

Qìgōng

Meditation

Small Circulation Second Edition

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The Foundation
of Spiritual
Enlightenment

Dr. Yáng, Jwìng-Mǐng

vi Qìgōng Meditation: Small Circulation

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Editor's Note

David Silver

Master Yáng, Jwìng-Mǐng has made it his life's purpose to research and translate all of the available ancient documents pertaining to the subjects of Qìgōng and Internal Cultivation. His extensive scientific background, paired with his training in Soft (Tài-jíquán, 太極拳), Hard (Long Fist, 長拳), and Soft-Hard (White Crane, 白鶴) martial arts, empowers him with a comprehensive insight on the subjects of human physiology, universal electromagnetic energy, and the relationship between them.

Ancient Buddhist, Daoist, Qìgōng, and martial arts documents are often fragments, each discussing a certain aspect of its training, from the author's unique perspective based on his or her experience and contemplation. These documents are truly among the most precious artifacts of human history, sometimes passed down in the form of songs and poems, transmitted from teacher to student. Because many documents are only a piece of the puzzle, Qìgōng and Meditation are frequently misunderstood, or passed down in an incomplete form. In an effort to preserve this accumulated knowledge, most of Master Yáng's works are written as stand-alone documents, offering readers worldwide a complete overview to the subject matter, as he works toward a "Unified Theory" of Qìgōng.

Several chapters in this book offer information discussed in Master Yáng's previous works. If you have truly assimilated this information already, you are encouraged to move on to later chapters. However, as Master Yáng's tireless research continues, his insight expands, and it may benefit the reader to humbly read each chapter and again immerse oneself entirely in the subject, starting with its general concepts and theories. Master Yáng is fond of scolding his students for neglecting fundamental training, saying "Don't be a Jedi too soon."

Many cultural and spiritual centers have been destroyed in times of war. It is impossible to know how much knowledge, and how many written works, have been lost forever. It is impossible to know what the future holds for humanity, what humanity holds for itself, or how much of today's scientific and spiritual information will survive.

I share Master Yáng's hope that the interrelated subjects of Qìgōng, meditation, and human bioelectricity will continue to be researched and will become an important focus of scientific, medical and spiritual study. In 100 or 500 years, the situation on Earth (and other planets) will be so different that it is nearly impossible to conceive. We must hope that by then things will have changed for the better; that humanity has rediscovered its common spirituality, reopened our third eye, and created a balanced and peaceful global society.

If not, I hope someone finds this book.

David Silver

Boston, April 2005

Foreword

Thomas G. Gutheil, MD

“Qìgōng is a science of inner feeling which relates to spiritual cultivation.”

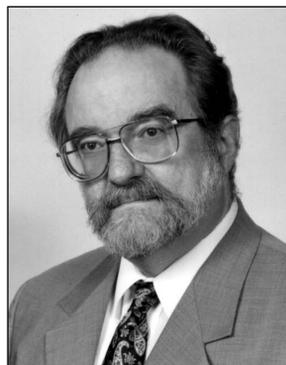
This definition may strike the Western reader as somewhat strange, since it fuses an Eastern concept of biologic energy and the idea of science, together with feeling and spirituality—concepts which are usually quite separate in Western thinking. But the very essence of Qìgōng is its union of physical, mental and spiritual issues into one discipline.

Western medicine is just beginning to explore the role of meditation in various forms as a legitimate adjunct to other approaches. The concept known as mindfulness, in which meditation consists of focus on breathing and the attempt to empty the mind of linear thought, is one such modern application.

Though not as popular as it once was, transcendental mediation represents another form. Tàijí, sometimes described as moving meditation, is, of course, one of the oldest forms but one which is enjoying a modern resurgence, even in alternative medicine where it is used to aid with a number of medical problems such as high blood pressure and ulcers. Yoga has also been practiced, sometimes in conjunction with mindfulness practice, to achieve some of the same states of tranquility. Finally, in the scientific community, studies of the so-called relaxation response represent another form that this method may take in current practice. Producing results ranging from feelings of inner harmony and tranquility to actual decreases in blood pressure, these techniques have gradually found a place in popular awareness and fields of healing.

In this work Dr. Yáng, Jwìng-Mǐng continues his astonishingly productive life-long endeavor of unearthing hidden, secret, lost, and otherwise unavailable ancient Chinese texts and translating them for the world of readers. The present book also takes its place in a series of works that explore almost every aspect of Qìgōng from its roots to its practical applications (see bibliography). Moreover, the present volume represents an updating of understanding of the fundamental principles of Qìgōng since publication of the predecessor volumes.

Based on the foundation of Internal Elixir Qìgōng practice, this book takes the reader to the next level of spiritual cultivation. Moving from an overview of the topic, Master Yáng takes the reader through meditation training; then the specifics of Small Circulation, and then a look toward the future development of the subject.



While retaining the colorful and highly metaphoric language of the original texts, Dr. Yáng makes the complex subject accessible and useful to the interested reader or practitioner. A helpful glossary furthers this accessibility. The thoughtful reader may thus gain a deep understanding of the basic sciences of this aspect of Qìgōng practice.

Thomas G. Gutheil, M.D.
Harvard Medical School

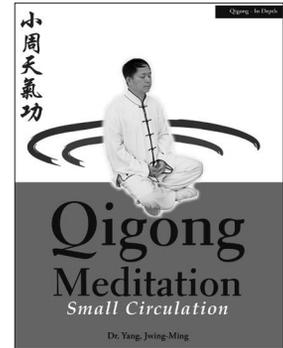
Preface (Original 2006 Edition)

Several friends have asked how I found time and energy to achieve proficiency in three Chinese martial arts styles, at the same time obtaining my master's degree in physics and Ph.D. in mechanical engineering. The main reason I could achieve each goal I set was that I learned how to concentrate through meditation. I have practiced and studied meditation since I was seventeen. I could relax whenever I was tense, and ponder profoundly when I needed to. Meditation brought me another world—the world of spiritual awareness, which enabled me to build up self-confidence, wisdom and a better understanding of the world.

