

胎
息
論



Qigong Meditation

Embryonic Breathing

Dr. Yang, Jwing-Ming

Don't be afraid!

不用害怕！

Dare to challenge.....

敢於挑戰.....

Dare to accept.....

敢於接受.....

Dare to dream.....

敢於夢想.....

*- Dare to emerge from the traditional matrix -
- be free from spiritual bondage -*

"The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearances, have no favorite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of Nature."

- Michael Faraday (1791-1867)

Qigong
Meditation
Embryonic Breathing

Dr. Yang, Jwing-Ming

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Contents

Acknowledgments	vii
Romanization of Chinese Terms	viii
Dedication	ix
About the Author	xi
Foreword by Dr. Thomas G. Gutheil, M.D.	xvii
Preface	xix

Part I Foundations 根基

Chapter 1 General Concepts 一般概念

1.1 Introduction 介紹	3
1.2 General Qigong Concepts 一般氣功概念	6
1.3 The Network of Qi Vessels and Channels 氣脈與經絡網路	31
1.4 Buddhist and Daoist Qigong Concepts 佛家與道家之氣功概念	38
1.5 Four Refinements 四化	43
1.6 Five Regulatings 五調	63
1.7 Muscle/Tendon Changing and Marrow/Brain Washing Qigong 易筋經與洗髓經氣功	85
1.8 Small Circulation, Grand Circulation, and Enlightenment Meditation 小周天、大周天、與仙道悟真靜坐	88
1.9 Definition of Embryonic Breathing 胎息之定義	94
1.10 Embryonic Breathing and Cultivation of the Dao 胎息與修道	97
1.11 About This Book 關於這本書	102

Chapter 2 Theoretical Foundation of Embryonic Breathing 胎息之理論基礎

2.1 Introduction 介紹	107
2.2 Human Qigong Science 人類氣功科學	113
2.3 Theoretical Foundations of Embryonic Breathing 胎息之理論基礎	134
2.4 Meanings and Purposes of Meditation 靜坐之意義與目的	144

Part II Translations and Commentaries of Ancient Documents Related to Embryonic Breathing 古代胎息文獻之翻譯與評析

Chapter 3 Translations and Commentaries of Ancient Documents

古代文獻之翻譯與評析

3.1 Introduction 介紹	155
3.2 General Concepts 一般概念	157

3.3	About the Dan Tian 丹田	220
3.4	Regulating the Breathing 調息	229
3.5	Regulating the Mind 調心	241
3.6	Regulating the Spirit 調神	267
3.7	Methods of Embryonic Breathing 胎息法	287
3.8	Other Related Documents 其他有關文獻	306

Chapter 4 Summaries from Ancient Documents 古代文獻之總結

4.1	Introduction 介紹	313
4.2	Summaries of Important Points 要點總結	314

Part III Practice of Embryonic Breathing 胎息之練習

Chapter 5 Practice of Embryonic Breathing 胎息之練習

5.1	Introduction 介紹	323
5.2	Preparation for Embryonic Breathing 胎息練習之準備	324
5.3	Practice of Embryonic Breathing 胎息之練習	329
5.4	Recovery from the Meditative State 靜坐後之恢復	343

Chapter 6 Conclusion 結論 347

Appendix A Translation and Glossary of Chinese Terms

中文術語之翻譯與解釋	349
Index 索引	385

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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 1950's, 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:

Pinyin	Also Spelled As	Pronunciation
Qi	Chi	chē
Qigong	Chi Kung	chē kǔng
Qin Na	Chin Na	chǐn nǎ
Jin	Jing	jǐn
Gongfu	Kung Fu	gǒng 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.

The author and publisher have taken the liberty of not italicizing words of foreign origin in this text. This decision was made to make the text easier to read. Please see the comprehensive glossary for definitions of Chinese words.

PART I

Foundations (Gen Ji) 根基

Buddhists and Daoists who believe that the entire training depends on the individual's understanding. They believe that if a person could really understand the training process, he would be able to reach enlightenment in virtually no time at all. I am inclined to agree with these people. I have found that in virtually every area of endeavor, if a person knows the principles and studies them, he will find ways to reach the goal in a far shorter time than those who do not think and ponder about what they are doing.

To conclude this section, I would like to point out that what this book can teach you is how to do the first two stages of enlightenment or brain washing Qigong training, which can give you a long and healthy life. There are many documents about the first two stages of training, but very little is known about the last two stages of enlightenment training. However, I believe that if your desire is sincere and you keep your mind on your goal, you will understand what you need to do in order to reach the next level. Remember: *no one can understand you better than yourself.*

1.6 FIVE REGULATINGS 五調

No matter what kind of Qigong you practice, either Internal Elixir (Nei Dan, 內丹) or External Elixir (Wai Dan, 外丹), there are normally five regulating processes involved in reaching the final goal of practice. These regulating processes are: regulating the body (Tiao Shen, 調身), regulating the breathing (Tiao Xi, 調息), regulating the emotional mind (Tiao Xin, 調心), regulating the Qi (Tiao Qi, 調氣), and regulating the spirit (Tiao Shen, 調神). These five regulatings are commonly called "Wu Tiao" (五調).

Before discussing them you should first understand the word Tiao (調) which I translate as "regulating." Tiao (調) is constructed of two words, Yan (言) which means "speaking" or "negotiating" and Zhou (周) which means "to be complete," "to be perfect," or "to be round." Therefore, the meaning of Tiao means to adjust or to tune up until it is complete and harmonious with others. It is just like tuning a piano so it can be harmonized with others. Tiao means to coordinate, to cooperate, and to harmonize with others by continuing adjustment. That means all of the five items, body, breathing, mind, Qi, and Shen, need to be regulated with each other until the final harmonious stage is reached.

The key to regulating is through self-feeling. You should know that *feeling is the language of the mind and the body.* Without feeling, we will not know if there is anything wrong with the body. The deeper and the more sensitively you are able to feel, the more profoundly you are able to regulate. Conversely, the deeper you are able to regulate, the more profoundly you can feel. Naturally, it will take a lot of effort and time to practice until your feeling can be profound and your regulating can reach the finest stage. This kind of inner feeling training is called Gongfu of self-internal-

observation (Nei Shi Gongfu, 內視功夫) (i.e. internal feeling or awareness). The higher your Gongfu is, the deeper and more refined you are able to harmonize with others.

At the beginning of regulating, your mind is absorbed in regulating, to make the regulating happen. Therefore, it is not natural and smooth. The final stage of regulating is “regulating without regulating.” In Chinese Qigong society, it is said: “The real regulating is without regulating.”¹⁷ It is just like when you are learning how to drive a car, your mind is on the road, the steering wheel, the accelerator, the clutch, etc. This is the stage of regulating. However, after you have driven for a long time, your mind does not have to be regulating. In this stage, you are driving without driving. Everything will happen naturally and smoothly. It is the same for all five regulatings in Qigong. You must keep practicing until regulating is unnecessary. When this happens, your feeling can be profound.

Next, we will review these five regulatings briefly. We will also point out the importance of mutual coordination and harmonization. For more detail about these five regulatings, you may refer to the book, *The Root of Chinese Qigong*, published by YMAA.

1.6.1 Regulating the Body (Tiao Shen, 調身)

If the posture in meditation practice is incorrect, the body will be tense and this will affect the smooth Qi circulation and also disturb the mind. “(When) shape (i.e. body posture) is not correct, then the Qi will not be smooth. (Conversely, when) the Qi is not smooth, the Yi (i.e. Wisdom Mind) will not be at peace. (When) the Yi is not at peace, then the Qi is disordered.”¹⁸

From this, you can see that the purposes of regulating the body are:

- 1. To find the most natural, relaxed, and comfortable posture or position for meditation.** This will allow the Qi to flow freely, with the breathing natural and smooth, and with the mind relaxed and focused, so the Shen can be raised up to a higher level.
- 2. To provide the best conditions for self-internal-feeling.** When your physical body is regulated correctly, your feeling can reach to a deep and profound level. Your judgment will be more accurate. The efficiency of your mind-body communication will increase to a high level. It is through this profound feeling that your mind is able to lead the Qi to circulate effectively in the body.
- 3. To coordinate and harmonize the physical center and mental center.** By using the Yi (意) (Wisdom Mind) and correct feeling, you can bring your physical center and mental center to a high level of coordination and harmony.

1.6.2 Regulating the Breathing (Tiao Xi, 調息)

When you have relaxed your body to the stage of *regulating without regulating*, then you should pay attention to the breathing. Breathing is considered as the strategy in Qigong practice. When the breathing methods are correct, the mind can lead the Qi efficiently and effectively. Therefore, Qigong breathing methods have been studied and practiced since ancient times. In many cases, the methods were kept top secret in each style. For example, “Embryonic Breathing” (Tai Xi, 胎息) is the crucial key to storing Qi at the Real Lower Dan Tian (Zhen Xia Dan Tian, 真下丹田). However, the actual training techniques have only been passed down orally. Since breathing is the main subject of this book, I will explain in more detail the general concepts of regulating the breathing, including its purpose, theory, and some techniques in this section.

