

# Qìgōng

## The Secret of Youth

Third Edition

氣功 - 長生之秘

易筋經與洗髓經



Dámó's  
Muscle/Tendon  
Changing and  
Marrow/Brain  
Washing  
Classics

Dr. Yáng, Jwìng-Mǐng

iv Qìgōng the Secret of Youth

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## Foreword

Master Mantak Chia (Xiè, Míngdé, 謝明德)

There is a growing wave of popular interest in Qìgōng now, both in China and the rest of the world. To learn Qìgōng, the most important prerequisite is to have a qualified instructor. Unfortunately, masters who really know the full internal system of Qì 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 Táiwān in 1987, the going price for learning Bone Marrow Nèigōng (內功) (part of the Iron Shirt Qìgōng 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. Yáng, Jwìng-Mǐng and myself, have broken through this cultural barrier, and are offering to teach students who are sincerely interested in learning, regardless of nationality.

Dr. Yáng has done considerable research, exploring the *I Chin Ching* or *Yijīnjīng* and Iron Shirt Qìgōng 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. Yáng and I also share the view that it is essential to do our best to understand Qìgōng 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 Qì 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. Yáng, Jwìng-Mǐng's book is a major contribution to the literature of Chinese Qìgōng. It is my hope that works such as this will continue to appear, so that the standards for Qìgōng 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 (Xiè, Míngdé, 謝明德)

## Preface

### First Edition

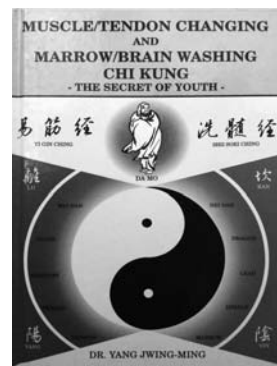
Muscle/Tendon Changing (Yìjīn, 易筋) and Marrow/Brain Washing (Xǐsuǐ, 洗髓) Qìgōng have been known in China since the Liáng dynasty (502 CE, 梁). However, they were kept secret, and only in the last fifty years has this knowledge gradually been revealed to the general public. Within a short period of time,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

Muscle/Tendon Changing Qìgōng specializes in circulating Qì in the twelve primary Qì channels and the two major Qì vessels (Conception and Governing Vessels). The training will strengthen your physical body, including muscles and tendons, and maintain the smooth circulation of Qì 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 Qìgōng, he will enter the deeper field of Qìgōng training, that of Marrow/Brain Washing. This teaches the practitioner how to fill up the Qì in the “eight extraordinary Qì vessels.” In Chinese medicine, the vessels are considered reservoirs of Qì, and they regulate the Qì in the body’s primary Qì channels and organs. A strong and abundant store of Qì 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 Qìgōng is able to lead Qì to his brain to nourish it, and to raise up his spirit. To the Daoists and Buddhists, Marrow/Brain Washing Qìgōng 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 Qìgōng practitioners discovered that, in addition to providing hormones, the genitals are also a potent source of the Qì 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



First edition, as published in 1989.

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 Qigōng*, by Mantak Chia and Maneewan Chia.

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

The complete series will consist of:

1. *The Root of Chinese Qigōng—Secrets for Health, Longevity, and Enlightenment*, published 1989.
2. *Muscle/Tendon Changing and Marrow/Brain Washing Qigōng (Yijinjīng and Xisuijīng)* (published in 1989 as *Qigōng—The Secret of Youth*).
3. *Qigōng Massage—Qigōng Tui Na and Cavity Press for Healing (Qigōng Ànmó and Qigōng Diǎnxuè)* (published in 1992 as *Qigōng Massage—Fundamental Techniques for Health and Relaxation*).
4. *Qigōng and Health—For Healing and Maintaining Health* (published in 1998 as *Qigong for Health and Martial Arts*).
5. *Qigōng and Martial Arts—The Key to Advanced Martial Arts Skill* (published in 1996 as *The Essence of Shàolín White Crane*).
6. *Buddhist Qigōng—Chan, the Root of Zen* (in progress).
7. *Daoist Qigōng (Dāndǐng Dàogōng)* (Volume 1 was published in 2006 as *Qigōng Meditation: Small Circulation*; Volume 2 was published in 2022 as *Qigōng Grand Circulation for Spiritual Enlightenment*).
8. *Tibetan Qigōng (Mizōng Shéngōng)*.

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

In this second volume, *Muscle/Tendon Changing and Marrow/Brain Washing Qigōng* (original title; new title: *Qigōng—The Secret of Youth*), 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 Qigōng, and Part Three will discuss the theory and the training of Marrow/Brain Washing Qigōng. Finally, Part Four will contain a list of the questions which remain in my mind and the conclusion to the book.

Dr. Yáng, Jwìng-Míng, 1989

楊俊敏博士



## Preface

### Second Edition

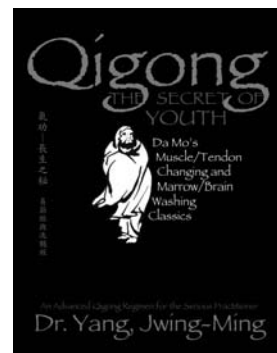
One of my dreams after I came to the USA in 1974 was to introduce traditional Chinese culture to the West. I believe that every culture in this world has its own independent, unique virtues which have already been tested, developed, and accepted over a long period of time. In ancient times, all of these 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 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 Qigōng. 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 Qigōng 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.



Second edition, as published in 2000.

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 Qìgōng* 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 with 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. Yáng, Jwèng-Míng

楊俊敏博士

March 10, 1999

# Kǎn and Lí

## 4.1 WHAT ARE KǎN AND Lí? (SHÉNME SHÌ KǎN YŪ Lí?, 什麼是坎與離)

The terms Kǎn (坎) and Lí (離) occur frequently in Qìgōng documents. In the Eight Trigrams (Bāguà, 八卦), Kǎn represents “Water” while Lí represents “Fire.” However, the everyday terms for water and fire are also often used. Kǎn and Lí training has long been of major importance to Qìgōng practitioners. In order to understand why, you must understand these two words, and the theory behind them.

First you should understand that though Kǎn-Lí and Yīn-Yáng are related, Kǎn and Lí are not Yīn and Yáng. Kǎn is Water, which is able to cool your body down and make it more Yīn, while Lí is Fire, which warms your body and makes it more Yáng. Kǎn and Lí are the methods or causes, while Yīn and Yáng are the results. When Kǎn and Lí are adjusted or regulated correctly, Yīn and Yáng will be balanced and interact harmoniously.

Qìgōng practitioners believe that your body is always too Yáng, unless you are sick or have not eaten for a long time, in which case your body may be more Yīn. When your body is always Yáng, it is degenerating and burning out. It is believed that this is the cause of aging. If you are able to use Water to cool down your body, you will be able to slow down the degeneration process and thereby lengthen your life. This is the main reason why Chinese Qìgōng practitioners have been studying ways of improving the quality of the Water in their bodies, and of reducing the quantity of the Fire. I believe that as a Qìgōng practitioner, you should always keep this subject at the top of your list for study and research. If you earnestly ponder and experiment, you will be able to grasp the trick of adjusting them.

If you want to learn how to adjust them, you must understand that Water and Fire mean many things in your body. The first concerns your Qì. Qì is classified as Fire or Water. When your Qì is not pure and causes your physical body to heat up and your mental/spiritual body to become unstable (Yáng), it is classified as Fire Qì. The Qì which is pure and is able to cool both your physical and spiritual bodies (make them more Yīn) is considered Water Qì. However, your body can never be purely Water. Water can cool down the Fire, but it must never totally quench it, because then you would be dead. It is also said that Fire Qì is able to agitate and stimulate the emotions, and from these emotions generate a “mind.” This mind is called Xīn (literally, heart, 心), and is considered the Fire

mind, Yáng mind, or emotional mind. On the other hand, the mind that Water Qì generates is calm, steady, and wise. This mind is called Yì (意), and is considered to be the Water mind or wisdom mind. If your spirit is nourished by Fire Qì, although your spirit may be high, it will be scattered and confused (a Yáng spirit). Naturally, if the spirit is nourished and raised up by Water Qì, it will be firm and steady (a Yīn mind). When your Yì is able to govern your emotional Xīn effectively, your will (strong emotional intention) can be firm.

You can see from this discussion that your Qì is the main cause of the Yīn and Yáng of your physical body, your mind, and your spirit. To regulate your body's Yīn and Yáng, you must learn how to regulate your body's Water and Fire Qì, but in order to do this efficiently you must know their sources.

My book *The Root of Chinese Qìgōng* discussed adjusting your body's Water and Fire in general Qìgōng practice. Here we would like to discuss the Water and Fire training in Yìjīnjīng and Xìsuijīng. Later you will realize that this discussion is more profound than those in the other book. This is because, in order to feel the Water and Fire adjustment, you usually need to have some level of understanding and experience in Qìgōng. Though the subject is profound and the training more difficult, once you understand and experience the keys, you will be able to advance your training rapidly.

## 4.2 Kǎn AND LÍ IN MODERN SCIENCE (Jìndài Kēxué De Kǎn Lí, 近代科學的坎離)

In order to understand Kǎn and Lí clearly and to adjust them efficiently, you are urged to use the modern scientific, medical point of view to analyze the concepts. This will allow you to marry the past and present, and give birth to the future.