Small Circulation Meditation (Small Cyclic Heaven or Microcosmic Meditation, Xiǎozhōutiān Jìngzuò, 小周天靜坐) has been well known for centuries throughout the East, including China, India, Indo-China, Korea, and Japan. According to ancient documents from Buddhist and Daoist monasteries, if one practices correctly under a master's guidance, it might take only 90 days to learn to circulate Qì in the Small Circulation path of the Conception and Governing Vessels. But I did not achieve this goal until I was 24 because I was young and did not know the correct theory and technique. Documentary information was sparse, so I asked my White Crane and Tàijíquán masters. Due to lack of personal teaching experience, they refused to guide me. They simply advised me not to continue because of the danger involved. I could not calm down my mind to practice, due to my school work and martial arts training. From the ages of 15 to 19, in addition to school work, I trained Tàijíquán in the early morning, and White Crane every evening. My meditation practice suffered as a result.

I finished my M.S. degree of science at Táiwan University. I was 23. Information was revealed to the public on meditation, and I could finally understand some theory. Then I was drafted into the Air Force as a military physics teacher. I had much time and little pressure, so I could calm my mind and put all my understanding into practicing every day for the whole year. I completed the Small Circulation path that summer, continuing until I married at age 27.

Being married, my life was very different and difficult, and my meditation was disrupted. I came to the United States in 1974 for Ph.D. study. I practiced a little but could not advance further due to the new environment and the pressure of studies. I only used meditation to calm my troubled mind. The following year, my wife arrived to join me from Táiwan, and in the year that followed, we lost our first child. Again I stopped meditating. I was sad and disappointed. Meditation had been part of my life and now I could not continue. After graduating with my Ph.D. from Purdue in 1978, my first son



First edition, as published in 2006.

was born, then my daughter, followed by my second son. The financial pressure of supporting the family was so great, I almost forgot the pleasure and peace meditation could bring. But though I could not practice, I did not give up, and started collecting Qìgōng documents. Around 1980, many hidden Qìgōng documents started to be revealed. I studied them and deepened my understanding of the subject.

To follow my dream, I resigned from my engineering job in 1984 and dedicated my effort to writing and study. Life was great and the pressure of work was gone, but the financial reality of supporting my family worried me so much I often could not sleep at night. I fell ill in the spring of 1984. Without health insurance, I did not see a doctor. One of my students, studying as a medical doctor, visited me and told me I had had pneumonia for nearly two months and was near death. My dentist brother in Táiwān sent me some antibiotics, and two weeks later my recurrent fever was disappearing. Three months later I published my first Qìgōng book, *Chì Kūng—Health and Martial Arts*. The new edition is called *Qìgōng for Health and Martial Arts*. Surprisingly, this book started to bring some income, and I could smile again.

Since 1984, I had continued to read, study, and research. More books and ancient documents were revealed in Táiwān and mainland China. The second half of the 1980s became the most joyful of my life, as many more hidden documents were revealed. The most valuable to me were the secret classics, *Yìjīnjīng* (*Muscle/Tendon Changing*, 易筋經) and *Xìsuǐjīng* (*Marrow/Brain Washing*, 洗髓經), said to have been written by Dámó (達摩) around 500 CE in the Shàolín monastery. These classics are very profound. To many Qìgōng practitioners, their theory remains obscure, but to me they were the most precious knowledge I had ever received.

Studying them, I discovered the missing part of Qìgōng practice, its Yīn side. Part of the Yìjīnjīng (Yáng side) secret had previously been revealed through Shàolín martial arts, but not the Xìsuǐjīng (Yīn side). These two classics are two sides, Yīn and Yáng, of the same Qìgōng training, and both are required to reach enlightenment or Buddhahood. Yìjīnjīng builds up and circulates Qì throughout the body to strengthen it (Yáng side). Xìsuǐjīng leads accumulated Qì from the Real Lower Dāntián (Zhēn Xiàdāntián, 真下丹田) to the bone marrow, and also up to nourish the brain cells for spiritual enlightenment (Yīn side).

To accumulate abundant Qì for Yìjīnjīng and Xìsuǐjīng training, Small Circulation Meditation must first be practiced. This is the foundation of Internal Elixir Qìgōng (Nèidān Qìgōng, 內丹氣功) without which Qì would be too weak to build up physical strength or to nurture spiritual enlightenment.

To fully comprehend the theory and training in these documents, I had to devote all my effort to it. This meant writing books about it. Through translating the documents, I was forced to ponder the meaning of every word. It also forced me to find related information with which to unravel the knots. My efforts came to fruition with publication

of the books, *The Root of Chinese Qìgōng*, and *Qìgōng—The Secret of Youth* (previously *Muscle/Tendon Changing and Marrow/Brain Washing Chì Kūng*).

Since 1984, countless Qìgōng documents, written by hundreds of ancient Qìgōng experts during the last four thousand years, have been compiled and published in mainland China. This has been a source of deep joy to me. I feel so lucky to have been born at this time, not only with access to these documents, but having a strong scientific background to analyze and understand them. Due to enhanced communication between East and West, great interest in this art of internal energy has also been aroused in Western society.

The more books I have written, the deeper I have understood this art. My mission in life is to present my Qìgōng knowledge in Western languages. All my children have grown up now, and my financial situation is stable. I resumed meditation practice in 1992, and can apply my understanding of Qìgōng theory in my practice. For the rest of my life, I plan to enjoy reading and understanding these Qìgōng documents, the fruits of four thousand years of human feeling and spiritual cultivation. This will make my life meaningful and happy.

I have taught Small Circulation in the USA since 1981. After more than 20 years of teaching experience, I have modified some traditional practice methods to make them safer and more suitable for practitioners in modern society. In this book, I share these methods with you. However, any book can only offer an opinion from the writer's point of view. You are the one who must collect more books, read and comprehend them, and finally arrive at a consistent scientific theory and method of practice, suitable to your lifestyle.

This book deals with vital new subject matter, including updated information and insights concerning subjects covered in earlier books. It focuses on profound discussion of the theory and practice of Small Circulation. Traditional training methods and modified ones are compared and analyzed. As long as you remain humble, and read and ponder carefully and sincerely, you should reach the goal of Small Circulation without risk. You should also discuss the subject with experienced practitioners.

The first part of the book reviews the general concepts and theory of Qìgōng. In the second part, traditional meditation training, procedures, and theory are summarized, to show how traditional Qìgōng meditators reached the goal of enlightenment. The third part discusses the theory and practice of Small Circulation, especially Embryonic Breathing (Tāixí, 胎息), the root of all Internal Elixir Qìgōng practice. More than 100 ancient documents discuss this important subject. For a deeper discussion of this subject, refer to my previous book, *Qìgōng Meditation—Embryonic Breathing*. In Part IV, we discuss the relevance of the subject matter to society.

