

One of the essential practices of classical Chinese Qigong is the mudra. A mudra is a specific ritual common to ancient shamanism. In the Mt. Emei Sage Style Qigong (Emei Zhengong), we still preserve and utilize many special mudras as specific techniques of cultivation and healing/self-healing. The classical mudras, as representative of ancient symbols, carry and transmit ancient knowledge to us.



is called “Kan”. The two trigrams, “Kan” above and “Li” below, form hexagram 63 in the Book of Changes. Hexagram 63 is “Jiji”.

The original meaning of “Ji” is to eat up, according to Analyzing Simple Lines. It also means already, complete, end, established, and soon. The translation of the second “Ji” (a different Chinese character) is the name of an ancient river in China, the Ji River. Its meanings include numerous, neat

The Pure Yang Mudra: “Chunyangyin” carries multiple layers of meaning. The original meaning of “Chun” is silk. The symbolic meaning of “silk” is white, pure, and linking/connecting. Therefore, the character “Chun” exemplifies pure, purity, or purifying. “Yang” contains many layers of meaning, including sun, heaven, brightness, and south of a hill or north of a river. “Yin” carries the meaning of official seal. In the terminology of the Daoist tradition, “yin” means mudra. Put together, these three terms make “Chunyangyin”, which tells us that the function of this mudra is to help the practitioner connect with universal qi. This practice purifies the body and transforms the practitioner’s energy into pure yang energy. By practicing the Pure Yang Mudra one can enlighten the heart and the mind.

This mudra is made by using both hands to form a ball with the little fingers, middle fingers, and thumbs softly touching, while the ring and index fingers remain open.

By carefully examining the formation of the Pure Yang Mudra, we can see that it has deep roots in the Book of Changes. To make the mudra, the fingers come together to form the two trigrams that make up the hexagram. Three fingers form the lower trigram: the little fingers connect, forming a yang line, the initial line; the ring fingers

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are open, forming a yin line, the second line; and the middle fingers connect, forming a yang line, the third line. This trigram is called “Li”. The remaining fingers form the upper trigram: the index fingers are open, forming a yin line, the fourth line; the thumbs connect, forming a yang line, the fifth line; and the sixth fingers, which form the sixth line, are nonexistent. Where is this elevated sixth



Hexagram 63 - “Jiji”.

line? This elevated line of the hexagram is hidden and cannot be seen.

In the principles of Yijing, “hidden” means yin and “exposed” means yang, so this hidden line is a yin line. Now that the sixth line, a yin line, has been revealed, the upper trigram is formed. This trigram

and orderly, cross a river, help, assist, relieve, achieve, increase, and all right. The most precise translation for the term “Jiji” is “already completed”.

One of the ancient commentaries, Xiang, which focuses on the symbolic meaning of the hexagrams in the Book of Changes, explains that in hexagram 63, “There is water over fire. This is the picture of Jiji. This is like a person anticipating a disaster and preventing it.” This means that a person should think about the possibility of disaster or disease and what to do to prevent it. This holds true even if the person is currently very successful or healthy. The famous Tang Dynasty Yijing scholar, Kung Yingda, clarified this idea in his commentary, “There is water over fire. It is the picture of cooking. Drink and food are completed by it.” His meaning is closely related to internal alchemy and suggests Qigong serves the body in the same way food does. It is this idea that motivates us to practice the Pure Yang Mudra. The commentary shows we can generate a balanced qi field to prevent disease, nourish life, and maintain well-being if we practice the mudra regularly.

Similarly, in the Pure Yang Mudra (fire under water), water represents “Jing” (essence), the mother-substance. Fire represents qi, the father-substance. The

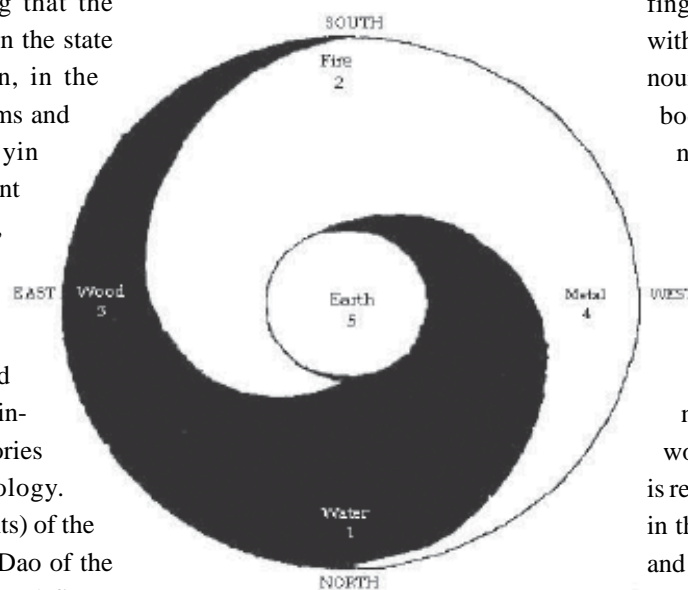
“marriage” is managed by the “flame” (mind). The result is that the life force and vital energy grow, and the mudra is the bread of the “Shen” (spirit). The function of the Pure Yang Mudra is also explained by another classical commentary, “Tuan” on the meaning of the hexagrams. “Jiji” means small prosperity or offering to the shen of the body. When everything is in the correct position and the energy is flowing freely, there is harmony. Now let us explore another deeper layer of meaning of the Pure Yang Mudra in Yijing science.