Before we continue our discussion, I would like to point out a few things. First, you should understand that relying on drugs is the worst way to cure an illness or gain a healthy body. The best way is to solve the problem at its root. Ancient China did not have our modern medical chemistry, and so they had to develop other ways of adjusting the body's Water and Fire. We could learn much from them. For example, many arthritis patients today commonly rely on medicine to reduce pain. While this may offer temporary relief from pain, it does not cure the problem. When the medicine is gone, the pain resumes. However, Chinese medicine and Qìgōng believe that the way to cure arthritis is to rebuild the strength of the joints. They therefore teach the patients how to increase the Qì circulation with slow, easy exercises, and how to massage the joints to strengthen them. These practices readjust the Yīn and Yáng balance, which allows the body to repair the damage and increase the strength of the joints. This approach cures the root of the problem.

Next, if we look carefully, we will discover that many modern medical practices are in conformity with Kǎn and Lí theory. For example, when the body temperature is very high, medicine and ice cubes are used to reduce the temperature. Again, when an injury is swollen, ice cubes are used to reduce the swelling. Whether you follow ancient medicine

or modern medicine, the basic theory of healing remains the same: Kǎn and Lí adjustment. Naturally, we cannot deny that modern chemistry has brought us much that is marvelous. However, we cannot deny that chemical medicine has also brought many problems. The best approach is probably to borrow from both approaches and generate a whole new modern medicine.

The key to this new medical science is understanding Qì, or the bioelectric circulation in the human body. Controlling this will lead to strengthening both the physical and mental bodies and maintaining health, and will also allow doctors to correct irregular Qì even before the appearance of physical symptoms. It is even likely that the length of a person's life may be considerably extended.

From the point of view of modern bioscience, Yīn and Yáng are the results of bioelectric imbalance or abnormal circulation in the body. Scientifically, in order to have electric circulation, there must be an electromotive force (EMF). Without the EMF, the electric potential in the circuit will be the same throughout, and an electric current will not occur. The same principle applies to your body's electrical circuit. Therefore, the major causes of imbalance come from the EMF (electromotive force) generated in the body. When the EMF is too strong, the current circulating in the body will be too strong and will therefore cause the body to be too Yáng. When the EMF is too weak, the current will be weak and cause the body to be Yīn.

You can see that in order to adjust Kǎn and Lí, you must first find the root or the origin of the problems. That means you must first understand how EMF is generated and how it affects the body's bioelectric circulation. Generally, there are five possible causes for the generation of EMF in the human circuit:

- **Natural Energy.** Since your body is constructed of electrically conductive material, its electromagnetic field is always affected by the sun, the moon, clouds, the earth's magnetic field, and by the other energies around you. The major influences are the sun's radiation, the moon's gravity, and the earth's magnetic field. These affect your Qì circulation significantly, and are responsible for the pattern of your Qì circulation since you were formed. We are now also being greatly affected by the energy generated by modern technology, such as the electromagnetic waves generated by radio, TV, microwave ovens, computers, and many other things.
- **Food and Air.** In order to maintain life, we take in food and air essence through our mouth and nose. These essences are then converted into Qì through biochemical reaction in the chest and digestive system (called the Triple Burner in Chinese medicine). When Qì is converted from the essence, an EMF is generated which circulates the Qì throughout the body. Consequently a major part of Qìgōng is devoted to getting the proper kinds of food and fresh air.

- **Thinking.** The human mind is the most important and efficient source of bio-electric EMF. Any time you move to do something you must first generate an idea (Yì). This idea generates the EMF and leads the Qì to energize the appropriate muscles to carry out the desired motion. The more you can concentrate, the stronger the EMF you can generate, and the stronger the flow of Qì you can lead. Naturally, the stronger the flow of Qì you lead to the muscles, the more they will be energized. Because of this, the mind is considered the most important factor in Qìgōng training.
- **Exercise.** Exercise converts the food essence (fat) stored in your body into Qì, and therefore builds up the EMF. Many Qìgōng styles have been created which utilize movement for this purpose. Furthermore, when you exercise, you are also using your mind to manage your physical body, and this enhances the EMF for the Qì's circulation.
- **Converting Pre-Birth Essence into Qì.** The hormones produced by our endocrine glands are referred to as “Pre-Birth Essence” in Chinese medicine. They can be converted into Qì to stimulate the functioning of our physical body, thereby increasing our vitality. Balancing hormone production when you are young and increasing its production when you are old are important subjects in Chinese Qìgōng.

In Qìgōng training for adjusting Kǎn and Lí, you are training to adjust your EMF through proper intake of food and air, Qìgōng exercises, and focused thought. In this chapter we will discuss how to use the mind and strategy to adjust Kǎn and Lí, which is the key to successful Yìjīnjīng and Xìsuǐjīng Qìgōng training.

### 4.3 THE KEYS TO KǎN AND LÍ ADJUSTMENT (KǎN LÍ TIÁOHÉ DE YĀODIǎN, 坎離調和的要點)

In this section we will discuss some of the main keys to regulating Kǎn and Lí in Qìgōng practice. These keys will help you build up a foundation of knowledge for the discussion of Yìjīnjīng and Xìsuǐjīng Qìgōng in the second and third parts of this book. Before we discuss these keys, we would first like to introduce the general concepts of how Kǎn and Lí relate to your breathing, mind, and spirit. Then, we will combine them together and construct a secret key which will lead you to the Qìgōng treasure.

**Breathing's Kǎn and Lí.** In Qìgōng, breathing is considered a “strategy” which enables you to lead the Qì effectively. For example, you can use your breath to lead the Qì to your skin or marrow. Breathing slow or fast can make the Qì flow calm or vigorous. When you are excited your body is Yáng, and you exhale more than you inhale to lead the Qì to the skin so that the excess will dissipate in the surrounding air. When you are sad your body is Yīn, and you inhale more than you exhale to lead the Qì inward to conserve it. You can

see that breathing can be the main cause of changing the body's Yīn and Yáng. Therefore, breathing has Kǎn and Lí.

Generally speaking, in the normal state of your body, inhaling is considered to be a Water activity because you lead the Qì inward to the bone marrow where it is stored. This reduces the Qì in the muscles and tendons, which calms down the body's Yáng. Exhaling is considered a Fire activity because it brings Qì outward to the muscles, tendons, and skin to energize them, making the body more Yáng. When the body is more Yáng than its surroundings, the Qì in the body is automatically dissipated outward.

Normally, Yīn and Yáng should be balanced so that your body will function harmoniously. The trick to maintaining this balance is using breathing strategy. Usually your inhalations and exhalations should be equal. However, when you are excited your body is too Yáng, so you may inhale longer and deeper to calm down your mind and lead the Qì inside your body to make it more Yīn.

In Qìgōng practice, it is very important to grasp the trick of correct breathing. It is the exhalation which leads Qì to the five centers: Bǎihuì (百會), two Láogōng (勞宮) cavities, and two Yǒngquán (湧泉) cavities, and the skin to exchange Qì with the surroundings. Inhalation leads Qì deep inside your body to reach the internal organs and marrow. Table 4-1 summarizes how different breathing strategies affect the body's Yīn and Yáng in their various manifestations.

**The Mind's Kǎn and Lí.** In Qìgōng training, the mind is considered the “general” who directs the entire battle. It is the general who decides the fighting strategy (breathing) and controls the movement of the soldiers (Qì). Therefore, as a general, you must control your Xīn (emotional mind) and use your Yì (wisdom mind) to judge and understand the situation, and then finally decide on the proper strategy.

In Qìgōng, your wisdom mind must first dominate the situation and generate an idea. This idea is the EMF which generates and executes the strategy (breathing) and also is the force which moves the Qì. Generally speaking, when your mind is excited, aggressive, and energized, the strategy (breathing) is more offensive (emphasizing exhalation) and the Qì circulation is more vigorous and expansive. This aggressive mind is then considered a Fire mind, since it is able to make your body more Yáng. However, when the strategy is more defensive (emphasizing inhalation), the Qì circulation will be more calm and condensing. Therefore, a calm or depressed mind is considered a Water mind, since it can make your body more Yīn.

You can see that the mind's Kǎn and Lí are more important than breathing. After all, it is the mind which makes the strategy. Because of this, regulating the mind and the breathing are two of the basic techniques for controlling your body's Yīn and Yáng. Regulating the mind and the breathing cannot be separated. When the mind is regulated, the breathing can be regulated. When the breathing is regulated, the mind is able to enter a deeper level of calmness.

