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# Qigong

THE SECRET OF  
YOUTH

氣功——長生之秘

易筋經與洗髓經

Da Mo's  
Muscle/Tendon  
Changing and  
Marrow/Brain  
Washing  
Classics

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## About Li, Qing-Yun 關於李清雲

Li, Qing-Yun was born in 1678 A.D. (Qing Kang Xi 17th Year, 清康熙十七年) in Qi Jiang Xian, Sichuan province (四川恭江縣). Later he immigrated to Kai Xian, Chen's family field (Chen Jia Chang, 開縣陳家場). He died in 1928 A.D. at the age of 250 years. When he was 71 years old (1749 A.D., Qing Qian Long 14th year, 清乾隆十四年), he joined the army of provincial Commander-in-Chief Yue, Zhong-Qi (岳鐘琪). Most of his wives died early, so during the course of his life he married fourteen times.

Li was a herbalist, and skilled in Qigong and spent much of his life in the mountain ranges. In 1927 General Yang Sen (楊森) invited Li to his residence in Wan Xian, Sichuan province (四川萬縣), where a picture was taken of him. Li died the next year when he returned from this trip.

After he died, General Yang investigated Li's background to determine the truth of his story, and later wrote a report about him entitled: *A Factual Account of the 250 Year-Old Good-Luck Man (Er Bai Wu Shi Sui Ren Rui Shi Ji, 二百五十歲人瑞實記)*, which was published by the Chinese and Foreign Literature Storehouse (Zhong Wai Wen Ku, 中外文庫), Taipei, Taiwan.

All of the information available indicates that the story is true. Li, Qing-Yun's legacy to us is the fact that it is possible for a human being to live more than 200 years if he or she knows how. Because of this we deeply believe that, if we humbly study and research, the day will come when everyone will live at least 200 years.

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## Romanization of Chinese Words

This book uses the Pinyin romanization system of Chinese to English. Pinyin is standard in the People's Republic of China and in several world organizations, including the United Nations. Pinyin, which was introduced in China in the 1950s, replaces the Wade-Giles and Yale systems. In some cases, the more popular spelling of a word may be used for clarity.

Some common conversions:

<b>Pinyin</b>	<b>Also Spelled As</b>	<b>Pronunciation</b>
Qi	Chi	chē
Qigong	Chi Kung	chē kǔng
Qin Na	Chin Na	chīn nǎ
Jin	Jing	jīn
Gongfu	Kung Fu	gōng foo
Taijiquan	Tai Chi Chuan	tī jē chüén

For more information, please refer to *The People's Republic of China: Administrative Atlas, The Reform of the Chinese Written Language*, or a contemporary manual of style.

## Foreword

### *Master Mantak Chia*

There is a growing wave of popular interest in Qigong now, both in China and the rest of the world. To learn Qigong, the most important prerequisite is to have a qualified instructor. Unfortunately, masters who really know the full internal system of Qi development are few and far between.

Even if one finds an instructor who is qualified, receiving instruction from him or her may be another matter. When I visited Taiwan in 1987, the going price for learning Bone Marrow Nei Gong (part of the Iron Shirt Qigong training) was about two thousand U.S. dollars for ten hours of instruction. Students were also required to take an oath of absolute secrecy, promising not to teach anyone else. Other masters required their students to serve them slavishly for years before imparting their secrets, and even then they would only teach a select few. After all of that, the master might still hold back some of the teachings for fear that the student might surpass him in knowledge and skill and usurp his position.

However, the world is quite different now. In the olden days, using Iron Shirt practice to strengthen the body so that it could withstand blows was regarded as a military secret of great value, and thus kept private. In the twentieth century with guns, planes and bombs, the need for this secrecy is outmoded. Now the deeper benefits of the training such as its ability to rejuvenate and energize the body and mind for health, spiritual development, and healing, must be emphasized. I feel it is now necessary to have full disclosure of these treasures to improve the energy and spiritual well-being of the world.

If Chinese masters have traditionally been secretive about teaching their Chinese students the true methods, they have been even more reluctant to teach foreigners. Fortunately, quite a few masters, including Dr. Yang, Jwing-Ming and myself, have broken through this cultural barrier, and are offering to teach students who are sincerely interested in learning, regardless of nationality.

Dr. Yang has done considerable research, exploring the *I Chin Ching* (or *Yi Jin Jing*) and Iron Shirt Qigong within both historical and scientific contexts. Readers not fluent in the Chinese language will appreciate Dr. Yang's translations of the various ancient texts relating to these methods, and all readers should enjoy his breakdown and analysis of the different historical purposes of *I Chin Ching* and Iron Shirt among both the Daoists and the Buddhists.

Dr. Yang and I also share the view that it is essential to do our best to understand Qigong in the light of modern science, while still respecting the wisdom and research we have inherited from our own masters of the past. Chinese medical theory has a deep understanding of Qi and the energetic network of the body. As we combine this with the knowledge of Western anatomy, physiology and psychology, along with recent discoveries in bioelectricity, we will surely enjoy the best of both worlds.



Dr. Yang, Jwing-Ming's book is a major contribution to the literature of Chinese Qigong. It is my hope that works such as this will continue to appear, so that the standards for Qigong practice around the world will not deteriorate behind a wall of secrecy, but will, through open sharing of our knowledge, rise to an unprecedented level of excellence.

Master Mantak Chia 謝明德

## Preface

### *First Edition*

Muscle/Tendon Changing (Yi Jin, 易筋) and Marrow/Brain Washing (Xi Sui, 洗髓) Qigong have been known in China since the Liang dynasty (502 A.D., 梁). However, they were kept secret, and only in the last fifty years has this knowledge gradually been revealed to the general public. Within a short period of time, these two arts have not only been widely adopted by Qigong practitioners, but they have also interested many Chinese medical scientists and bioscientists.

Muscle/Tendon Changing Qigong specializes in circulating Qi in the twelve primary Qi channels and the two major Qi vessels (Conception and Governing Vessels). The training will strengthen your physical body, including muscles and tendons, and maintain the smooth circulation of Qi in the primary channels and the internal organs, which is the key to maintaining health and slowing down the degeneration of the physical body.

