

Qìgōng

Grand Circulation

大
周
天
氣
功
與
神
通

FOR SPIRITUAL
ENLIGHTENMENT

Dr. Yáng, Jwìng-Mǐng



Discover the key to Spiritual Enlightenment

Spiritual Enlightenment is a uniquely human endeavor. It is a universal and timeless quest to understand the mysteries of life. Perhaps it began when we looked at the stars and first felt the enchantment of awe.

This book provides traditional practices, supported by modern scientific definitions of qì, to guide you on a path toward spiritual growth.

Contents include:

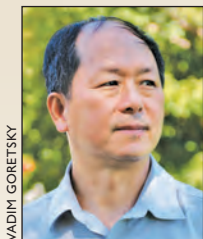
- Traditional and modern scientific analysis of qì
- Buddhist and Daoist—differences in training approach
- Breathing techniques
- Fundamental concepts of Small and Grand Circulation
- Muscle/Tendon Change Grand Circulation
- Brain/Marrow Washing Small and Grand Circulation

Practicing Grand Circulation Qìgōng will circulate qì everywhere in your body, allow you to exchange qì with partners, and unify your qì with the surrounding environment. The purpose is to open the third eye and reunite your human spirit with the spirit of nature.

Remarkable in qìgōng is the indivisibility of the mind-body-spirit. Training of one of these aspects is the training of all three.

Dr. Yáng, Jwìng-Mǐng has brought his unique scholarship and experience to write an insightful analysis of this ethereal and profound idea of spiritual enlightenment. His approach has always been to provide the information—a map—for the path.

The path is yours to take.



VADIM GORETSKY

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Editor's Note

David Silver

The term enlightenment is often used in casual conversation, or as an adjective to describe an eye-opening experience. Traditionally, however, enlightenment specifically refers to a rare and difficult transformative mental and physiological process resulting in nothing short of omniscience and escape from the cycle of rebirth.

Practitioners for thousands of years have recognized that the powerful energy aroused by our desire is an indispensable resource for enlightenment. Because human life is inseparably linked with desire, we must transform and repurpose this tremendous energy.

Recent decades of gradual opening of Buddhist culture to the world has resulted in more details of the practices becoming available to the public. “Subtle body” energy work had been known long before the word Qigōng was used and is a common component—though this is usually kept quiet—of major religions, including the Daoist, Buddhist, and Hindu philosophies. In the Buddhist sutras, or sacred texts, the winds (Qi/energy), channels (meridians/pathways), and drops (essence/chemistry) are referred to and can sometimes be mistranslated metaphorically by those unfamiliar with Qigōng Grand Circulation.

Along the journey of inner cultivation, whether in yoga, meditation, or Qigōng, over time one may experience deeper levels of meditative absorption that can fundamentally transform the mind and body. This may sometimes result in supernatural abilities or spiritual powers, alternately considered a gift and an obstacle along the path. These Siddhis (translated from Sanskrit as “fulfillment” or “accomplishments”) are a natural manifestation of our innate mind-body potential, resulting in clairvoyance, psychic powers, mind over matter, and ultimately reopening the Third Eye. Dr. Yáng has spent his lifetime developing and revealing a modern scientific understanding of this complex mental and physiological process that we undertake in tantric practice.

The topic of partner Qigōng dual cultivation, or partner meditation, is sometimes popularized as tantric sex and has been visualized most prominently as the “Yab-yum” image. Vajrayāna Buddhists and the Nyingma School of Tibet specialize in this esoteric or “secret” technique. This sometimes confuses people, as the general understanding is to subdue desire and attachment to end our lifetime of suffering, as expressed in the Buddha’s first teaching of the Four Noble Truths.

Logically, this desire-based practice is trained only after years of fundamental discipline. It is considered very difficult and kept only for the most skillful practitioners and is therefore often practiced only as a visualization by most students. This intimate technique utilizes the heightened energy and chemistry of arousal while teaching you to conserve the accumulated Qi and has been described as the “highest yoga”:

When the completion stage practices have been mastered and we have gained control over our subtle energy winds and so forth, there will come a time when the dakas and dakinis will come . . . physically embracing such a consort is necessary to bring all the pervading energy winds into the central channel, a prerequisite for opening the heart center and experiencing the profoundest level of clear light.” —Thubten Yeshe (1935–1984)

If one is capable of calmly abiding within this pinnacle of energy, while unifying the mind and body into a single point of awareness free of all concepts, remaining present in an infinite moment, this practice can powerfully transform the body and spirit. Whether solo or with a partner, the practice of Qìgōng Grand Circulation will benefit all aspects of your life.

David Silver
Cape Cod, MA 2021

Foreword

Thomas G. Gutheil, MD

“...to marry the past and present, and give birth to the future.” p. 19

“Qìgōng practitioners in scholar and medical Qìgōng societies are aiming for a calm, peaceful, and harmonious mind...” p. 69

In the late 70s, I was watching the first *Star Wars* movie with a friend and encountered the first explanation of “the Force” that plays such an important role in the story. When Obi-Wan Kenobi revealed how the Force permeated and flowed through everything, I leaned over to my friend in the adjoining seat and whispered (we were, after all in a theater), “Sounds like Qi.” “I thought so too,” he replied.

The force, though fictional, conveys a number of instructive images. A flow of energy, able to affect the material world (as when Luke Skywalker summons his light saber to his hand); a self-development process, as when Luke exercises under Yoda’s guidance; and the description of the Jedi concept as an “old religion.” Recurrent mention is made of the need for “balance in the Force”; these ideas and images from a totally different realm provide a mental framework on which to build an understanding of energy flow, physical strengthening, balance of forces, and spiritual development. This framework helps to convey the essence of the topics in this book, exploring the theoretical roots of Qi and its related applied practice, Qìgōng.

The reader of this work is entering into a subject that—although clearly ancient— involves new concepts, new language, and new terminology – a daunting prospect. Fortunately, there is at hand one of the foremost interpreters of this ancient material in Dr. Yáng, Jwìng-Mǐng, whose extensive experience and wide research have pulled together many separate elements of the field to make them accessible to any reader, Western or Eastern; through many related publications he has shared his understanding with a wide audience. Step by step, leading the reader by the hand as it were, he takes you from the basics to a more complex and deeper understanding.

The complexity of this subject, indeed, defies summary, but there are certain points and trends discussed in this introduction that may serve for the beginning reader as an orientation to the topics covered. First, the book attempts to link the ancient and the modern, connecting traditional Chinese theories such as Qi and Qìgōng with modern concepts of bioelectricity. Adjusting Qi flow is at the heart of Chinese medical science and principles of health, as well as regulating the disturbed “emotional mind.” Just as the more familiar term, Gōngfū (sometimes Kūng Fū) means energy (effort) over time, Qìgōng involves energy, time—and patience.

Like those of blood and lymph, Qì is understood to have its own circulation, described in appropriate detail in this book and clarified by helpful analogies and metaphors as usual. Qì circulation is best understood by a dominant analogy in this text: an electric circuit. Electric circuit imagery is one of several analogies that aid in the understanding of Qì principles. Another is the notion of the factory, where things are produced. But these concrete images are not the whole picture: fire and water imagery also illustrate, respectively, excitement/inflammation versus cooling, calming, and centering. Water imagery may also clarify: as water may have reservoirs and pipes, Qì has storage locations in the body and channels through which to flow.

In this book Master Yáng crafts a didactic braid from a multitude of strands. These include Buddhism and Daoism and their respective differences; connection to acupuncture theory, meridians, Qì channels, cavity theory, and martial arts (Grand Circulation has special application to this last practice). The various forms of spirit and their relationship to breathing are also described.

The book itself benefits from copious photos and diagrams that aid in picturing the processes being described. For each Chinese term employed, an English transliteration and the corresponding Chinese ideograms are supplied; in addition, in many cases, the original metaphoric translation is provided, offering insight into the roots of the terminology. Useful supplementary references appear throughout.

In sum, it is unlikely that a deeper exploration of Qì and Qìgōng theory can be found anywhere. The reader in search of deep understanding has found the perfect guide.

Thomas G. Gutheil, MD
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Foreword

Roshi Teja Fudo Myoo Bell

When asked, “Who are you? A god, a saint, an enlightened master?” Siddhartha Gautama—the historical Buddha—did not answer with personal information; instead, he simply said, “I am Awake!” This was not an arrogant statement but one of lucid recognition and humble self-realization. In this declaration is an embodied understanding that liberation from delusion and “waking up” is not about a system of belief but a direct experience that is based on the real spiritual insight that arises from practice. In their radical engagement with the path of liberation, earnest seekers of truth continue to evolve both their level of insight and the quality of their practice. This liberation is, in part, breaking free of habitual personal and cultural patterns that keep us from the direct recognition of our true interconnected nature with the universe itself—the *Dào*. Dr. Yáng has referred to this process as “letting go of your mask.” Letting go, indeed!

From the time Buddhism first arrived in China, Buddhist philosophy, along with its insight meditation techniques and mindfulness awakening practices, has had a most auspicious connection to the existing Daoist culture. Each system and tradition of practice positively impacted the other without either losing its fundamental identity. This was not about competition but rather a mutual appreciation—not so much a marriage but learning and enhancing each other.

The Axial Age (between the 8th and 3rd centuries BCE) saw the appearance of great teachers like Lǎozǐ, Zhuāngzǐ, Confucius, and the historical Buddha—Siddhartha Gautama. Their teachings were radically new and transformative for humanity, having had a profound impact on world culture and spiritual understanding right up to the present day. Within certain of these Daoist and Buddhist traditions, and intimately connected with the teaching and the methodologies of meditation and mindfulness, are the profoundly integrating, coherency-creating, and well-being promoting work that we have come to know as Qìgōng. This process of transformation is the fulcrum point that potentially integrates cognitive understanding with embodied direct knowing and in its finer expression is called Internal Alchemy. Qìgōng meditation helps to establish a first-person knowing and trust in the universe that is beyond doubt. Together, the cognitive and scholarly engagement, along with the direct personal and transpersonal experience of the *Dào*—by any name the *Dào* may be known—is the foundation and the expression of what we might call enlightenment. Understood in this way, enlightenment is not a single momentary experience but an unfolding process that may include stages of personal psychological and moral development as well as dimensions of transcendent state experiences that arise from contemplative training, including the finer stages of Qìgōng practices like the principles of *Yìjīnjīng* and the spiritual endeavor of the *Xìsuǐjīng*. Experienced practitioners know this to include the transmutation of the three treasures, the *Sān Bǎo*—Jīng to Qì to Shén.

As a Buddhist priest and a Daoist practitioner, as well as a teacher of these traditions and practices, I have found Dr. Yáng's teaching and in-depth research to be invaluable to my experiential understanding of Qìgōng and my dharma heritage.

Dr. Yáng's research and translations are extraordinary in themselves, yet he has also brought something else equally relevant and necessary to a grounded actualization of Qìgōng meditation: a clear and legitimate voice of modern science and the scientific method. Dr. Yáng has been able to explain Qì in terms of bioelectrical energy, has clearly distinguished the differences between internal and external martial arts, and has recognized important modern discoveries like the second brain in the field of the Lower Dāntián, to name just a few contributions. Through his work, Dr. Yáng has been able to successfully create a bridge to ancient Eastern wisdom for those of us with empirical-leaning Western minds.

The pathway that Dr. Yáng has opened up for us in *Qìgōng Grand Circulation for Spiritual Enlightenment* (大周天氣功與神通) is a rare and incomparably valuable map for the process and the methodology of authentic awakening to our true nature—by any name.

It is a confluence of the rivers of intellectual understanding and direct nondual experience through the meditation practice portal. The scope of the three books in the Qìgōng Meditation series ranges from the essential foundations of Qìgōng and the clarification of guiding principles to the very advanced aspects of physical, mental, and spiritual transformation in Internal Alchemy. The richness of the themes and practices in *Qìgōng Grand Circulation for Spiritual Enlightenment* sets this book apart as a well-spring of coherent material for study and practice that one may engage in for a lifetime.