Purposes of Regulating the Breathing

1. **To take the oxygen in sufficiently and smoothly, and also to expel the carbon dioxide efficiently.** Approximately one trillion (10^{12}) cells die every day in a healthy person.¹⁹ In order to slow down the aging process, the same number of new healthy cells must be produced each day. We also know that oxygen is one of the necessary elements in the production of the new cells. Without ample supply of oxygen, the new cells constructed will be deformed or unhealthy. In addition, dead cells in the body must be excreted to prevent problems in the body. The whole job of supplying sufficient oxygen and bringing out the dead cells (i.e. carbon) falls to our respiratory system. Therefore, if you are able to inhale and exhale deeply, you will have reached this goal which allows the smooth replacement of the cells.
2. **To serve the strategic purpose in Qigong practice of regulating the body's Yin and Yang.** It is well known that breathing is Kan (water, 坎) and Li (fire, 離), and able to adjust the body's Yin and Yang. Inhalation can make the body more Yin, while exhalation can make the body more Yang. Therefore, the methods of how to breathe correctly have become one of the major subjects of study in Chinese Qigong society.
3. **To coordinate and harmonize with the body, the mind, the Qi, and the Shen.** Since breathing is one of the five important regulatings in which a Qigong practitioner must reach a profound level of practice, it plays an important role in coordination and harmonization. For example, concentrating during a deep profound inhalation can make you more calm and the Shen can be more condensed. If you focus during exhalation, the body's energy can be raising, the mind will be more aroused and Shen can

be raised. In addition, with correct breathing, the Qi can be led by the mind to the desired place more efficiently.

Breathing and Qigong

First let us analyze how Qi circulation relates to your breathing. As mentioned earlier, there are eight Qi vessels (Mai, 脈) which function like reservoirs, and twelve primary Qi channels (Jing, 經) which function like rivers in your body. In addition, there are millions of tiny secondary channels called “Luo” (絡) branching out from the twelve channels to the surface of the skin to generate a shield of Guardian Qi (Wei Qi, 衛氣). This Qi is responsible for hair growth and for defending against negative outside influences. These tiny channels also enter into the bone marrow (Sui Qi, 髓氣) (i.e. Marrow Qi) to keep it healthy so the blood cells can be produced properly.

Generally speaking, the Qi’s circulation happens naturally and automatically in people who do not have Qigong training. However, an experienced Qigong practitioner can use his mind, with the coordination of breathing, to generate an EMF (Electromotive Force) to control the Qi circulation more efficiently. Normally, when the average person exhales, he expands the Qi and leads it from the primary channels to the skin, and the body becomes more Yang (Li). When he inhales, he draws in the Qi and leads it from the primary channels to the bone marrow, and the body becomes more Yin (Kan) (Figure 1-23). When inhalation and exhalation are balanced, the Yin and Yang will be balanced.

As you get older, the length of your breath becomes shorter and shorter, and less Qi is led to the skin and the bone marrow. The Qi starts to stagnate in the skin and the bone marrow, and the skin starts to wrinkle, the hair turns gray or falls out. In addition, fewer blood cells are produced, and these are not as healthy as those produced when you were young. Since the blood cells carry nutrition and oxygen to the entire body, problems start to occur. In other words, you get sick more often, and start to age faster.

You can see that the first key or secret to maintaining your youth is learning how to regulate your breathing. This enables you to control Kan and Li, and consequently the Yin and Yang of your body. Next I would like to summarize how these Kan and Li affect the body’s Yin and Yang.

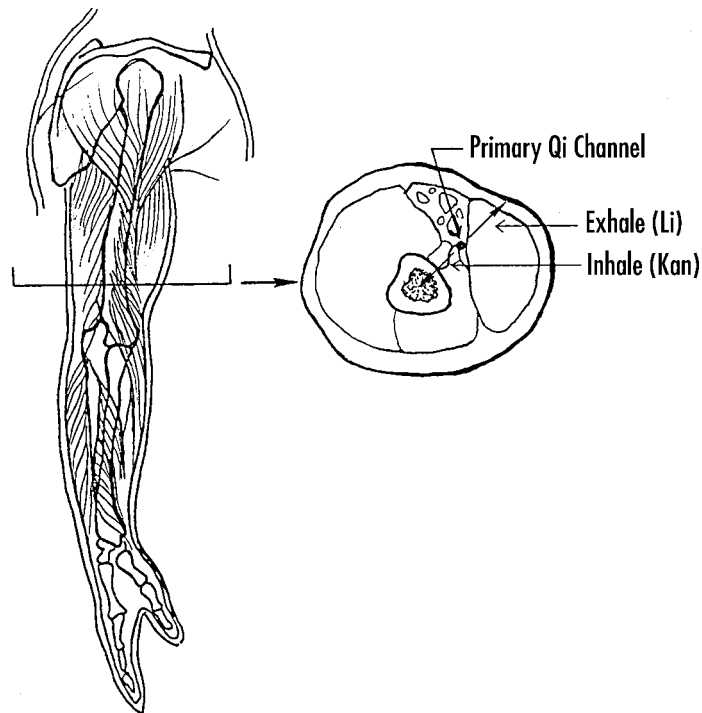


Figure 1-23. The Expansion and Condensing of Qi during Breathing

GENERAL RULES OF BREATHING'S KAN-LI AND YIN-YANG

<u>Kan-Li</u>	<u>Method</u>	<u>Consequence</u>
Kan	Inhalation	Yin
Li	Exhalation	Yang
Kan	Inhale then Hold the Breathing	Yin
Li	Exhale then Hold the Breathing	Yang
Kan	Soft, Slow, Calm, and Long Breathing	Yin
Li	Heavy, Fast, and Short Breathing	Yang
Kan	Normal Abdominal Breathing (Buddhist Breathing)	Yin
Li	Reverse Abdominal Breathing (Daoist Breathing)	Yang

Yin and Yang are relative, not absolute. After defining a reference standard or level, they can then be compared with each other. Yin: Cold, Calm, Physical Body Relaxed and Qi Body Energized. Yang: Hot, Excited, Physical Body Tensed and Energized.

Breathing Methods

1. Normal Breathing (Pin Chang Hu Xi, 平常呼吸)

“Normal Breathing” is also called “Chest Breathing” (Xiong Bu Hu Xi, 胸部呼吸) in which the breathing behavior is normally controlled by emotion. First you should learn how to regulate your normal chest breathing, inhaling and exhaling smoothly with the lungs relaxed. The mind must concentrate on the practice until it is neutral, calm, and peaceful. Then you will find that the breathing can be long and deep and the body can remain relaxed. When you have done this, the heart beat will slow down. You may practice in any comfortable position.

You should practice until the “real regulating” has been reached. “Real regulating” means “regulating without regulating” (無調而自調). When this happens, you will be practicing your breathing all the time since you have built up a natural habit for your breathing. You should understand that the most powerful and the best result of Qigong practice is to bring the practice as a habit into your life-style.

2. Normal Abdominal Breathing (Zheng Fu Hu Xi, 正腹呼吸)

“Normal Abdominal Breathing” is also commonly known as “Buddhist Breathing” (Fo Jia Hu Xi, 佛家呼吸). After you have completed the above training, you then learn how to control your abdominal muscles and coordinate them with the breathing. When you inhale, it expands, and when you exhale, it withdraws. You should practice until the entire process becomes smooth and the entire body remains relaxed. Naturally, your mind must first concentrate on your abdomen at the beginning in order to control the abdominal muscles. After practicing for some time, you will find the entire breathing process becoming natural and smooth. This means that you are now ready to build up Qi at the Lower Dan Tian (Xia Dan Tian, 下丹田) (i.e. Qihai, Co-6, 氣海).

Once you have reached this level, you should then coordinate your breathing with the movements of your Huiyin (Co-1, 會陰) (Perineum) and anus. When you inhale, relax the Huiyin and anus, and when you exhale hold them up (Figure 1-24). Remember, you are gently holding up the Huiyin and anus, not tightening them. When you hold them up, they can still remain relaxed. If you tighten them up, you will impede the Qi circulation. When you tense them, you also cause tension in the abdomen and stomach, which can generate other problems. At the beginning, naturally you will need to use your mind to control the muscles of the abdomen. However, with practice, you will realize that your mind does not have to be there to make it happen. That means you are regulating it without regulating. When you have reached this stage, you will feel a wonderful comfortable feeling in the area of the Huiyin and anus. You will also feel that the Qi is led more strongly to the skin than when you did Chest Breathing. It will feel as though your entire body is breathing with you.