Usually, after a practitioner becomes familiar with the Muscle/Tendon Changing Qigong, he will enter the deeper field of Qigong training, that of Marrow/Brain Washing. This teaches the practitioner how to fill up the Qi in the “eight extraordinary Qi vessels.” In Chinese medicine, the vessels are considered reservoirs of Qi, and they regulate the Qi in the body’s primary Qi channels and organs. A strong and abundant store of Qi is the key to keeping your body healthy and extending your life. Theoretically, your body deteriorates as you age mainly because your blood loses its ability to feed and protect your body. The red and white blood cells are produced by your bone marrow, but as you grow older, the marrow becomes “dirty,” and produces fewer and fewer useful blood cells. However, if you know how to “wash” the marrow, it will start, once again, to produce fresh, healthy blood. Your body will begin to rejuvenate itself, and restore itself to the glowing health of youth.

Most important of all, the practitioner of Marrow/Brain Washing Qigong is able to lead Qi to his brain to nourish it, and to raise up his spirit. To the Daoists and Buddhists, Marrow/Brain Washing Qigong is the path to reach the final goal of enlightenment or Buddhahood. Part of Marrow/Brain Washing involves stimulating the sexual organs. In their thoroughness, the ancient Qigong practitioners discovered that, in addition to providing hormones, the genitals are also a potent source of the Qi which is necessary for the training.

The contents of this volume are drawn from the many published documents that I have collected. Once I understood them, I filtered out the questionable parts and, based on my own knowledge, added some theory and commentary. Although I believe that this book provides an in-depth discussion of these two arts, there is one deficiency, namely that we only discuss the training for the male. There are two reasons for this. The first is that the available documents have very little information on women’s

training. The second is that as a male I do not have the necessary experience. I do believe, however, that it doesn't matter whether you are male or female, the training theory remains the same. Female readers who would like more information about these two arts may refer to the book *Bone Marrow Qigong*, by Mantak Chia and Maneewan Chia.

In the next few years, YMAA will continue to publish more volumes of its in-depth Qigong book series for those readers who wish to advance their Qigong knowledge and practice into a deeper level.

The complete series will consist of:

1. *The Root of Chinese Qigong—The Secrets of Qigong Training*, published 1989.
2. *Muscle/Tendon Changing and Marrow/Brain Washing Qigong—The Secret of Youth (Yi Jin Jing and Xi Sui Jing)*, published 1989.
3. *Qigong Massage—Qigong Tui Na and Cavity Press for Healing (Qigong An Mo and Qigong Dian Xue)*. First Volume: *Qigong Massage—General Massage*, published 1992. Second Volume: *Healing Massage*, in progress.
4. *Qigong and Health—For Healing and Maintaining Health*, in progress.
5. *Qigong and Martial Arts—The Key to Advanced Martial Arts Skill*. (New Title: *The Essence of Shaolin White Crane*, published 1996).
6. *Buddhist Qigong—Chan, The Root of Ren* (in progress).
7. *Daoist Qigong (Dan Ding Dao Gong)* (New Title: *Small Circulation, Grand Circulation*, in progress).
8. *Tibetan Qigong (Mi Zong Shen Gong)*.

The first volume, *The Root of Chinese Qigong* introduced the historical background and the different categories of Qigong, Qigong theory and principles, and the keys to Qigong training. That volume provided a map of the world of Qigong. We recommend that you read that book before any of the others.

In this second volume, *Muscle/Tendon Changing and Marrow/Brain Washing Qigong* (original title), Part One will introduce the general concepts of the two arts, Part Two will discuss both theory and training principles of the Muscle/Tendon Changing Qigong, and Part Three will discuss the theory and the training of Marrow/Brain Washing Qigong. Finally, Part Four will contain a list of the questions which remain in my mind, and the Conclusion to the book.

Dr. Yang, Jwing-Ming,  
1989

## Preface

### *New Edition*

One of my dreams after I came to the USA in 1974 was to introduce traditional Chinese culture to the West. I believe that every culture in this world has its own independent, unique virtues which have already been tested, developed, and accepted over a long period of time. In ancient times, all of these different cultures and traditions were separated by the difficulty of travel and communication. Since travel and communication have become so convenient nowadays, I feel that the old separations should be bridged, and cultures should sincerely accept and learn from each other. If we share the experiences accumulated by the different human cultures, we will be able to remember the pain, the suffering, the hate, and the love, and we may be able to avoid making some of the same mistakes. We may even be able to help ourselves attain a higher standard of living both mentally, spiritually, and physically.

China has more than seven thousand years of history. The greatest contribution it can make to benefit the human race is to share the knowledge it has accumulated in the field of Qi. The study of Qi has contributed to the development of medicine, religion, martial arts, and methods for maintaining health and increasing longevity. Thousands of years of experience and experimentation have built up solid proof that this ancient medical and spiritual knowledge can help the human race.

In order to be content with life, you need to do more than just keep your physical body alive—you need to achieve mental and spiritual balance. The happiness comes from your feelings, not just from the enjoyment of material things. Looking at the Chinese and the American cultures, I see that people here consider the material sciences more important than the spiritual. The only place most people know of to find spiritual solace is in religious institutions. There are few people who can find comfort and mental balance within themselves. This is because Western culture has never placed much emphasis on researching the energy field which we have within ourselves, and so this spiritual inner science has never had a chance to develop.

China has been developing this inner energy science for thousands of years. China has been a pioneer in this field, but it is now time for the West to adopt this science: to see what it can learn from it, and what it can contribute to it. I deeply believe that Qigong is able to help people understand themselves better, re-establish their mental balance, and gain peace of mind.

I believe that the 20th century was a material century, in which all humans were searching for the solutions to material lack, and the enjoyment of material satisfaction. Now, many of us have reached a stage that allows us to be free from material bondage. In the last two decades, more and more people have been searching for spiritual freedom. During this transition period, the ancient tools described in this book seem to be more important than ever. *The Muscle/Tendon Changing and Marrow/Brain Washing*

*Qigong* classics have been the crucial guidelines and textbooks for the cultivation of spiritual enlightenment in Chinese Buddhist society for centuries. The methods taught in these two classics have been practiced and experienced for more than fourteen hundred years. Therefore, we should consider how they can provide us a correct path for our study today. Though many practices are not practical for today's society, they can offer us experience and theory, which we can then interpret through modern science for logical analysis and explanation. It is hoped that through this understanding, we can find an accessible way of reaching the same spiritual goals in today's world.

This book is a new edition of this work. The main changes to this new edition are:

- All of the Chinese translations in this book use the Pinyin system, which is more popular today.
- All of Chinese characters are computer generated which is much clearer than the hand drawn Chinese in all of our previous books.
- The glossary has been revised.
- The entire book has been re-typeset to make it easier to read.

I hope that through this effort, you will glean more of the art's essence from this book, and that it will stimulate your mind to think, ponder, and analyze. Through this process, we will all be able to borrow from the wisdom of the past to enlighten our life today.