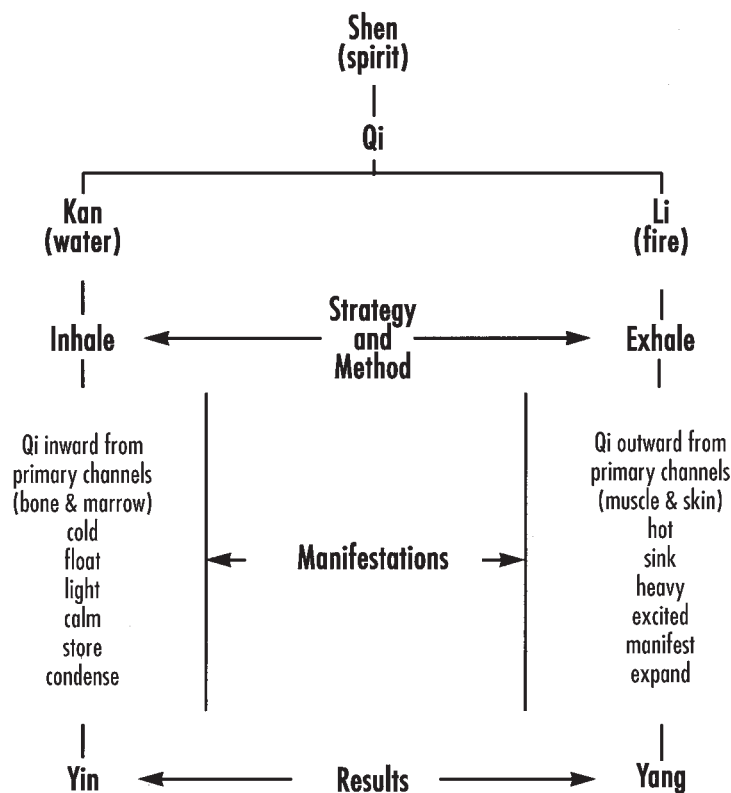


Table 4-1. The Effects of Breathing Strategies on the Body's Yin and Yang in Their Various Manifestations

**The Shén's Kǎn and Lí.** Now it is time to consider the final and most decisive element in winning a battle—the Shén (spirit). Shén is compared to the morale of the general's officers and soldiers. There are many cases throughout history of armies winning battles against great odds because the morale of their soldiers was high. If a soldier's morale is high enough, he can defeat ten enemies.

It is the same in Qìgōng training. It is the Shén which determines how successful your Qìgōng practice will be. Your Yì, which is the general who makes the strategy, must also be concerned with raising up the fighting morale (Shén) of the soldiers (Qì). When their morale is raised, the soldiers can be led more efficiently and, consequently, the strategy can be executed more effectively.

You can see that knowing how to use the Yì to raise the Shén is the major key to successful Qìgōng training. In Qìgōng, Shén is considered the headquarters which governs the Qì. As a matter of fact, it is both the Yì and the Shén which govern the Qì. They are closely related and cannot be separated.



# Theories and Principles

## 5.1 INTRODUCTION (JIÈSHÀO, 介紹)

Theories and principles are always the guidelines for correct and smooth training. They give you the Why, How, and What, which are the keys to successful practice. You should read this chapter carefully, ponder it, and understand it.

Before we discuss this subject, you should know that even though there are many documents about the Yījīnjīng available, very few of them actually discuss the training theory and principles clearly and in depth. It is believed that traditionally, most of the theory and principles, which are the keys to the training, were passed down orally from master to disciple. While many documents offer some theory and training methods, many others, although they also include some simple forms of training, emphasize mainly the history and talk about the great achievements that this Qìgōng training can provide. There are some others in which the text of the Yījīnjīng training is mixed with Buddhist theory. If you have only a few of these faulty documents, it is very difficult to grasp the complete concept of the training.

However, in all these documents, no matter how deeply or superficially the subject is discussed, the basic theory remains the same. If you gather enough of them, and go over them again and again, you will be able to grasp the general concepts and the roots of the training. Suddenly, all of these documents become pieces of a puzzle. Once you throw away the extraneous parts and put the useful ones together, you can see the picture.

I am only a Qìgōng puzzle player who has collected a large number of the pieces. Although I have some in-depth understanding and experience in Qìgōng, many parts of the puzzle are new to me, and I still do not know where to place some of the pieces. Since this Qìgōng puzzle is so deep and wide, I may have missed some scenes or important points. However, I hope with this book to offer you an overview of the whole picture. There are still many details which others must follow up on. With your different background and experience, you may very well organize the puzzle somewhat differently than I have. However, as long as the main picture is correct, sooner or later hundreds of other small parts on your puzzle will become clearer and mesh together with the growth of your experience.

In this chapter we will discuss the theory and principles of Yìjīnjīng. In order to lead you into the traditional feeling of Yìjīnjīng, some selected documents will be translated and commented on in the second section. After you have tasted these traditional treasures, we will discuss the purposes, advantages, and disadvantages of Yìjīnjīng training in Section 3. In the fourth section we will review the general concepts of the two major cores of Yìjīnjīng training—Wàidān (external elixir) and Nèidān (internal elixir). This will prepare you for the discussion of Wàizhuàng (external strength, 外壯) and Nèizhuàng (internal strength, 內壯) in Section 5. Since many readers will have some understanding of Iron Shirt training, Section 6 will discuss the differences between it and Yìjīnjīng. Finally, the actual Yìjīnjīng training keys and theories will be discussed in Sections 7 and 8.

In the second chapter of Part Two we will study different traditional methods of Yìjīnjīng training. Since Yìjīnjīng has been studied and researched for more than fourteen hundred years, it is impossible to discuss all of the methods. Instead, we will only cover a number of typical and popular methods for each training category.

## 5.2 GENERAL CONCEPTS FROM OLD DOCUMENTS (JIÙ WÉNXIÀN DE YĪBĀN GÀINIÀN, 舊文獻的一般概念)

In this section we will translate parts of selected documents and make some comments. This will give you an overview of the *Yìjīnjīng* and a taste of the ancient documents. The excerpts selected emphasize the theory of the art.

### THE PURPOSE OF YĪJĪNJĪNG AND XĪSUǏJĪNG 易筋經與洗髓經之目的

*Yìjīn Gōngfū is able to change the tendons and shape, Xīsuǐ Gōngfū is able to change the marrow and Shén. (They are) especially capable of increasing spiritual bravery, spiritual power, spiritual wisdom, and spiritual intelligence. Their training methods, compared with the Daoist family's Liànjīng (train essence), Liànqì (train Qì), and Liànshén (train spirit), are repeatedly mutually related in many ways, and its Yì of practice (i.e., goal) is completely the same.*

易筋功夫，可換筋換形；洗髓功夫，可換髓換神；尤可增加神勇、神力、神智、神慧。其功法與道家之煉精、煉氣、煉神，亦復脈脈相通，而用意則全同。

Yìjīn (Muscle/Tendon Changing) and Xīsuǐ (Marrow/Brain Washing) Qìgōng training require a lot of time and great patience. This is why they are called Gōngfū (which literally means “energy-time”). Yìjīn Qìgōng is able to change the strength and the “shape” of the physical body. “Shape” includes the appearance of both the physical body, because it

builds up the muscles, and the spiritual body, because you will look healthy and your spirit of vitality will be visibly high. Xīsuǐ Qìgōng is able to change the condition of the marrow, which, in Chinese medicine, includes the brain. If you accomplish these two exercises, you will be able to increase your bravery, power, wisdom, and intelligence. These qualities are related closely to the development of your spirit (Shén), which is the ultimate goal of these two exercises, and this is why they refer to “spiritual bravery” etc. The Buddhist method of training is similar in many ways to the Daoist: you must train your essence (Jīng, 精) and convert it into Qì effectively, and train how to lead the Qì to the brain to nourish the brain and spirit (Shén, 神). Though the training methods are not completely the same, the final goal is the same for both Buddhists and Daoists.

*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 Dào, 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.*

惟此乃由外練，而丹家則由內練也。修命乃修道之柱杖，作佛之梯航，與「法」同其功用；及其成也，命與法，俱應齊捨，不可執滯，是為要著。

The major difference between the training methods of the Buddhists and the Daoists is that the former emphasize training from the external, while the latter start from the internal. External means starting with Wàidān training, while internal means Nèidān training. As a matter of fact, according to other documents, both religions train both external and internal. Buddhists train from external to internal, while Daoists go from internal to external. Both groups believe that in order to reach the final goal of enlightenment or Buddhahood, you must first have a strong physical body (life). To them, the body is only a temporary residence for the spirit. Life is used as a ladder, a voyage, a tool for reaching the final goal of Buddhahood. Once you have reached the final goal, you will not need your physical body or the training methods, and you should give them up. If you persist, however, your spirit will stay in the physical body and keep you from becoming a Buddha.

This document does not discuss much of the “how” or “what” of the training theory. However, it clearly points out that the purpose of Yìjīnjīng and Xīsuǐjīng is to change your body both physically and spiritually, leading you to a higher level of physical and spiritual life. In order to acquire the “how” and “what,” you must first understand the general keys to Qìgōng training. These keys are learning how to regulate the body, the breathing, the emotional mind, the Qì, and the Shén. At this point, you are encouraged to study my in-depth Qìgōng book *The Root of Chinese Qìgōng*.

