating from the Kunlun School of Daoism in the Jin Dynasty about 1,700 years ago. Legend tells that Daoist Masters from the sacred Kunlun Mountains, in the Northern Himalayan area in southwest China, would observe the migrating geese which descended in this area each year. They would mimic the movements of these great birds and together with their understanding of Traditional Chinese Medicine and Daoist principles, they developed the Da Yan Wild Goose Qigong system.

Its healing and spiritual legacy was passed down through many generations; however, Da Yan Qigong was withheld from the general public until 1978. The 27th lineage holder Grand Master Yang Mei Jung (1895-2002) at the time, decided to teach this ancient Qigong practice and share its healing benefits to improve the quality of life of all people. Da Yan Qigong is a complete Medical Qigong system and practitioners and Qigong enthusiasts from all over China and other countries worldwide came to learn from Grand Master Yang Mei Jung. Through the 1980s and 1990s when Qigong became very popular, Da Yan Qigong spread to all areas of China and most countries in the world. In 2002, on Grand Master Yang Mei Jung's passing at the age of 106, the Da Yan Qigong legacy was passed to her eldest son Grand Master Chen Chuan Gang now the 28th lineage holder.

Master Chen describes the essence of Da Yan Qigong and how to practise to receive the full benefits of this ancient Chinese Healing Art. "The law of nature is used for the exercise of stillness and non-action. The principles of these exercises are genuine, correct, and honest, which means that the heart should be pure without distractions, the movement should be correct without alteration and the bearing should be true without pretence.

"Naturalness, stillness, the harmony between man and nature as well as moral personal character and virtue are at the core of the principles and theory of this Qigong. The basic functional state of nothingness and stillness comes more from the exercise of being empty, rather than being still and relaxed. In this way, its magical effects can be achieved. The exercise of being empty and doing nothing represents the essence of Da Yan Qigong.

"The non-action or Wu Wei in Daoism means that as long as the Dao is not obstructed by any ideas or thoughts, the highest state of nothingness will be attained. Action and non-action are a unity of the opposites, in that something can be created from nothing and nothing comes from something. Therefore, action and non-action are always together. There is non-action in action and action always comes back to non-action, just like the acquired comes back to the innate. It is essential for those who exercise the art to grasp the subtlety in it. The result of

action is explicit while the outcome of non-action is implicit. The exercise of non-action is the true meaning.

“When exercising, one should not think anything or use any of his ideas as guidance or to promote his circulation, and this is the exercise of being empty and the exercise of spirit. The spirit includes the primordial spirit, which is the foundation of spirit, and the mental spirit, which is the spirit of thought. Therefore, action originates from the ideas of mental spirit while non-action, from that of the primordial spirit, which is the true idea. The exercise of Qigong is the exercise of mind, or the spirit. As long as one keeps his primordial spirit full and his mental spirit quiet, he is able to promote his energy. If the mental spirit is full but the primordial is short, there will be an opposite effect.

“The Da Yan Qigong features a rigorous system and a scientific structure with both a harmonious connection to the nature outside and an agreement with the Qi of human body inside. It means that the key of the Da Yan Qigong is the aura or Qi field as a whole, and since the Five Elements and the Eight Diagrams each have their fixed spots within the human body, it is essential that we practise this Qigong exactly according to the requirements for those spots without any change. And, if any change should occur, the balance of the Qigong would be destroyed, which would lead to the destruction of its essence. Therefore, the combination of Qi and blood, of muscle and bone, of heart and lung, of internal and external, of Yin and Yang as well as of gesture and ideas, would not be achieved.

“When exercising, we must follow the requirements of naturalness which contains five aspects:

1. ***The naturalness of mind.*** Exercise with no guidance from the mind but a free and empty mind without deliberately clearing it, because it can always be clear as long as no attention is paid to it.
2. ***The naturalness of breath.*** There is no need to regulate the breath. Just follow its natural flow. Breath will be regulated after the aura or Qi field is open and clear.
3. ***The naturalness of body.*** Keep the knees straight in a natural and relaxed way. Relax the face and let down the shoulders and elbows. Relax the waist and hip and keep the chest slightly open without folding it or humping the back. Clear the Ren channel and lift the back to let the Du channel run smooth.
4. ***The naturalness of metabolism.*** With the mechanism of exercises, the stale Qi inside can be exhaled from the body and the primordial Qi, or *Yuan Qi* can be inhaled so that the acupoints and the channels can be cleared and the aura or Qi field can also be motivated. As a result, the internal organs can be nourished, which will speed up the process of the combination of the natural Qi and the primordial Qi in the body.
5. ***The naturalness of exercise.*** Keep a relaxed and quiet state of mind. There is no need to pretend as the right state of mind will come during the exercise. Place the tip of the tongue on the roof of the mouth to link the Ren and the Du channel and let the body fluid flow back to the diaphragm. Keep the eyes steady with the light outside and the spirit inside. As a result, there will come the state of emptiness and the Qi outside will naturally be inhaled. And at this moment the mind will follow the movement, which is the so-called unity of movement and mind. All the movements from the start to the end of the exercise make up the cycle of the motivation, circulation, enhancing and gathering of the vital Qi inside the body, which will bring a great balance and an overall effect to the function of the body. The naturalness of exercise also means that the Da Yan Qigong is suitable for people of all ages.”

The Day Yan Qigong, created by ancient masters, has been enriched and developed in its more than one thousand years of promotion thanks to the contribution of the people who inherited and passed on its essence through the ages.

The exercises are easy to learn and suitable for people of all ages. It is wonderfully effective, safe and reliable. There are more than 72 kinds of exercises including movements and meditation. Besides the exercises of martial arts and medical Qigong, there is also a great number of information and message related exercises, or functional exercises. All of these exercises are the original teachings of the ancestors, founders and ancient masters and they make up a complete and huge system.

Simon Blow from Australia is a 29th generation of the Da Yan Wild Goose Qigong and an initiated student of the 28th lineage holder Grand Master Chen Chuan Gang, the eldest son of Grand Master Yang Mei Jung. Simon is the author of numerous books, DVDs and audio CDs about the ancient Chinese healing arts. A near-fatal accident at the age of nineteen led Simon to investigate different methods of healing and rejuvenation, a path he has been following ever since. He is a sought-after workshop presenter and travels all over Australia and to other countries sharing the healing benefits of Qigong. Simon has received training and certification from Traditional Hospitals and Daoist Monasteries in China, Buddhist Monasteries in Australia and has been given authority to share these techniques. He also regularly travels to India staying at sacred Hindu Ashrams. Simon has been initiated into Dragon Gate Daoism and given the name of Xin Si meaning Genuine Wisdom. He is also a Standing Council Member of The World Academic Society of Medical Qigong, Beijing China.

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