Dr. Yang, Jwing-Ming  
March 10, 1999

PART ONE

# General Concepts

# Introduction

Before you start reading this book, you are advised to read the book: *The Root of Chinese Qigong—The Secret of Qigong Training*. It reviews the history of Chinese Qigong, explains important concepts and terminologies, and most importantly, gives you a foundation of knowledge of general Qigong principles and training theory. Without these roots, you might become confused and misunderstand this and subsequent YMAA Qigong books.

## 1.1 THE VALUE OF TRADITION

Prior to this century, the understanding of nature was limited and technology was not yet well developed. Communication was not as convenient as today, and the human mind was not as open. People's thinking was restrained by the bondage of traditional, conservative beliefs. At that time, the ancient ways and writings which had been passed down were considered the absolute authorities in most areas. Anyone who strayed from the traditional ways was felt to be betraying society.

In this old, conservative community, accumulated "experience" was the source of knowledge, and was considered the most valuable treasure. Older people were generally respected by youngsters because of their experience. At that time, when something happened to a person, the first and most important thing was his emotional response to it. When these experiences were then explained by "wisdom" (wise thinking and judgement), knowledge increased. A person who had a great amount of experience and knowledge was then better able to sense and understand the "great nature," which includes, among other things, heavenly timing (seasonal changes), geomancy, and human relations. Such a person was respected as a wise man, a holy man, or a saint. "Human nature," which mainly originated from feelings and judgements through contact with nature and other human natures, was widely studied and researched. Philosophies were created. The accumulated experience led to traditions and societal rules, which formed the foundation of the culture.

You can see that tradition is the result of accumulated experiences filtered through human feelings. Different races have had different historical backgrounds and, therefore, have different traditions and rules. These traditions represent the characteristics of each race, which were developed through thousands of years.

In this century, modern science has developed and communication around the world has become very easy. Open minded youngsters have started to challenge the “traditional,” and have re-entered the “experience” path of their ancestors. However, as they let go of the traditions they lose their bearings. Without experience to guide them they feel lost, and their lives seem to have no meaning. Because of this they suffer pain and confusion. In order to escape from this, they look to drugs and alcohol for temporary relief. These have become an ever-increasing problem, and I really believe that it is because we have ignored our culture and traditions in the last two decades.

As the material sciences have developed, material enjoyments have become people’s main concern. They base their feelings and self-satisfaction on the enjoyment of material things. Tradition and accumulated human emotional experience have become the major source of a generation gap. Older people have lost the respect of the younger generation and become the lost group in this modern society. Human spiritual feelings and the appreciation of culture and fine, classic, creative arts have been downgraded.

Not until recently did our society start to realize the value of tradition and experience. This is especially true for the knowledge and experience which are based on spiritual feelings. This new society is beginning to understand that in order to have a happy life, you need not just material comfort, but also, and more importantly, spiritual cultivation in peace and calmness. Many people are starting to believe that the traditional practices of the ancient spiritual societies hold the key to solving many mental problems and improving our lives. Tradition and spiritual science are being re-evaluated. This tendency has become especially apparent in the last ten years with the increased cultural exchange between East and West. Finally, people are getting the chance to see how people in other parts of the globe deal with life’s problems.

Chinese Qigong has started to bloom in the West. More and more, people are coming to believe that, in addition to maintaining health and increasing longevity, Qigong can be one of the most effective ways to attain a peaceful, spiritual life.

Qigong is one of the greatest achievements of China. It was created from the accumulated experiences of countless generations by thousands of “wise men.” These wise men, after learning the traditional knowledge, modified and added their own experiences to the practice. Finally, this treasure has reached our hands. Now, it is our responsibility to keep it and continue to develop it.

Many of the theories and training methods of Qigong were kept secret, and only recently made available to the general public. There are many reasons for this secrecy:

- Every Qigong style considered its theory and methods to be precious treasures which offered something which could not be purchased with money—health and long life. Because this was so valuable, many masters did not want to share it.



- Many Qigong training theories are hard to understand, and the practices dangerous if done incorrectly. Only advanced disciples have the necessary level of understanding, and few ever get to this level.
- Many Qigong practitioners believed that the more you kept a mystery, the more valuable and precious it would be.
- Some of the Qigong training, such as Marrow/Brain Washing, involves stimulation of the sexual organs. In the ancient, conservative society, this was considered immoral.

Many Qigong secrets were passed down only to a few students or to direct blood relatives. In religious Qigong, the limitations were even stricter. The religious exercises were passed down only to the priests. This was especially true for the Marrow/Brain Washing Qigong. In fact, these techniques were traditionally passed down to only a very few disciples who understood Qigong theory and had reached a high level of cultivation. This situation lasted until the beginning of this century, when it was gradually revealed to laymen. It was only during the last twenty years that many of the secret documents were made available to the public.

Nobody can deny that Western science which has been developed today is mainly focused on material development. Spiritual science has been downplayed. The major reason for this is simply that the spiritual energy world is harder to see and understand. This spiritual science is still in its formative stage. Recently, it was reported that even today's science understands probably only 10% of the functions of the human brain. You can see from this that, compared to the "great nature" which is still waiting for us to discover and understand it, science today is still in its infancy.

For these reasons, it is unwise to use today's infant science to judge the accumulated experience and phenomena of the past. I believe that as long as we respect the traditions and experience of the past, and continue our study and research, we will eventually be able to understand all of these natural phenomena scientifically.

Following this reasoning, traditional Qigong theory and training methods should remain the main source and authority for your training. The correct attitude in practicing Qigong is to respect and understand the past, and to also examine everything from a modern, scientific point of view. In this way you can improve upon the knowledge and experience of the past. The "secrets" should be opened to the public and should accept the questioning of modern science. A secret is a secret only if you do not know it. Once a secret is common knowledge, then it ceases to be a secret.

Many of you might be wondering: if people in ancient times had to invest at least fifty years of effort before they reached the higher levels of achievement, such as enlightenment, what chance do we have today to reach the same level? Very few people in our busy society can devote the time that the ancients did. The answer is that

since the training theory used to be kept secret, it took most Qigong practitioners many years to learn and understand it. If we can first learn the theory and principles, and then train, we will start out on the correct path and avoid many many years of wondering and confusion. If you want to drive somewhere you have never been before, the best way is to check the map first to find the quickest route. However, if you get in your car with only a vague idea of where your destination is and how to get there, you may never reach it. It is said: “The Large Dao is no more than three or two sentences, when spoken and revealed, it is not worth more than half a penny.”<sup>1</sup> This means that the so-called secrets contain only some simple theories and principles. With the assistance of modern science, we might be able to find a path which shortens the training period.