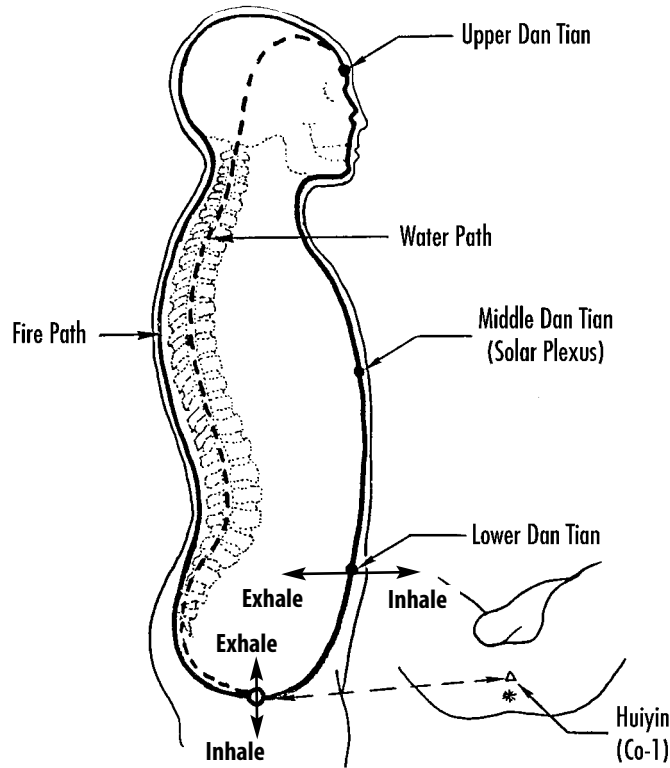


Figure 1-24. Normal Abdominal Breathing

Normal Abdominal Breathing

Neutral (inhalation and exhalation equal length)

Yin —Inhalation (Abdomen Expands, Huiyin Pushed Out Gently)

Yang —Exhalation (Abdomen Withdraws, Huiyin Held Up Gently)

Body Yin (inhalation longer than exhalation)

—Inhalation (Abdomen Expands, Huiyin Pushed Out Gently)

—Exhalation (Abdomen Withdraws, Huiyin Relaxed)

Body Yang (exhalation longer than inhalation)

—Inhalation (Abdomen Expands, Huiyin Pushed Out Gently)

—Exhalation (Abdomen Withdraws, Huiyin Held Up Strongly)

3. Reverse Abdominal Breathing (Fan Fu Hu Xi, Ni Fu Hu Xi,

反腹呼吸·逆腹呼吸)

“Reverse Abdominal Breathing” is also commonly called “Daoist Breathing” (Dao Jia Hu Xi, 道家呼吸). After you have mastered Buddhist Breathing, you should then start this breathing. It is called Reverse Abdominal Breathing because the movement of the abdomen is the reverse of Buddhist Breathing, in other words, the

abdomen withdraws when you inhale and expands when you exhale (Figure 1-25). Relatively speaking, Buddhist breathing is more relaxed compared with Daoist breathing which is more aggressive. As a result, Daoist breathing can make the body more Yang (tensed and excited), while Buddhist breathing makes the body more Yin (calm and relaxed).

Many people today falsely believe that the reverse breathing technique is against the Dao, or nature's path. This is not true. If you observe your breathing carefully, you will realize that we use reverse breathing in two types of situations.

First, when we have an emotional disturbance, we often use reverse breathing. For example, when you are happy and laugh with the sound "Ha, Ha, Ha..." (哈) you are using reverse breathing. While you are making this sound, your stomach or abdominal area is expanding. When this happens, your exhalation is longer than your inhalation, your Guardian Qi expands, and you become hot and sweaty. This is the natural way of releasing the excess energy in your body caused from excitement or happiness.

Also, when you are sad and you cry, making a sound of "Hen" (哼) while inhaling, your abdominal area is withdrawn. When this happens, your inhalation is longer than your exhalation, your Guardian Qi shrinks, and you feel cold and chilly. This is the natural way of preventing energy loss from inside your body. When you are sad, your Shen and your body's energy are low.

The second occasion in which we use reverse breathing is when we intend to energize our physical body, for example when pushing a car or lifting some heavy weight. In order to exert strenuous effort, you first must inhale deeply, and then exhale while pushing the object. If you pay attention, you will again see that you are using reverse breathing.

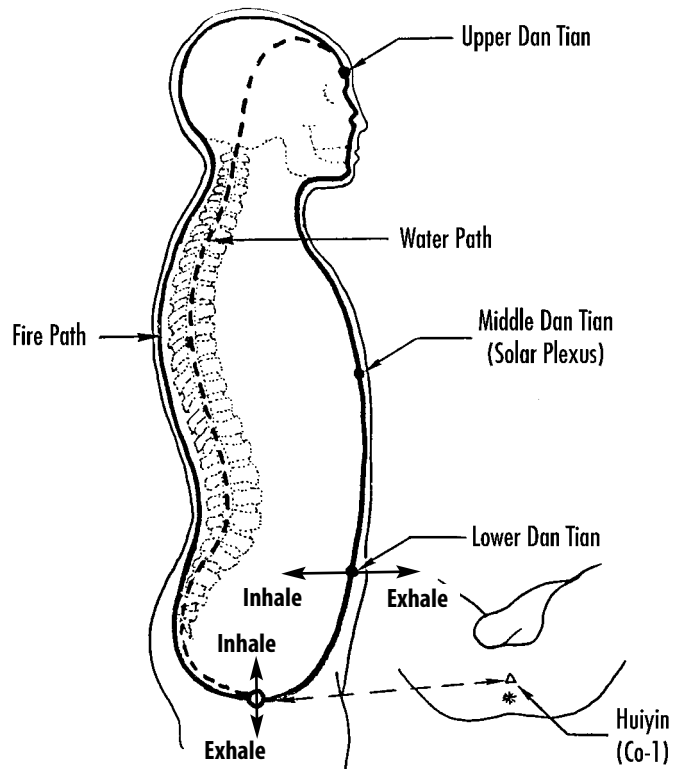


Figure 1-25. Reverse Abdominal Breathing

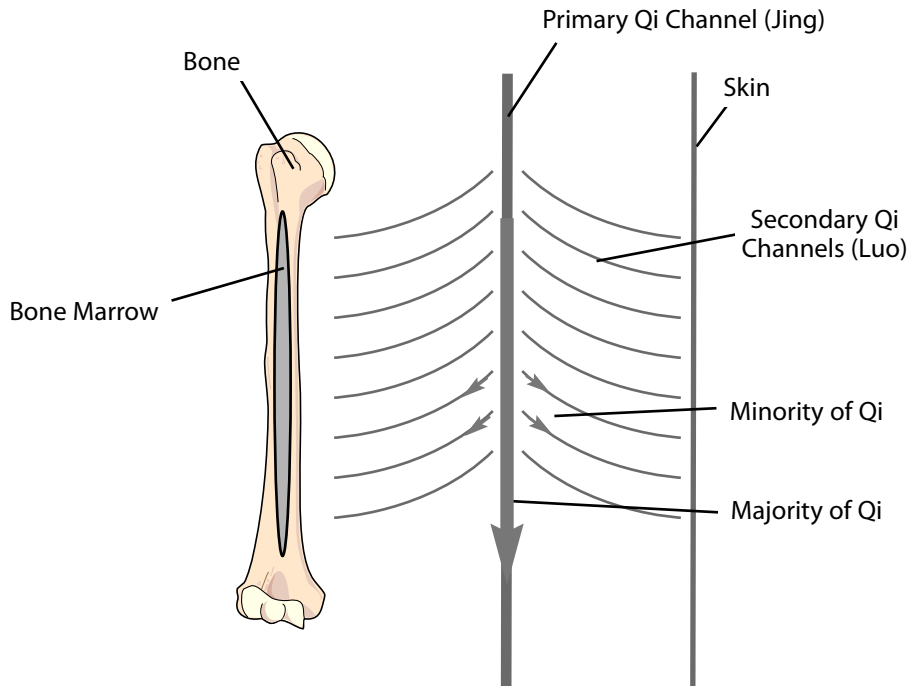


Figure 1-26. In Normal Abdominal Breathing, a Majority of the Qi Circulates in the Primary Qi Channels

From the above discussion, we can generally conclude that when we are disturbed emotionally, or when we have a focused intention in our mind, for example to energize our physical body, we use reverse breathing naturally.

After you have practiced for a while, you may discover that you can now lead the Qi to the skin more efficiently when you exhale than with the Buddhist method. Not only that, you may also discover that you are able to lead the Qi to the bone marrow. To help you understand this more clearly, let us take a comparison of the Normal Abdominal Breathing with the Reverse Abdominal Breathing and see how the Qi can be led in these two different breathing strategies.