YÌJĪNJĪNG TRAINING SECRET  
FROM HÁN FĒNLÓU (TOWER OF FRAGRANCE)

易筋經行功要訣

涵芬樓傳

*Man lives between heaven and earth, fearing cold and fearing heat, consequently he cannot (live) long in this world. (This) is not the original nature of created things (i.e., man). It is only (because) man forces himself.*

人生天地間，畏寒惡熱，而不能久於世者，非造物之本然，惟人自迫之耳。

In ancient China, it was believed that the earth was flat, and mankind lived between heaven (sky) and earth (ground). After a person is born, he is afraid of extreme cold and heat, and therefore finds ways to protect himself. Gradually he loses contact with his original nature, as well as his inborn ability to adapt to the environment and protect himself from disease and the elements. Because of this, his body becomes weak and cannot live long. This is not the way it was meant to be; it is not the “original nature” of man. The original nature of the created being called “man” is to be strong of body and mind, able to face nature and adapt to it. Once we learned how to protect ourselves from the weather by wearing clothes and living in houses, we gradually lost our natural ability to protect ourselves. Our bodies became weak and, therefore, people die easily whenever they are sick. All of these things we have done to ourselves.

*Therefore, person who is looking for the Dào, before anything else protect Jīngshén (spirit of vitality), nourish Qì and blood, conduct (i.e., train correctly) the tendons and bones. When Jīng and Shén are full, then Qì and blood are abundant; when Qì and blood are abundant, then Lì (muscular strength) is also sufficient. When tendons and bones are conducted, then Qì and blood transport smoothly, hundreds of sicknesses will not be generated.*

故求道者，莫先於保精神、養氣血、導筋骨。蓋精神足，則氣血足，氣血足，則力亦足。筋骨導，則氣血通暢，百病不生矣。

If you are looking for the Dào (the natural way), there is no other way than first learning how to protect your Jīng (essence, 精) and Shén (spirit, 神), how to nourish your Qì and blood, and also how to properly train your tendons and bones to make them strong.

Jīng is the source of Qì, and Shén is the headquarters of Qì, so when Jīng is full and the Shén is raised, the Qì and blood will be abundant. Qì and blood cannot be separated. Qì

keeps the blood cells alive, and blood is the major carrier of Qì. They are always relating to each other. Where there is blood, there is Qì. Only when your Qì and blood are abundant can they effectively energize and strengthen the muscles.

When you have plenty of Qì and blood, you must also train your muscles (tendons) and bones. Only when they are strong and healthy will Qì and blood circulate smoothly and will your health be maintained.

*Men today only know that when the blood is flourishing, then the Lì is also strong. (They) don't know that blood is born of Qì, (and when) Qì is sufficient then the Lì can be strong. Therefore, when man's life has blood and Qi, (he) has Li. (When) they are used—they exist, (when) ignored—they die. The way is nothing other than training. To build the foundation, use lead equipment.*

今人但知血盛則力亦壯，而不知血生於氣，氣足而後力壯也。然則人生有血氣，即有其力，用之則存，忽之則亡。其要法不外乎行功，築基運用鉛器。

Most people in the time when this document was written knew that as long as they had plenty of blood, their Lì (strength, 力) would be strong. However, the life and health of the blood depends on the Qì. Therefore, in order to make your physical body (which generates Lì) strong, you need to put your attention on your Qì, rather than your blood. When you have plenty of Qì and blood, you will have Lì and be healthy. Qì and blood must be used continuously. The more they are used, the more abundant they will be and the smoother they can circulate. If you ignore them, and do not train and use them, they will become weak and degenerate quickly, and the circulation will become stagnant. In this direction lies death. How do we keep our Qì and blood abundant and circulating smoothly? There is no other way than proper training. The foundation of this training involves the use of lead equipment.

This paragraph explains that Qì is the most important factor in the training to strengthen your physical body. In order to keep the Qì strong and the blood abundant, you must use certain equipment. Because this article was written in ancient times, when only a few metals were available, it recommends lead. There were several reasons for using lead. First, it was easy to obtain. Second, lead is considered a Yīn material which is able to absorb the excess Qì (Yáng Qì, Lí) during training. Third, lead is heavier than other metals, and the equipment can be smaller. Fourth, lead has a low melting point, so it is easier to work with than most other metals. We will discuss some of the training equipment later.

*The Dào (way) to build the foundation, begin at Zi (midnight), Wǔ (noon), between Zi-Wǔ (sun rise); or begin at Wǔ-Zǐ (sunset) when the variations are many, the Yīn and Yáng are exchanging, mutually turning and cooperating. If (you) are able (to train) day and night ceaselessly, not even a second ignored, then Heaven and man can unite. When trained for seven-seven (forty-nine days), Qì and blood will be sufficient and abundant. When trained for ten-ten (100 days), immortality can be gradually achieved.*

築基之道，或起於子、午、子午、或是起於午子變化多端，顛倒陰陽，更轉互屬，苟能晝夜不息，時刻無訛，則天人會一，功至七七，氣血充足。功之十十，仙亦日成。

This paragraph discusses the times for training. When you train Yìjīnjīng you may start at midnight, noon, dawn, or sunset, because at these times Yīn and Yáng are exchanging (Figure 5-1). According to the *Yìjīng* (*Book of Change*, 易經), at midnight the Yīn is the strongest and the Yáng starts to grow; and at noon the Yáng is at its maximum and the Yīn starts to grow. In addition, at dawn, the weak Yáng starts to grow into the stronger Yáng, and Yīn is vanishing. At sunset, the strong Yáng becomes weak Yáng and the Yīn starts to grow strong, and plants change from taking in carbon dioxide to taking in oxygen. These four times are the best for training because you are able to take advantage of the variations and exchanges of Yīn and Yáng—the variations being the continual change in the degree of Yīn and Yáng in your body, and the exchanges being when your body shifts from extreme Yīn to extreme Yáng or vice versa.

After you have trained for a period of time, you will be able to train at any time and any place. The training will have become a natural habit, and you will not have to pay too much attention to it. It is just like when you start jogging, you need to force yourself. Once you have built up a routine, it becomes much easier. When you have built up the routine of Yìjīnjīng practice, you can unite with heaven. This means your body will be able to adjust itself to nature automatically and reunite with it.

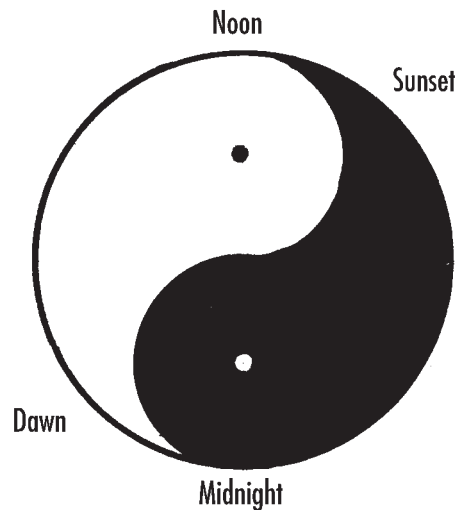


Figure 5-1. Yīn and Yáng and the Time of the Day

# Yìjīnjīng Qìgōng Training

Now that you have read the last chapter, you know the “what” and the “why” of Yìjīnjīng Qìgōng. In this chapter, we will discuss the “how.” I would like to remind you that during the course of training you should always ponder and combine the theory and training; in this way, you will not become filled with doubt and lose the confidence necessary for your training. Only then will you be able to learn from the past and create for the future. Remember: it is our obligation to preserve these treasures and to continue to study and research them in a modern, scientific manner.

In the first six sections of this chapter we will discuss the important rules of training, who can train, training keys, when to train, Wàidān training, and Nèidān training. The seventh section will summarize the training schedule, and the last two sections will discuss a number of other related subjects.

## 6.1 IMPORTANT TRAINING RULES (LIÀNXÍ YÀOZÉ, 練習要則)

In order to avoid injury, there are some rules which you must obey. Most of these rules are conclusions drawn from past experience. During the course of training, you should always keep them in mind.

- It is harmful to stop midway during the training. You start with raising the fasciae through massage, pounding, beating, and striking. After they are raised, you learn how to fill up the fasciae with Qì. If you stop before you are able to complete this, the overstressed fasciae will decay quickly, and it will be hard for them to return to their original state. It is like a balloon: after it has been inflated for a while, once you let the air out it will not return to its original elastic state. Once you start fasciae training, you must learn the techniques for keeping the fasciae filled with Qì. If you cannot do this, the fasciae will not be able to function as they originally did because they will have been injured by the training.
- Always know “what” and “why.” This will help you build your confidence, lead you to the right path, and stop your confusion and wandering. Confusion and wandering are always the main obstacles to training. If you know “what” and “why” you will not doubt, and your confidence and perseverance can be fortified.

- Always train from easiest to hardest. Training the easy parts will give you the experience to understand the hard parts, and, most important of all, enable your body to adjust and fit the training gradually. This is the way to avoid injuries.
- Always train from light to heavy. When you train Wàidān Yìjīnjīng, one of the exercises involves massaging and beating the body. In this training, you should start with light power and gradually use heavier power. Naturally, in selecting the tools for the training you should start with the light ones and gradually use the heavier ones. Impatient training will only harm your body and slow your progress. One of the documents has a paragraph about massage and beating power:

### LIGHT AND HEAVY IN TRAINING

#### 練功輕重法

*When you start training, light (power) should be mainly used. Must use children, their strength is adequate. After one month, the Qì is gradually abundant, must use a stronger person, gradually increasing the power. Then, it is harmonious and proper. Must not (massage) too heavily and cause the raising of Fire. Must not move around and cause skin injury. Be careful, be careful.*

初行功時，以輕為主，必須童子，其力平也。一月之後，其氣漸盛，須有力者，漸漸加重，乃為合宜；切勿太重，以致動火；切勿游移，或致傷皮；慎之慎之。

This paragraph explains that when you start your training, you should use children to do the massage because they do not have strong power. Later, after your body has gradually built up its strength through the training, then you should gradually increase the training power. If you do not follow this rule, you may make your body overreact and consequently raise the fire (become too Yáng). In addition, you should protect your skin well because once it is injured, you cannot continue your training until it is healed.