This text is a culmination of a lifetime of practice, research, and teaching. Building on the previous two texts, *Qìgōng Meditation: Embryonic Breathing* and *Qìgōng Meditation: Small Circulation*, Dr. Yáng delivers a consummation of practical and spiritual insight from his endless hours of comparative research and translation of ancient texts and, most importantly, his own direct experience. The outcome is *Qìgōng Grand Circulation for Spiritual Enlightenment*.

I would call this book a treasure, as it reveals a depth and scope of material that is vast, detailed, and trustworthy. Relevant to any sincere seeker and explorer of human potential, it is presented in a way that is systematic, inspirational, accessible, and non-dogmatic.

As humanity now appears to have arrived at a point where the choice between the two paths of evolution and extinction is presented before us, what is more important than giving priority and our heart's attention to genuine transformation? If we are to make this evolutionary change to a sustainable and inhabitable planet, it must be in harmony with nature and not through more manipulation and self-centered greed. By synthesizing the ancient and the modern, the compassionate and the wise, and the true and the liberating,

Dr. Yáng reveals for us this evolutionary pathway that is a treasure of well-being and internal harmony.

Qigōng Grand Circulation for Spiritual Enlightenment is ultimately about wholeness and the actualization of our potential as individual human beings on the path of an evolving awakening realization of our inextirpable connection to the heart/mind of the universe—the Dào.

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Fairfax, CA July 2021

Preface

I have been interested in Qigōng since I was in my teens. Like many others, I was confused about the spiritual world and wondered about the meaning of life. I have inquired into existing religions, hoping to find answers. From my understanding at that time, it seemed that since all religions were created to study and understand the spiritual world, I should have been able to find answers. Unfortunately, the information I found was disappointing and led me into more confusion. I felt there was too much bondage connected to the dogma or doctrine, and if I followed the path they guided me toward, my spirit would be in that bondage and my spirit would not evolve. I began to meditate and search my own feeling. I also collected available information and ancient documents from Qigōng masters and Buddhist and Daoist monks, and studied them hoping to find a correct path for my spiritual cultivation.

After more than fifty-five years of studying, pondering, and seeking understanding, I found that in order to understand the meaning of life, I could not just use the concepts of the material world to define the meaning of life. If I did so, I would miss one half of my life, the spiritual life.

In the last twenty years, I began to pay more attention to developing my spiritual feeling and understanding. Amazingly, through meditation and the available ancient documents, I was able to find this path. Now, I am walking on this path and hopefully I will achieve the final goal before the end of my life.

As we know, due to the lack of material satisfaction in the early twentieth century, peoples' minds and science were focused on developing and pursuing material satisfaction. Now, our material satisfaction has reached unprecedented levels. Most of the world has access to plenty of food and luxury items such as cars, airplanes, refrigerators, televisions, cell phones, computers, and so on. These were the dreams of people in the last century. Unfortunately, even though we have all of these material enjoyments, we still feel that life is not fulfilling. In addition, in the course of the development of material science, we have also created and stockpiled so many powerful and destructive weapons that we are able to exterminate the entire human race a hundred times over. This dissatisfaction and dangerous condition exists because we have not balanced material advancement with advancement in the spiritual world.

Since the beginning of this century, more and more people have felt this dissatisfaction and joined in the search for the other half of the meaning of life, the spiritual life. I know the mission of my life is to share what I have understood from studying ancient documents written by these ancient Qigōng masters or Buddhist and Daoist monks. These documents have provided guidelines to approach the final goal of spiritual understanding.

Before you study this book, I highly recommend you first study two books: *Qigōng Meditation—Embryonic Breathing* and also *Qigōng Meditation—Small Circulation*. These two books will help you build a firm foundation of understanding for this book,

Qìgōng Grand Circulation for Spiritual Enlightenment. In the first part of this book, I will begin by reviewing some basic Qìgōng concepts. If you have already studied the two books recommended, then you may skip this first part.

Dr. Yáng, Jwìng-Míng
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January 16th, 2019

PART I

Foundations

General Qìgōng Concepts

1.1 INTRODUCTION (JIÈSHÀO, 介紹)

Qìgōng has been studied and practiced for more than four thousand years in China. It has always been a part of Chinese culture. After such a long time of development, Qìgōng has been popularly practiced in medical, scholar, religious, and martial arts societies. Though the theoretical foundation remains the same, the development, especially in applications and goals, is different. For example, medical Qìgōng pays more attention to health maintenance and healing, scholar Qìgōng is looking for a peaceful and calm mind, religious Qìgōng aims for spiritual enlightenment and Buddhahood, and martial arts Qìgōng focuses on the cultivation of both physical strength and mental concentration for power manifestation, alertness, and awareness.

All Qìgōng studies have one thing in common: they cannot be separated from their roots in the philosophies expressed in classic documents such as *The Book of Changes* (*Yìjīng*, 易經), *Lǎozǐ Dàodéjīng* (老子道德經), Confucius' *Analects* (*Lúnyǔ*, 論語), and Dharma's Muscle/Tendon Changing and Marrow/Brain Washing (*Dámó Yìjīnjīng/Xìsuǐjīng*, 達磨易筋經/洗髓經). If you wish to understand Qìgōng at a profound level, you must also study these classics; otherwise, you will have missed the roots of the theory of Qìgōng. For example, if you don't study *The Book of Changes*, you may miss the important concept of Yīn and Yáng theory. If you don't have an idea of scholar classics, you will not understand how the scholars cultivated their temperament and tried to comprehend humanity through mediation. If you don't understand Muscle/Tendon Changing and Marrow/Brain Washing classics, you will not have a clue or guideline in achieving the final goal of spiritual cultivation.

Unlike medical and scholar Qìgōng, spiritual and martial Qìgōng were usually kept secret in monasteries. It was not till the 1980s that most of the secrets were revealed to the lay society. Now, we have all these ancient practices in our hands. The question is how do we absorb this ancient knowledge and experience and apply them into today's society. This is especially true in spiritual cultivation.

As we know, even though we have reached a high level of understanding in material science, it is undeniable that we are still ignorant about the spiritual world. Through our

material sciences, our weapons have been developed to a stage that we are able to destroy the entire human race a hundred times over, yet we still don't pay much attention to spiritual development. Without spiritual development, we have lost the balance of Yīn and Yáng.

I believe that while the twentieth century was the material century, this twenty-first century should be the spiritual century. If we don't catch up in our spiritual development, it will possibly be the end of our world. Borrowing and learning from ancient study and experience in spiritual cultivation is more important than ever.

We cannot deny that in order to reach to a high level of spiritual cultivation, we have to isolate ourselves from all emotional bondage and dogmas that we have created in our lay society or matrix. However, if all of us can recognize the cause and the truth of these emotions and dogmas, we will be able to create a society that is fertile for spiritual cultivation without entering the mountains to live a secluded life.

In this chapter, I would like to help you build a foundation of Qìgōng practice. From this foundation, you will be able to understand the subsequent chapters. If you have already read my other books, *Qìgōng Meditation—Embryonic Breathing* or *Qìgōng Meditation—Small Circulation*, you may skip this chapter since it is a review of the Qìgōng concepts discussed in those books. However, if you have never read the two books, it will be hard to understand the rest of this book, and I highly recommend you comprehend this first chapter before moving on.

In Section 1.2, we will go over the most basic concepts of Qì and Qìgōng from both the traditional and the scientific understanding. After you have a clear idea of Qì and Qìgōng, move on to the important concepts of general Qìgōng practice in Section 1.3. In order to comprehend how Qìgōng works, we review the body's Qì network in Section 1.4. The main crucial keys to practicing Qìgōng is how to build abundant Qì and also how to manifest Qì efficiently. We will summarize these two key practices in Section 1.5. Then, we will introduce the traditional procedures of Qìgōng practice, five regulatings, in Section 1.6. To avoid confusion between Buddhist and Daoist Qìgōng practices, we will review the concepts of both Buddhist and Daoist Qìgōng practice in Sections 1.7 and 1.8.

1.2 WHAT IS QÌ? WHAT IS QÌGŌNG? (HÉWÈI QÌ? HÉWÈI QÌGŌNG? 何謂氣? 何謂氣功?)

To define Qì and Qìgōng clearly, we must include both the traditional definition and modern definition. As known, traditional knowledge and practices were accumulated from countless experiments and experiences which led to defining the correct path. We are now living in a modern scientific society and human science has developed to a stage that enables us to interpret and verify many of these ancient practices with logic, common-sense, and scientific understanding. Theoretically, if those ancient Qìgōng practices are

accurate, they should be able to accept the challenge of modernity and submit to modern scientific verification.

However, we should recognize an important fact. As mentioned earlier, though we have understood material science to a high level, we still don't know much about the spiritual world. We are still confused about what is the spirit and the spiritual world. Therefore, we should keep our mind open and at the same time continue to use science to uncover the mysteries of the spiritual world.

In this section, we will first review the traditional general definition and narrow definition of Qì and Qìgōng. After that, we will discuss the modern definition of Qì and Qìgōng.

Definition of Qì

In this subsection, we will first give the traditional general definition of Qì, followed with the narrow definition of Qì.

Qì is the energy or natural force that fills the universe. The Chinese have traditionally believed that there are three major powers in the universe. These Three Powers (Sāncái, 三才) are Heaven (Tiān, 天), Earth (Dì, 地), and Man (Rén, 人). Heaven (the sky or universe) has Heaven Qì (Tiānqì, 天氣), the most important of the three, which is made up of the forces that the heavenly bodies exert on the earth, such as sunshine, moonlight, the moon's gravity, and the energy from the stars. In ancient times, the Chinese believed that weather, climate, and natural disasters were governed by Heaven Qì. Chinese people still refer to the weather as Heaven Qì (Tiānqì, 天氣). Every energy field strives to stay in balance, so whenever the Heaven Qì loses its balance, it tries to rebalance itself. Then the wind must blow, rain must fall, even tornadoes or hurricanes become necessary in order for the Heaven Qì to reach a new energy balance.

Under Heaven Qì is Earth Qì (Dìqì, 地氣). It is influenced and controlled by Heaven Qì. For example, too much rain will force a river to flood or change its path. Without rain, the plants will die. The Chinese believe that Earth Qì is made up of lines and patterns of energy, as well as the earth's magnetic field and the heat concealed underground. These energies must also balance; otherwise disasters such as earthquakes or hurricanes will occur. When the Qì of the earth is balanced and harmonized, plants will grow and animals thrive.

Finally, within the Earth Qì, each individual person, animal, and plant has its own Qì field, which always seeks to be balanced. When any individual living thing loses its Qì balance, it will sicken, die, and decompose. All natural things, including mankind and our Human Qì (Rénqì, 人氣), grow within and are influenced by the natural cycles of Heaven Qì and Earth Qì. Throughout the history of Qìgōng, people have been most interested in Human Qì and its relationship with Heaven Qì and Earth Qì.

In the Chinese tradition, Qi can also be defined as any type of energy that is able to demonstrate power and strength. This energy can be electricity, magnetism, heat, or light. For example, electric power is called “Electric Qi” (Diànrì, 電氣), and heat is called “Heat Qi” (Rèqì, 熱氣). When a person is alive, his body’s energy is called “Human Qi” (Rénqì, 人氣).

Qi is also commonly used to express the energy state of something, especially living things. As mentioned before, the weather is called “Heaven Qi” (Tiānrì, 天氣) because it indicates the energy state of the heavens. When something is alive it has “Vital Qi” (Huóqì, 活氣), and when it is dead it has “Dead Qi” (Sǐqì, 死氣) or “Ghost Qi” (Guǐqì, 鬼氣). When a person is righteous and has the spiritual strength to do good, he is said to have “Normal Qi or Righteous Qi” (Zhèngqì, 正氣). The spiritual state or morale of an army is called “energy state” (Qìshì, 氣勢).

You can see that the word “Qi” has a wider and more general definition than most people think. It does not refer only to the energy circulating in the human body. Furthermore, the word “Qi” can represent the energy itself, but it can even be used to express the manner or state of the energy. It is important to understand this when you practice Qìgōng so that your mind is not channeled into a narrow understanding of Qi, which would limit your future understanding and development.

A NARROW TRADITIONAL DEFINITION OF Qi

Now that you understand the general definition of Qi, let us look at how Qi is defined in Qìgōng society today. As mentioned before, among the Three Powers, the Chinese have been most concerned with the Qi that affects our health and longevity. Therefore, after four thousand years of emphasizing Human Qi, when people mention Qi they usually mean the Qi circulating in our bodies.