Publisher's Note on the 2nd Edition

This 2nd edition includes pinyin with tonal marks, a new Chinese character font (Biau-Kai), and selected illustration enhancements.

An important contribution to this new edition is the use of tonal marks on the pinyin. Pinyin is the current standard for Romanizing Chinese characters so they can be read by non-Chinese speaking readers. By adding tonal marks to the Romanized Chinese words (pinyin), we can have a guide for properly pronouncing these words.

Before we can begin learning how to pronounce pinyin words, we must recognize some common differences in how some letters sound.¹

- ü Start pronouncing “ee” in English and then round your lips to pronounce “oo”.
- q Pronounced like “ch” in chin.
- x Pronounced like a blend of “she” and “he”.
- z Pronounced like “ds” in kids.
- c Pronounced like “ts” in bats.
- zh Pronounced like “ger” in germ.
- ch Pronounced like “chur” in church.
- sh Pronounced like “sur” in sure.
- er Pronounced like “ar” in are.
- i When i follows z, c, s, it sounds like “zz”: *zzz, czz, szz*.
When i follows zh, ch, sh, r, it sounds like “rr”: *zhrr, chrr, shrr, rrr*.

There are primarily four tonal categories written in pinyin.²

1. mā 媽 (mom). Begins high and stays high.
2. má 麻 (hemp). Begins at mid-range and ends high.
3. mǎ 馬 (horse). Begins mid-range, dips low, ends mid-range.
4. mà 罵 (scold). Begins high and ends low.

There are many websites offering guides for the pronunciation of Chinese words and how to interpret and pronounce pinyin words with the tonal marks. We encourage readers to explore these valuable online tools. Some are provided below for your reference.

<https://dictionary.hantrainerpro.com/>

<https://en.wikipedia.org/wiki/Pinyin>

<https://ymaa.com/publishing/spoken-chinese-glossary>

1 <https://www.mandarintutor.com/resources/pinyinintro>

2 <https://www.duchinese.net/blog/learn-to-read-chinese-tones/>

Theoretical Root of Small Circulation Meditation

5-1. INTRODUCTION (JIÈSHÀO, 介紹)

There are six general purposes of Small Circulation Meditation:

1. Search for a peaceful mind.
2. Improve physical and mental health.
3. Find the center of self-being.
4. Comprehend the meaning of life.
5. Search for spiritual freedom.
6. Comprehend the meaning of the universe.

Through Small Circulation Meditation we rebuild the body from weak to strong and train the mind to be calm and focused. The Qì in the Eight Vessels and Twelve Primary Qì Channels becomes abundant, strengthening the immune system. Small Circulation is the first step in Internal Elixir practice, the foundation of Muscle/Tendon Changing and Marrow/Brain Washing Qìgōng.

There are various styles of Small Circulation, each with a different name. In Buddhist society it is called Turning the Wheel of Natural Law (Zhuǎnfǎlún, 轉法輪). Every style has its own theory and method. Study and compare them, and take the best from each.

There is a Chinese story about six blind men who touch an elephant to know what it looks like. The first one touches the elephant's ear and says, "An elephant is like a large fan." The second one touches the side of its body and says, "No, it is like a wall." The third one describes the leg, "No, the elephant is like a pillar." The fourth one touches the nose and shouts, "The elephant is like a large moving branch of a tree." The fifth one touches the ivory, and says, "It is a large horn sticking out of a huge mouth." The sixth one who touches the tail says loudly, "An elephant is a large swinging broom sticking out of the wall." If they were to put all of the information together, they would have a

reasonable description of the elephant. This story shows we should not stubbornly insist there is only one viewpoint, as we often see only part of the story.

When you practice, don't waste time in just theoretical research. Practice and theory should go together. From practice, you gain experience, and from theory, you have a clear guideline for practice. Some people hesitate due to the danger involved, accomplishing nothing and simply wasting time. Be cautious but determined, and learn from the experience of others, and you will find the right path.

A priest staying in a church is told the dam wall has broken, and the church will be flooded. He refuses to leave, and says God will save him. As water enters the church and rises quickly, he climbs up on the roof and prays for mercy and a miracle to save him. A boat comes to rescue him, but he refuses, waiting for God's miracle to save him. The boat leaves as the waters keep rising. Another boat comes to rescue him, but is again rejected. A third rescue boat receives the same answer. The waters engulf the church, and the priest drowns.

When he arrives in Heaven, he blames God for not working a miracle to save him, but God says, "I sent three boats to save you but you rejected them all." Will you wait for the perfect theory, or grasp the opportunity while you can?

When Buddha traveled the countryside, he came to a river. An old Qìgōng master lived there, who asked him, "You are the Buddha? If so, can you do the same thing I can? I cross the river by walking on top of the water." Buddha said, "That is very impressive. But how long have you practiced it?" The old man replied, "It took me nearly forty years to achieve it." The Buddha looked at him and said, "It took you forty years! It takes me only a few coins to cross it on the ferryboat."

Often we spend too much time on unimportant things. Treat your time preciously and use it efficiently. Get rid of your dignity. If you take your dignity too seriously, you will not find a sincere teacher willing to teach from the heart.

A young Samurai swordsman entered the house of a famous Zen master. He looked at the master, bowed and said, "Master! I have reached a deep level of Zen, both in theory and practice. I have heard you are great so I come here to bow to you and hope you can teach me something."

The Zen master looked at this proud young man. Without a word, he went into the back room and brought out a teapot and a teacup. He placed the cup in front of the young man and started to pour the tea into the cup. The tea filled the cup quickly and

soon began to overflow. The young man looked at the old man with a confused expression. He said, “Stop, master! The teacup is overflowing.”

The old Zen master put the teapot down and smiled at him. He said, “This is you. You are too full already. I cannot teach you. If you wish to learn, you must first empty your cup.” Can you be as humble as an empty cup?

When you find a good qualified teacher or source of learning, treat it preciously, so you don’t miss the opportunity of learning. This chance may not come again. Traditionally, it was very difficult to find a qualified teacher. Even if you found one, you would not necessarily be accepted.