Ancient Yijing science combines symbolism and numerology: “One yin and one yang are called the Dao.” Ancient Chinese sages discussed the Dao in terms of yin and yang, determining that the union of yin and yang results in the state of the Dao. As we have seen, in the symbolism of Yijing the trigrams and hexagrams are composed of yin lines and yang lines that represent the Dao. Interestingly, archaeological studies have determined that the symbols for the yin and yang lines originated from numbers and some scholars believe that the yin-yang and the five elements theories originated in ancient numerology. “Xici” (the Appended Statements) of the Book of Changes states, “The Dao of the Changes proceeds by threes and fives, weaving its numbers, and connecting its changes; consequently, the sage completes the culture of all under heaven, taking numbers to their limit; consequently, the sage settles the images of all under heaven.”

According to numerology theory in the Yijing, numbers are also categorized into yin and yang. Odd numbers are regarded as yang numbers; even numbers are regarded as yin numbers. The “One” means heaven, and the “Two” means earth. Through the interaction of heavenly qi and earthly qi, the “Ten Thousand Things” are created and completed. From a Daoist perspective, “Three” is the number of

creation and accomplishment. “The methods for obtaining these numbers come from the circle and the square.” As we can see, the ancient Chinese sages represented the Dao with numbers.

Returning to the Pure Yang Mudra, we can explore how the five fingers on each hand relate to numbers. In the Mt. Emei Sage Style Qigong, the numbers 1, 2, 3, 4, and 5 are represented by our fingers. The little finger (1), ring fingers (2), middle fingers (3), index fingers (4), and thumb (5). In the numerology of the Yijing, 1, 2, 3, 4, and 5 are the creation or foundation numbers; all of the other numbers emerge from these five numbers. These five numbers also contain the theory of yin and



yang and the principle of the five elements. Heaven belongs to yang, and earth belongs to yin. The yang numbers (1, 3, and 5) are heavenly numbers, and the yin numbers (2 and 4) are earthly numbers. The Shuoguzhuan commentary discusses the “heavenly three and earthly two.” The Yizhiyi commentary (The Properties of the Changes) in the Mawangdui Yijing manuscript describes, “Joining with the Three of heaven and the Two of earth and so giving birth to all of the numbers.”

In the Book of Changes, the yang line in hexagrams is represented with the number 9 while the yin line is represented with the number 6. Why do the lines use 9

and 6 to replace the characters yin and yang to express the Dao? The answer is hidden in “the Three of heaven and the Two of earth.” $1 + 3 + 5 = 9$. Nine is the highest yang number produced directly from the three heavenly creation numbers. As the purest yang number, nine manifests heaven. $2 + 4 = 6$. Six is the highest yin number created from the two earthly foundation numbers. As the purest yin number, six manifests earth.

The Pure Yang Mudra is formed by connecting fingers 1, 3, and 5 and leaving 2 and 4 open. By connecting these fingers, we can adjust and improve the body’s yang energy. This serves to refine the body qi into pure yang. By opening the index fingers and ring fingers, we can connect with the pure yin energy in the universe to nourish the yang energy and balance the body energy. The idea that the number nine is yang and the number six is yin is also used in CCM as a guide for the classical acupuncture techniques. The number nine means tonify, and the number six means disperse.

As can be seen in the diagram, to the left, water (1) is related to the north, fire (2) is related to the south, wood (3) is related to the east, metal (4) is related to the west, and earth (5) is located in the center. We can see the five elements and numbers 1 to 5 correspond with our five fingers. The picture illustrates that universal energy can be held in a dynamic state of balance on its own. The water energy rises up through the wood energy. The fire energy descends with the metal energy, and the earth energy stays in the center to harmonize all the energies.

It is difficult to truly know the deepest layer of the mudra as words and sentences cannot fully express embedded ideas. Toward this end, I am continuing this exploration of the deeper meanings of the Pure Yang Mudra and its relationship to its cultural roots in an independent paper.

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