If we look at the Chinese medical and Qìgōng documents that were written in ancient times, the word “Qi” was written “炁.” This character is constructed of two words, “无” on the top, which means “nothing,” and “火” on the bottom, which means “fire.” This means that the word Qi was actually written as “no fire” in ancient times. If we go back through Chinese medical and Qìgōng history, it is not hard to understand this expression.

In ancient times, the Chinese physicians or Qìgōng practitioners were actually looking for the Yīn-Yáng balance of the Qi that was circulating in the body. When this goal was reached, there was “no fire” in the internal organs. This concept is very simple. According to Chinese medicine, each of our internal organs needs to receive a specific amount of Qi to function properly. If an organ receives an improper amount of Qi (usually too much—too yang, or on fire), it will start to malfunction, and, in time, physical damage will occur. Therefore, the goal of the medical or Qìgōng practitioner was to attain a state of “no fire,” which eventually became the word Qi.

However, in more recent publications, the Qi of “no fire” has been replaced by the word “氣,” which is again constructed of two words, “气” which means “air” and “米” which means “rice.” This shows that later practitioners realized that, after each of us is

Fundamental Concepts of Small and Grand Circulations

2.1 INTRODUCTION (JIÈSHÀO, 介紹)

It is impossible to list or discuss all of the Grand Circulation (Dàzhōutiān, 大周天) practices developed from various schools in the past. There are simply too many. However, you should know that the root of any Internal Elixir (Nèidān, 內丹) Qìgōng is Embryonic Breathing Meditation (Tāixí Jìngzuò, 胎息靜坐). This is because Embryonic Breathing Meditation teaches a Qìgōng practitioner how to regulate the mind to a highly focused state so the circulation and manifestation of Qi can be done efficiently. Not only that, Embryonic Breathing also teaches a practitioner how to conserve the Qi, build up the Qi to an abundant level, and store it in the Real Lower Dāntián (Zhēn Xiàdāntián, 真下丹田). These skills provide you two of the most important requirements for a successful Qìgōng practice: the quantity of Qi's storage and the quality of Qi's manifestation. Without these two prior conditions, all the Qìgōng practices will be shallow.

From this Embryonic Breathing Meditation (Tāixí Jìngzuò, 胎息靜坐) root, two trunks, Muscle/Tendon Changing Qìgōng (Yìjīnjīng Qìgōng, 易筋經氣功) and Marrow/Brain Washing Qìgōng (Xǐsuǐjīng Qìgōng, 洗髓經氣功), are established. Muscle/Tendon Changing Qìgōng is considered as a Yáng practice that focuses on the conditioning of the physical body's health, strength, immune system, and endurance. Marrow/Brain Washing Qìgōng is classified as Yīn training that aims for spiritual enlightenment and also cleansing the bone marrow for longevity. Here you should understand that though marrow is considered a part of the physical body, the techniques used in the practice are Yīn, and so it is considered a Yīn practice.

The foundation of Muscle/Tendon Changing Qìgōng (i.e., Yáng) is the Conception/Governing Vessel Small Circulation (Rèn/Dū Mài Xiǎozhōutiān, 任 / 督脈小周天) while the base of Marrow/Brain Washing Qìgōng (i.e., Yīn) is Two Poles Small Circulation (Liǎngyí Xiǎozhōutiān, 兩儀小周天). From these fundamental foundations (i.e., trunks), all branches of Grand Circulations are derived (Tables 2-1 and 2-2).

Marrow/Brain Small Circulation

(洗髓小周天)

Marrow/Brain Grand Circulation

(洗髓大周天)

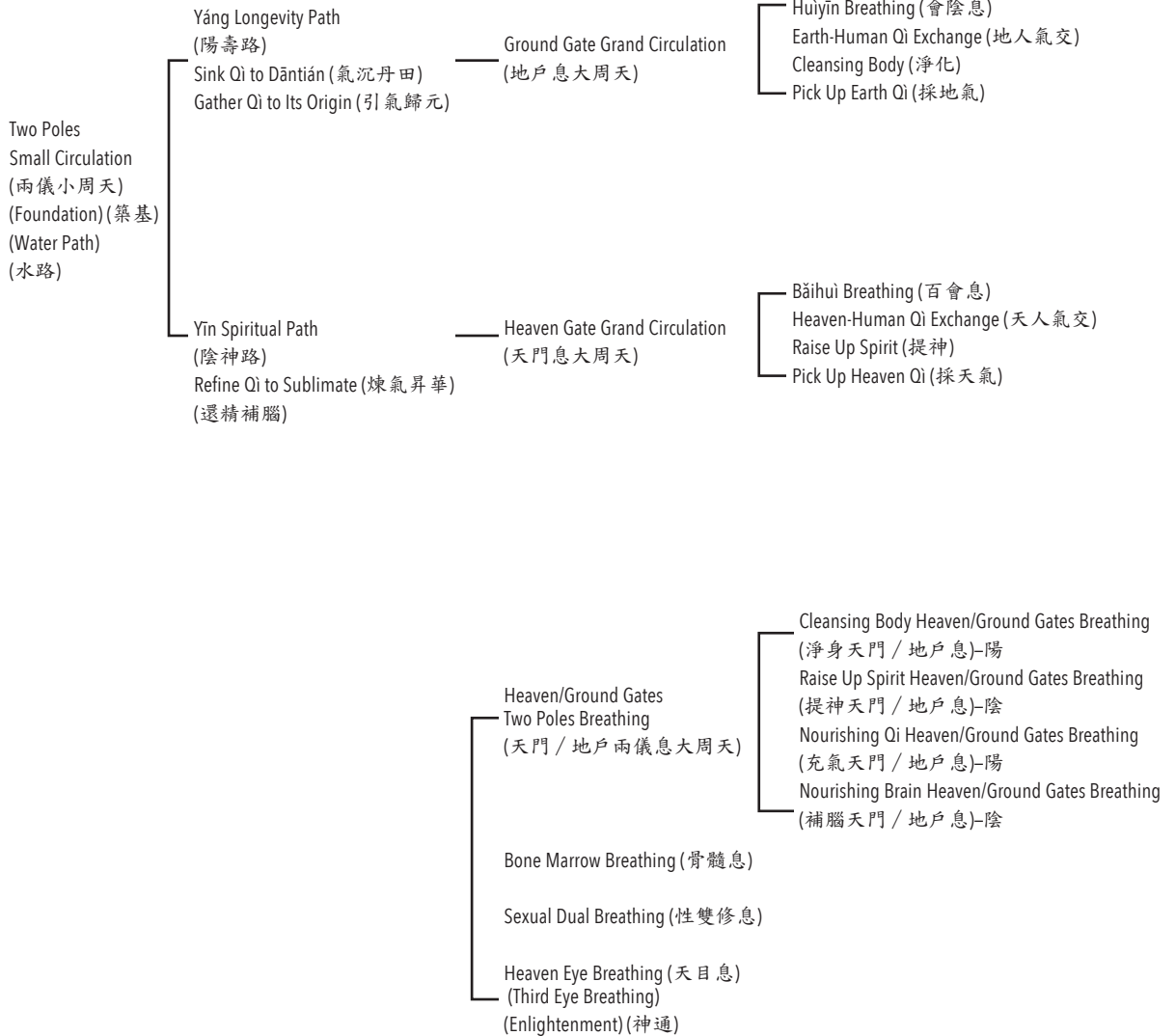


Table 1-2. Marrow/Brain Washing Small and Grand Circulation.

When you practice Internal Elixir Qigong meditation or applications, in order to acquire the best result, you must have a calm and peaceful mind, and also a relaxed and balanced body both physically and mentally. Without these prior conditions, your mind will be scattered and may cause Qi stagnation or misleading of Qi. There are a few suggestions or rules that you should follow to prevent some problems.

1. If your mind is disordered and disturbed emotionally, you should not practice. When the mind is not calm and under your control, this unstable mind can generate fantasy or illusion and lead the Qi to the wrong path. When this happens, it is called “waking into the fire and entering into the devil” (Zǒuhuǒ Rùmó, 走火入魔) in Qigōng practice. The mind can be disturbed from an uncomfortable feeling of the physical body such as full stomach, hunger, tight clothes, improper room temperature, wrong sitting posture, or many other things. The emotional instability can be from anger or being in an excited condition.
2. If you are fatigued and extremely tired, you must be careful in your meditation. You may fall asleep during meditation and cause Qi stagnation or cause Qi to enter the wrong path. If you are tired, choose a meditation practice in which you are not leading the Qi with your mind, but instead paying attention to your relaxation with deep breathing. In a relaxation meditation, even if you fall asleep, there is no harm. Actually, falling sleep is the best way of fatigue recovery.
3. At the beginning of your meditation session, always practice a few minutes of Embryonic Breathing so you are able to find your spiritual and Qi centers, and gather Qi at the Real Lower Dāntián. This will establish a firm root of your meditation session.
4. Once you finish your Small and Grand Circulations, always bring Qi back to the Real Lower Dāntián for a few minutes before you quit. This will prevent dispersed Qi from causing problems.
5. Immediately after meditation, you should conduct some recovery exercises to help the blood and Qi circulation. Stretching and movement are the keys for circulation. I will introduce some recovery exercises in Section 6.7.
6. After you finish your practice, you should practice the Three Sounds (Sānshēng, 三聲) to vibrate the Qi at the central line and lead it down to the Real Lower Dāntián. This will also help your mind be calm and allow the Qi to settle down. These recovery Three Sounds will be introduced in Section 6.7.
7. This book is aimed at experienced practitioners. You should already understand that meditation periods vary greatly. In the beginning you might want to set small goals like five minutes of focused breathing and increase your length of time to anywhere from thirty minutes to hours depending on how much time you have to meditate. When you have reached the stage where you can maintain a focused

Muscle/Tendon Changing Grand Circulation

3.1 INTRODUCTION (JIÈSHÀO, 介紹)

As mentioned earlier, the foundation of Grand Circulation (Dàzhōutiān, 大周天) is built upon Embryonic Breathing (Tāixī, 胎息) and Small Circulation (Xiǎozhōutiān, 小周天) practices. Therefore, if an Internal Elixir Qìgōng (Nèidān Qìgōng, 內丹氣功) practitioner wishes to reach a profound level of Grand Circulation practice, usually he needs to practice Embryonic Breathing and Small Circulation first.

Embryonic Breathing Meditation builds two crucial foundations of internal elixir practice: improving the efficiency of Qì manifestation and conserving the Qì to store it to an abundant level. That means that through Embryonic Breathing Meditation practice, you will learn how to wake up your subconscious mind and feeling and use them to efficiently manifest the Qì at a high level. You will also learn how to generate more Qì and store it in your Real Lower Dāntián (Zhēn Xiàdāntián, 真下丹田) at an abundant level.

Small Circulation Meditation teaches you how to lead the Qì stored at the Real Lower Dāntián to the Conception and Governing Vessels (Rènmai, Dūmai, 任脈、督脈) (i.e., Qì reservoirs) to fill them robustly. In addition, you also learn how to use your mind to lead the Qì to circulate in these two vessels evenly and amply. If this is done, the Qì circulating in the Twelve Meridians (Shíèrjīng, 十二經) (i.e., Twelve Qì Rivers) will be fluent and strong. Consequently, your entire body (including the twelve internal organs) will be conditioned. From this you can see that Small Circulation Meditation is the root of Muscle/Tendon Changing Grand Circulation Meditation.

In the next ten sections, I will introduce ten common Muscle/Tendon Changing Grand Circulation practices for your reference. Once you are familiar with these practices, you will have a good idea of how it works and know to create different Grand Circulations to meet your needs.