Today, it is easier to collect information since there are so many books and videos available. But the guidance of an experienced teacher is generally crucial to reach the final goal. Subtle advice can save you a great deal of time and effort. When you are lost in a big city, even though you have read the map, guidance from a passerby could save a lot of effort.

A young man had already spent more than seven years searching for a good master. He came to where a great teacher lived deep in the remote mountains with a few students. He was received kindly and expressed his intention of learning from the master. The master looked at him for a while, then brought out a teapot and a teacup. He poured tea into the cup, stopping when the tea reached the brim. He put the tea pot down with a smile, hinting to the young man that the place was already full. He could not accept another student.

The young man looked at the cup and realized what it meant. He lowered his head in sadness. Noticing a rice straw on the floor, he picked it up and carefully stuck it into the tea. The tea did not overflow. He looked at the master’s face with hope, showing him, “Look, there is still space for me. The tea did not overflow.”

Through this silent communication, the old master realized that the young man was one of those rare intelligent ones who could comprehend the profound feeling of the art. He accepted him with delight. It is very difficult to find an intelligent student able to comprehend the art deeply and to develop it. When a teacher finds this kind of student, it will be like a precious pearl in his hands.

In the next section, I review the history of Small Circulation practice. Then I summarize those acupuncture cavities related to the practice in section 5-3. We discuss the theory of Small Circulation in section 5-4. In section 5-5, crucial obstacles to Small Circulation, The Three Gates, are explained. We discuss different Small Circulation paths in section 5-6. Finally, an illustration of Internal Elixir meditation passed down from the Chinese Táng Dynasty (618–907 CE, 唐代) is introduced and interpreted.

5-2. SMALL CIRCULATION—PAST AND PRESENT (XIǎOZHŌUTIĀN ZHĪ GUÒQŪ YŪ XIÀNZÀI, 小周天之過去與現在)

After more than 1500 years of study and development, the practice of Small Circulation Qìgōng meditation has gradually evolved, from initial limited knowledge to a stage which allows practitioners to have a clear understanding of the practice.

Small Circulation Practice in the Past

The practice of Small Circulation (Small Cyclic Heaven, Xiǎozhōutiān, 小周天) probably started in China around 500 CE, when Dámó's *Muscle/Tendon Changing and Marrow/Brain Washing Classic* (*Yìjīnjīng, Xǐsuǐjīng*; 易筋經·洗髓經) became available. There are a few reasons for this conclusion:

1. There are almost no Chinese documents available about the subject from before 500 CE.
2. Small Circulation is a necessary prerequisite to reach advanced accomplishment in Muscle/Tendon Changing.
3. Dámó (483–536 CE, 達摩) was originally from India. When he arrived in China during the Líang Dynasty (502–557 CE, 梁朝), Indian Yoga had already existed for 800 years. Small Circulation practice was an advanced level of practice in Indian Yoga, called Microcosmic Orbit Meditation.
4. Daoist practice of Small Circulation was originally from Buddhist society, called Turning the Wheel of Natural Law (Zhuǎnfǎlún, 轉法輪). Even though Buddhism was imported into China during the reign of the Míng Emperor of the East Hàn Dynasty (58–76 CE, 東漢明帝), documents on Qìgōng spiritual enlightenment practice were very scarce. It was not until Dámó arrived, that actual Qìgōng practices were passed down.

Later, theory and practice of Small Circulation and Grand Circulation meditation were studied, researched, and developed in China. They blended with traditional Chinese Daoist theory based on the *Dào Dé Jīng* (道德經), written by Lǎozǐ (老子) (604–531 BCE), and a new understanding and practice developed. The most important influence from *Dào Dé Jīng* was the theory of Embryonic Breathing (Tāixí, 胎息). Without it, reaching the final goal of spiritual enlightenment would be very difficult.

With the addition of Chinese medical knowledge of Qì meridians and vessels, the theory and practice of Small Circulation were revised continuously and reached a profound level during the Qīng Dynasty (1644–1912 CE, 清朝). Many documents were written about Small Circulation during this period. I present some of them here with commentary.

A SMALL CYCLIC HEAVEN OF YĪN-YÁNG CIRCULATION ANTITHETIC WRITING OF REGULATING THE PATH

(WÚ, SHĪ-JĪ; QĪNG DYNASTY)

陰陽循環一小周天

(理淪駢文·清·吳師機著)

It (Small Circulation) is actually called “Small Cyclic Heaven of Yin-Yang Circulation.” Close the eyes and sit quietly. The nose inhales clean air. Expand the abdomen to enable internal Qi to descend to the Lower Dāntián under the navel. Transport Qi past Huìyīn and up the Governing Vessel. Pass the Tailbone (Wěilǚ), Squeezing Spine (Jiáji, between the shoulder blades) and Jade Pillow (Yùzhěn), Three Gates. Reach Bǎibù (Gv-20) cavity on top of the head, follow the face to the tongue and connect with the Conception Vessel, descend down along the front of the chest, finally reach the Dāntián and again circulate through the original path. Where there is a problem (Qi stagnation or pain), inhale and think of the place, and exhale to lead the Qi back to the Dāntián. This strengthens the body and repels sickness. It is also named Sānmèiyìn.

全稱為陰陽循環一小周天。閉目靜坐，鼻吸清氣，鼓腹使內氣下降臍下丹田，運氣過肛門，沿督脈尾閭、夾脊、玉枕三關，到頭頂百會穴，順面部至舌與任脈接，沿前胸而下，至丹田復順原徑路循行。患在何處，收氣即存想其處，放氣則歸於丹田。可強身卻病。又名三昧印。

This document, which was written by Wú, Shī-Jī (吳師機) in 1864, discusses a few key points. First, to meditate, close your eyes to cut off the connection between your eyes and your surroundings. Second, to circulate the Qi smoothly, sit quietly with your body calm and relaxed. This is the pre-condition for Qi circulation. Third, breathe correctly. Breathing is the strategy of Qigong practice. When breathing correctly, Qi can be guided efficiently. Fourth, generate and accumulate Qi at the Lower Dāntián. Without abundant Qi stored there, the path of Qi circulating in the Conception and Governing Vessels cannot be widened, so regulating the Qi in the Twelve Primary Qi Channels will not be effective. Fifth, the path of Qi circulation is from the Lower Dāntián, via the Huìyīn, past the tailbone (Wěilǚ, 尾閭; Chángqiáng, 長強), Jiáji (夾脊; Língtái, 靈臺) and Yùzhěn (玉枕; Nǎohù, 腦戶), the Three Gates (Sānguān, 三關), then over the head, and down the front center line back to the Lower Dāntián. Small Circulation practice is the foundation of Muscle/Tendon Changing, which can change your body from weak to strong. It is also called Sānmèiyìn (三昧印) in Buddhist society, or Sānmódi (Samadhi, 三摩地) a special Buddhist term which means steadiness of the mind and body (Dìng, 定).