- Always train from shallow to deep. In Wàidān Yìjīnjīng training, when you stimulate your physical body through massage, beating, or rolling, you should control your power and start at the skin. Over a period of time, you gradually start to penetrate with the power until you reach the muscles, fasciae, and bones. A section of the document discusses this:



## SHALLOW AND DEEP IN TRAINING

## 練功淺深法

*At the beginning of training, use massage, because (the power) is shallow. Gradually increase the (massage) power, because the Qi is getting stronger. Then, increase to heavy power, (however) still shallow. The next exercise uses pounding, then can be deep. Next use beating. Though beating still belongs to the shallow, however, the vibration caused internally belongs to the deep. Only (when) both internal and external are strong, then you have achieved (the result).*

初功用揉，取其淺也；漸次加力，是因氣堅；稍為增重，乃是淺也；次功用搗，方取其深，再次用打，打外雖尚屬淺，而震入於內則屬深，俾內外皆堅，方為有得。

In the beginning of your training you use massage because the power does not penetrate far. Only after the strength of your internal Qi is built through concentration do you start the pounding training, which is more penetrating. Internal Qi (Nèiqì, 內氣) is the Qi which is generated from the mind's concentration. External Qi (Wàiqì, 外氣) is generated by external physical stimulation. Normally, Nèiqì comes from Nèidān training while Wàiqì comes from Wàidān training. Wàiqì is able to build up Wàizhuàng while Nèiqì is capable of strengthening Nèizhuàng. As the external stimulation gets stronger, the Nèizhuàng must also be stronger in order to resist the external stimulation. Both external and internal must be balanced and coordinating harmoniously. When you use beating or striking, although the power of the beating is still shallow, the vibration they cause can penetrate very deeply into the body.

- Always keep the training center. The Nèidān Yijinjing is different from the Wàidān Yijinjing in that you start your Qi build-up and circulation internally, and gradually expand to the extremities. In Nèidān Yijinjing, the Lower Dāntián is treated as the “center” where the Qi is built and accumulated. However, in Wàidān Yijinjing, your stomach is the “center” where your training starts. When the internal Qi is full and abundant you can gradually extend it to the chest, the back, and finally to the limbs. This training order is extremely important. It builds the Qi foundation in your body instead of in your limbs. When the Qi is built in your body it can be full and strong in the two main Qi vessels.

- Always know the condition of your body. Don't practice when your Qì circulation is not normal. Abnormal Qì circulation may be caused by sickness, weakness, exhaustion, or emotional disturbances such as anger or extreme joy. The first 100 days of training are the most critical. In this period, while you are building up Qì at your "center," you should abstain from sex, otherwise you will lose the Qì you have accumulated. After 100 days, you should regulate your sexual life. You should also remember that you should not practice twenty-four hours before or after sexual activity. Many ancient documents state that you should not practice three days before and four days after sex. I personally believe that some light training twenty-four hours before or after should not be too harmful. You should not practice when your stomach is full or when you are hungry. You should not practice right after drinking alcohol. You should keep away from drugs and smoking.
- Be aware of what injuries are possible, and avoid them. This is especially important in Nèidān, because it is possible to seriously injure yourself. Understand the theory completely, and train cautiously.
- Do not abuse herbs. Frequently, people will start using herbs before they understand how they should be used. This can be dangerous, especially those herbs which are taken internally. Generally speaking, herbs used externally are safer than those taken internally. Herbs should only be used as prescribed by a qualified herbalist. Most minor injuries can be healed by the body itself.
- Follow the training schedule. Do not speed up your training, because this will only harm you, and it won't help you. The condition of your body must be improved gradually. This takes time and patience. Those who wish to complete both Yìjīnjīng and Xìsuǐjīng training should not start Xìsuǐjīng until they have completed at least one year of Yìjīnjīng training. We will discuss this subject in Part Three.

There are a number of other general rules for Qìgōng training, which are discussed in *The Root of Chinese Qìgōng*. We recommend that you read that volume before you study this book.

## 6.2 WHO CAN TRAIN? (SHUÍ KĒYǐ LIÀNXÍ? 誰可以練習?)

In this section we will discuss who can train, and the advantages and disadvantages of training at different ages.

You must understand that in order to complete the training, you must first have enough knowledge, time, will, patience, and money. Once you decide to train, it is very important to make the commitment to finish the training, and to arrange your life so that you can finish the training. If you do not finish the program, or if you stop and start several

# Theories and Principles

## 7.1 INTRODUCTION (JIÈSHÀO, 介紹)

As discussed in Part One, the Xìsuǐjīng includes two main practices which enable you to extend the length of your life and perhaps even reach the goal of enlightenment. The first is leading sufficient Qì to the bone marrow to keep it clean, healthy, and functioning properly, the second is leading the abundant Qì to the brain to nourish it.

Although religious Qìgōng training had been kept secret for more than a thousand years, most of it was eventually more or less revealed to the public. However, in the case of the Xìsuǐjīng, greater efforts were taken to preserve its secrecy, and it was generally believed to have been lost. It was not until this century that information on it was published and people were openly instructed. However, documentation on the Xìsuǐjīng is still scarce, especially when compared with the wealth of information available on the Yìjīnjīng and other forms of Qìgōng. In Part One we discussed the reasons why many Qìgōng practices were kept secret for a long time. Now let us analyze why the Xìsuǐjīng was kept more secret than any other Qìgōng practice. Generally speaking, there are several reasons for this:

- The Xìsuǐjīng training theories are much harder to understand than those of the Yìjīnjīng or any other Qìgōng training. Usually, only the monastery disciples or priests, who had reached a high level of understanding in Qìgōng, were taught.
- The exercises are difficult and the final goal is hard to achieve. People who practice the Yìjīnjīng or other forms of Qìgōng can see results much more quickly, generally after one to three years of training. However, with the Xìsuǐjīng, it may take more than ten years of correct training.
- In order to reach a high level of Xìsuǐjīng, your mind must be calm and peaceful. This requires separation from the emotional disturbances of everyday life, and perhaps even becoming a hermit. This is very difficult for most people to arrange.
- In order reach a high level of Xìsuǐjīng training, you must first train Yìjīnjīng to build up sufficient Qì. Though many people omit this first step, and achieve some results in increasing their longevity, they have great difficulty in reaching the final goal of enlightenment.

- In Xìsuǐjīng training, the sexual organs are stimulated to increase the quantity of Water Qì (Pre-birth or Original Qì) (Yuánqì, 元氣) and improve the efficiency of the essence-Qì conversion. This was difficult to teach in the conservative Chinese society, and only trusted disciples learned the secrets.

Although a great number of the secrets of Xìsuǐjīng training have been revealed to the public, it is still just as difficult, if not more so, to reach the final goal. Many questions still remain. For example, how do we define enlightenment? How can we explain enlightenment from the scientific point of view? How is it possible for people practicing part of the Xìsuǐjīng to hibernate like some animals do? How can the spirit leave the physical body? In order to solve these kinds of questions, we must encourage those people who have the knowledge to open their minds and share it with us. At the same time, we must remain humble, open-minded, and use the limited knowledge of modern science to aid us in our research. Unfortunately, I have not heard of anybody who has reached enlightenment and yet stayed part of lay society, rather than secluding himself away somewhere.

Before you make a serious commitment in Xìsuǐ training, you should analyze your intentions and goals. You can be confident and firm only if you understand the purpose of your training, and you have to set goals before you can reach them. Traditionally, there are three different goals for Xìsuǐjīng training. The first is health and longevity. The second is to improve martial ability, and the third is enlightenment or Buddhahood. This book will go into the first goal in detail, but will discuss the third only superficially, because of the scarcity of documentation. The second goal has been discussed in the volume *The Essence of Shàolín White Crane*. Most people are probably interested primarily in the first goal, that of health and longevity. To reach this goal, you must understand the theory and training methods. However, the greatest requirement is patience and perseverance. Although the training is hard, you will find it very challenging, and you will gradually come to better understand the meaning of your life.

During the course of your study, you must clearly understand the differences between the Yìjīnjīng and the Xìsuǐjīng. You must also know how they relate to each other for Kǎn and Lí adjustment. As mentioned earlier, if you wish to reach a higher efficiency in your training, you should first complete some level of the Yìjīnjīng training before you start the Xìsuǐjīng. Although many people omit this first step and build up Qì solely by stimulating the sexual organs, their Qì will not have sufficient foundation and they will achieve only limited success. The biggest problem with this “quick” approach is that these people have not learned to regulate their minds, which is an important result of Yìjīnjīng training, and when they stimulate their sexual organs they also increase their sexual desire. The regulated mind is the main key in leading Qì to the marrow and to the brain. If you start Xìsuǐjīng training without the necessary self-control, you may be caught up in the world of sexual fantasy.