1. Girdle (Belt) Vessel Breathing—Strengthen Immune System
(Dàimài Xī—Zēngqiáng Miǎnyìlì, 帶脈息—增強免疫力) (Section 3.2)
2. Turtle Shell Breathing—Iron Shirt
(Guīké Xī—Tiěbùshān, 龜殼息—鐵布衫) (Section 3.3)
3. Twelve Meridian Grand Circulation—Regulate Qi
(Shíèrjīng Dàzhōutiān—Tiáoqì, 十二經大周天—調氣) (Section 3.4)
4. Four Gates Breathing—Balance
(Sìxīn Xī—Pínghéng, 四心息—平衡) (Section 3.5)
5. Martial Grand Circulation—Power and Endurance
(Wúxué Dàzhōutiān—Jìnglì, Nàilì, 武學大周天—勁力、耐力) (Section 3.6)
6. Joint Breathing—Loosen and Relax the Body
(Guānjié Xī—Sōngshēn, 關節息—鬆身) (Section 3.7)
7. Skin/Marrow Breathing (Body Breathing)—Strengthen Immune System
(Fūsǔ Xī (Tǐxī)—Zēngqiáng Miǎnyìlì, 膚髓息 (體息)—增強免疫力) (Section 3.8)
8. Internal Organs Breathing—Foundation of Life
(Qìguān Xī—Shēngmìng Zhújī, 器官息—生命築基) (Section 3.9)
9. Other Dual Circulation (with Human)
(Qítā Shuāngxiū Dàzhōutiān (Yǔbàn), 其他雙修大周天 (與伴)) (Section 3.10)
10. Qi Exchange with Nature
(Yǔ Dàzìrán Huànqìfǎ, 與大自然換氣法) (Section 3.11)

3.2 GIRDLE (BELT) VESSEL BREATHING—ENHANCE IMMUNE SYSTEM (DÀIMÀI Xī—ZÈNGQIÁNG MIǍNYÌLÌ, 帶脈息—增強免疫力)

As mentioned in Section 1.4, the Girdle or Belt Vessel (Dàimài, 帶脈) around the waist area is the most Yáng vessel among the eight extraordinary vessels. As is well known, this is the only vessel from which the Qi can be led inward and outward horizontally in the body (Figure 3-1). Thus, this vessel is responsible for the body's balance. When the Qi in the Girdle Vessel is expanded outward, the entire body's Guardian Qi (Wèiqì, 衛氣) (i.e., aura energy) can be enlarged and strengthened. This is a crucial key in Skin Breathing (Fūxī, 膚息) or Body Breathing (Tǐxī, 體息) in Qigong practice. Through this breathing, the body's immune system can be boosted.

Theoretically, through correct breathing, the Qi from the Real Lower Dāntián can be led out from the Yīnjiāo (Co-7) (陰交) and Mìngmén (Gv-4) (命門) cavities and then distributed to the Girdle Vessel. Yīnjiāo means “Yīn junction” since it is the junction of two Yīn vessels, the Thrusting (Chōngmài, 衝脈) and Conception Vessels (Rènmai, 任脈).

Mìngmén belongs to the Governing Vessel (Dūmài, 督脈) and means “life door” since it is the door connecting to the root of life, the Lower Dāntián or bio-battery.

Practice (Solo):

You may practice Girdle Vessel Breathing sitting or standing as long as the waist area is relaxed. First, use your mind to regulate your breathing and bring the Qì to the center of the Real Lower Dāntián (i.e., bio-battery). Once they are regulated, inhale deeply and pay attention to your center of gravity (i.e., physical and Qì center). Next, use your mind in coordination with your breathing, exhaling to lead the Qì out from the Real Lower Dāntián through the Yīnjiāo (Co-7, 陰交) and Mìngmén (Gv-4) (命門) cavities evenly to the outside of the waist area (Figure 3-2). In order to open your Mìngmén so the Qì can be led out, you need to gently push your lower back backward (i.e., L2 and L3). Naturally, you should use Reverse Abnormal Breathing since you are leading the Qì outward intentionally. When you exhale, you should also gently push out your Huìyīn (Co-1) (會陰) (perineum or anus) to open the Qì gate. Your exhalation should be slow, smooth, slender, and longer than the inhalation. Keep your mind outside of your body around the waist area like a ring expanding from the center. While you are doing so, you may or may not make a Hā (哈) sound. If you make the sound, the expansion will be more aggressive and stronger. However, many practitioners practice this without making sound so the Qì can be expanded softer and farther. Once you are near the end of the exhalation, hold your breath for five seconds to allow the Qì to expand continuously.



Figure 3-1. Girdle Vessel Qì and Guardian Qì (Wèiqì, 衛氣).

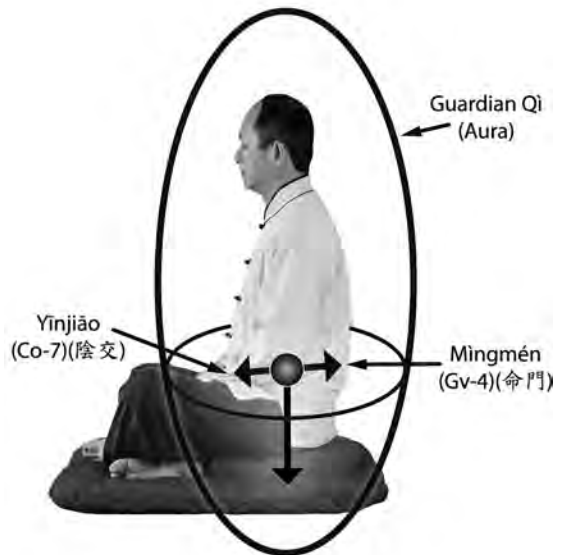


Figure 3-2. Expand Girdle Vessel Qì with Exhalation.

Next, inhale naturally to allow the Qì ring to retreat by itself. Then you may repeat the same process. You may practice till you feel warmer, an indication that your Guardian Qì (Wèiqì, 衛氣) is strengthened.

If you wish to enhance the expansion of Qì (i.e., strengthen your immune system), you may create resistance on your waist area. This will make your mind stronger and the Qì can be led more efficiently and aggressively. To create resistance you may simply tie up your waist area with a belt and repeat the same training process (Figure 3-3). You may also push a staff against the wall with your False Lower Dāntián.

This training will not only boost your immune system; it also raises your Spirit of Vitality. If you are catching a cold, this practice is very effective to prevent it from getting worse. It can also be used to raise your spirit when you are depressed.

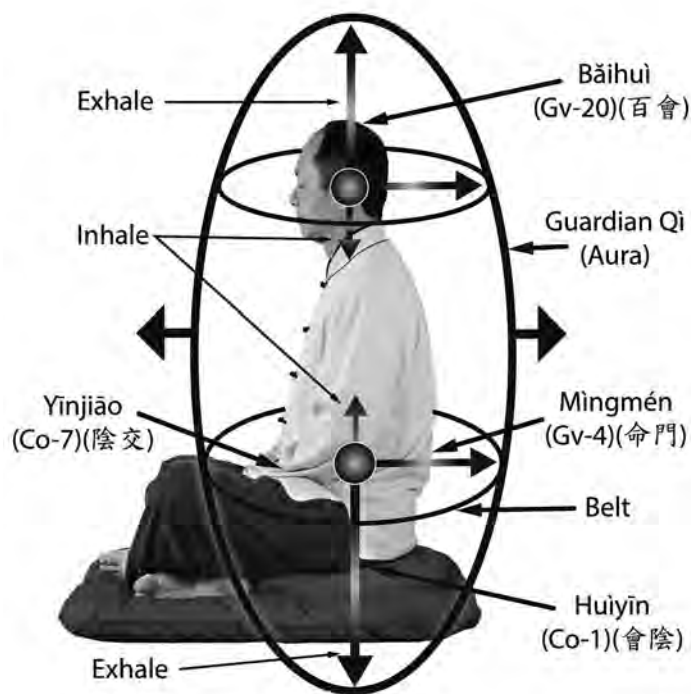


Figure 3-3. Using Belt to Boost Guardian Qì.

Scientific Foundation of Brain Washing Qìgōng

4.1 REVIEW OF ANCIENT CHINESE QÌGŌNG UNDERSTANDING (XÍSUIJĪNG DE KĒXUÉ GĒNJĪ, 洗髓經的科學根基)

Before we enter into the scientific explanation of Brain Washing Qìgōng (Xísuǐjīng, 洗髓經), it is good to review what is known from the ancient Chinese Qìgōng practices. Without a clear understanding of these ancient foundations, it will be difficult to link them with today's science.

1. The Body's Polarity

It was recognized long ago that there are two specific points in the human body that are two poles of a very important polarity. They were considered of the utmost importance for health and well-being. One was determined to be the center of the head, and it was named “Mud Pill Palace” (Níwán Gōng, 泥丸宮) or “Upper Dāntián” (Shàng Dāntián, 上丹田). The other was identified as the center of gravity (i.e., your physical center) and named “Real Lower Dāntián” (Zhēn Xià Dāntián, 真下丹田).

While the Upper Dāntián was believed to be the residence of the spirit (Shénsì, 神室), the Real Lower Dāntián was believed to be the dwelling of Qì (Qìshè, 氣舍). The spirit manages the manifestation of Qì in the upper center, and the quantity of Qì is supplied from the lower one. This polarity and relationship was first mentioned in Chapter 16 of the *Dào Dé Jīng* (道德經), a book by Lǎozǐ (老子), which was written in the sixth century BCE, about 2,600 years ago.

2. Relation of the Two Poles

The Upper Dāntián and Real Lower Dāntián are connected by the Thrusting Vessel (Chōngmài, 衝脈), which is basically an energy reservoir that follows the path of the spinal cord. As the word “thrust” implies, the Chinese believed that Qì moved swiftly and without resistance in this vessel. Therefore, these two poles were understood to function as a single entity, synchronizing with each other simultaneously.

This system is the basis of any human's or animal's central Qì system, a vital and necessary component of life. When an embryo forms, this polarity is constructed first.

The communication between the Upper Dāntián and Real Lower Dāntián must remain smooth and undisturbed, so spinal health is an absolute requisite to living well and living longer (Figures 4-1 and 4-2).

3. Guardian Qì (Wèiqì, 衛氣)

An aura is defined as a type of energy surrounding the body. This concept has sometimes been portrayed across different cultures as halos, which are found in both Eastern and Western cultures—including both Christianity and Buddhism. While scientific research has been unable to confirm the existence of a person’s aura, the Chinese understood it to be an elliptical shield-like energy surrounding the body that was directly related to the body’s central polarity.

The stronger the Qì is in your center, the stronger your Guardian Qì (Wèiqì, 衛氣)—or aura—can be. Your Guardian Qì is strongly related to your immune system, your ability to fend off diseases and recover. If you are able to build and maintain a strong central Qì core, then your Guardian Qì will be stronger and it will strengthen your spirit and inner purpose.