SMALL CYCLIC HEAVEN

(ORIGINAL TRUTH OF USING NO HERBS)

(WĀNG, ÁNG; QĪNG DYNASTY)

小周天

(勿藥元詮·清·汪昂輯)

First, stop the Niàn (the thoughts lingering in the mind), calm the body and the heart, face east, and sit with crossed legs (jiāzuò). The breathing is peaceful and harmonious. Use Sānmèiyìn and maintain it under the navel. Knock the teeth sixty-six times and gather your spirit in the whole body. The tongue circles the mouth sixty-six times both internally and externally, while you also circle both eyes following the circles of the tongue. The tongue touches the palate, count the breathing calmly until it reaches three hundred and sixty times. Wait until the spiritual water (saliva) is full, rinse (the mouth) several times. Use Four Secret Words (Sìzìjué), lead Qì from the Conception Vessel, past the grain path (Huìyīn), and reach the tailbone (Chángqiáng). Use Yì to transport, slowly lead Qì up to the central gate, Jiǎjǐ (Língtái cavity). Gradually speed up. Close your eyes and look up, inhale but do not exhale through the nose, thrust through Yùzhěn (Nǎohù cavity). Use the eye to lead it forward and pass Kūnlún (Bǎihuì), down to Quèqiáo (magpie bridge, tongue), then divide the saliva and send it down the Chónglǒu (throat), enter Lí palace (heart, Middle Dāntián), and finally reach the Qìhǎi (Lower Dāntián). Pause for a moment, use the same method and repeat it three times. Divide the saliva in the mouth into three gulps and send it down. This is what is called “reversed flow of heavenly river water.”

先要止念，身心澄清，面東跏坐，呼吸平和，用三昧印，按于臍下；叩齒三十六通，以集身神；赤龍攪海，內外三十六遍；雙目隨轉運，舌抵上齶，靜心數息，三百六十周天畢，待神水滿，漱津數遍；用“四字訣”，從任脈撮過穀道到尾閭，以意運送，徐徐上夾脊中關，漸漸速些；閉目上視，鼻吸莫呼，衝過玉枕，將目往前一忍，直轉崑崙，倒下鵲橋，分津送下重樓，入離宮，而至氣海；略定一定，復用前法，連行三次，口中之津，分三次咽下，所謂天河水逆流也。

This document was written by Wāng, Áng (汪昂) in 1682 CE during the Qīng Dynasty (1644–1912 CE, 清朝). The Qì path is the same as in the previous document, but it also describes the preparation for Small Circulation.

Niàn (念) is the thought lingering your mind and hard to get rid of. Jiāzuò (跏坐) is a special Buddhist meditation term which means to sit with crossed legs. Sānmèiyìn comes from Indian “Samadhi” and means great steadiness of the mind and body. Sìzìjué (四字訣) means Four Secret Words, namely Cuō (撮), Dǐ (抵), Bì (閉), and Xī (吸). Cuō

Embryonic Breathing

6-1. INTRODUCTION (JIÈSHÀO, 介紹)

More than a hundred ancient documents which discuss Embryonic Breathing (Tāixí, 胎息), were written by experienced Qìgōng masters in different historical periods. Embryonic Breathing is one of the very few subjects discussed seriously and in depth. Why has this subject been regarded as so important to Nèidān (內丹, Internal Elixir) Qìgōng practitioners?

In the previous chapter, we discussed the body's circulatory network of bioelectricity, or Qì. For this Qì to circulate smoothly, we must first concern ourselves with the biobattery, the energy supply source of this network. For longevity we need a strong and healthy body, and an efficient Qì system. When this Qì system performs efficiently, we can not only maintain physical health, but also lead extra Qì up the spinal cord (Chōngmài, 衝脈) to nourish the brain, which enhances the spirit of vitality. The method of using Qì to strengthen the body is called Muscle/Tendon Changing Qìgōng (Yìjīngōng, 易筋功), while using it to nourish the marrow and brain for enlightenment is called Marrow/Brain Washing Qìgōng (Xìsuǐgōng, 洗髓功).

In realizing these benefits, we need to condition the biobattery, the Real Lower Dāntián, to produce Qì and store it abundantly. Embryonic Breathing is the method for this, developed through thousands of years of experience.

Embryonic Breathing is also called Cavity Breathing (Xuèwèi Hūxī, 穴位呼吸) or Dāntián Breathing (Dāntián Hūxī, 丹田呼吸). I call it No Extremity Breathing (Wújí Hūxī, 無極呼吸) or Second Brain Breathing. It is also called Wújí Breathing because its final goal is the Wújí state, where you focus only at the center of your Real Lower Dāntián (Zhēn Xiàdāntián, 真下丹田).

The purposes of Embryonic Breathing are:

1. **To calm the body and mind.** The first goal is to establish the mind in a state of extreme calm, in the Real Lower Dāntián. Then Qì is not led away from the center and consumed. The brain is not agitated nor the body excited, and Qì can be accumulated in abundance. *Dào Dé Jīng*, Chapter 16 (道德經 ·

十六章) said, “Approach the nothingness (emptiness) to its extremity, and maintain calmness with sincerity...”¹ This implies extreme calm of the body and mind. Your conscious mind gradually disappears, and the subconscious mind connected to the spirit awakens.