Part of the required training for Buddhists is using the mind and certain techniques to lead Qì to the marrow and the brain. This is the main method the monks use to suppress their sexual desire. Because leading Qì to the brain raises the Shén, it is part of the enlightenment training for both Buddhists and Daoists. Although Xìsuǐjīng originated with the Buddhists, it has divided into Buddhist and Daoist styles. Since more Daoist training documents are available, we will focus mainly on their training, and discuss the Buddhist methods only for purposes of comparison.

This chapter will focus on Xìsuǐjīng theories and principles. To increase the depth of your understanding of the training, we will first review the relationship of the eight vessels to the training. This will be followed by a discussion of the general theories of Xìsuǐjīng. The next section will summarize the training concepts, and the last section will discuss the four steps in the training process.

Once you have grasped the keys and the general concepts of the training, Chapter 8 will discuss the training methods. That chapter will first look at a number of important considerations, such as who can train, and will list the rules of the training. The fourth section will offer translations of and commentary on the available documents about Xìsuǐjīng training methods. Finally, we will discuss the four major training procedures individually in the following four sections.

## 7.2 THE EIGHT VESSELS AND XÌSUǏJĪNG QÌGŌNG (BĀMÀI YŪ XÌSUǏJĪNG QÌGŌNG, 八脈與洗髓經氣功)

I would like to begin with a review of a few important points concerning the purpose of Qìgōng training.

- In order to keep your body healthy and have a long life, you must learn how to adjust Kǎn and Lí so that the Yīn and Yáng in your body are balanced and interact harmoniously. The Yáng side is your physical body and the Yīn side is your mental and spiritual body. These two bodies are mutually related, and they are connected by the Qì. Therefore, Qì is the center and the root of the entire body's health.
- In order to understand how Qì can affect your body's Yīn and Yáng, you must first understand the Qì circulatory system. There are twelve primary organ-related Qì channels, which are considered to be like rivers which distribute Qì to the entire body. There are also eight Qì vessels, which are like reservoirs which store Qì and regulate the Qì which is circulating in the twelve primary channels. There are also millions of small Qì branches which circulate Qì from the primary channels out to the skin or beyond and also into the marrow to keep it clean.

- In order to keep the Qì circulating smoothly, the Qì in the vessels (reservoirs) must be kept full and abundant. Xisuijīng teaches you how to accomplish this. You need to know how these vessels work, how they connect to the twelve primary channels, and how the eight vessels relate to each other.

In one of the documents, there is a section which says:

*Transport (the Qì through) the marvelous meridians (i.e., the twelve primary channels), get through the eight vessels, every part of the body will meet the (Qì) source. The more you refine your training, the more you will advance, (you will) enter the door to the large Dào.*

This section clearly tells you that the way to advance in the Dào is to learn how to transport Qì through the twelve channels and the eight vessels. This means that the Qì in all of the channels and vessels must be circulating smoothly so that they can mutually support each other.

Imagine that the Qì in your body is like water running through a network of many rivers (primary channels) and streams (small Qì channels) to nourish your body. In order to keep the water running smoothly, the rivers and streams must be clear and without stagnation. You need to ensure that there is plenty of water so that the flow will be continuous and smooth. This requires that the reservoirs which store and regulate the flow in the rivers and streams be kept full.

Unfortunately, although there are many documents which discuss the eight vessels, there is still a great deal about them which is not understood. This is why these vessels are commonly called “mysterious vessels” (Qíjīng Bāmài, 奇經八脈). They are also sometimes referred to in English as the “extraordinary vessels.” In this section we will draw upon the available documents first to summarize briefly the purpose and functions of each vessel, and then we will discuss how they relate to each other and how they connect to the Qì channels and regulate them. If you wish to have a deeper explanation, please consult any of the acupuncture books which discuss this subject.

### 7.2.1 The Eight Extraordinary Vessels (Qíjīng Bāmài, 奇經八脈)

The Governing Vessel (Dūmài, 督脈). The Governing Vessel (Figure 7-1) includes four courses and is the confluence of all the Yáng channels, over which it is said to “govern.” Because it controls all the Yáng channels, it is called the “Sea of Yáng Meridians.” This is apparent from its pathway because it flows on the midline of the back, a Yáng area, and in the center of all Yáng channels (except the Stomach channel, which flows in the front). The Governing Vessel governs all the Yáng channels, which means that it can be used to increase the Yáng energy of the body.

# Xīsuǐjīng Qìgōng Training

## 8.1 INTRODUCTION (JIÈSHÀO, 介紹)

The last chapter should have given you a foundation in the theory and principles of Xīsuǐjīng Qìgōng training. Even though some of the theory and principles are deep, and most people find them hard to understand, many of the training processes are simple. In ancient China, a student was normally first taught the How of the training. The Why he would only learn later, if at all. Most of the time the reasoning behind the training was the sole property of the master.

Nowadays, no one should treat the theory and principles as a deep secret. As long as you are willing to dig, you will be able to find the real meaning and theory of the Xīsuǐjīng training. Once you have grasped the keys and understood the theory, the training process will become easy for you to follow.

In this chapter, I will summarize the training processes which have been recorded in the available Buddhist and Daoist documents, and I will add theoretical explanations when I can. Before you continue, you should understand that the theory and principles are the same in both the Buddhist and the Daoist versions of the training, even though their approaches to the training are somewhat different.

In the first part of this book we pointed out the main differences between the Buddhist and Daoist Yījīnjīng and Xīsuǐjīng training. We will not repeat them here. However, we would like to remind you of one thing, that generally Buddhist training is more conservative, gentle, gradual, slow, and focused more on the spiritual accomplishment than physical cultivation. The Daoist training is more open-minded, aggressive, fast, and looking for quick results. This is especially true in the essence-Qì conversion process, where they use physical stimulation.

A large portion of the training discussed in this book is from Daoist documents, although they may have originally come from the Buddhists. When available, the original verse, poetry, or songs which are related to the training will be translated and commented upon. I hope that through this effort you will be able to understand and really feel the heart of the training. As mentioned before, Xīsuǐjīng Qìgōng is a new field for me. Even though I feel that I have an understanding of most of the keys and principles, there is still

one big void in this book—experience. Therefore, I hope that those few masters who are qualified and experienced in Xìsuǐjīng will share their experience and fill this void. Naturally, no single Qìgōng master is able to fill this void alone. The art is a result of more than a thousand years of experimentation, and many, many qualified masters will be needed to explain it fully.

In the rest of this chapter, we will discuss who can accept the Xìsuǐjīng training first. In order to build up a foundation for the further discussion of the training, two major documents from two different sources are translated and commented upon. Finally, the four main Xìsuǐjīng training processes and techniques will be discussed in the following sections to complete this chapter.

## 8.2 WHO IS QUALIFIED TO TRAIN? (SHUÍ KĒYǐ LIÀNXÍ?, 誰可以練習?)

In order to understand who is qualified to train Xìsuǐjīng, let us first review the purposes of the training.

According to our previous discussion, it is clear that originally Xìsuǐjīng Qìgōng was invented for monks who were interested in reaching enlightenment. In order to do this, a monk must first train Yìjīnjīng to increase the quantity and improve the quality of Qì. In addition, he must generate and refine the semen and convert it into Qì to fill up the Qì reservoirs (eight vessels) more fully. From the Qì vessels, the Qì will be able to spread into the Qì rivers (the twelve channels) and reach the limbs and internal organs. In addition, this abundant Qì can be used to wash the marrow. When one has accomplished this stage, he will have gained good health and be able to increase his longevity. However, for a priest to reach enlightenment, he must lead his Qì to the brain and Upper Dāntián to nourish the brain and raise up the Shén.

In Xìsuǐjīng practice, the Thrusting Vessel is considered the most important Qì reservoir, because it is the route by which Qì is led to the brain to nourish it. When the brain is filled up with Qì it is energized and it will begin to function more fully, using more than the usual 30–35 percent of the brain cells. This will increase the sensitivity of the brain, make your thinking more effective, and it will energize and raise up your spirit. Through training, the condensed energy will raise up the spirit and enable it to separate from the physical body and remain alive even after the death of the physical body. In order to reach this level, a monk must first let go of all the usual thoughts and emotions, including sexual ones, which tie him to the physical world.

Even though the Xìsuǐjīng was designed for reaching enlightenment or Buddhahood, many Qìgōng practitioners have discovered that it is also the most effective way of maintaining health and increasing longevity. In addition, it has also been found that the training can significantly improve their sex life. Naturally, people who are aiming only for longevity or sexual ability will not have to reach the higher levels of spiritual cultivation.



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# Questions

Because many of the Qìgōng practices have been kept secret in the past, the theories and methods have been passed down randomly. Only in the last forty years have most of these secrets been revealed to the general public. Finally, interested practitioners have the opportunity to learn the secrets of other styles. Even so, because of the long years of secrecy, many of the documents that are available to us remain incomplete or unconfirmed. To compile all of these documents and finalize a systematic summary of theoretical explanations is very difficult. During the course of my study and research, many questions and answers have arisen. Some answers seem accurate but need further verification through modern technology. Some of the questions are beyond any test which can be done with modern scientific equipment.