Therefore, we should respect the past, and study and practice carefully. Whenever we are able to use modern science to explain something, we should dare to challenge the traditional beliefs and re-evaluate them. Only in this way will the ancient science be recognized and accepted in the present and future.

This volume will be divided into four parts. The first part, after introducing the general concepts, will survey the history of the *Yi Jin Jing (Muscle/Tendon Changing Classic)* and the *Xi Sui Jing (Marrow/Brain Washing Classic)*. We will then discuss the training background of the two major religious sources of these two classics: Buddhism and Daoism. Since many documents originated with the Daoists, we will discuss the different Daoist approaches to Qigong in the third chapter. Finally, in order to help you understand the major keys to the entire training, the fourth chapter will review the general concepts of Kan (Water, 坎) and Li (Fire, 離), which will lead you to a deeper level of understanding of adjusting and balancing your Qi.

In the second part of this book, we will first discuss the theory and principles of Yi Jin Jing, and follow this with a detailed discussion of the traditional training methods. During the discussion, many documents will be translated and commented upon.

Xi Sui Jing theory, training principles and methods will be covered in the third part of the book. Naturally, the available documents will be translated and commented on. Finally, in the fourth part, I will list many of the questions I have about these two arts.

## 1.2 WHAT ARE YI JIN JING AND XI SUI JING?

It is extremely important that, before you read any further, you have a general understanding of the Yi Jin Jing and Xi Sui Jing, and of what kind of roles they can play in your health and longevity. This brief introduction will offer you a general idea of what you can expect and what will be involved. Parts Two and Three will discuss these subjects in greater depth.

Yi (易) means “to change, to replace, or to alter,” Jin (筋) means “muscles and tendons,” and Jing (經) means “classic or bible.” Therefore, it is commonly translated as “*Muscle Changing Classic, .... Tendon Changing Classic,*” or “*Muscle/Tendon Changing*

*Classic.* “Muscles and tendons” does not refer only to the literal muscles and tendons. It actually refers to all of the physical system which is related to the muscles and tendons, including the internal organs. The Yi Jin Jing describes Qigong theory and training methods which are able to improve your physical body, and change it from weak to strong. Naturally, these methods are also very effective in maintaining your physical health.

Xi (洗) means “to wash” or “to clean.” Sui (髓) includes Gu Sui (骨髓), which means “bone marrow,” and Nao Sui (腦髓), which refers to the brain—including cerebrum, cerebellum, and medulla oblongata. Jing (經) means “classic or bible.” This work is commonly translated “*Marrow Washing Classic*,” but “*Marrow/Brain Washing Classic*” is a more accurate translation. The first translation probably became popular because of a misunderstanding of the scope of the work, which had been kept secret for a long period of time. Also, the goal of “brain washing” is enlightenment or Buddhahood, which, in addition to being difficult to understand, is less interesting to laymen. It was not until recently, when many of the secret documents were made available to the general public, that a clearer and more complete picture of the training emerged. A correct translation shows that Xi Sui Jing training deals with the bone marrow and the brain. However, the training does not actually focus on the physical matter of the bone marrow and the brain. Instead, it emphasizes how you should take care of the Qi part of your body, and how to lead the Qi to the bone marrow and brain to nourish them and keep them functioning at an optimal level.

In order to give you a general understanding of how these two arts fit into the general picture of Chinese Qigong, we would like to summarize some important concepts which were discussed in the book: *The Root of Chinese Qigong*. First, we will discuss the concept of health, and then we will look at the different categories of Qigong which have been developed in China, and review their training goals. This will prepare you for an understanding of the role which the Yi Jin Jing and Xi Sui Jing play in Chinese Qigong society. Finally, we will list the differences between the Yi Jin Jing and Xi Sui Jing. Once you understand these basic concepts, you will be able to enter into an examination of the deeper aspects of Qigong without being confused by mystical “secrets.”

### 1.2.1 What is Real Health?

Your body includes physical and mental parts. The physical body is considered to be Yang (陽) in Chinese Qigong, and the mental body, which is closely related to the Qi, thinking, and the spirit, is thought of as Yin (陰). Only when these Yin and Yang parts of your body balance each other harmoniously do you have real health. In other words, to have true good health, you must have a strong physical body and a healthy Qi body and mind. When you have both, your spirit can be raised and your whole being will be vigorously alive.

In order to keep the physical part of your body strong, you must have smooth Qi circulation. Qi is the energy source for all of the body's activities. You also need to have healthy blood cells to carry nutrients and oxygen throughout the body. According to Chinese medicine, the blood cells need Qi to stay alive. However, blood cells have also been traditionally considered to be carriers of Qi. They distribute Qi throughout the body, and also act as a battery, storing excess Qi and releasing it when needed. You can see that if the blood cells are not healthy, they will not transport nutrients and oxygen efficiently, and they will also not be able to carry out the function of regulating the Qi.

In order to keep the mental part of your body healthy, you must learn how to keep your brain healthy. Your brain is the center of your thinking and the headquarters of the Qi. In order to keep your brain functioning properly, you must have plenty of Qi to nourish it. When you have a healthy brain, your spirit of vitality can be raised.

In order to have smooth Qi circulation in your body, you must first understand the Qi circulatory system. Your body has twelve primary Qi channels which relate to twelve internal organs, and eight extraordinary vessels which store the Qi. The twelve primary Qi channels are sometimes compared to rivers which circulate the Qi to the organs to maintain their normal functioning, and the eight vessels are compared to reservoirs of Qi which regulate the Qi rivers. To have a healthy body and a long life, you must keep the Qi circulating smoothly in the twelve primary channels, and keep the Qi reservoirs full so that they can regulate the Qi rivers efficiently.

Many Qigong styles were created upon this foundation of knowledge, which is drawn from Chinese medical science. Each style has its own training goals. Generally speaking, the styles can be divided into four major categories.

### 1.2.2 Major Qigong Categories and Their Training Goals

**Scholar Qigong.** Styles in this category were developed by scholars, and their main purpose is maintaining health. They emphasize having an emotionally neutral, healthy mind and smooth Qi circulation.

**Healing or Medical Qigong.** This category was created mainly by Chinese medical doctors. Special exercises were created to emphasize the Qi circulation in specific channels in order to cure specific illnesses.

**Martial Qigong.** The goal of this category is to energize the physical and energy bodies to a more vigorous state so as to increase fighting ability. Most of the exercises in this category were created by Qigong practitioners who were martial artists.