2. **To condition the Real Lower Dāntián (biobattery) and improve the storage capacity of Qì.** To increase Qì storage capacity higher than ordinary people, the Real Lower Dāntián must be conditioned. Refer to *Qìgōng—The Secret of Youth*.
3. **To accumulate abundant Qì in the Real Lower Dāntián.** This process charges the biobattery to an abundant level and facilitates the Qìgōng practice of Muscle/Tendon Changing and Marrow/Brain Washing.
4. **To stimulate production of hormones (Original Essence) in the adrenals, testicles or ovaries, and pancreas.** Hormones catalyze the body’s biochemical reactions. Abundant healthy hormones keep the body’s metabolism and Qì production smooth and healthy. Establishing healthy hormone levels is the key to longevity.
5. **To make the body strong and healthy through Muscle/Tendon Changing.** When abundant Qì accumulates in the Real Lower Dāntián, that in the Eight Vessels (Bāmài, 八脈) and Twelve Primary Qì Channels (Shíèrjīng, 十二經) will also flow strongly. This is crucial to maintaining physical health.
6. **For longevity and enlightenment, through Marrow/Brain Washing.** When abundant Qì is led into the bone marrow, the production of blood cells proceeds smoothly. This is vital in slowing down the aging process, because blood cells are the main carriers of oxygen and nutrition. Also, when abundant Qì is led up through the spinal cord to nourish the brain, the spirit of vitality is raised and the third eye can open. This is the achievement of Buddhahood or enlightenment.

6-2. THEORY OF EMBRYONIC BREATHING (TĀIXÍ LĪLÙN ZHĪ JIǎNJÌÈ, 胎息理論之簡介)

Since so many documents are available, we cannot include them all in this book. Here we briefly discuss the concepts and methods of Embryonic Breathing, as they relate to spiritual cultivation. Again, for a more detailed discussion, refer to the book, *Qìgōng Meditation—Embryonic Breathing*.

Definition of Embryonic Breathing (Tāixí Zhī Dìngyì, 胎息之定義). According to the ancient documents, there are two definitions of Embryonic Breathing. One is to locate the spiritual center and the Qì center, then unite Shén and Qì at the Real Lower

Dāntián. These two centers are the two poles of the energy body. Bring the Shén down to unite with the Qì at the Real Lower Dāntián, which is the Qì center (Figure 6-1). Thus you return to the Wújí state, the origin of life. You are returning to the Real Lower Dāntián where you were conceived as a fetus. In this Wújí state, you return your being to nature.

The earliest document in which this concept of Embryonic Breathing was propounded is Lǎozǐ's *Dào Dé Jīng*. Chapter 16 says, "Approach the nothingness (emptiness) to its extremity, and maintain calmness with sincerity. Millions of objects (lives) in action allow me to observe their cyclic repetition. Though there are so many objects, each individual must repeatedly return to its root (origin). When it returns to the root, it means calmness. When it is calmed, it means repetition of a life. When the life repeats, it means constant natural cycle."² From this document we see the purpose of Embryonic Breathing in tracing back the root of our lives, and understanding the cyclic repetition of nature. That means returning our spiritual being to the Wújí state (No Extremity, neutral state, 無極) of human life and thus reaching the origin of our spiritual nature.

Regulate Shén through cultivating the mind to an empty, neutral state. Shén finds its center and stays at its residence. Without this, we remain locked in the human emotional matrix. The mind cannot see the origin of the spirit, nor can we lead Qì to its residence (Real Lower Dāntián) and keep it there. The very beginning of Embryonic Breathing is searching for the spiritual origin in the center of the brain (Upper Dāntián) and the origin of Qì at the center of physical gravity, the Real Lower Dāntián.

To regulate Shén, Chapter 6 of *Dào Dé Jīng* said, "The Valley Spirit (Gǔshén, 谷神) does not die, then it is called Xuánpìn (玄牝). The door (key) to reach this Xuánpìn is the root of heaven and earth (nature). It is very soft and continuous as though it existed. When used, it will not be exhausted."³ Shén is called Valley Spirit (Gǔshén, 谷神) because it resides in the Spiritual Valley (Shéngǔ, 神谷), the space between the two hemispheres of the brain. Xuánpìn (玄牝) means the marvelous and mysterious Dào,

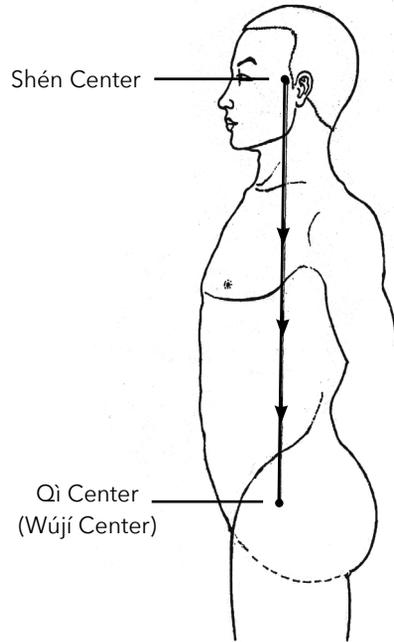


Figure 6-1. Unification of Shén and Qì at the Wújí Center

the mother of creation of millions of objects. The goal of regulating the Shén is to keep it at the Spiritual Valley, its residence.

Breathe softly, slenderly, and deeply like a newborn baby. Chapter 10 of *Dào Dé Jīng* said, “When bearing and managing the Pò (Vital Spirit, 魄) and embracing the state of oneness (Bàoyī, 抱一), can it be not separate? When concentrating Qi to reach softness, can it be soft as a baby? When cleansing the thought to reach purity, can it be without flaw?”⁴ *Língjiànzi Dǎoyǐn Zǐwǔ Rēngǐng* (靈劍子導引子午記注) said, “What is Embryonic Breathing? It is a method of Embracing Oneness (Bàoyī, 抱一) and keeping it in the neutral state.”⁵

Embryonic Breathing means to regulate the mind and Shén to their most calm and concentrated state, and to accumulate abundant Qi at the Real Lower Dāntián, then unite the Shén and Qi to return the being to its origin. Embryonic Breathing has always been very important in Chinese Qigong practice, being the method of storing Qi in the Real Lower Dāntián. Through Embryonic Breathing you charge your biobattery to a high level. Then your vital energy is raised, the immune system is strengthened and the body reconditioned.