4. The Body’s Energy Pumps

The Chinese discovered that the abdomen and perineum (i.e., anus) could be used to more efficiently move Qì around the body. These pumps are a natural part of the human body’s design. For example, when a baby is growing in the womb, it must use these pumps to receive nutrients, water, and oxygen through the umbilical cord. The idea of having



Figure 4-1. Polarity in Embryo—Human.
(Illustration by Shutterstock)



Figure 4-2. Polarity in Embryo—Chicken.
(Illustration by Shutterstock)

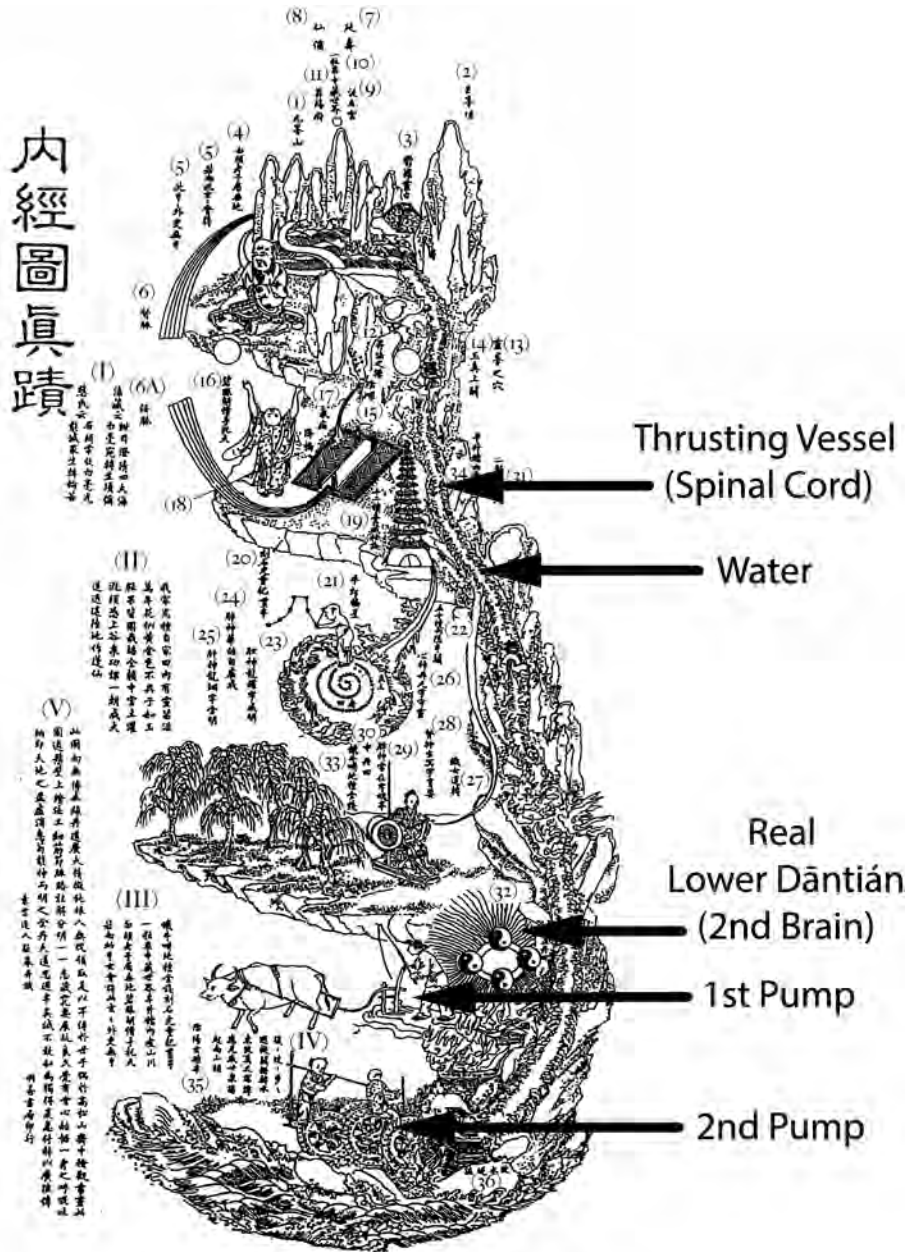


Figure 4-3. Táng Dynasty Inner Meridian Chart.

such pumps to move water in the body is illustrated in an ancient chart of the human body, the Táng Dynasty Inner Meridian Chart (Tángdài Nèijīng Tú, 唐代內經圖, circa 859 CE) (Figure 4-3). As represented in the chart, water is moved by: 1) a man tilling the field, and 2) children working a water wheel. The man is in the abdominal area, and the

children are in the perineal area. The part representing the spinal cord has a path where water flows. Modern science has confirmed that there is a fluid present in the spinal cord. It is actually cerebrospinal fluid, as opposed to water.

I believe these pumps physically move your entire central Qì system up and down, specifically affecting the limbic system. The limbic system oscillations massage, stimulate, and enhance various parts of the body to produce hormones and create conditions for a higher quantity and quality of Qì in the body. This is probably why the ancient Chinese concluded that these areas were pumps for ultimately manipulating Qì flow.

4.2 SCIENTIFIC FOUNDATIONS AND INTERPRETATIONS (KÈXUÉ GĒNJĪ YŪ JIĒSHÌ, 科學根基與解釋)

Focal Points (i.e., Resonance Centers)

A line is defined as having two endpoints. For an ellipse, two focal points exist. The rounder an ellipse is, the closer these focal points are. If the ellipse is a circle, the focal points overlap and become one. The below diagrams illustrate this concept (Figure 4-4). Remember to also consider the three-dimensional cases (an ovoid and a sphere).

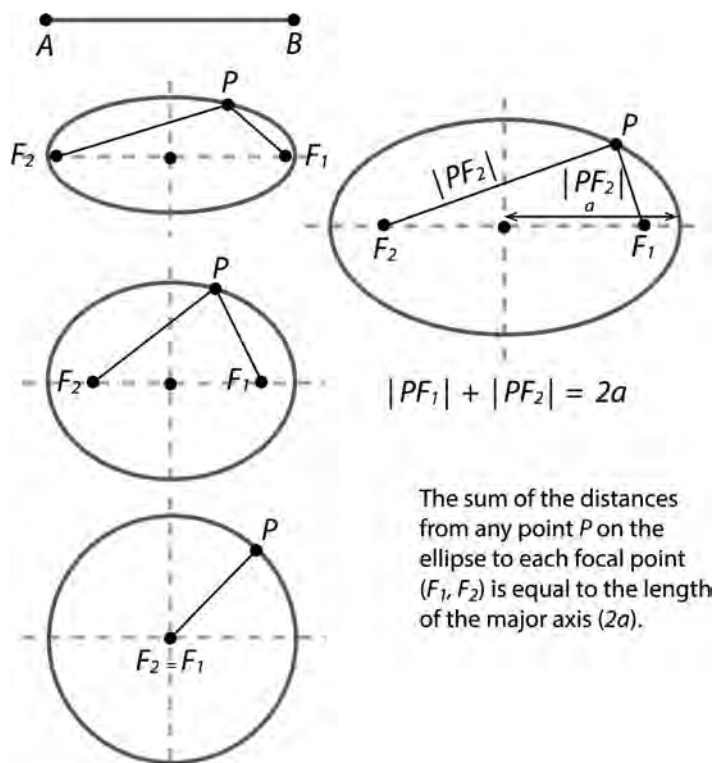


Figure 4-4. Focal Points (i.e., Resonance Centers).

Marrow/Brain Washing

Small Circulation

5.1 INTRODUCTION (JIÈSHÀO, 介紹)

The Third Eye is called “Heaven Eye” (Tiānmù, 天目 or Tiānyǎn, 天眼) in Chinese Qigōng society. This is because when the Third Eye is opened, you will be able to connect without obstacles to the natural energy and spirit. However, for we humans, our Third Eye have been closed since the beginning of human culture. We have lost direct contact with or feeling for nature. Animals are still able to sense the natural energy’s variations but we have lost this capability. Buddhists and Daoists are looking for the way to reopen the Third Eye in order to resume their connections with nature. When the Third Eye is reopened, they will be able to feel or sense natural energy changes and also regain the capability for telepathy. This is the stage of spiritual enlightenment and the necessary step of reaching Buddhahood (Chéngfó, 成佛) or Immortality (Chéngxiān, 成仙).

In order to reopen the Third Eye, we must first understand the reasons why it was shut down in the first place. Only then will we be able to find the way to reopen it. If we don’t understand the reasons, then the practice of brain washing will be shallow and meaningless. Here, I would like to list those possible reasons:

1. If we trace back to the beginning of human life as we know it, we were like other animals, hunted and hunter. Animals often hunt at night when visibility is minimized. In order to hunt or escape from being hunted, animals depended on the development of the Third Eye which allowed them to feel and sense danger or to catch prey. However, once humans began to build safe places for protection and learned how to raise cattle and plant food, gradually, due to lack of practice, the Third Eye was closed. Since then we have isolated ourselves from the greater nature.

2. When we humans became smarter and more clever, we became cunning. We learned how to play tricks and lie to each other. Our conscious mind developed rapidly and began to create dogmas and doctrines that suppressed the truthful feeling of the subconscious mind. Since then, we have created a human matrix and hidden our true nature behind masks. In order to keep our hidden lies behind the mask, we closed our Third Eye subconsciously.

These are the two main reasons we have lost our direct feeling connection with the greater nature. It stands to reason that in order to reopen the Third Eye, you must be truthful to yourself and others. Without this priori condition, the Third Eye will remain shut. That is why the Daoists called themselves “Zhēnrén” (真人) which means “truthful person” since they must be truthful.

Marrow/Brain Washing Qìgōng is called Xǐsuǐjīng (洗髓經) in Chinese. Xǐ (洗) means to wash or to clean, Suǐ (髓) means bone marrow (Gǔsuǐ, 骨髓) or brain (Nǎosuǐ, 腦髓), and Jīng (經) means classic. The reason that both marrow and brain washing were put together was that the training theory and techniques are very similar, and they both target the two most Yīn places of the body: the marrow and brain. These two places are constructed of highly electric conductive material and are considered to be electric plasma (i.e., liquid metal). That means the resistance in these two places is so low as to be almost nonexistent. Due to their conductivity characteristics, these two places are the most sensitive to any radiation from natural or artificial sources that penetrate our bodies. Since we have evolved within this environment of natural radiations such as from the sun, the earth, the cosmos, and so on from the beginning of human history, it is not a problem for us to adopt them. However, since the 1920s humans have introduced various forms of artificial radiation into this world and our bodies have not had enough time to evolve with them; arguably; various cancers developed from these forms of polluting radiation. This new artificial radioactive environment has affected all life on earth, such as plants, animals, germs, and viruses. However, unlike humans, these lives are not separated from nature and they have more potential to adapt more quickly than us.

According to scientific understanding, every brain cell consumes about twelve times more oxygen than regular cells. Our anatomy has evolved to reflect this. There are four arteries in our neck that circulate blood from our torso to our head. Relatively, our legs are large, and there is only one artery in each one. Since blood cells are carriers of oxygen and Qì, and oxygen consumption is proportional to the production of energy (or of Qì), we can reasonably assume that each brain cell must also consume twelve times more Qì than regular cells.

The fact is that since we are currently living in a more challenging, polluted environment than in the past, Qìgōng practice has become more important than ever. With routine Qìgōng practice, you will be able continuously bring the abnormal Qì imbalance back to a normal state. This is the way of maintaining health and preventing sickness.

This is also true for Marrow/Brain Washing Qìgōng practice. Through this Qìgōng practice, you will be able to maintain your marrow's healthy function and also keep your brain in its normal operational state. Traditionally, there are two main purposes of Marrow/Brain Washing Grand Circulations:

1. **Longevity.** Marrow washing Qìgōng is effective to maintain healthy marrow cells' function and also to reactivate those aged and degenerated marrow cells. This is to resume blood cell production to its normal and healthy level. Blood cells are carriers of oxygen, water, nutrition, Qì, and any other minerals that are required for cell replacement (i.e., metabolism). It follows that smooth cell replacement is the crucial key to longevity.
2. **Spiritual Enlightenment.** There are two goals of brain washing. One is to activate more brain cells to improve function and increase the capacity for Qì storage. The brain is like a capacitor that is able to store Qì to an abundant level. The other goal is to cleanse the dark side of our genetic thoughts that are passed down to us through genetic memory. If we cannot cleanse these dark thoughts and if we do not stop hiding the truth behind our mask, we will continue to subconsciously shut down our Third Eye. In order to reopen the Third Eye, we must be truthful and have abundant Qì storage in the brain. Then, through Embryonic Breathing, the Qì can be focused into a strong tiny beam like a lens and we can reopen the Third Eye.

The first step of Marrow/Brain Washing is practicing Marrow/Brain Washing Small Circulation (Two Poles Small Circulation or Thrusting Vessel Small Circulation). Then, you may step in with Grand Circulation. You may be curious why this Small Circulation, like Muscle/Tendon Changing Small Circulation (Conception/Governing Vessels Small Circulation or Microcosmic Orbit), though important, is not commonly known and practiced. As we mentioned in earlier chapters, there are two main reasons for this.

1. The secrets of the practice were hidden in monasteries. Since the final main goal of this practice is to reopen the Third Eye for spiritual enlightenment and Buddhahood, usually, only those monks who lived in seclusion were interested and had the right environment for this cultivation. Most laymen were living in a matrix with masks and were more interested in health and longevity, so they were more interested in Muscle/Tendon Changing Small Circulation (Conception/Governing Vessel Small Circulation or Microcosmic Orbit) that is more related to physical health. Furthermore, Muscle/Tendon Changing Small Circulation was commonly practiced by Shàolín monks for martial arts' power manifestation, and they gradually revealed this practice to the general public.
2. Though this practice is not as difficult and dangerous as that of Muscle/Tendon Changing Small Circulation, the theory of spiritual cultivation behind the practice is harder to comprehend.