In Normal Abdominal Breathing, the majority of Qi circulates in the primary Qi channels (Jing, 經) which connect the internal organs to the extremities. Some Qi also spreads out through the secondary Qi channels (Luo, 絡) and reaches the skin and bone marrow (Figure 1-26). Since the majority of Qi is not led away from the primary Qi channels, the physical body is not energized and therefore the body remains relaxed. Therefore, Normal Abdominal Breathing is able to bring a beginning practitioner to a state of deep relaxation. Normal Abdominal Breathing (Kan) is able to make the body Yin, while Reverse Abdominal Breathing (Li) will cause the body to be Yang.

However, in Reverse Abdominal Breathing, the majority of Qi has been led side-

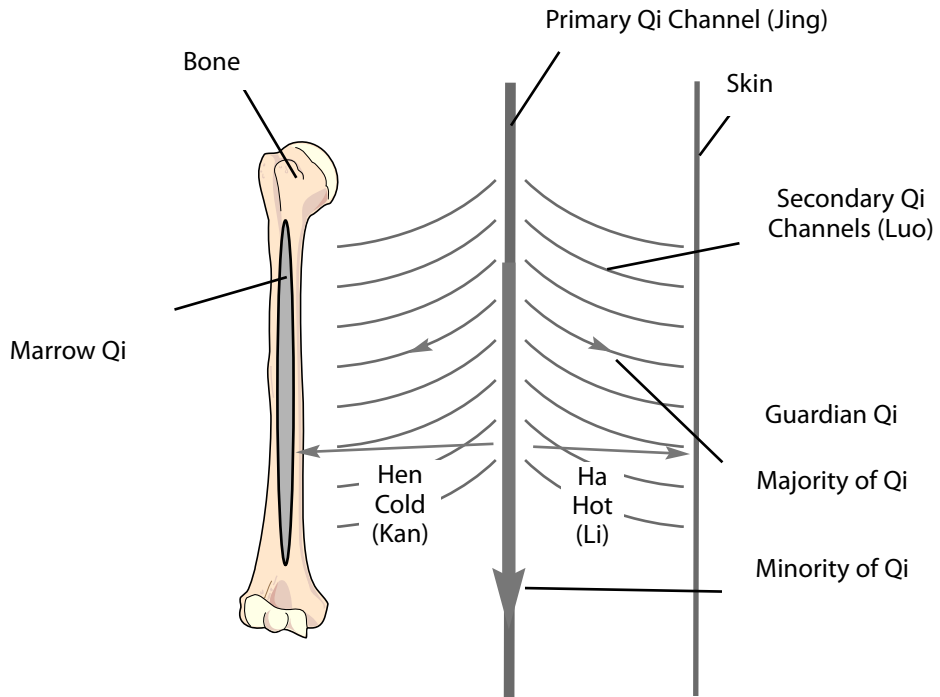


Figure 1-27. In Reverse Abdominal Breathing, a Majority of the Qi is Led to the Skin Surface and Bone Marrow

ways through the secondary Qi channels to the skin and also to the bone marrow, with the minority of Qi circulating in the primary Qi channels (Figure 1-27). As mentioned earlier, normally these Qi circulating behaviors are influenced by the emotional mind or intentional mind. Generally, patterns of Qi circulation related to the mind can be distinguished according to the breathing and emotional behavior. When you are excited and generate a sound of “Ha,” exhalation is longer than inhalation. The Qi is led outward strongly to the skin surface from the primary Qi channels, the muscles are energized and you sweat. The Guardian Qi (Wei Qi, 衛氣) is strengthened and this will result in your body’s becoming more Yang. However, if you are scared or sad while making the Hen sound, your inhalation will be longer than your exhalation. The Qi is led inward to the marrow from the primary Qi channels and the Guardian Qi is weakened. You will feel cold. Naturally, this will result in the body’s being more Yin.

From this brief discussion, you can see that skin breathing (or body breathing) (Ti Xi, Fu Xi, 體息·膚息) can be done much more effectively and efficiently through Reverse Abdominal Breathing. Naturally, the marrow breathing (Sui Xi, 髓息) can be reached more aggressively through Reverse Abdominal Breathing as well. Next, let us summarize some important concepts of Reverse Abdominal Breathing.

Reverse Abdominal Breathing
(Emotionally Disturbed or the Mind has Intention of Yin or Yang)

Neutral (inhalation and exhalation equal length)

Yin —Inhalation (Abdomen Withdraws, Huiyin Held Up Gently)

Yang —Exhalation (Abdomen Expands, Huiyin Pushed Out Gently)

Body Yin (inhalation longer than exhalation)

—Inhalation Longer (Abdomen Withdraws, Huiyin Held Up Firmly)

—Exhalation (Abdomen Expands, Huiyin Relaxed)

Body Yang (exhalation longer than inhalation)

—Inhalation (Abdomen Withdraws, Huiyin Held Up Gently)

—Exhalation (Abdomen Expands, Huiyin Pushed Out Firmly)

4. Embryonic Breathing (Tai Xi, 胎息)

Embryonic Breathing has always been a huge subject in Qigong practice. This is because it is the breathing method that allows you to store the Qi in the Real Lower Dan Tian (Zhen Xia Dan Tian, 真下丹田). In other words, through Embryonic Breathing, you are able to charge your bio-battery to a high level. Then your vital energy will be raised, the immune system strengthened, and the physical body can be re-conditioned. However, the most important aspect of Embryonic Breathing is that once your Qi is brought up to a higher storage level, you are able to raise the Qi up through the spinal cord (Chong Mai, 衝脈) to nourish the brain and raise up the Shen. This is the crucial key to spiritual enlightenment. Not only that, Embryonic Breathing is also a crucial key to skin breathing and marrow breathing that is closely related to our immune system and longevity. We will discuss this topic in detail in Chapter 6.

5. Skin—Marrow Breathing (Fu Sui Xi, 膚髓息)

“Skin Breathing” (Fu Xi, 膚息) is sometimes called “Body Breathing” (Ti Xi, 體息). Actually, body breathing involves breathing with the entire body, not just the skin. That means when you exhale you lead the Qi to the muscles and the skin, and when you inhale you lead the Qi to the marrow and the internal organs. Once you have reached a profound level, you should feel that your entire body is transparent to Qi. That means you feel your physical body disappear.

In fact, Skin-Marrow Breathing is closely related to Embryonic Breathing. When the Qi is led to the Real Lower Dan Tian, you are also leading the Qi to the bone marrow and when the Qi is led to enhance and expand the Qi in the Girdle Vessel, you are also leading the Qi to the skin. Since Skin-Marrow Breathing is related to Embryonic Breathing, we will discuss it together with Embryonic Breathing in Chapter 6.

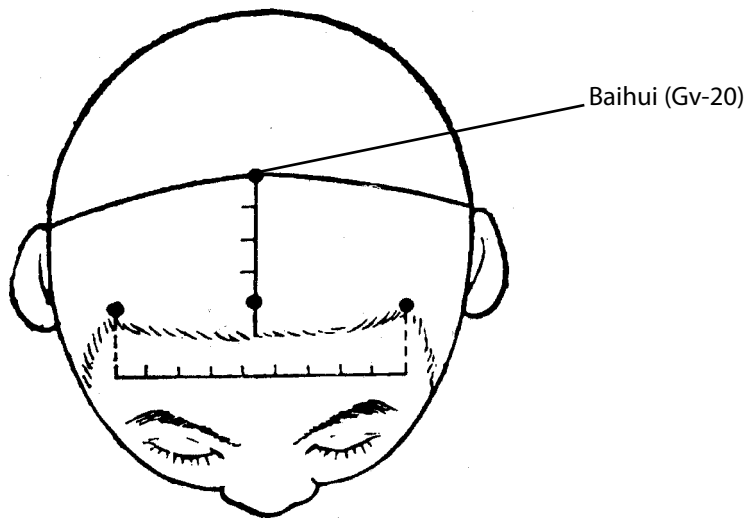


Figure 1-28. The Baihui (Gv-20) Cavity

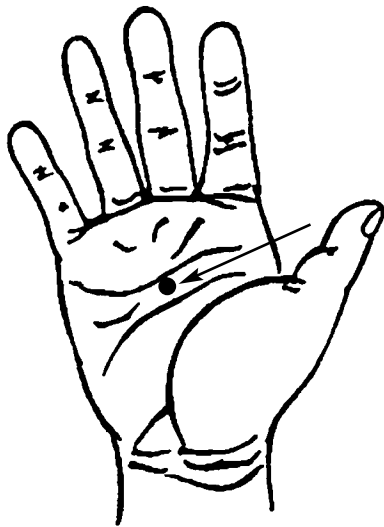


Figure 1-29. The Laogong (P-8) Cavity

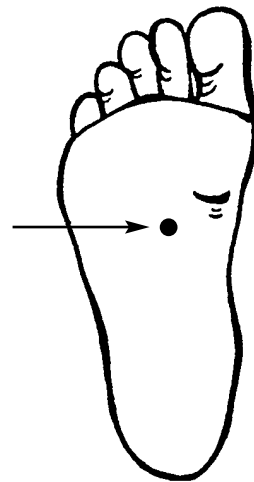


Figure 1-30. The Yongquan (K-1) Cavity

6. Five Gates Breathing (Wu Xin Hu Xi, 五心呼吸)

The five gates or five centers are the head (including the Upper Dan Tian or The Third Eye and Baihui, Gv-20, 百會) (Figure 1-28), the two Laogong (P-8, 勞宮) cavities on the palms (Figure 1-29), and the two Yongquan (K-1, 湧泉) cavities on the soles of the feet (Figure 1-30). Beginners use the Baihui gate on the crown, from