In Buddhist and Daoist tradition, Embryonic Breathing is defined as conceiving a Spiritual Embryo (Shéntāi, 神胎) at the Huángtíng cavity (黃庭). When it is ready, lead it up to the Upper Dāntián to be born (opening the third eye). To achieve this, first build up a high level of Water Qi (Shuǐqì, 水氣, Original Qi) at the Real Lower Dāntián. Lead it up, and lead Fire Qi (Huǒqì, 火氣, Post-Heaven Qi) down from the Middle Dāntián, so they meet at the Huángtíng (黃庭). This process is called Intercourse of Dragon and Tiger (Lóngǔ Jiāogòu, 龍虎交媾), the interaction of Yīn and Yáng, commonly called Kǎn and Lí (坎離). This results in the conception of life. Then you lead Shén down to meet this life, until a new Shén develops in the embryo. This process is called Mutual Dependence of Mother and Son (Mǔzǐ Xiāngyī, 母子相依). Mother means Qi and Son means Shén. From this process, a Spiritual Embryo is conceived (Figure 6-2).

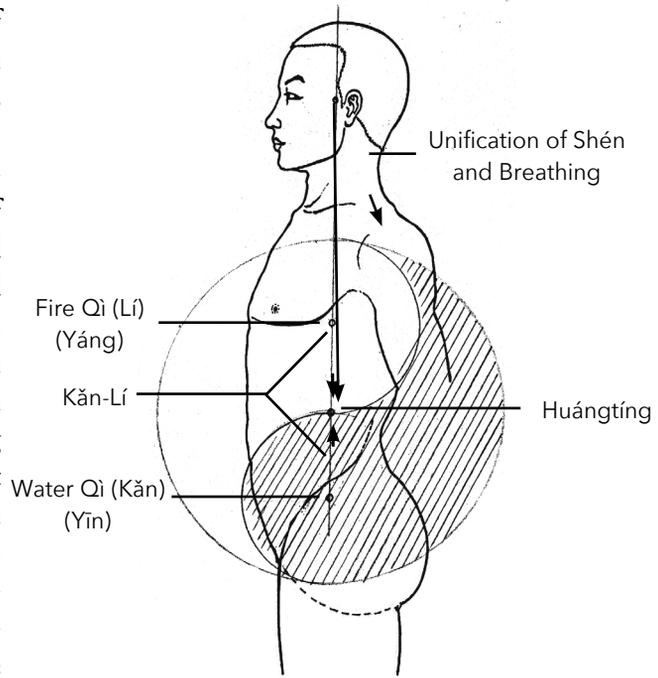


Figure 6-2. Conceiving the Spiritual Embryo

Important Points in Meditation

7-1. INTRODUCTION (JIÈSHÀO, 介紹)

From the previous chapters, you have a sound map of how to practice Small Circulation without doubt and confusion. This can save you years of searching for the correct way. By preparing your journey both physically and psychologically, you lay a smooth path for your expedition. Before a long journey, first check your oil, map, flashlight, spare tire, weather report, and first aid kit to eliminate possible obstacles which may prevent you from completing your journey.

The first step is psychological preparation. Do you trust the theory? Do you have confidence you can complete the practice to its conclusion? Can you cope with the obstacles you will encounter? Most important of all, do you recognize why you want to practice? Are you aiming just for a peaceful mind, or for ultimate enlightenment? You should test yourself first. Sit quietly, keeping your mind calm and clear for thirty minutes a day, for a month, and see how you cope. This is not easy, and your greatest challenge is dealing with your mind, which is at the same time the most important factor in success. Without a clear, calm, and concentrated mind, you cannot lead the Qì, or accomplish the training. There are also important physical preparations for establishing a peaceful mind and making the practice flow smoothly.

Here we discuss some important preparations, such as choice of location, timing of meditation and orientation, common experiences one may encounter, and possible deviations and how to correct them. The traditional twenty-four rules of meditation are reviewed in the last section.

7-2. PREPARATIONS (ZHǔNBÈI, 準備)

Preparation has mental and physical aspects. Are you forcing yourself to meditate? If so, it could take a long time to calm down. Be prepared for it. Do you have ego or expectations? You will probably be disappointed. When you meditate, you cannot set up a schedule of progress. If you do, you will be under pressure, and the mind will hinder

the whole process. Is your mind peaceful before meditation? Do you get upset or excited before meditation? The point is to calm the mind before you meditate. You should meditate just to regulate your mind, if anything will stimulate it and lead it away from calmness and peace. Do not try to circulate Qì with a troubled mind.

Take a shower. Dirt and sweat seal the pores of your skin, making you uneasy and uncomfortable. It is best to shower or bathe half an hour before you meditate, to assist physical relaxation. Afterwards let your body return to normal from the stimulation of the water temperature.

Bowels. Go to the toilet before meditating. Tightness in the abdomen and bowels affects Qì flow at the Real Lower Dāntián, and your mind will be scattered and bothered. You should not go to the toilet directly after meditation, but should wait at least ten minutes. This gives your body time to digest Qì you have built and stored in your Real Lower Dāntián, which would otherwise be lost.

Clothing. When practicing Qìgōng meditation, don't wear artificial fibers such as polyester or rayon. These products were developed only in recent decades and our bodies have not adapted to them, having used natural materials for millions of years. Artificial fibers generate static, and this interferes with normal Qì circulation. This traps your energy, clouds your judgment, and makes you feel uneasy, impatient, depressed, or excited without reason. You may have a similar feeling before it rains, with low clouds and humidity, and a strong electric field between the clouds and the earth. Our emotions are also affected by the full moon, when the electromagnetic field between the moon and the earth is at its strongest.

So wear natural materials such as cotton or silk. Wear loose clothes, especially pants, for a comfortable, natural feeling, and to help Qì flow through the Real Lower Dāntián. This assists accurate sensing of your body's Qì.

Keep warm. In profound meditation, you are in the semi-sleeping state. Your body relaxes while your mind is awake, regulating the Qì circulation. Your heartbeat slows down and breathing becomes slower and deeper. As in sleep, inhalation is longer than exhalation, which shrinks Guardian Qì (Wèiqì, 衛氣) and lowers skin temperature. You can catch cold easily, so you should keep warm and comfortable. Cover your knees and ankles with a blanket of natural materials. In relaxation, the joints are open, which allows cold Qì, such as wind or moisture, to enter them. This weakens the immune system and can generate arthritis.