Benefits of Marrow/Brain Washing Small Circulation practice:

1. If you wish to reopen your Third Eye, you must first recognize and feel the two poles of your body's Qì central system and know how to manipulate the Qì circulating in this center system. Marrow/Brain Washing Small Circulation will help you build this foundation.
2. Marrow/Brain Washing Small Circulation will help you to firm and strengthen the central Qì system, a crucial requirement for longevity and all Marrow/Brain Washing Grand Circulation.
3. Provide you a firm foundation for Grand Circulation practice.

In the next section, we will first talk about the theory and practice of Two Poles Small Circulation/Thrusting Vessel Small Circulation. Then we will discuss the applications of this Small Circulation practice.

5.2 MARROW/BRAIN WASHING SMALL CIRCULATION AND ITS APPLICATIONS (XÍSUIJING XIǎOZHŌUTIĀN YŪ YINGYÒNG, 洗髓經小周天與應用)

As mentioned, Marrow/Brain Washing Small Circulation is also called Two Poles Small Circulation (Liǎngyí Xiǎozhōutiān, 兩儀小周天). It can also be called Thrusting Vessel Small Circulation (Chōngmài Xiǎozhōutiān, 衝脈小周天). This Circulation is considered to be Yīn (Shuǐlù, 水路) (i.e., Water Path) in relationship to Muscle/Tendon Changing Small Circulation that is considered to be Yáng (Huǒlù, 火路). This Small Circulation establishes a solid ground for enlightenment and Buddhahood spiritual cultivation.

As explained in the first and last chapter, the body's Qì network is built upon two main poles (i.e., human polarity), Upper Dāntián (Shàng Dāntián, 上丹田) (i.e., First Brain) and Real Lower Dāntián (Zhēn Xià Dāntián, 真下丹田) (i.e., Second Brain), which are connected by the Thrusting Vessel (Chōngmài, 衝脈) (i.e., Spinal Cord). This central line is considered the Central Qì System (Qìzhōngshū, 氣中樞) (i.e., Central Nervous System). The Upper Dāntián is considered to be Yīn and the spiritual center (i.e., Spiritual Residence) (Shénsì, 神室) while the Real Lower Dāntián is considered as Yáng and the physical center and Qì dwelling place (Qìshè, 氣舍). While the Upper Dāntián governs the quality of Qì manifestation, the Real Lower Dāntián provides the quantity of the Qì for manifestation. When the Qì is stored abundantly in the Real Lower Dāntián, physical health can be maintained and lifespan can be extended. With abundant storage of Qì, the Qì can also be led upward to nourish the brain and activate more brain cells. When spirit (related to the subconscious mind) residing at the center (i.e., limbic system) of the Upper Dāntián is strong, the Qì manifestation can be efficient and effective. These two centers have form a spiritual triangle for spiritual evolution (Figure 5-1). They also establish a two ellipse Qì field around the body (Figure 5-2).

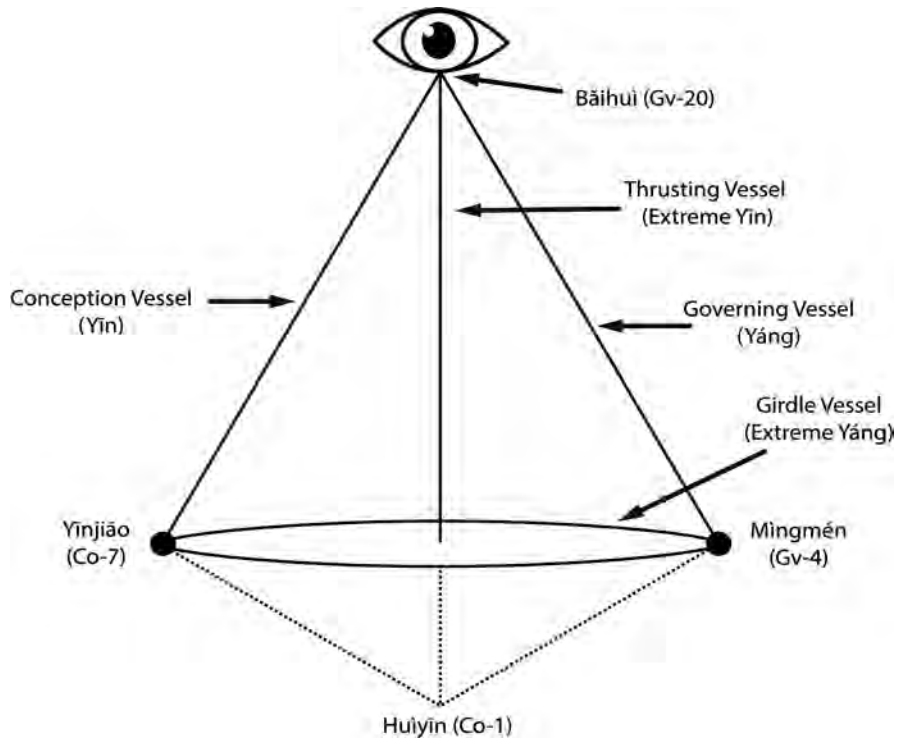


Figure 5-1. Spiritual Triangle.

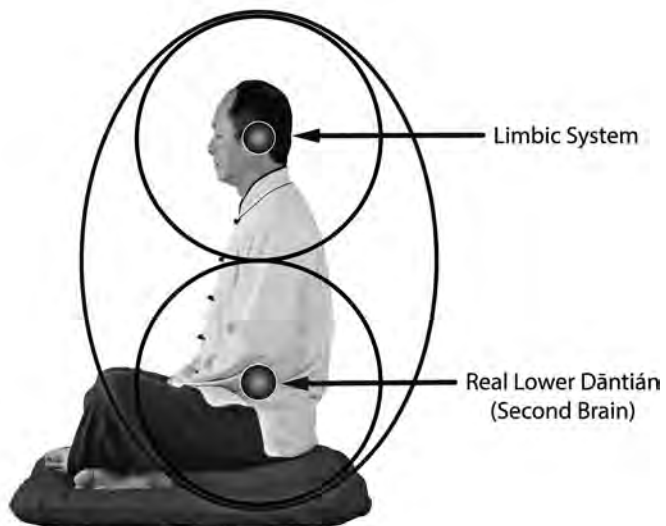


Figure 5-2. Two Poles
Ellipse Qi Field.

Therefore, the first step of spiritual cultivation is to build up and store abundant Qi at the Real Lower Dāntián through Embryonic Breathing. Then, practice Two Poles Small Circulation to establish a firm foundation for spiritual development.

The next step is that you must develop the feeling of two poles and know how to skillfully manipulate them with your mind. This will help you build a firm foundation of Two Poles Small Circulation. This practice is called Two Poles Synchronization Breathing (兩儀同步息, Liǎngyí Tóngbù Xī). This is a synchronization practice of the two poles, Upper Dāntián (i.e., Limbic System) and Real Lower Dāntián (i.e., Center of Gravity). In this practice, you may use Normal Abdominal Breathing (Zhèng Fùhūxī, 正腹呼吸) or Reverse Abdominal Breathing (Nì Fùhūxī, 逆腹呼吸). Though both techniques serve the same purpose of strengthening the central Qi system, there are still two differences between these two breathing methods.

- The Normal Abdominal Breathing method is more relaxing while Reverse Abdominal Breathing is more tensed and aggressive.
- Normal Abdominal Breathing will enhance the normal up-down circulation of the spinal fluid, while Reverse Abdominal Breathing is more effective in stimulating the pineal and pituitary glands for hormone production.

Two Poles Synchronization Breathing—Foundation

If you practice and use Normal Abdominal Breathing, inhale while moving your abdomen and Huìyīn out. While you are doing so, also use your mind to pull the limbic system and your gut (physical center) downward. When you exhale, simply relax and allow these two poles to return to their original positions (Figure 5-3). This will enhance the up-down movement of your central Qi polarity and improve the circulation of the cerebrospinal fluid. It is a gentle and easy way of conditioning the central Qi line.

If you practice and use Reverse Abdominal Breathing, the up-down motions of your central Qi system will better stimulate the pineal and pituitary glands. Of particular importance is the stimulation of the pituitary gland, which will facilitate hormone production throughout the rest of the body. Remember that hormones are essential to building a stronger foundation for an improved, more robust immune system. In Reverse Abdominal Breathing, when you inhale, you should use your mind to move the limbic system (upper pole) downward while withdrawing your abdomen and lifting the Huìyīn (Figure 5-4). This will actually move your physical center (lower pole) upward. You will feel the distance between these two poles become shorter, and the elliptical Qi field around you should become rounder. When you exhale, gently push your limbic system upward while pushing out your abdomen and Huìyīn.

Marrow/Brain Washing Grand Circulation

6.1 INTRODUCTION (JIÈSHÀO, 介紹)

Spiritual cultivation for Buddhahood or Immortality is probably the highest level of Qìgōng practice one can ever achieve. Chinese Buddhist and Daoist monks practiced it in hope of achieving the final goal of the Unification of the Heaven and Human (Tiānrén Héyī, 天人合一). If they achieved this final stage, they would be able to acquire the immortality of spiritual eternal life. However, according to existing records, though there were millions of monks who practiced it, the number who had accomplished it were very few.

Though we have felt and experienced the existence of spirit, we still don't have a clear idea of what spirit is. The scientists of our time cannot explain it either. The development of spiritual science is still in its beginning stage. Furthermore, those who had achieved enlightenment and Buddhahood had isolated themselves from the human world to practice and would not write down what they had understood and experienced. All of the available documents passed down to us were written by those who were searching for the final Dào but had not yet acquired it. But these documents are still extremely valuable and can provide us some guidelines to reach the final Dào. As they said, if you wish to get deeper, once you have reopened the Third Eye and reached enlightenment, you would be able to access all the knowledge recorded in the spiritual world that could guide you to the final destination.

I believe and hope that by the end of this century, human science will be able to uncover life's spiritual mysteries and offer answers. If we continue to ignore our spiritual cultivation in this century, human self-destruction will most likely be inevitable.

I will introduce all the available Marrow/Brain Washing Grand Circulation Qìgōng I know. However, please remember that since I am still in the stage of searching for the truth of this spiritual cultivation, you should put a question mark on everything I write in this chapter. My purpose is to offer you inspiration and information for you to ponder and practice. You must keep your mind open and be willing to accept or challenge these

concepts. A wise person will borrow knowledge from the past, verify it, experience it, and finally create their own path for the future. This way, you will become a pioneer in this field and be able to offer your experience to following generations.

Before introducing Marrow/Brain Washing Grand Circulation, I would like to review some important points.

1. Both Muscle/Tendon Changing and Marrow/Brain Washing Qìgōng are built upon the same root: Embryonic Breathing (Tāixí, 胎息). This is especially crucial for Marrow/Brain Washing Qìgōng since in that practice, both Embryonic Breathing and Marrow/Brain Washing focus on the same vessel: the Thrusting Vessel (Chōngmài, 衝脈) (i.e., spinal cord).
2. Muscle/Tendon Changing Grand Circulation is considered to be Yáng while Marrow/Brain Washing Grand Circulation is classified as Yīn. This is because Muscle/Tendon Changing trains Qì manifestation in the physical body for health, strength, and longevity while Marrow/Brain Washing focuses on spiritual cultivation.
3. The foundation of Muscle/Tendon Changing Grand Circulation is Conception/Governing Vessel Small Circulation (Rèn/Dūmài Xiǎozhōutiān, 任 / 督脈小周天) while the root of Marrow/Brain Washing Grand Circulation is Two Poles Small Circulation (Liǎngyí Xiǎozhōutiān, 兩儀小周天) or Thrusting Vessel Small Circulation (Chōngmài Xiǎozhōutiān, 衝脈小周天).
4. The reasons that Conception/Governing Vessels Small Circulation was well known while Two Poles Small Circulation was little known were:
 - A. Most laymen are concerned about physical health, and longevity while spiritual cultivation was practiced mostly in Buddhist and Daoist monasteries.
 - B. Since the fifth century, Muscle/Tendon Changing has been commonly practiced in Chinese martial society for power manifestation and its foundation was Conception/Governing Vessels Small Circulation. The strength of the physical body was the crucial key to executing power effectively and efficiently. It is from martial society that Conception/Governing Vessel Small Circulation was spread to the general public.
 - C. The theory of Muscle/Tendon Changing was easier to understand and the practice was relatively simple while the theory of Marrow/Brain Washing was much harder to understand and the practice was difficult.
 - D. Marrow/Brain Washing Qìgōng was kept a secret in Buddhist and Daoist monasteries.