**Religious Qigong.** This type of Qigong was developed mainly by Buddhist and Daoist monks. The original goal of religious Qigong was enlightenment or Buddhahood. Later, when the training techniques were revealed to laymen, it was discovered that this type of Qigong was very effective for longevity. Both training theory and methods are the hardest among all of the Qigong styles. This style emphasizes leading Qi to the marrow to keep it fresh and healthy and also to the brain to nour-

ish it. In order to have an abundant supply of Qi for the training, not only must the Qi circulate smoothly in the twelve channels, but the Qi in the eight vessels must be full. For the monks, leading Qi to the brain to raise up the Shen (神) is the key to enlightenment.

### 1.2.3 General Purposes of Yi Jin Jing and Xi Sui Jing

Before we discuss the purposes of each training, you should first know a few important points:

- These two classics were a Buddhist creation, and were later developed continuously by both Buddhists and Daoists.
- The original goal of training was enlightenment or Buddhahood. In order to reach this final goal, a practitioner needed first to have a strong physical body and an abundant supply of Qi. This Qi is led to the marrow and the brain to nourish them. Yi Jin Jing training is concerned with strengthening the physical body and building up the energy (Qi) body, while the Xi Sui Jing is concerned with using this Qi to nourish the bone marrow and to realize the goal of spiritual (Shen) cultivation.
- Recently the training secrets were revealed to laymen and used mainly for health and longevity.

There is a section in the documents which talks about the general purposes of the Yi Jin Jing and Xi Sui Jing. We will translate it here for your reference. The Chinese version and the commentary will be offered in the second part of this book.

*Yi Jin Gongfu is able to change the tendons and shape, Xi Sui Gongfu is able to change the marrow and Shen (spirit). (They are) especially capable of increasing spiritual bravery, spiritual power, spiritual wisdom, and spiritual intelligence. Its training methods, compared with the Daoist family's Lian Jing (train Essence), Lian Qi (train Qi), and Lian Shen (train spirit), are repeatedly mutually related in many ways, and its Yi (i.e., goal or intention) of practice is completely the same.*

*However, (the Buddhist approach is) trained from external, while elixir family (i.e., Daoist approach) is trained from internal. Cultivating life (i.e., the physical body) is the major support of cultivating the Dao, it is the ladder and the voyage to Buddhahood. It serves the same purpose as "methods" (of cultivation). Once (you have) achieved the goal, the life and the methods should all be given up; not hesitating is the important point.*

Once you understand the general purpose of the Yi Jin Jing and Xi Sui Jing, you should further understand how each one fits into your total training.

#### 1.2.4 The Purpose of the Yi Jin Jing

The main purpose of Yi Jin Jing training is to change the physical body from weak to strong and from sick to healthy. In order to reach this goal, the physical body must be stimulated and exercised, and the Qi in the energy body must be regulated. The main goals of the training are:

- To open up the Qi channels and maintain the appropriate level of smooth Qi circulation in the twelve primary Qi channels. This maintains the health and proper functioning of the related organs. Smooth Qi circulation also makes it possible to greatly strengthen the physical body.
- To fill up the Qi in the two main Qi reservoirs—the Conception and Governing Vessels (Ren Mai and Du Mai, 任脈·督脈). The Conception Vessel is responsible for regulating the six Yin channels, while the Governing Vessel governs the six Yang channels. When an abundant supply of Qi is stored in these two vessels, the twelve primary channels can be regulated effectively.
- To open the small Qi branches from the primary channels to the surface of the skin and maintain healthy conditions for the muscles and skin.
- For those who also wish to train Xi Sui Jing and reach a higher level, Yi Jin Jing training is needed to build up the necessary level of Qi.

#### 1.2.5 The Purpose of the Xi Sui Jing

The main purposes of Xi Sui Jing training are to use the abundant Qi generated from Yi Jin Jing training to wash the marrow, to nourish the brain, and to fill up the Qi in the other six vessels. The main goals of the training are:

- To keep the Qi at an abundant level and continue to build up the Qi to a higher level from other sources. An abundant Qi supply is the key to successful marrow washing and nourishing of the brain for raising the spirit. Experience has shown that the genitals can be an important source of extra Qi. Therefore, one of the main goals of Xi Sui Jing training is learning how to increase the production of semen Essence and improving the efficiency of its conversion into Qi.
- In order to keep an abundant supply of Qi, the fuel (Original Essence, 元精) must be conserved, protected, and firmed. Therefore, the second purpose of Xi Sui Jing is to regulate the usage of Original Essence.
- Learning how to lead Qi to the marrow to keep the marrow fresh, and to lead Qi to the brain to raise up the spirit of vitality. Marrow is the factory which produces your red and white blood cells; when the marrow is fresh

and clean the blood will be healthy. As this blood flows to every part of your body, it will slow down the degeneration of your cells. Practicing Xi Sui Jing can therefore slow down the aging process. When the brain has plenty of Qi to nourish it, you are able to maintain the normal functioning of your brain and also raise up the spirit of vitality. When the spirit is raised, the Qi in the body can be governed effectively.

- For a sincere Buddhist or Daoist monk, the final goal of Xi Sui Jing is reaching enlightenment or Buddhahood. For them, the training purposes listed above are considered temporary. They are only steps in the process of building up their “spiritual baby” (Ling Tai, 靈台) and nurturing it until it is independent and has eternal life.

From this brief summary, it is clear that the Yi Jin Jing and Xi Sui Jing can change both your physical and spiritual qualities and lead you to a higher level of physical and spiritual life. But to understand exactly how these two Qigong exercises help you to reach these goals, you must have a profound understanding of the relationship between your Qi, your physical body, and your spiritual body. Only then will you be able to grasp the keys of the training.

### **1.3 HOW THE YI JIN JING AND XI SUI JING HAVE AFFECTED CHINESE CULTURE**

Since the Yi Jin Jing and Xi Sui Jing were created about 536 A.D., they have significantly influenced the development of Chinese culture for more than 1400 years. Because the Yi Jin Jing has been taught to the public while the Xi Sui Jing has been kept more secret, the Yi Jin Jing should be credited with having more influence. We will look at their influence on three different fields: 1. religious society; 2. martial and political societies; and 3. medical society.