Some questions may be due to my limited understanding of Qìgōng training, while others are generated from advances in modern science. I believe that during the course of my continuing research over the rest of my life, many of these questions will be answered. I also hope that I will obtain some of the answers from other experienced Qìgōng masters. Many of the questions need to be investigated through experimentation involving modern equipment. Some of the questions may remain mysteries, since I firmly believe that nobody is able to reach the level of Qìgōng practice attained by earlier masters.

The following are some of the questions I have had which relate to the Yìjīnjīng and Xīsūjīng. There are many other questions concerning the general Qìgōng practices which have already been listed in my book, *The Root of Chinese Qìgōng*. We will not repeat these questions here. I hope that you will keep these questions or any question you might have in your mind during the course of your study, so that one day you will come to realize that you know much more than anybody else.

## *About Essence*

1. Can the stimulation of semen production be done in a modern way? For example, through minor electrical stimulation? Will this cause problems, since the person stimulated does not need to have regulated his mind?

2. Can the stimulation of semen production through modern technology achieve the same purpose of longevity? Can this be done to an old man without causing problems, for example, causing a heart attack?
3. Is there any way of increasing the efficiency of essence-Qì conversion through modern technology? Such as using an electric or magnetic field to lead the Qì in the vessels upward to the Huángtíng and the brain?
4. Can artificial hormones benefit the body like the essence generated inside of the body? Are there any side effects?
5. What exactly is the biochemical reaction which occurs in the essence-Qì conversion? If we know this process clearly, we may be able to figure out a way to increase the efficiency with modern technology.
6. Can we use modern technology to transport essence from one person to another, like a blood transfusion?
7. How can we improve the quality and quantity of essence?

*About Qì*

1. Is there any modern way to more rapidly stimulate and raise fasciae for Qì storage? Will this cause problems, since we may not be able to generate enough Qì to keep them active and full?
2. Is there any modern way which can help to build up the Qì internally? Will this cause any problems?
3. Since Qì and the brain are closely related, can we adjust the Qì nourishment of the brain and cure mental illness?

*About Spirit (Shén)*

1. How do we define spirit? Is it a form of energy? How can a spirit have its own thoughts?
2. Is it true that there is another dimension or world which is not known to science, yet can be reached by the spirit or soul? There are many stories of people dying and then coming back. They often say that they were outside of their physical bodies, and could see them. The Chinese believe that the world we are living in now is the “Yáng World” (Yángjiān, 陽間), and when a person dies, his spirit will enter the “Yīn World” (Yīnjiān, 陰間). According to Yīn-Yáng theory, Yáng must be balanced by Yīn. Can this Yīn world only be reached by energy or spirit?

3. Can we use modern technology to increase the flow of bioelectricity to the brain to activate more brain cells? Are there any side effects? Nowadays, many bodybuilders use electricity to speed up the growth of their muscles to develop a super-looking body in a short time. Later they discover that because the inner body cannot produce enough bioelectricity to support the muscles, the muscles degenerate faster than normal. Will we encounter the same problem if we activate the brain cells the same way?
4. Can we open the gate on the Upper Dāntián through external electrical stimulation? What will happen if we open the gate quickly, if we do not have enough Qi internally to support this wandering spirit? Will we go crazy?
5. When we reach a higher level of spiritual enlightenment, can we then communicate with aliens from outer space? If they are a thousand years ahead of us in science, they should have reached a high spiritual level and we should be able to contact them somehow.
6. Is the spiritual dimension a new dimension to human beings in which we can travel much faster than the speed of light? Is that how UFOs travel to the earth?
7. How important a role will the human spirit play in human history when science leaves its present stage of infancy and enters the stage of its youth?
8. What is the scientific explanation for the halo around the head, or the glow around the body, of a meditator? Though I try to explain these phenomena as air de-ionization generated by the body's electrical charge, experiments need to be conducted to determine whether this is true.
9. How do clouds and fog affect spiritual training? We know that low clouds are able to generate an electric field which affects the human energy field. Does fog do this as well? When you are in fog, do the charges surround you uniformly? Can this affect your spiritual cultivation?
10. How is spirit generated in a newly born baby? Where does spirit originate? Does it start when the baby begins to think? Does it exist only in humans?
11. What are the differences between the spirit and the soul? Since there is no exact translation from Chinese into English, I would like the exact difference and definition of these words.
12. How do we generate a “spiritual baby” in Qìgōng training? In the Qìgōng tradition, in order to reach the final goal of enlightenment you must train yourself until you have given birth to a spiritual baby. Only when this baby has grown to be independent will your spirit not die, but live forever. Is this true? Scientifically, how can this happen? Can we use modern science to explain this, or is it still beyond what today's science can grasp? If we believe that a highly cultivated mind is able to speed up the process of evolution, then this mind may be able to reach many other things which are still beyond human understanding.

13. Does a spirit make its own decisions or is it affected by natural Qì? Can a spirit think? How can it help a person who is alive? Through brainwave communication? Or is a spirit only some human energy residue roaming around in the energy world and being affected by surrounding energy forces?
14. Can a highly concentrated mind make an object move without touching it? What is the principle behind this phenomenon? If this is true, then how can brainwave energy become so strong that it can do this? Are miracles done with brainwaves or through the spiritual dimension?
15. Can the spirit really leave a living body and travel, or is it only that the brainwaves sense something and match its frequency so that you can be aware of it? Also, we have heard that when someone is hypnotized, he is able to sense many things which are beyond his capability while he is in a normal state of consciousness. Is this similar to what happens when a person seems to leave his body during meditation?
16. Can one person affect another person's thinking through brainwave correspondence?
17. Can modern technology create an electromagnetic wave whose wavelength is close to or equivalent to the human brainwave? Our technology seems to have already progressed that far. If this is so, will a brainwave machine be able to generate a wave which will alter thinking and judgement? This would truly be "brainwashing." Can we create a machine to generate brainwave "white noise" to act as a shield against such a weapon? Will the wars of the future be wars of brainwave machines?
18. If it is possible to make a brainwave machine, can we determine what frequencies are associated with crime and then somehow block those frequencies? Is it possible to really brainwash criminals? Of course, if such a machine fell into the hands of criminals, they would have a powerful tool for evil. Can we accept the moral responsibility for changing an individual's brainwaves?
19. Can a good Qìgōng meditator avoid being controlled and affected by a brainwave machine? Personally, I believe that a Qìgōng practitioner who has reached the stage of regulating his mind effectively would be able to avoid the effects of a brainwave machine. However, how long would he be able to do this?
20. What is the width of the brainwave band? What existing materials can shield them out? Metal is usually a good insulator against radiowaves, but can it also keep out brainwaves? If not, is there any material which can be used to shield against brainwaves?

# Herbal Prescriptions for Yìjīnjīng and Xìsuǐjīng Training

Traditionally, Chinese herbs can be divided into two main categories. One is for external use and the other is for internal use. The general purposes of the external herbs are to help the Qì circulation, reduce swelling, dissolve bruises, assist in healing, and adjust Yīn and Yáng in the treated area.

Most of the external herbs cannot be taken internally. There are four different ways to apply external herbs. The first way is to place the herbs in a bottle with alcohol and let them sit for a long time. Later the liquid is used to rub and massage injured areas. The second way is to cook the herbs with either water or wine and then use the liquid to wash or rub the areas. The third way is to grind the herbs into powder, which is mixed with alcohol and applied to the injured area. The last way is to make an ointment out of the herbs.

Herbs that are taken internally are generally used to adjust the Yīn and Yáng of the body, remove internal bruises, and speed healing.

There are three common ways to take herbs internally. The first way is to cook the herbs with water or wine and drink the juice. The second way is to grind the herbs into powder and then mix them with honey to make pills. A number of the pills are taken with water or wine. The third way is to grind the herbs into powder. The correct dosage is then taken with water or wine.

Many herbal prescriptions are listed in the *Yìjīnjīng* and *Xìsuǐjīng* documents. Generally, these prescriptions can be divided into four groups according to their purpose. 1. For the massage period of the Yìjīnjīng training (the first 200 days) to increase the Qì level internally; 2. for Yìjīnjīng training from the 200th day to the 300th day; 3. for the Yìjīnjīng training after 300 days; 4. for Xìsuǐjīng groin washing. We will list and briefly discuss these prescriptions according to these four groups. In order to avoid confusion, the herbs will be listed in Chinese. Simply make a copy and show it to a Chinese pharmacist, and he will prepare it for you.

A word of caution. These prescriptions can be very potent. Except where specifically noted, do not take two different prescriptions at the same time. For example, if the two sources both have an internal prescription for a certain stage of training, only take one. However, after a month or so you can switch to the other one. Of course, you can take an internal and external prescription at the same time. Furthermore, there are many important points that you should consider: 1. Are the herbs you have obtained from the Chinese pharmacist fresh? Many herbs cannot be obtained outside of Asia, and their chemical ingredients can change over time. Therefore be careful. 2. Some of the ingredients are considered to be poisonous in western medicine. It is common that a poisonous herb is taken along with another ingredient that has presumably neutralized the poison. BE CAREFUL. 3. Not all of these prescriptions have been used and experienced in the last several hundred years. Errors may have occurred during the passage through generations. The intention of listing these herbs here is to preserve the secrets of these prescriptions for further study, not to encourage the use of these herbs.

## PRESCRIPTIONS FOR YIJINJING MASSAGE (FIRST 200 DAYS)

There are two main sources for the prescriptions used in this period.