- E. It is not easy to achieve spiritual enlightenment living in lay society since laymen hide behind masks and it is an untruthful, emotional environment. Those who wished to reopen the Third Eye needed to have a peaceful, calm, and truthful mind so they isolated themselves from lay society by living in monasteries in the mountains.
5. The most common dangers in Internal Elixir Qìgōng (Nèidān Qìgōng, 內丹氣功) practice are the mind and the Qì divergences. When it happens, it is called “walk into the fire and enter to the devil” (Zǒuhuǒ Rùmó, 走火入魔). “Walk into the fire” means the Qì is led into the wrong paths and causes danger or problems, while “enter to the devil” means the mind enters into fantasies. In Two Poles Small Circulation practice, though there is not as much danger in leading the Qì into the wrong path (Zǒuhuǒ, 走火), it happens more often that a practitioner could enter into fantasies (Rùmó, 入魔). One of the hardest challenges of Two Poles Small Circulation practice is achieving a truthful mind. Without a truthful mind, the Third Eye Grand Circulation will not reopen.
 6. Suǐ (髓) means “Gǔsuǐ” (骨髓) (i.e., bone marrow) and “Nǎosuǐ” (腦髓) (brain). Spiritual cultivation focuses on the brain instead of the bone marrow.

Brain Washing includes three practices:

- A. To cleanse the thoughts generated from the conscious mind and to set ourselves free from emotional bondage.
 - B. To wash away the evil thoughts in our genetic memory such as conquering, killing, enslaving, raping, and other acts of historical violence. These genetic memories come from repeated instances of past violence and are inherited through our limbic system. These thoughts have hindered our spiritual evolution. To allow our spirit to evolve, we must first cleanse these evil thoughts and promote the good part of our memory such as compassion, love, peace, harmony, righteousness, justice, and fairness.
 - C. In order to reopen the Third Eye for enlightenment, we must have an abundant quantity of Qì and a high level of ability to focus the mind to lead the Qì to its higher efficient level of manifestation. Only if we have a high level of Qì can we activate more brain cells and increase the brain’s capacity to function. The key to increasing the quantity of Qì storage is conditioning the Real Lower Dāntián (Zhēn Xià Dāntián, 真下丹田) (i.e., biobattery) and also knowing how to produce more Qì and to conserve Qì.
7. To achieve the goal of Buddhahood (Chéngfó, 成佛) or Immortality (Chéngxiān, 成仙) after reopening the Third Eye (i.e., enlightenment or the birth of the spiritual baby), you will still need three years of nursing (Sānnián Bǔrǔ, 三年哺乳) Qi, nine years facing the wall (Jiǔnián Miànbì, 九年面壁), and crushing emptiness (Fěnsuì Xūkōng, 粉碎虛空). Crushing Emptiness is the final stage of “unification of human and heaven” (Tiānrén Héyī, 天人合一).

8. Finally, I want to remind you that we are part of nature. Humans used to smoothly exchange Qi with nature. After we learned how to live more comfortably, we gradually isolated ourselves from nature. Thus, we have lost our original capability to smoothly exchange Qi with nature. One of the most powerful Qi resources for us to adopt is natural Qi. If we remember how to communicate with nature, we will have unlimited energy.

Clearly to reach the final goal of spiritual cultivation is a long and difficult path. Though I am able to analyze the theory and have acquired some knowledge from ancient documents, unfortunately, I don't have enough time and the capability to gain enough experience to share the final stages with you. This chapter only offers you some guidelines for you to ponder.

Before we enter the next section, I would like to mention that there are two ways of Marrow Washing. One is from physical training that was commonly practiced in Muscle/Tendon Changing and the other way is by using the mind to lead the Qi though the joints in coordination with the Real Dāntián Breathing (Zhēn Dāntián Xī, 真丹田息)/Cavity Breathing (Xuèwèi Xī, 穴位息). We have already discussed the Marrow Washing practice through Muscle/Tendon Changing. We will discuss the other way in this next section.

Ground Gate and Heaven Gate Breathing Grand Circulation will be discussed in Sections 6.3 and 6.4. Then, the combination practice using both gates will be introduced in Section 6.5. The ultimate goal of reaching Buddhahood or Immortality will be discussed in Section 6.6. Finally, recovery from the meditative state will be briefly summarized in Section 6.7.

6.2 MARROW WASHING GRAND CIRCULATION (GŪSUǏ DÍXǏ DÀZHŌUTIĀN, 骨髓滌洗大周天)

As mentioned earlier, there are two ways to practice Marrow Washing. One is through Muscle/Tendon Changing. (The practice was discussed in Chapter 3.) The other is through Marrow Washing Grand Circulation, which we will discuss in this section.

As explained in Chapter 3, once you have mastered Embryonic Breathing (Tāixī, 胎息) to a profound level, you will be able to apply it to Yáng manifestation practices such as Conception/Governing Vessel Small Circulation (任/督二脈小周天), Girdle Vessel Breathing (Dàimài Xī, 帶脈息), Skin Breathing/Body Breathing (Fūxī/Tìxī, 膚息 / 體息), and Turtle Shell Breathing (Guīké Xī, 龜殼息). Naturally, you can also apply it to Yīn practices such as Two Poles Small Circulation (Thrusting Vessel Small Circulation) (Liǎngyí Xiǎozhōutiān/Chōngmài Xiǎozhōutiān, 兩儀小周天 / 衝脈小周天), Marrow Washing (Gūsūi Xī, 骨髓息), Sexual Qi Exchange (Xìng Shuāngxiū, 性雙修), Heaven Gate Breathing (Tiānmén Xī, 天門息), Ground Gate Breathing (Dìhù Xī, 地戶息), and Third Eye Breathing (Tiānmù Xī, 天目息). In this section, we will introduce Marrow Washing practices.

When you practice Marrow Washing, you must first have reached a profound level of Embryonic Breathing. To begin, inhale deeply while making a light Hēng (哼) sound. When you do this, you should gently hold up your perineum (Huìyīn, 會陰) (anus) and use your mind to lead the Qì from all your joints to the center of your bones such as those of the thighs and pelvis. You also need to use your mind to lead the Qì from all your meridians through the secondary Qì channels (Luò, 絡) to the bone marrow. Once you reach the end of the inhalation, hold your breath for five seconds. After this, simply relax and allow the air to go out *while continuing to gently hold up your perineum (Huìyīn) (anus)*. What you are doing is leading the Qì from the skin surface inward to the bone marrow, using the mind to lead the Qì from your joints to the marrow in the center of your bones, and finally allowing the Qì to spread and nourish the marrow (Figure 6-1).

When you practice Bone Marrow Washing, you must remember something very important. Do not practice during autumn and winter. You need Qì to strengthen your immune system by expanding your Guardian Qì (Wèiqì, 衛氣). If you practice during these two seasons, you may catch a serious cold. The best seasons to practice Marrow Washing are spring and summer.

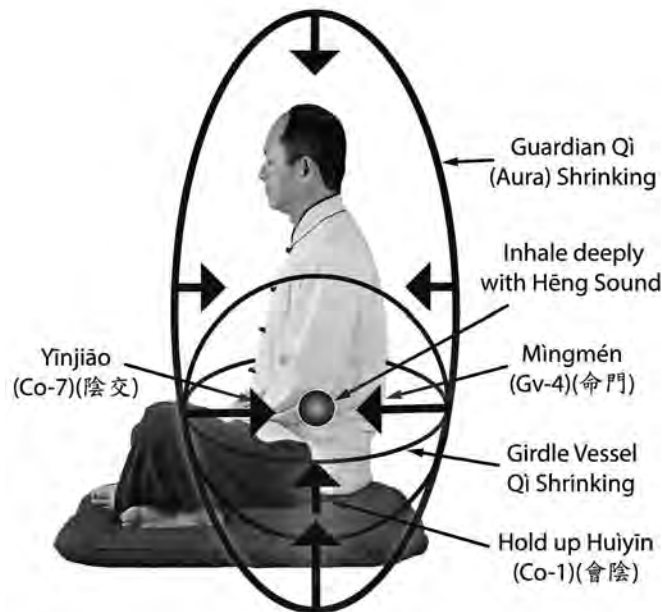


Figure 6-1. Inhalation of Bone Marrow Washing.

6.3 GROUND GATE GRAND CIRCULATION BREATHING (DÌHÙ DÀZHŌUTIĀN XÌ, 地戶大周天息)

The Huìyīn (Co-1) (會陰) (perineum) is also called Ground Gate (Dìhù, 地戶) or Sea Bottom (Hǎidǐ, 海底). The Huìyīn has always been considered to be a crucial but tricky gate (Qiàomén, 竅門) in Qìgōng practice because this gate is the junction of four Yīn Vessels: the Conception (Rènmai, 任脈), Thrusting (Chōngmai, 衝脈), Yīn Heel (Yīnqiàomài, 陰蹻脈), and Yīn Linking (Yīnwéimài, 陰維脈) Vessels. This gate is used as a piston or pump of the Qì chamber (i.e., Real Lower Dāntián) and the four Yīn vessels that control Qì storage and manifestation. Therefore, if you know how to use this piston/pump skillfully, naturally, and smoothly, you will be able to govern the Qì in Muscle/Tendon Changing and Marrow/Brain Washing Qìgōng practices efficiently and effectively.

The way of controlling this gate's opening or closing is through control of the anus. When the anus is pushed out the gate is opened and Qì is released. When the anus is held up, the gate is closed and the Qì is retained. The anus and perineum share the same muscles.

Ground Gate Breathing (Huìyīn Breathing Grand Circulation) (Dìhù Xì, HùYīn Xì Dàzhōutiān, 地戶息 (會陰息大周天))

Ground Gate Breathing (Dìhù Xì, 地戶息) is also called Huìyīn Breathing (Huìyīn Xì, 會陰息). This breathing training has four purposes:

1. **To Condition and Train Muscles Around the Huìyīn and Anus Area.** If you are able to use your mind to control these muscles efficiently, you will be able to govern the in-out flow of Qì smoothly and naturally.
2. **To Train How to Use Your Mind to Lead Qì in and Out Smoothly and Naturally.** The mind is the key to leading Qì. Without a firm mind, in coordination with correct breathing, the Qì will be weak and the leading will be ineffective.
3. **To Learn How to Absorb Earth Qì from the Huìyīn and Lead It Up to Store It in the Real Lower Dāntián.** From this practice, you will be able to draw the Qì from the ground and store it in the Real Lower Dāntián.
4. **For Rooting.** To a Chinese martial artist, this practice is the key training of leading the Qì to the feet for rooting. Once you are able to lead the Qì to your feet, the sensitivity of your feet will be increased, thus establishing firm stability and rooting.

Practice (Solo):

In this practice, you inhale and hold up your anus and lead the Qì from the Huìyīn to the Real Lower Dāntián and when you exhale you push out your anus and lead your Qì out of the Huìyīn. You should use Reverse Abdominal Breathing since you have an intention to lead the Qì. When you inhale, you should feel that the Qì is led up through the center line of your body to the Real Lower Dāntián, and when you exhale, you should feel the Qì is led out from Real Lower Dāntián to the Huìyīn and out (Figure 6-2).



Figure 6-2. Ground Gate Breathing.

Exchange Qì with the Ground (Dìrén**Qìjiāo, 地人氣交)**

After you have reached a stage at which you feel comfortable and natural using Huìyīn Breathing, you will extend the Qì downward and outward beyond the Huìyīn like a cone. Practice Huìyīn Breathing first for a few minutes till you feel comfortable, then gradually extend and grow the Qì cone bigger and lower to the ground.