#### **1.3.1 Religious Society**

Before these two classics were available, Buddhism and religious Daoism had existed for nearly 500 years in China. Within that period, though the philosophy of achieving Buddhahood or enlightenment was preached and methods of reaching it through meditation and spiritual cultivation were taught, they mainly emphasized the spiritual part of the cultivation and ignored the physical part of the training. Therefore, most of the monks had weak physical bodies and poor health. Naturally, their lives were short and very few of them actually reached the goal of their cultivation. It was not until these two classics were created by Da Mo that the monks had a more complete theory and more effective training methods that train both the physical and spiritual bodies. To the Chinese religious society, this was a revolution. These two classics provided the monks with an effective way to build up their health and extend their lives so they could continue their spiritual cultivation.

Da Mo is considered the original ancestor of Chan (禪)(Ren, 忍) Buddhist meditation in China. Chan meditation has influenced not only Chinese Buddhist society, but it has also significantly influenced the cultures of several Asian countries such as Japan and Korea. Chan meditation is part of the Yi Jin Jing and Xi Sui Jing training.

Because of Da Mo's training theories, Chinese Buddhism has split into two main groups with different theories of how to train to achieve Buddhahood. Though the Yi Jin Jing and Xi Sui Jing have been passed down within Buddhist society, many Buddhists have refused to use the methods. The main reason is that many of the monks do not believe that, when you are striving to become a Buddha, your physical body should be considered as important as your spiritual body. They believe that since the spiritual body is the one you cultivate to reach eternal life, why should you have to spend time training your physical body? Another important reason is that the Yi Jin Jing and Xi Sui Jing exercises were used at their original birthplace, the Shaolin Temple (Shaolin Si, 少林寺), to enhance fighting ability. Many monks believed that fighting and killing should be completely forbidden, and exercises that contributed to this were therefore evil. As a matter of fact, mainstream Buddhist society considered the Shaolin Temple unrighteous.

Since the Yi Jin Jing and Xi Sui Jing were introduced in China, their training theories have been combined with the theories of traditional Chinese medicine. For example, there are many places in the documents where the training theory and methods are explained according to Chinese medical Qi theory, especially the concepts of primary Qi channels and vessels. This combination has provided a better scientific and logical explanation of how to reach enlightenment or Buddhahood.

### 1.3.2 Martial and Political Societies

Before the Yi Jin Jing was available, Chinese martial arts techniques and training were restricted to muscular strength. The Shaolin monks discovered that their power could be significantly increased through the Yi Jin Qigong exercises, and it gradually became part of the required training. Because of this, the entire Chinese martial society entered a new era and started to emphasize internal Qi training. The Shaolin Temple was recognized as one of the highest authorities in Chinese martial arts. Now, Shaolin martial arts have not only spread widely in China but even throughout the world.

Many other martial styles were influenced by the Shaolin Temple and started to train internal strength. The first 100 years following the creation of the Yi Jin Jing saw the birth of several internal styles such as Xiao Jiu Tian (Small Nine Heaven, 小九天) and Hou Tian Fa (Post-birth Techniques, 後天法). It is believed that Taijiquan (太極拳), which was created during the tenth century, was based on these two internal styles. Since then, many internal martial arts styles have been created, such as Bagua (八卦), Xingyi (形意), and Liu He Ba Fa (六合八法).

The most significant influence of the Yi Jin Jing and Xi Sui Jing on Chinese mar-



tial arts was probably the development of emotional qualities such as patience, endurance, perseverance, concentration, and discipline. In addition, morality was improved with such qualities as humility, respect, and loyalty being built up through the mental cultivation training. Through meditation and internal training, many martial artists could understand the real meaning of life and find their true nature. This understanding led to a re-evaluation and re-standardization of martial morality. Shaolin martial artists were commonly recognized as examples of righteousness.

Martial artists who trained the Yi Jin Jing and Xi Sui Jing often developed the highest levels of power. This was vitally important in ancient times before the advent of guns, when all of the fighting depended on the individual's strength and techniques. Those who reached the highest levels of fighting ability were respected as heroes and held up as models.

Because in ancient times skilled martial artists were the source of a nation's strength, they have often had a profound influence on politics. For example, it was Marshal Yue Fei (岳飛) who decided the destiny of the Southern Song dynasty (1127-1280 A.D., 南宋). He had learned Shaolin Gongfu, and is credited with creating the internal martial style Xingyiquan as well as The Eight Pieces of Brocade (Ba Duan Jin, 八段錦), a popular Qigong set for health. The first emperor of the Chinese Tang dynasty, Li, Shi-Min (唐李世民), was assisted by the Shaolin priests several times during the revolution which led to his assuming power. Later, emperor Li authorized the Shaolin Temple to organize its own martial arts training system, which had previously been legally limited, and to maintain an army of priest-soldiers (Seng Bing, 僧兵). In addition, in order to express his appreciation, he rewarded them with the right to eat meat and drink wine. However, this outraged other Buddhists, and they ejected the Shaolin Temple from the Chinese Buddhist community.

Another example is general Qi, Ji-Guang (戚繼光), who significantly influenced the future of the Ming dynasty (1368-1644 A.D., 明). The martial arts techniques in his books are said to be based on the Shaolin style. The most recent example of the close link between the martial and the political spheres was probably the disaster which happened directly to the Shaolin Temple during the Qing dynasty (1644-1912 A.D., 清). Primarily because Shaolin priests were involved in fighting against the Qing regime, the Shaolin Temple was attacked and burned at least three times, and many martial priests were killed. Many priests escaped, and returned to secular life. However, they still wanted to resist the Qing emperor, and so they started teaching laymen their art and building up another fighting force.

The martial arts are not so important in today's world, but these two classics still have influence. Many young people still train them, and appreciate the challenge and discipline that they offer.

### **1.3.3 Medical Society**

Although many Qigong styles and exercises were created before the Yi Jin Jing and Xi Sui Jing, most of them only served to improve health and cure some illnesses. After Da Mo however, people began to realize that they could gain a significant increase in longevity through Yi Jin Jing and Xi Sui Jing training.

Since the Yi Jin Jing and Xi Sui Jing were introduced in China, many doctors and some martial artists have combined their training theories with traditional Chinese medicine. Out of this combination have come many different healing and health maintaining Qigong exercises which are more effective than the traditional healing Qigong exercises. For example, the famous Qigong set The Eight Pieces of Brocade was one of the fruits of this combination. Recently, many healing exercises for some types of cancer were created based on this combined theory.

## **1.4 THE VALUE OF THE YI JIN JING AND XI SUI JING IN TODAY'S WORLD**

You can see from the last section that the Yi Jin Jing and Xi Sui Jing have had a significant effect on Chinese culture. These two classics are the fruit of Chinese culture, and have been tasted for more than one thousand years. Now, the world is different. Ancient secrets are revealed. Different cultures from different races finally have a chance to look at each other. It is time for us to open our minds to other cultures and even adopt their good parts. These two classics have brought the Chinese people the great fortune of good health. I believe that if Western society can open its mind to study them, it will gain far more than anyone can predict. I would like to discuss this subject in three parts.