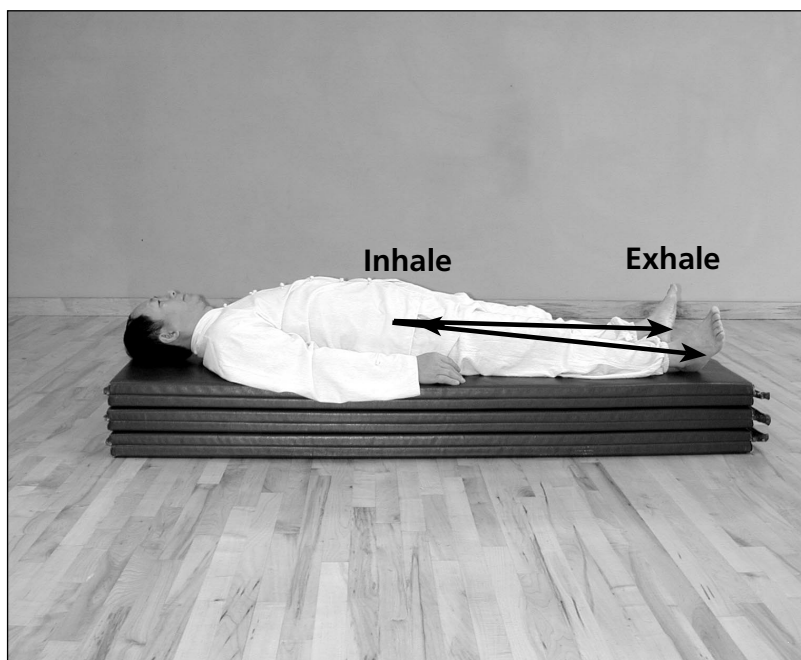


Figure 1-31. Yongquan Breathing with Normal Abdominal Breathing

where it is easier for them to communicate with the natural Qi. Later, the Upper Dan Tian (third eye) will be used instead. When you practice, you first learn Yongquan breathing and then add two Laogong to become Four Gates Breathing. Once you have included the Baihui in your breathing, it is classified as one type of Spiritual Breathing.

Therefore, after you have learned how to build up the Qi at the Lower Dan Tian, you will learn how to coordinate your breathing and lead the Qi to the Yongquan cavities on the bottom of the feet. In this practice, you may choose any desired position. If you wish to practice Yongquan breathing (湧泉呼吸) in a more relaxed way, you may simply lie down and use Normal Abdominal Breathing. When you inhale, you use your mind to lead the Qi from the Yongquan to the Lower Dan Tian and when you exhale, you lead the Qi from the Lower Dan Tian to the Yongquan cavities (Figure 1-31). Naturally, when you inhale, the abdomen is expanded while the Huiyin (Co-1, 會陰) cavity is gently pushing out and when you exhale, the abdomen is withdrawn while the Huiyin cavity is gently held up. Even though the mind is involved in this practice, relaxation remains the major concern. The mind is not aggressively involved in leading the Qi.

However, if you wish to lead the Qi to the the Yongquan strongly, then the intention is strong, and naturally Reverse Abdominal Breathing is more effective. Daoist Qigong practitioners and Chinese martial artists favor this practice. The best posture for this is standing. First inhale, and use your mind to lead the Qi from the

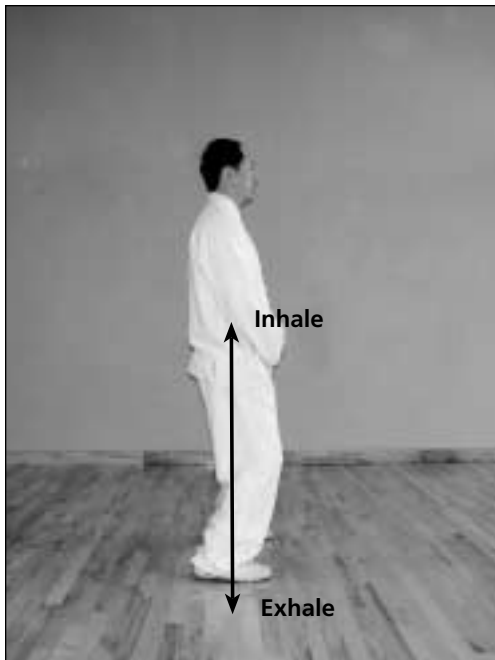


Figure 1-32. Yongquan Breathing with Reverse Abdominal Breathing

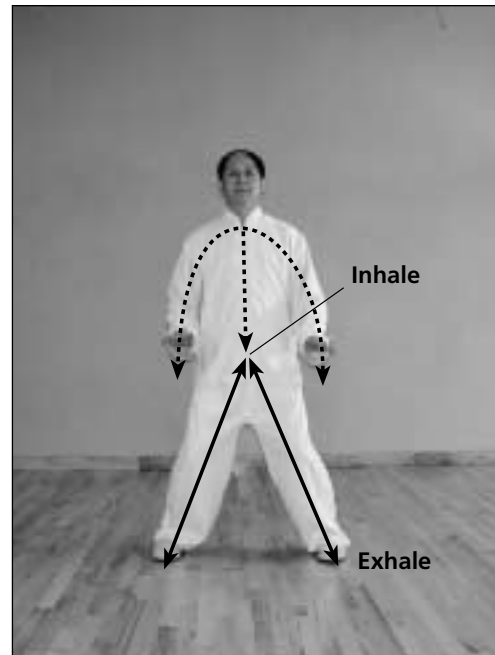


Figure 1-33. Four Gates Qi Breathing

Yongquan cavities to the Lower Dan Tian, and when you exhale, your mind leads the Qi to the Yongquan cavities while slightly squatting down and imaging your are pushing your feet down into the ground (Figure 1-32). Naturally, in this practice, when you inhale, the abdomen is drawn inward while the Huiyin cavity is held up, and when you exhale, the abdomen expands while the Huiyin cavity is pushed out.

Yongquan cavity breathing is also called “Sole Breathing” (Zhong Xi, 踵息) as described by the well-known Daoist scholar, Zhuang Zi (莊子), during the Chinese Warring States Period (戰國, 403-222 B.C.). He said: “The ancient truthful persons (i.e., persons who have attained the Dao) ... their breathing was deep and profound. The real persons use the soles to breathe while the laymen use the throat to breathe.”²⁰ From this, you can see that Yongquan breathing has been practiced for more than two thousand years. From medical Qigong, it is well known that Yongquan breathing is one of the most effective breathing methods to regulate abnormal Qi levels in the three Yin organs: Liver, Kidneys, and Spleen.

After you have practiced the Yongquan cavities breathing for a long time, and have reached the real regulating, then you should add the Laogong breathing at the center of your palms. These two gates are used to regulate the heart and lungs. Again, you can use either Normal Abdominal Breathing or Reverse Abdominal Breathing. When you inhale, you lead the Qi from the four gates to the Lower Dan Tian, and when you exhale, you lead the Qi from the Lower Dan Tian back to the four gates (Figure 1-33).

By now, you may have realized that four gates breathing is actually a common breathing method for Grand Qi Circulation (Da Zhou Tian, 大周天). Once you are able to reach a profound level of four gates breathing, then you learn the fifth gate. This is also commonly known as “Spiritual Breathing” (Shen Xi, 神息) and will be discussed next.

7. Spiritual Breathing (Shen Xi, 神息)

There are two definitions of Spiritual Breathing. One is the harmonization and unification of the Shen and the Breathing in Embryonic Breathing so the Spiritual Embryo can be conceived. The other is the so-called “Fifth Gate Breathing,” which is used to raise up the Spirit of Vitality so that Four Gates Breathing can reach its maximum efficiency. The first kind is commonly used for Marrow/Brain Washing, which aims for spiritual enlightenment. The second is generally used to increase the manifestation of the physical body for Muscle/Tendon Changing practice, and is commonly used in martial arts society. Since we are going to discuss the Spiritual Breathing in Part II and III of this book, we will not explain too much here. Instead, we will briefly discuss the “Fifth Gate Breathing” in this sub-section.