First inhale and lead the Qì to the center of your Real Lower Dāntián and then exhale to lead the Qì to the Huìyīn and beyond (Figure 6-3). Naturally, you should use Reverse Abdominal Breathing since it is more effective in leading the Qì. Remember, when you lead the Qì to the Huìyīn and beyond, you need to gently push out the Huìyīn. The mind remains the crucial key to a successful practice. After you practice for some time, you will feel the Qì exchange between your Real Lower Dāntián and the ground (i.e., Nature).



Figure 6-3. Exchange Qì with Ground (Solo).

You may practice at least fifty times at the beginning. After you practice for a period of time, you will feel the Qì around the entire groin area breathe with you and generate a nice sensational tinkling feeling.

This solo practice can be done while standing, lying down, or sitting.

Practice (Dual):

In this dual practice, you and your partner sit facing the same direction and follow the same steps as in the solo practice. Both hands of the front person should overlap and gently touch their Yīnjiāo (陰交), the cavity that is about one inch under the navel. The Láoɡōng Cavity (勞宮) at the center of palms should line up. The rear person will place

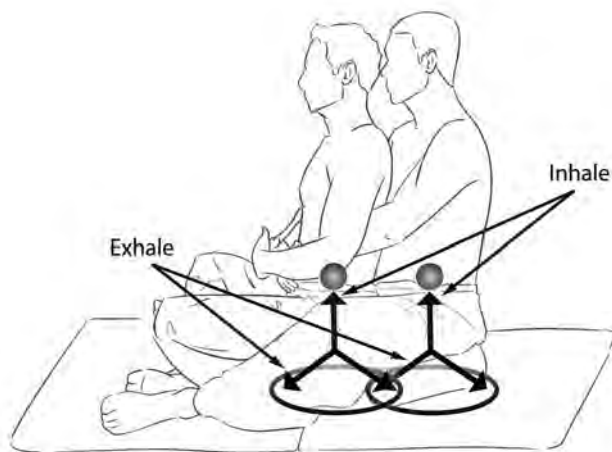


Figure 6-4. Ground Gate Breathing (Dual).

their hands on the top of the front person's hands with the Láoɡōng lining up. The important part of this training is to synchronize the breathing smoothly with each other. If it is done correctly, both persons will feel the unification of Qi from both at the groin areas. This dual cultivation can only be practiced in the sitting position (Figure 6-4).

Pick Up Earth Qi (Cǎi Dìqì, 採地氣)

After you are able to exchange Qi with nature through the Huìyīn, you should then learn how to adopt the natural Ground Qi and absorb it into your Real Lower Dāntián (biobattery) for storage or into the Upper Dāntián to nourish your brain.

If you wish to store the Qi at the Real Lower Dāntián, when you inhale, lead the Qi from the ground (i.e., nature) through the Huìyīn to the Real Lower Dāntián. Once the Qi has reached the Real Lower Dāntián, hold your breath for five seconds and then just relax and allow the air out. You should gently lift your Huìyīn (anus) all the time in this practice. This will help you to store the Qi at the Real Lower Dāntián effectively (Figure 6-5). Repeat the practice till you decide to stop.

If you absorb Earth Qi to nourish your brain, you should first inhale and take in Qi from the ground through the Huìyīn and lead it up following the central Qi line (i.e., Thrusting Vessel or spinal cord) to the center of your head (i.e., limbic system). Then, you hold your breath for five to ten seconds, then exhale and just relax and allow the Qi to be absorbed and dissipated into the entire brain for nourishment (Figure 6-6). Naturally, the coordination of your breathing with your mind and Huìyīn remains the crucial key to success.

Combined Practice of Muscle/Tendon Changing and Marrow/Brain Washing Grand Circulations

7.1 INTRODUCTION (JIÈSHÀO, 介紹)

Once you comprehend the theory and have practiced both Muscle/Tendon Changing and Marrow/Brain Washing Grand Circulations for a period of time, you may find various possible Grand Circulations that combine both and serve your purposes.

In this chapter, we will offer you three different examples for your reference. From these examples, you will be able to grasp the concepts and the significant benefits. In the next section, we will introduce how to combine these two Grand Circulations to solve the problems of high blood pressure and insomnia. Then, in Section 7.3, we will discuss how Taijiquan practitioners can use both Grand Circulations for rooting (Zhāgēn, 紮根) and Five Gates Breathing (Wǔxīn Xī, 五心息) training. Finally, we will introduce in Section 7.4 some combined Grand Circulation practices for self-sexual energy cultivation (Dānxīū, 單修) and dual sexual energy exchange (Shuāngxiū, 雙修).

7.2 LEADING Qì DOWNWARD—PREVENT HIGH BLOOD PRESSURE, HEADACHE, AND INSOMNIA (YÍQì XIÀXÍNG—FÁNGZHÌ GÀOXUÈYÀ, TÓUTÒNG, SHĪMIÁN, 引氣下行 - 防治高血壓、頭痛、失眠)

Leading Qì Downward—Prevent High Blood Pressure, Headache, and Insomnia

This is an example of a typical combination of Marrow/Brain Washing Small Circulation and Muscle/Tendon Changing Grand Circulation. This Qìgōng Grand Circulation will help you lower high blood pressure, ease headaches, and solve the problem of insomnia.

As we explained in Chapter 1, from the Chinese medical and Qìgōng point of view, the diaphragm is considered the dividing area between the upper and lower parts of the body. This is because the Qì circulation of the three Yīn organs, lungs, heart, and pericardium (above diaphragm) are connected to the arms and reach to the fingers while the Qì circulation of other three Yīn organs, liver, kidneys, and spleen reach down to the bottom of the feet.

You should also recognize that the biobattery (guts) is located under the diaphragm. Whenever the Qì is led down to the battery, the body will remain calm and cool since there is no Qì (energy) being led outward for manifestation. However, if there is extra Qì led upward and above the diaphragm, the heartbeat will be faster and the breathing will be heavier. This will trigger high blood pressure and cause insomnia. When the Qì is led down to the biobattery (i.e., Real Lower Dāntián, or second brain or guts), the body will be calm and cool. Consequently, you will be able to lower your blood pressure and sleep more deeply.

Often, in order to lead the Qì down further so the upper body can be cooled down more effectively, the Qì is led all the way down to the bottom of the feet. When you are doing so, you are mixing the Marrow/Brain Washing Small Circulation and Muscle/Tendon Changing Grand Circulation.

If you practice this Qìgōng for headaches and high blood pressure, you may stand, sit, or lie down. However, if you practice for insomnia, you should be lying down in a relaxed and comfortable position.

First, inhale deeply and lead the Qì down from the head to the Real Lower Dāntián, then exhale gradually and slowly to lead the Qì downward to the bottom of the foot and toes (Figure 7-1). Repeat the same process till the headache is gone and the heartbeat returns to normal. To use this for insomnia, simply repeat this practice while lying on a bed and pay attention to the breathing and leading Qì. In no time you will feel relaxed and fall asleep without even noticing it.

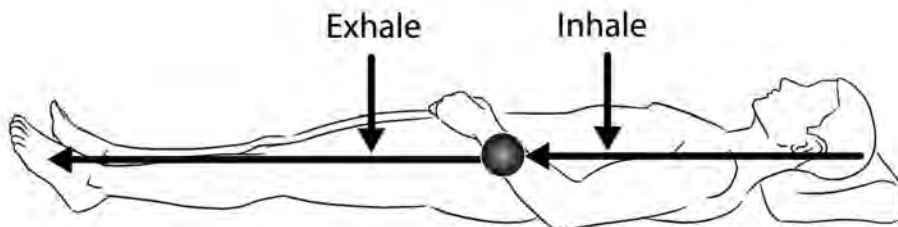


Figure 7-1. Lead the Qì Down from the Head.

However, if you have a low blood pressure, you simply reverse the path and the way of breathing. When you inhale, lead the Qi upward from your feet to the Real Lower Dāntián and when you exhale, lead it up to your head.

Three Power Qi Exchange (Sāncháiqìjiāo, 三才氣交)

Once you have mastered the skill of rooting practice in Muscle/Tendon Changing Grand Circulation by leading the Qi from the Huìyīn (anus) to the bottom of the feet through the Yīn Heel Vessel ((Yīnqiāomài, 陰驕脈) and Yin Linking Vessel (Yīnwéimài, 陰維脈), then you may want to combine this rooting training with Sky Gate Breathing of Brain/Marrow Washing Grand Circulation. You may call it the Three Power Qi Exchange. Three Power (Sāncháiqì, 三才) means the power of the heaven (Tiān, 天), the earth (Dì, 地), and the human (Rén, 人) (Figure 7-2). This practice has commonly been used in Tàijíquán (太極拳) practice for center, balance, and rooting training. This exercise can also be used to lead the Qi down from the head to the ground for easing headaches, lowering high blood pressure, or dealing with insomnia.

The best way to practice is standing since when you stand upright, you have a better feeling of being centered, balanced, and rooted. When you practice, first inhale and use your mind to lead the heaven Qí in through your Bǎihuì (Gv-20) (百會) and down to the Real Lower Dāntián, then exhale to lead the Qi to the Huìyīn, following the Yīn Heel Vessel and Yin Linking Vessel down to the bottom of the feet and into the ground.

Three Power to Cleanse the Body (Sāncháiqìjìngshēn, 三才淨身)

If you wish to use the above technique to remove unhealthy Qi (Evil Qi) (Xiéqì, 邪氣) or stagnant Qi, all you need to do is focus on your exhalation and make it longer than your inhalation. Once you have reached to the end of an exhalation, hold your breath for five seconds to allow the releasing of the Qi to reach its maximum and go farther into the ground. When you inhale, just relax and



Figure 7-2. Three Power Qi Exchange.

allow it to happen naturally. Remember to gently push out your Huiyīn (會陰) (anus) during the whole exercise (Figure 7-3).

This practice has also commonly been used for rooting training in Chinese martial arts society. A practitioner usually practices on bricks to increase the difficulty of Qi exchange with the ground.

Pick Up Earth Qi (Cǎi Dìqì, 採地氣)

If you wish to adopt Earth Qi to increase your Qi storage in the Real Lower Dāntián, first inhale and absorb the Earth Qi through the Yǒngquán (K-1) (湧泉) cavities on the soles of your feet and then lead it upward to the Real Lower Dāntián. Once the Qi is led to the Real Lower Dāntián, hold your breath for five seconds. When you exhale, simply relax and allow the absorbed Qi to be naturally dissipated to the guts. *Remember to keep your Huiyīn (會陰) (anus) gently held upward throughout this practice.* In order to stabilize the Qi storage, your mind should be at the center of your Real Dāntián (Figure 7-4).

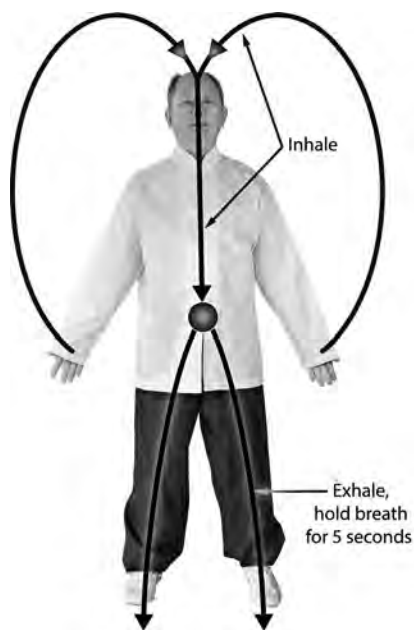


Figure 7-3. Three Power to Cleanse the Body.

7.3 ROOTING TRAINING/FIVE GATES BREATHING (ZHĀGĒN/WŪXĪN Xī, 紮根/五心息)

Rooting training and Five Gates Breathing are very important in all Chinese martial arts. Rooting practice is used to build up a firm root. With a firm root, the power emitted can be strong. This training is also important for seniors to improve the sensitivity of the feet in relationship to the ground. When the sensitivity of the feet is increased, the firm rooting feeling can prevent seniors from falling.

Five Gates Breathing is used to train the raising of the Spirit of Vitality (Jīngshén, 精神). When the spirit is raised, the fighting spirit and morale will be high. With the



Figure 7-4. Pick Up Earth Qi.

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