### **1.4.1 Religion**

With the improvement of communication since the beginning of this century, countries which used to close their gates to anything foreign have gradually opened. The exchange of culture, knowledge, and experiences has increased significantly in the last two decades. However, in the domain of religion, the situation remains the same as in the last century. Religious groups continue to build up walls to separate themselves from other religions, especially those from different cultures.

Because of this, the progress of religious education has stagnated or even gone backward. Fewer and fewer people believe in God or Buddha. The power of the religions which used to dominate and control morality in society has been weakening. More and more people have lost the feeling for and understanding of the meaning of life. The responsibility for the development of spiritual science has been taken over by nonreligious groups. The main reason for this is simply that almost all religious preaching and education still remain at the pre-scientific stage. While science is rapidly advancing, and people are much better educated than ever, the old methods of study, research, and preaching have lost their power to persuade people. The old ideas

of morality and the superstitious methods of persuasion no longer fit in our modern society.

Spiritual questions have always caused people a lot of confusion and doubt. I believe that the development of spiritual science has never been so important in human history. So many people today need a sense of direction for their lives, one which can be understood in the light of today's science. They need contemporary answers to contemporary questions. I sincerely believe that if all of the religions could open their minds, share their experiences, and study together, they would be able to find a modern way to regain people's belief and support, and continue to be the spiritual leaders of our society.

The Yi Jin Jing and Xi Sui Jing are only a small part of Chinese spiritual science. Both Buddhism and Daoism have had nearly two thousand years to study man's inner feelings and spiritual enlightenment. I believe that if the Western religions can open their minds, study them, and select the good parts to mix with their own, a new religious revolution can be expected.

#### **1.4.2 Martial Arts**

Though traditional martial arts training is not as important as in ancient times, when an individual's power and fighting techniques were the decisive factors in battle, martial arts training still remains of value. It has many purposes today, the most common being the strengthening of the physical body and the maintenance of health. Though many other sports can serve the same purpose, Chinese martial arts are the product of thousands of years of experience, and the theory and philosophy are much deeper. Like Western classical music, the deeper you dig, the more depth you find. Another common use of the martial arts is for self-cultivation. This is so because their training is not just physical. In order to reach the higher levels of competence, you have to conquer yourself. One of the main reasons that parents send their children to martial arts schools is to learn self-discipline. Through the training, children learn responsibility, patience, perseverance, respect for culture and tradition, and most important of all, they develop the willpower which is so essential to achieve any kind of goal.

Another reason that many people study the martial arts is that they are looking for the meaning of life. The martial arts, like classical music and art, are profound because they developed out of an enormous accumulation of human experience. As you immerse yourself in the study of one of these arts, you are able to find the peace within yourself to analyze what is happening in your life. This is especially true for practitioners of the internal martial arts.

You can see that the Chinese martial arts today have become a sport, a form of self-cultivation, and a way to achieve a peaceful life. You can see why the internal spiritual arts have reached such a high level in the Chinese martial arts. Internal spiritual culti-

vation is part of the arts and cannot be separated from them. This has been the case in China since 500 A.D. Regardless of which martial style one studies in China, it must have both external techniques and internal Qigong power training.

However, when the Oriental martial arts were imported to the Western world, because of the traditional secrecy, the modern life-style, and the different cultural background, there was a separation between the training of the external techniques and the internal cultivation. This has made the arts and the training incomplete. Many Western martial artists have only learned the external training, and a large number only use the arts as a way to make money. The true meaning and content have been revised. Many people consider the Oriental martial arts to be simply fighting techniques, and they totally ignore the internal cultivation. This has caused the general public to despise and downgrade this highly elegant art. This situation was especially true during the 1960's.

This situation has only begun to change in the last ten years. With the increase of communication and cultural exchange between China and the Western world, the arts are finally beginning to be understood. More people understand acupuncture and Qi theory, and they have learned a new respect for the Chinese martial arts, especially for Taijiquan, which has spread to every corner of the world. It is now time for the Western martial arts community to change its point of view and study one step further. The internal aspect of the arts must be understood and combined with the external training. I predict that any martial style that doesn't start this now will be considered outdated in another ten or twenty years. The internal aspect of the oriental martial arts was kept secret, but now it has been revealed. Any martial artist who does not grasp this opportunity to learn is limiting his art to the external. The internal aspect of Chinese martial arts training will be discussed in the book: *Qigong and the Martial Arts* which will be published at a later date.

Yi Jin Jing and Xi Sui Jing Qigong are the foundation of the internal training in the martial arts. For example, "Iron Shirt" was a product of the Yi Jin Qigong. Internal "Light Gongfu" was a result of the Xi Sui Jing training. Any martial artist who would like to enter the internal aspect of cultivation must first understand these two classics. You can see that because of the changes in the last ten years, the internal arts are moving up, and the external arts are moving down. I can easily predict that in the near future, any martial school that does not get involved in the internal aspect of training will find its business declining. When people look for a suitable master for themselves or their children, they must first determine how much each master really knows. Does he train only the external, or both external and internal? And what is his morality?

I believe that if there is a set of Qigong books available it will greatly help people to understand the mystery of Qigong and the internal arts, and stay on the right path. I hope to provide such a set with this series of books, and I sincerely hope that other people who are experienced in the internal arts will also publish their knowledge.

### 1.4.3 Medical Science

Other than improving health, two of the most significant achievements which can be obtained from Yi Jin Jing and Xi Sui Jing training are longevity and a deeper spiritual life. Long life has been a major concern of mankind, and it is a major subject of modern medical research. Since the Yi Jin Jing and Xi Sui Jing offer proven theory and training methods, it would be wise for modern medicine to study and research them. Naturally, first modern science must reach an understanding of internal energy (Qi), which is still new to it. It is only in the last decade that Qi is beginning to be understood as bioenergy. Hopefully, modern science may be able to find quicker and easier ways to achieve the same results as the Yi Jin Jing and Xi Sui Jing.

In order to have a calm and peaceful mind, you must first have a healthy brain. This is achieved by leading Qi to nourish the brain. You next have to learn how to regulate your emotional mind and keep your mental center. This training can be a highly effective way to deal with mental problems which modern science cannot heal.

For a normal, healthy person, the training of these two classics is probably one of the most efficient ways to maintain and improve physical and mental health. They should be able to provide modern science with many useful ideas for research into longevity and mental illness.