“Fifth Gate Breathing” (Di Wu Xin Hu Xi, 第五心呼吸) is also called “Baihui Breathing” (百會呼吸), or “Upper Dan Tian Breathing” (Shang Dan Tian Hu Xi, 上丹田呼吸). This means breathing through The Third Eye. This is the crucial key to raising up the Spirit of Vitality.

Once you have reached a profound level of Four Gates Breathing, you will then learn how to lead the Qi upward through the spinal cord (Thrusting Vessel, Chong Mai, 衝脈) to nourish the brain and energize it to a high level of energy. When this happens, the Shen can be raised and the energy potential reaches a high level (Figure 1-34). When this happens, physical power can be manifested to its maximum efficiency. If you are interested in this ancient practice, you should refer to the book, *Qigong-The Secret of Youth*, published by YMAA.

When you have reached the level of spiritual breathing, it implies that you have already regulated your body, breathing, mind, and Qi, and are now in the process of regulating the Shen. This means your Qigong practice and the search for spiritual enlightenment has reached the final stage in approaching maturity. It is said in the

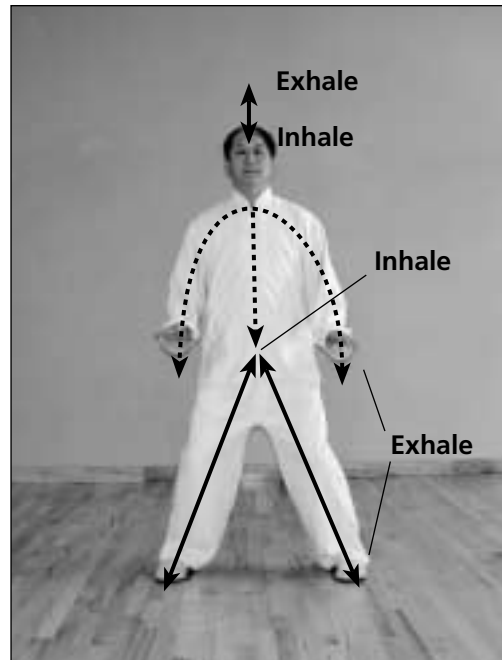


Figure 1-34. Five Gates Qi Breathing

book, *The Complete Book of Principal Contents of Human Life and Temperament* (性命圭旨全書): “What is spiritual breathing? It means the maturity of cultivation.”²¹ That means the cultivation of the interaction of Kan (water) and Li (fire) has reached the stage of “regulating without regulating.” In this case, all the cultivations have become natural.

There are some other breathing methods trained in Daoist Qigong such as Turtle Breathing (Gui Xi, 龜息) and Hibernation Breathing (Dong Mian Xi, 冬眠息), but we will not discuss them here.

1.6.3 Regulating the Mind (Tiao Xin, 調心)

Regulating the mind means to regulate and control the Emotional Mind (Xin, 心). This practice has always been the most difficult subject to understand and train in Nei Dan Qigong (內丹氣功) practice. Here you are dealing with your own mind. Everyone has his own thinking and emotional disturbance. Thus, it is also the most difficult subject to explain.

The methods of regulating the mind have been widely studied, discussed, and practiced in all Chinese Qigong societies, which include scholar, medical, religious, and martial arts groups. In this section, we will study the conclusions of these four schools. We will define the mind, and the purposes of regulating the mind. Then, we will discuss the thinking process from the Buddhist point of view. Finally, we will analyze the methods of regulating the mind.

Two Minds—Xin and Yi 心·意. To regulate the mind is actually to regulate the “heart” (Tiao Xin, 調心). The Chinese believe that the “heart” is closely related to our emotional thinking and reaction.

As explained before, in Chinese society, it is commonly recognized that we have two minds. The one mind that is related to our emotional feeling is called “Xin” (心) (heart). This mind is Yang and makes you confused, scattered, depressed, and excited. The other mind, which is related to our rational and logical thinking is called “Yi” (意) (intention). This mind is Yin and makes you calm, concentrated, and able to feel and ponder deeply. The Chinese word “Yi” (意) is constructed of three words: “立” on the top means “to establish,” “曰” in the middle means “to speak,” and “心” at the bottom means the “heart.” From this you can see that the meaning of Yi is “to establish communication (an opinion) with the emotional mind under control.” This means logical thinking and judgment.

Purposes of Regulating the Mind 調心之目的. There are many different purposes or goals for regulating the mind. These purposes can be varied from one school to another. For example, the Qigong practitioners in scholar and medical Qigong societies are aiming for a calm, peaceful, and harmonious mind so the emotional mind will not disturb the body’s Qi circulation. As discussed earlier, it is believed that our thinking can seriously influence the normal healthy Qi circulation of the

body. For instance, if you are happy and excited, the Qi status in your heart will be too Yang and can trigger a heart attack. If you are angry, the Qi level in your liver will be abnormal and affect the liver's healthy functioning. In the same way the Qi circulation in kidneys is related to fear, while that of the lungs is related to sadness. Therefore, if you are able to regulate your emotional mind to a harmonious and peaceful state, you will be healthy.

However, for Daoist and Buddhist religious groups, in addition to regulating the emotional mind to a calm and peaceful state, they are also aiming for Buddhahood and enlightenment. Therefore, once they have controlled the emotional mind and developed their wisdom mind to a profound stage, they will ponder and search for the meaning of life and of nature.

Finally, the martial arts Qigong practitioners aim to raise up the Spirit of Vitality and build up a highly concentrated mind to develop a sense of enemy. This is critical in battle. While your mind is calm and clear, your Shen must be raised up to a state of high alertness.

However, it does not matter what goals each school is aiming at, the basic training rules and principles remain the same. In order to reach their goals, they must follow the same training path. To conclude, the purposes of regulating the mind are:

1. To harmonize the body and the mind.

In order to have a calm meditative mind, you must first regulate the condition of your physical body. When your body is tense and energized, your mind will be excited and breathing will be faster. Therefore, the body and the mind must coordinate and harmonize with each other. This is called "The balance of the body and the Xin" (Shen Xin Ping Heng, 身心平衡). *The Complete Book of Principal Contents of Human Life and Temperament* (性命主旨全書) said: "(When) the body is not moving, then the Xin will be peaceful. (When) the Xin is not moving (disturbing), then the Shen can abide by itself."²² Therefore, the first step in regulating the mind is to calm the body. Once the body is calm, the mind can then be calm. When the emotional mind is calm, then the wisdom mind can function efficiently. Only once the mind is calm and peaceful, can the Spirit of Vitality be raised.

2. To harmonize the breathing and the mind.

As mentioned earlier, to regulate the emotional mind is to learn how to use the wisdom mind to control the function of the emotional mind. In Chinese Qigong society, the emotional mind (Xin) is compared to an ape, while the wisdom mind (Yi) is compared to a horse. It is commonly said "Xin (is) an ape, Yi (is) a horse" (Xin Yuan Yi Ma, 心猿意馬). An ape is not powerful, but unsteady and disturbing, and generates confusion and excitement. However, a horse, though powerful, can yet be calm, steady and controllable.

In Chinese Qigong society, through thousands of years of studying the method of regulating the mind, it is understood that in order to lead an ape into a cage and

restrain it, you need a banana. This banana is in control of the breathing. As long as you are able to concentrate your mind on your breathing, sooner or later your emotional mind will be restrained and calm down. That means when your breathing is long, slender, soft, and calm, your mind will be calm. Naturally, in order to make your breathing long, slender, soft, and calm, you must also keep your mind calm. Both the mind and breathing mutually affect each other. They must work together harmoniously in order to reach a high mental state of meditation. Therefore, it is said that “The Xin and the breathing mutually rely on each other” (Xin Xi Xiang Yi, 心息相依).

The Complete Book of Principal Contents of Human Life and Temperament (性命圭旨全書) said: “To conform with the real person’s (i.e. person who has reached the real truth or Dao) deep profound breathing, then the Xin and the breathing can be relying on each other mutually. (When) the breathing is regulated, the Xin can then be calm.”²³ This short paragraph clearly states that in order to have a calm emotional mind, you must first regulate your breathing. The way of regulating the breathing is to conform with the real person’s breathing methods. The real people (i.e. Zhen Ren, 真人) are those who have already reached the real truth of the Dao.