Source #1:

TEN BROCADE PILL

(SHIJINWAN)

十錦丸方〔內服〕

野蒺藜（炒去刺，浸晒乾淨，十二兩），白芍（火煨、酒浸、蒸、十兩），白茯苓（去皮，勿見水，用石臼打碎，人乳浸，十二兩），熟地（老酒浸，蒸九次，晒乾，十兩），甘草（去皮，長流水，浸三日，炙熟，十兩），硃砂（水飛，研細過二三次，晒乾，十兩），真西黨（人乳浸，三炷香，陰乾，打細，研末，十兩），白朮（米泔浸三日，切片，黃土炒，去土，二兩），當歸（酒浸三次，晒乾，二兩），川芎（酒拌，晒乾，三次，不見水，切碎，二兩）。

共為細末，煉白蜜丸，約重一錢，湯酒送下。

Almost every ingredient in this prescription must be prepared in a special way. You can either do the preparation yourself, or else ask the pharmacist to do it for you. For the first 100 days, take one pill with either water or wine before each massage session. This prescription has a main part and several secondary parts. The main prescription is above.

The following extra ingredients should be added to the pill when the area indicated is being massaged:

*When training the front of the body:*

如用腦前功夫，丸內加：酥炙龜板四兩，炒黃山藥三兩。

*When training the back of the body :*

如用背後功夫，加：酒、浸金毛狗脊二兩，炒黃耆二兩，牛脊髓三兩。

*This is used mainly during Nèizhuàng (內壯) training to harmonize and concentrate the Qi:*

如用內壯，中和聚氣之法，加：酥炙鹿筋十二兩，沉水香四兩，打細，酒浸三次。

If your body is too Yáng or too Yīn you should take one of the following prescriptions before you take the Ten Brocade Pill. For the first forty days of massage training, take one pill in the morning and one in the evening before you take a Ten Brocade Pill.

*If you are deficient in Yang:*

如陽虛，先服五生丸四十服，令童男先揉四十日，後再服十錦丸，入常功。

FIVE GROWING PILL

(WŭSHĒNGWÁN)

五生丸方

真西黨、黃精、白茯苓、白朮（炒）、炙草，等分為末，白蜜為丸。約重三錢，日服二丸，或養練一月或二十一日，然後再服十錦丸。

*If you are deficient in Yin:*

如陰虛，先服五成丸四十服，令童女揉至三十日，後再服十錦丸，入常功。

FIVE ACHIEVING PILL

(WŭCHÉNGWÁN)

五成丸

河車、當歸、川芎、大熟地、白芍，以上製過熟藥，等分為末。用紅蜜為丸，重三錢，日服二服。

However, if you are having nocturnal emissions you should take a Ten Completeness Pill for the first forty days each time before training. During this period, train holding up your Huiyīn and anus and concentrating your mind on your Upper Dāntián. When the emissions cease, after forty days you may start taking the Ten Brocade Pills. There are five different prescriptions called Ten Completeness Pill. Depending on the individual, one may be more effective than the others. Remember: only take one of these prescriptions at a time.

如遺精有病，先服十全丸四十日，下用絲線束其根，不時用大週天、小週天、河車返復、上崑崙之法，再加揉法，不住升提穀道，萬事掃淨，一念歸中，方可服十全丸。練氣四十日，病瘥方好，進行修練常功，大藥方可入正直道路也。



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## About the Author

Yáng, Jwìng-Mǐng, PhD (楊俊敏博士)

Dr. Yáng, Jwìng-Mǐng was born on August 11, 1946, in Xīnzhúxiàn (新竹縣), Táiwan (台灣), Republic of China (中華民國). He started his Wǔshù (武術) (Gōngfū or Kūng Fū, 功夫) training at the age of fifteen under Shàolín White Crane (Shàolín Báihè, 少林白鶴) Master Chēng, Gīn-Gsào (曾金灶). Master Chēng originally learned Tàizǔquán (太祖拳) from his grandfather when he was a child. When Master Chēng was fifteen years old, he started learning White Crane from Master Jīn, Shào-Fēng (金紹峰) and followed him for twenty-three years until Master Jīn's death.



In thirteen years of study (1961–1974) under Master Chēng, Dr. Yáng became an expert in the White Crane style of Chinese martial arts, which includes both the use of bare hands and various weapons, such as saber, staff, spear, trident, two short rods, and many others. With the same master he also studied White Crane Qìgōng (氣功), Qín Ná or Chín Ná (擒拿), Tuīná (推拿), and Diǎnxué massage (點穴按摩) and herbal treatment.

At sixteen, Dr. Yáng began the study of Yáng Style Tàijíquán (楊氏太極拳) under Master Kāo, Táo (高濤). He later continued his study of Tàijíquán under Master Lǐ, Mào-Chīng (李茂清). Master Lǐ learned his Tàijíquán from the well-known Master Hán, Chìng-Táng (韓慶堂). From this further practice, Dr. Yáng was able to master the Tàijí bare-hand sequence, pushing hands, the two-man fighting sequence, Tàijí sword, Tàijí saber, and Tàijí Qìgōng.

When Dr. Yáng was eighteen years old, he entered Tamkang College (淡江學院) in Taipei Xiàn to study physics. In college, he began the study of traditional Shàolín Long Fist (Chángquán or Cháng Chuán, 少林長拳) with Master Lǐ, Mào-Chīng at the Tamkang College Guóshù Club (淡江國術社), 1964–1968, and eventually became an assistant instructor under Master Lǐ. In 1971, he completed his MS degree in physics at the National Táiwan University (台灣大學) and then served in the Chinese Air Force of the Republic of China from 1971 to 1972. In the service, Dr. Yáng taught physics at the Junior Academy of the Chinese Air Force (空軍幼校) while also teaching Wǔshù (武術). After being honorably discharged in 1972, he returned to Tamkang College to teach physics and resumed study under Master Lǐ, Mào-Chīng. From Master Lǐ, Dr. Yáng learned Northern Style Wǔshù, which includes both bare hand and kicking techniques, and numerous weapons.

In 1974, Dr. Yáng came to the United States to study mechanical engineering at Purdue University. At the request of a few students, Dr. Yáng began to teach Gōngfū, which resulted in the establishment of the Purdue University Chinese Kūng Fū Research Club

in the spring of 1975. While at Purdue, Dr. Yáng also taught college-credit courses in Tàijíquán. In May of 1978, he was awarded a PhD in mechanical engineering by Purdue.

In 1980, Dr. Yáng moved to Houston to work for Texas Instruments. While in Houston, he founded Yáng's Shàolín Kūng Fū Academy, which was eventually taken over by his disciple, Mr. Jeffery Bolt, after Dr. Yáng moved to Boston in 1982. Dr. Yáng founded Yáng's Martial Arts Academy in Boston on October 1, 1982.

In January of 1984, he gave up his engineering career to devote more time to research, writing, and teaching. In March of 1986, he purchased property in the Jamaica Plain area of Boston to be used as the headquarters of the new organization, Yáng's Martial Arts Association (YMAA). The organization expanded to become a division of Yáng's Oriental Arts Association, Inc. (YOAA).

In 2008, Dr. Yáng began the nonprofit YMAA California Retreat Center. This training facility in rural California is where selected students enroll in a five to ten-year residency to learn Chinese martial arts.

Dr. Yáng has been involved in traditional Chinese Wǔshù since 1961, studying Shàolín White Crane (Báihè), Shàolín Long Fist (Chángquán), and Tàijíquán under several different masters. He has taught for more than forty-six years: seven years in Táiwān, five years at Purdue University, two years in Houston, twenty-six years in Boston, and more than eight years at the YMAA California Retreat Center. He has taught seminars all around the world, sharing his knowledge of Chinese martial arts and Qìgōng in Argentina, Austria, Barbados, Botswana, Belgium, Bermuda, Brazil, Canada, China, Chile, England, Egypt, France, Germany, Holland, Hungary, Iceland, Iran, Ireland, Italy, Latvia, Mexico, New Zealand, Poland, Portugal, Saudi Arabia, Spain, South Africa, Switzerland, and Venezuela.

Since 1986, YMAA has become an international organization, which currently includes more than fifty schools located in Argentina, Belgium, Canada, Chile, France, Hungary, Ireland, Italy, New Zealand, Poland, Portugal, South Africa, Sweden, the United Kingdom, Venezuela, and the United States.

Many of Dr. Yáng's books and videos have been translated into many languages, including French, Italian, Spanish, Polish, Czech, Bulgarian, Russian, German, and Hungarian.

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  - Training theory of Marrow/Brain Washing

This third edition includes pinyin tonal marks for pronunciation, modern Chinese fonts, and illustration enhancements.



VADIM GORETSKY

**Dr. Yáng, Jwìng-Mǐng** is a world-renowned author, scholar, and teacher of Qigong and Chinese martial arts. He has been involved in martial arts since 1961 and maintains over fifty-five schools in eighteen countries. Dr. Yáng's writing and teaching include the subjects of Qigong, Kūng Fū, Tàì Chí Chuán, massage, and meditation. He is the author of over thirty-five books and eighty videos. Dr. Yáng, Jwìng-Mǐng teaches and resides in McKinleyville, California.



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