## 1.5 HOW TO APPROACH THIS BOOK

In order to accept the challenge of studying this old science, we must have a modern, scientific attitude. This is especially necessary for the Yi Jin Jing and Xi Sui Jing because of the mystery which has surrounded them. I would like to recommend some attitudes which will be very useful during your study.

**No prejudices.** All cultures and traditions which have survived must have their benefits. Perhaps some of them do not fit into our modern world, but they still deserve our respect. Remember, if you get rid of your past, you have pulled out your root. Naturally, you should not be stubborn and claim that the traditional culture is absolutely right or claim that an alien culture must be better than the one you have grown up in. You should keep the good parts of the traditional and absorb the best of the alien.

**Be neutral in your judgement.** You should consider every new statement you read from the viewpoint of both your emotional feelings and the judgement of your wisdom. You should always consider your emotions, but they should not dominate your judgement.

**Be Scientific.** Although there are many phenomena which still cannot be explained by modern science, you should always remember to judge events scientifically. This will lead to the development of new science. You should use modern equipment to test phenomena when possible.

**Be logical and make sense.** When you read or study, in your mind you should always ask, “Is it logical and does it make sense?” When you keep these questions in mind, you will think and understand instead of believing blindly.

**Respect prior experience.** Prior experience which has been passed down is the root of research. You should always be sincere and respectful when you study the past. The past helps you to understand the present. By understanding the present, you will be able to create the future. The accumulation of experience is the best teacher. You should respect the past, be cautious about the present, and challenge the future.

China has more than 7000 years of culture, and it has brought forth many brilliant accomplishments. Qigong is only one of them. In all of human history, there has never been such open communication among different cultures as is happening in our time. It is our responsibility to encourage the general public to accept, study, and research other cultures. In this way, the human race will be able to use the good parts of other cultures to live in a more peaceful and meaningful way.

Chinese Qigong is part of traditional Chinese medical science. It has brought the Chinese thousands of years of calm, peace, and happiness. I believe that this brilliant part of Chinese culture will especially help Westerners in the spiritual part of their training. Further publications must be encouraged. Wide scale scholastic and scientific research must be conducted, especially by universities and medical organizations. In this way, we will be able to introduce this new culture to the Western world in a short time.

I predict that the study of Chinese medical science and internal, meditative Qigong will attain great results in the next decade. I invite you to join me and become a pioneer of this new field in the Western world.

## 1.6 ABOUT THIS BOOK

When you study this book, there are a few things which you should know:

The major part of this book is compiled from many documents acquired from many sources. These documents are explained or commented upon, based on my personal Qigong knowledge and experience. Therefore, during the course of study, you should remain open-minded, and also refer to other related books. In this case, your mind will not be restricted to a small domain of Qigong study.

The main sources of the documents used in this book are:

- *The Real Manuscript of Yi Jin Jing* (Zhen Ben Yi Jin Jing, 真本易筋經). This document was revealed by Mr. Jiang, Zhu-Zhuang (蔣竹莊), having been passed down secretly by his ancestors. Later, the same document was found in a manuscript stored in the “Tower of Fragrance” (Ha Fen Lou, 涵芬樓), which is a Daoist organization. After these two versions were compared and

edited, the document was published in the book *Chinese Shen Gong, (Zhong Guo Shen Gong, 中國神功), Vol. 1*, by Gong Jian Lao Ren (恭鑑老人) (which means “Humbly Studious Old Man”).

- *The Real Meaning of the Chinese Xi Sui Gong (Zhong Guo Xi Sui Gongfu Zhi Zhen Di, 中國洗髓功夫之真諦)*. This document was published by Mr. Qiao, Chang-Hong (喬長虹). Comparing this document with the previous one, it is evident that even though some training methods are slightly different, the theory and the training principles remain the same.
- Other excerpts of documents which have been collected in the book: *Chinese Shen Gong, Vol. 1*, by Gong Jian Lao Ren. In the last fifteen years, in addition to the many books which reveal Qigong training secrets, there is a twenty-one volume Qigong series published by Gong Jian Lao Ren. This name, which is clearly a pseudonym, means Humbly Studious Old Man. His real identity is unknown. All we know about him is that, since his family is rich, he was able to purchase or collect many documents, which he compiled and published. The above two sources are also listed in his first volume.
- Many other individual documents and exercises, such as the Wai Dan Grand Circulation exercises, which I learned from my masters or collected over the last twenty-four years.

The foundation of this book is those documents which were passed down from ancient times. Although, in my opinion, there are some minor errors or concepts which I do not agree with, the text of these documents remains the most important source of information for this book. Since there are numerous documents available now, and also because much of their content is not related to the *Yi Jin Jing* and *Xi Sui Jing*, only those parts which relate to these two classics will be translated and commented upon.

Though many documents are available, most of these documents were written hundreds of years ago, in the ancient style of writing, and they are very difficult to translate. Furthermore, they originated as Buddhist or Daoist treatises, and were only part of the training for monks who were trying to reach enlightenment. Since most of the Buddhist bibles or treatises are very deep philosophy, even in China there are not too many people who are able to understand the real meaning. In order to understand these documents perfectly, you must have a deep understanding of Buddhism and Daoism. This increases the difficulty of translation.

Because of the cultural differences, when one tries to translate these verses into non-Chinese languages, it is extremely difficult to find equivalent words which would

be understood by the reader. Many expressions would not make sense to the Westerner if translated literally. Often, a knowledge of the historical background is necessary. When you read these verses, especially in translation, you will have to do a lot of thinking, feeling, and pondering before you are able to sense the real and deep meaning. With this main difficulty in mind, I have attempted to convey as much of the original meaning of the Chinese as possible, based on my own Qigong experience and understanding. Although it is impossible to totally translate the original meaning, I feel that I have managed to express the majority of the important points. The translation has been made as close to the original Chinese as possible, including such things as double negatives and, sometimes, idiosyncratic sentence structure. Words which are understood but not actually written in the Chinese text have been included in parentheses. Also, some Chinese words are followed by the English in parentheses, e.g., Shen (Spirit). For reference, the original Chinese text is included after each translation.

The Yi Jin Jing and Xi Sui Jing are only part of the Chinese Qigong training, and compared to other Chinese Qigong practices, they are considered to be deep. Therefore, many of the terminologies or the discussions may confuse you. If you have this feeling, you should first study the book: *The Root of Chinese Qigong*. It will offer you a clear concept of Qigong and lead you to a better understanding of this and future books.

## References

1. 大道不過三兩句，說破不值半文錢。

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