It was also explained in the book, *The Questions From A Buddhist Guest About Listening to the Heart* (聽心齋客問), “The Xin has been relying on the affairs and objects for a long time; once separated from its residence, it cannot be independent. Therefore, (we must) use the Gongfu of regulating the breathing to restrain this Xin. The Xin and the breathing can then mutually rely on each other. The word of regulating is also not to use the Yi. It is only a thought of one inhalation and one exhalation. Once the Xin has separated from its residence, then it is (free) without others and without self. In this case, there is no breathing which can be regulated. Only (keep the breathing) soft and continuous as if it is existing and not existing (i.e. regulating without regulating). After a long time, it will be become proficient naturally.”²⁴ This paragraph explains that our emotional mind is attracted to human affairs and the objects around us, and is influenced by them. When this happens, the emotional mind will be confused and unsteady, and consequently cannot be independent. The way to restrain this emotional mind is to regulate the breathing until the emotional mind and the breathing are mutually dependent on each other. When you regulate the breathing, you should not have an intention (Yi). Should you have this intention, your mind would cause tension in the breathing. Simply pay attention to the breathing. After you have practiced for a period of time, you can breathe softly, naturally, smoothly, and continuously. When you have reached this stage, the Xin will be staying at its residence without disturbance.

3. Use the mind to build up, to store, and to lead the Qi’s circulation.

In religious and martial arts Qigong groups, one of the main goals of practicing

Qigong is using the mind to build up the Qi, to store it, and also to lead its circulation. In order to build up and store Qi in the Real Lower Dan Tian (Zhen Xia Dan Tian, 真下丹田), you must practice Embryonic Breathing (Tai Xi, 胎息). The crucial key to this breathing is keeping your mind in this Qi residence and center. Once your mind is away from this center, your Qi will be led away from it and consumed. Therefore, the Qi will never build up and store in the body to a higher level. That is why it is said: “Keep the Yi at the Dan Tian” (Yi Shou Dan Tian, 意守丹田). This is the practice of storing the Qi.

Once you have stored Qi to an abundant level, you learn how to use your mind to lead the Qi. It is said: “Use the Yi to lead the Qi” (Yi Yi Yin Qi, 以意引氣). Normally, in Nei Dan practice, first you learn to lead the Qi to circulate in the Conception (Ren Mai, 任脈) and Governing Vessels (Du Mai, 督脈) to complete Small Circulation (Xiao Zhou Tian, 小周天). After this, you learn to lead the Qi to the extremities, skin, bone marrow, and also the brain for Grand Circulation (Da Zhou Tian, 大周天). Since these are the main subjects of this book and the next book we will not discuss them further here.

4. To raise up the Spirit of Vitality for enlightenment.

To Buddhists and Daoists, the final goal of Qigong practice is to reach enlightenment or Buddhahood. Once you have learned how to store the Qi at the Real Lower Dan Tian, you then lead it upward following the Thrusting Vessel (spinal cord) (Chong Mai, 衝脈) to the brain to nourish the Shen. The goal is to re-open The Third Eye. It is believed that since we learned to lie and cheat in order to protect our secrets behind a mask, through thousands of years, we closed our third eye so that other people are unable to see the truth. Therefore, we have lost the power of telepathy and communication with natural Qi and Shen. In order to re-open this Third Eye, we must first be truthful to the point where there is nothing to hide. Then, we learn how to accumulate the Qi in the front of the brain. From the past experience, The Third Eye can be re-opened.

In practice, in order to raise up the Shen to an enlightened level, you must first regulate your Xin until it has reached an extremely calm state. When you are in this state, your mind is clear and not wandering. It is said in the book, *Dao Scriptures* (道藏), that: “The Xin is the master of the entire body, the commander of a hundred spirits. (When it is) calm, then the wisdom is generated, (when it is) acting, then confusion is originated. Its complacency (goal of steadiness) and confusion are within the movement and the calmness.”²⁵

1.6.4 Regulating the Qi (Tiao Qi, 調氣)

Various Qigong schools have different purposes for regulating the Qi. To the medical Qigong group, regulating the Qi means: 1. Improving the Qi circulation, thereby maintaining health; 2. Removing the existing Qi stagnation in the body (healing); 3. Bringing the Qi circulation in the internal organs to a harmonious and balanced state.

To the scholar Qigong group, regulating Qi means: 1. Calming down the excitement due to the manifestation of Qi; and 2. Bringing the Qi in the internal organs to a harmonious and balanced state.

To the martial Qigong group, regulating the Qi means: 1. Improving the flow of Qi to the desired area for higher efficiency and stronger physical manifestation; 2. Enhancing the level of Qi circulation so the manifestation of Qi can reach a higher level (i.e. power); and 3. Increasing the Qi storage in the Lower Dan Tian and also the Qi vessels.

However, to the religious Qigong group, regulating the Qi includes many goals: 1. Producing extra Qi at the False Lower Dan Tian (Jia Xia Dan Tian, 假下丹田); 2. Storing the Qi at the Real Lower Dan Tian (Zhen Xia Dan Tian, 真下丹田); 3. Leading the Qi to circulate in the Conception and Governing Vessels (i.e. Small Circulation); 4. Increasing the Qi level in the Qi vessels; 5. Enhancing the strength of Guardian Qi (Wei Qi, 衛氣) and expanding it to a thicker level (i.e. strengthen the immune system); 6. Washing the bone marrow and maintaining the healthy function of bone marrow (i.e. longevity); 7. Achieving the Grand Circulation (Da Zhou Tian, 大周天) of the Twelve Primary Qi Channels (Jing, 經) to condition the sensitivity of the entire body; 8. Exchanging Qi with partners and the natural environment (i.e. Grand Circulation with nature); 9. Leading the Qi upward through the Thrusting Vessel (Chong Mai, 衝脈) to nourish the brain for spiritual enlightenment; and finally, 10. Reunifying the human spirit and Qi with the natural spirit and Qi (i.e. Unification of Heaven and Human).

From this, you can see that the coverage of regulating the Qi in religious society, especially Daoist, has a much wider variety depending on the level of cultivation. This is also the main reason that religious Qigong has been recognized as the highest level in Qigong society. Embryonic Breathing is one of the practices in this society that teaches you how to produce the Qi at the False Lower Dan Tian and also how to store it at the Real Lower Dan Tian. Only if a practitioner is able to comprehend the profound theory and grasp the keys of practice, can he then proceed to other Qi regulating practices. That is the reason why Embryonic Breathing is considered to be the root or essence of Internal Elixir (Nei Dan, 內丹) practice.

Naturally, both theoretically and practically, in order to reach a highly efficient level of Qi regulation, you must already have regulated the body, breathing and mind to a profound level. As mentioned earlier, regulating the body, regulating the breathing, and regulating the mind, these three cannot be separated. They are mutually related and interact with each other. Only when these three are harmoniously coordinated can the Qi be led by the clear and calm mind.

Since regulating the Qi is the main goal of Qigong practice, each purpose of regulating the Qi mentioned above is a huge subject for discussion. For example, it would take a few books just to cover regulation of Qi in any of the schools such as

medical Qigong, scholar Qigong, and also martial Qigong societies. The coverage of regulating the Qi in the religious group is even much larger and deeper than any of the other three groups. Therefore, you should keep your mind open and continue to search for the training theory and methods. This is the way of searching for the Dao. Chinese call these people “Xun Dao Zhe” (尋道者), meaning “Dao Searcher.”

In this book, we will cover only those practices related to Embryonic Breathing. Through these practices, you will have built up a firm foundation for all the other practices.

1.6.5 Regulating the Spirit (Tiao Shen, 調神)

In general, there are four major tasks in regulating your spirit (Shen, 神): 1. Learning how to raise your Shen; 2. How to keep it at its residence and strengthen it; 3. How to coordinate it with your breathing; and finally, 4. How to use your Shen to direct and manifest your Qi effectively. All of these are called “Lian Shen” (練神) by Daoist Qigong practitioners. Lian (練) means to refine, to train, or to discipline. In religious Qigong, there is another ultimate goal in regulating the Shen, and that is to train it to be independent enough to leave the physical body (i.e. spiritual immortality)

1. Raising up the Shen (Yang Shen, 養神)

Yang (養) means to nourish, to raise, or to nurse. Yang Shen has been the main task for scholars and Buddhists in their training to regulate the Shen. Shen needs to be nourished by Qi. Normally, the Fire Qi which comes from food and air is able to raise up the Shen easily, however, this Fire Qi also increases emotional disturbance and therefore leads the Shen away from its residence. Using your Yi, which is nourished by the Water Qi, to raise up your Shen is harder. However, if you are able to do it, this Shen can be stronger and more concentrated than when you use the Fire Qi. In Qigong practice, you are learning how to adjust your Xin and Yi to raise up your Shen. If you are able to use your Xin and Yi properly, your Shen will be raised but not excited, and it can remain at its residence.

Learning how to raise up the Shen the right way is almost like raising a child. You need a great amount of patience and perseverance. One way to raise a child is to help him restrain his attraction to the seven emotions and six desires. Another way is to let him maintain contact with his human nature, yet educate him and help him to develop his wisdom so that he can make clear judgments. It is a long process, and demands a lot of understanding and patience. In Qigong, raising the Shen is not a question of increasing your emotional excitement. This would scatter the Yi, and your Shen would become confused and lose its center. Yang Shen training builds a strong center for your Shen, and helps the Shen take control over a larger part of your life.

2. Keeping Shen in its Residence and Training it (Shou Shen Yu Lian Shen, 守神與練神)

After raising your Shen, you must learn how to keep it at its residence and train it. As with a child of a certain age, you must be able to keep his mind in the family instead of straying outside and running wild. Then you can educate him. In Qigong training, to keep and train the Shen includes four major steps:

A. To Protect the Shen (Shou Shen, 守神)

“Shou” (守) means “to keep and to protect.” The very beginning of the training involves learning how to keep your Shen at its residence. While it is relatively easy to raise your Shen, it is much harder to keep it in its residence. In Shou Shen training, in order to keep the Shen in its residence you must use your regulated mind to direct, to nurse, to watch, and to keep the Shen there. You must be patient and control your temper (regulate your mind). You can see, therefore, that the first step in regulating your Shen is to regulate your Xin (Emotional Mind) and Yi (Wisdom Mind). If you lose your patience and temper, you will only make the child want to leave home again. Only when you have regulated your Xin and Yi will you be able to guard and keep your Shen effectively.

B. To Firm the Shen (Gu Shen, 固神)

“Gu” (固) means “to solidify and to firm.” After you can keep your Shen in its residence, you then learn how to firm and solidify it. Gu Shen means to train your Shen to stay at its residence willingly. After you are able to control your child in the house, you must make him want from his heart to stay. Only then will his mind be steady and calm. Naturally, in order to reach this stage, you will need a lot of love and patience to educate him until he understands how important it is for him to stay home and grow up normally and healthily. Qigong training operates on the same principle. In order to do this, your mind must be able to regulate all emotional thoughts. Only then will your Shen be able to stay in its residence in peace.

C. To Stabilize the Shen (Ding Shen, 定神)

“Ding” (定) means “to stabilize and to calm.” When you have brought your child into the stage of peace, he will not be as excited and attracted to outside emotional distractions. In regulating your Shen you must learn to calm down the Shen so that it is energized but not excited. Then the mind will be peaceful and steady.

D. To Focus the Shen (Ning Shen, 凝神)

“Ning” (凝) means “to concentrate, to condense, to refine, to focus, and to strengthen.” You can see from the above three processes that keeping, firm-

1.11 ABOUT THIS BOOK 關於這本書

Qigong science and knowledge is just like a huge garden which contains everything in this nature both on the material side and the spiritual side. Since we have never had a detailed map of this garden, we have been wondering about ourselves and nature. In the past, each Qigong master, through a lifetime of pondering and experience, has discovered some of the passages which could lead us to a new understanding of this spiritual garden. Therefore, many mysterious hidden places which manifest the truth and the beauty of nature were gradually discovered. They therefore passed down their understanding and experience either through teaching students or through writing. Though each one of these writings may provide us with only a little information about how to reach a tiny area of the garden, it had taken a Qigong master's lifetime to obtain this information. That means each piece of information written down is a road sign which could lead us to the possible way to find our goal—the true face of this garden. When much of this knowledge is combined, we can obtain a map of this Qigong garden. Through pondering the structure of nature, and also from the information obtained from the map, we are able to conclude a possible theory which might take us to the places of the Qigong garden where nobody has ever gone before. It will probably take humans many thousands of years of effort to obtain a detailed map of this nature.

However, what we have accomplished so far is only limited information about the material nature and very little is known about the spiritual nature. For this reason we are still wondering and confused about the meaning of our life and of nature. Naturally, we are still very far away from full understanding of nature.

In order to improve ourselves both materially and spiritually, we need an open mind which can allow us to set ourselves free from the traditional brainwashing and bondage (matrix). Therefore, we *should be unafraid to face the challenge, and willing to accept the truth and the mistakes we have already committed*. Only then, will we be able to create our dream of the future correctly.

Once we have created this correct attitude, then we can think with an open mind. Even though nobody is able to prove it, we should dare to make an assumption and formalize a possible theory and explanation. Naturally, most of this is generated from the imaginary mind. From this assumed theory, we will then try to prove it. If the result has been proven wrong, then we go back to modify the theory and try again. This is no different from Einstein or any other great physicists who assume their theory first and later their followers try to prove it. The attitude of study and research is *dare to dream, dare to accept the challenge, and dare to accept the fact or truth*.

When you read this book, if you have a different cultural and knowledge background, you must keep reminding yourself to keep your mind open. If you are interested in cultivating your mind and Shen, this book is a necessary book that can provide you with a firm and solid foundation for the ultimate goal of spiritual enlightenment cultivation.

When you read this book, you will see that many explanations originate from my personal understanding and are based on my scientific background. I cannot guarantee what I have assumed about the theory in the explanation is completely correct. However, through these theories and assumptions, I am able to offer you a possible logical and scientific explanation for the experience of the past. It is quite possible that once humans have understood this subject better, someone may step in to modify or even completely change my theory. That is the natural course and attitude of scientific study. After the assumed theory has been tested repeatedly, we can confirm what is correct and what is wrong. When the theory is proven correct, the map will become clear. From the correct guidance of the map, we can create and advance further.

Next, you should understand that all of the theory and methods of practice introduced in this book originated only from the study of Chinese sources. If you are wise, you should also keep your mind open and study the same subject from other different cultures. Only then will you have a different angle of viewing the same topic which could therefore lead you to a clear and wise judgment. This is especially true for spiritual cultivation. We are still at the beginning stage of understanding this subject. Any source or past experience could offer you a piece of more information and direct you to a better path of reaching the goal. Therefore, this book is not an authority on this subject. This book can only offer you one angle of viewing this subject.

You should always remember that even though we cannot prove the existence of the spirit in this universe with today's infant science, it does not mean it does not exist. We should keep our minds open and continue our pondering and research. Only then will we be able to untie the knot and open the gate of spiritual science which has been experienced by humans in all different cultures in the past.

Once you have understood the theory and the practice of this book, you should then learn how to adopt it into your thinking and living. Only then will you be able to reunite the feeling originated from both material and spirit.

In the second chapter of this Part I, I will offer you a possible scientific theoretical foundation of Embryonic Breathing. When you read this chapter, you should always remember that the theoretical foundation in this practice is just like a map which could lead you to the final goal. Therefore, you should study this map and understand it clearly first. If you rush into the practice without comprehending the theory of the practice first, you may enter the wrong path and become confused. Next, in Part II, precious related ancient documents will be translated and commented on. Since this Part II is the main core of this book, you should always return to it, read and ponder every sentence written. Remember that these road signs are the keys to lead you to the correct path of pondering and practice. Finally, the actual training method of Embryonic Breathing will be introduced in Part III.

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The Root of Spiritual Enlightenment

Chinese Qigong can be generally categorized into External Elixir (Wai Dan) and Internal Elixir (Nei Dan) Qigong. The first step of practicing Internal Elixir Qigong has been known as Small Cyclic Heaven (Small Circulation or Microcosmic Meditation). After completing Small Cyclic Heaven, a practitioner will learn Grand Cyclic Heaven (Grand Circulation or Macrocosmic Meditation). The purpose of Grand Cyclic Heaven is to re-open the Heaven Eye (Third Eye) to unite the natural spirit and human spirit. This is the ultimate goal of spiritual enlightenment in both Daoism (Taoism) and Buddhism. Although these kinds of meditations are popular, very few scientific books or documents are available to the public.

The Foundation of Internal Elixir Cultivation

In order to reach the goal of longevity and spiritual enlightenment, the Qigong practitioner must learn Internal Elixir Qigong. The first step to learning is to understand the theory and the method of Embryonic Breathing. Practicing this breathing technique will help you to establish your central energy system, conserve your energy, and store this energy to abundant levels. Once you have established this foundation, you will be able to practice Small Cyclic Heaven (Small Circulation or Microcosmic Orbit) and Grand Cyclic Heaven (Grand Circulation or Macrocosmic Orbit) effectively. It is understood that without this foundation, the root of spiritual enlightenment will not be established and the study and the practice of spiritual enlightenment, through meditation, will be in vain.

- Embryonic Breathing theory and techniques were kept secret in Buddhist and Daoist (Taoist) monasteries.
- Dr. Yang discusses most of the available documents, translates and comments upon them.
- Scientific analysis and summary of the practice methods.
- A comprehensive, straightforward way to understand and practice Embryonic Breathing.



Dr. Yang, Jwing-Ming is a renowned author and teacher of Chinese martial arts and Qigong. Born in Taiwan, he has trained and taught Taijiquan, Qigong and Chinese martial arts for over thirty-five years. He is the author of over thirty books. Voted by *Inside Kung Fu* magazine as one of the ten people who have "made the greatest impact on martial arts in the past 100 years." Dr. Yang lives in Newton, Massachusetts, USA.



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