Meditation cushion. When you meditate, you should prepare a meditation cushion. To prevent excess Qì from entering the legs, it is very important that you cross them when sitting, which narrows the Qì path. Start with a cushion about six inches high, made from natural material like cotton, sitting for thirty minutes. Adjust the height for comfort, so you can sit for thirty minutes, using it for a week or so until you are satisfied

with the height. Pay attention to your sitting posture, as incorrect posture can also generate discomfort.

Floor. The floor where you meditate is very important, and should not be too hard. Sit on a mat to ease pressure on the legs.

Light. If possible, sit in the dark. Uneven light can affect your judgment. For example, if the light to your right is stronger than to your left, you will feel stronger energy there. This can mislead your feeling and judgment. If you cannot sit in the dark, sit where the light is evenly diffused. Sitting under fluorescent light is not a good idea, as its strong electromagnetic radiation can affect your body's energy.

Electric field. You should sit away from any strong electric field, such as an electrical outlet, especially one in use. Use a sensitive compass to find a good spot in the house where the needle aligns with the earth's magnetic field. Do not use an electric blanket at all, as the electromagnetic field it generates is strong and harms Qi circulation, especially in your heart.

Humidity. Humidity can also affect your Emotional Mind. Too much can make you feel sticky and uncomfortable. Too little can cause static to build up around you. The most comfortable humidity for meditation is around 50–60 percent.

Temperature. Temperature is one of the main concerns. Extremes of heat or cold can affect your feelings during meditation. Avoid sitting close to a heater or air conditioner, as they affect your temperature significantly.

Noise. Most important of all during meditation is to prevent noise. Sudden loud noise can disturb your meditating mind and lead the Qi into the wrong path, which is dangerous and harmful. In meditation, your mind and body are extremely relaxed, and any slight noise can disturb you, tensing both mind and body. If you are leading Qi circulation, it can be led into the wrong path, damaging your nervous system or internal organs. Turn off your phone, silence the alarm clock, and place a sign at the entrance for people to see, to keep noise out of your meditation place.

7-3. MEDITATION PLACE (JìNGZUÒ DÌDIǎN ZHĪ XUǎNZÉ, 靜坐地點之選擇)

For profound Qigong practice, one needs four things: money, partner, techniques, and place. So an appropriate location is important, not only for a peaceful mind for your cultivation, but also to obtain Qi from the natural surroundings. Choosing a good location for living, for burying the dead, and for Qigong practice is an important profession known as Fengshui (風水, wind-water).

Mountains are classified as fire (Lí, 離) and provide Qi, while water (Kǎn, 坎) soothes and cools your Qi, bringing you to a calm and harmonious state. To have harmonious Qi, live next to water, such as the ocean, rivers, or lakes. However, to obtain more Qi to nourish your body for Qi circulation and enlightenment meditation, find a suitable mountain.

The earth cooled down from a liquid state, spinning towards the east, so heavier materials such as metals tended to accumulate in the west of each landmass. Large mountain ranges in North and South America, and in Asia are located to the west (Figure 7-1). Qì is generally stronger in the mountains and more harmonious near the sea.

Finding the best place for spiritual cultivation has been a major challenge in establishing Buddhist and Daoist monasteries. An appropriate location shortens the time needed to reach the final goal of cultivation.

7-4. BEST TIME FOR MEDITATION (JINGZUÒ ZHĪ ZUÌJIÀ SHÍKÈ, 靜坐之最 佳時刻)

In general, you may meditate at any time. But at specific times, you benefit from it more, and Qì circulation will be more efficient. If you meditate when natural Qì is changing from Yīn to Yáng or vice versa, it enhances the achievement significantly, because the Qì in your body is also changing at this time. We age quickly and get sick due to irregular Qì being exchanged during these periods. The Complete Book of Principal Contents of Life and Human Nature (Xìngmìng Guǐzhǐ Quánshū, 性命圭旨全書) says, “Zǐ (子, 11 pm to 1 am), Wǔ (午, 11 am to 1 pm), Mǎo (卯, 5 to 7 am), and Qiú (酉, 5 to 7 pm), these four periods are the time gates for entrance and exit of Yīn and Yáng.”¹ These are the best times for meditation. When your practice is well established, however, you can adjust the body’s Yīn and Yáng at any time and gain the same benefit, with a smooth and vital Qì flow. Huózǐshí (活子時) means time of vital Zǐ. Zǐ (11 pm to 1 am) is the best time of all for Marrow/Brain Washing.

The Qìgōng Dictionary illustrates Huózǐshí this way: “When practicing Qìgōng, shape and spirit are peaceful and calm, condense the spirit to the Qì cavity (Real Lower Dāntián). When you feel Qì moving there, then it is time to generate Yīn and Yáng.”² The Daoist book Observing Vessels (Màiwàng, 脈望) says, “When you begin to build the foundation of generating Dān (Elixir or Qì), do not be restricted in the timing of Zǐ (11 pm to 1 am) and Wǔ (11 am to 1 pm). As long as there is movement in the calmness, then it is the time of Guǐ (end of calmness), which is the time of vital Zǐ.”³ Guǐ (癸) is the last of the Ten Celestial Stems (Tiāngān, 天干), meaning that Yīn is ending, and Yáng is just starting.

Although the times for meditation are not very strict, it is advisable as a beginner to meditate according to natural Yīn and Yáng. Other than Zǐ, the best time is early morning until sunrise, the second best is sunset, and the third is at noon. Noontime meditation is only used to calm the body’s Yáng and to lead the Qì downward and inward for storage, since our body is extremely Yáng at this time. This is the best period for Embryonic Breathing, from noon until 2 pm, when natural Qì and the body’s Qì have passed extreme Yáng and are just beginning to cool down. Instead of sunset, you may also practice about one hour before sleeping.

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About the Author

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



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

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

When Dr. Yáng was eighteen years old, he entered Tamkang College (淡江學院) in Taipei Xiàn to study physics. In college, he began the study of traditional Shàolín Long Fist (Chángquán or Cháng Chuán, 少林長拳) with Master Lǐ, Mào-Chīng at the Tamkang College Guóshù Club (淡江國術社), 1964–1968, and eventually became an assistant instructor under Master Lǐ. In 1971, he completed his MS degree in physics at the National Táiwān University (台灣大學) and then served in the Chinese Air Force of the Republic of China from 1971 to 1972. In the service, Dr. Yáng taught physics at the Junior Academy of the Chinese Air Force (空軍幼校) while also teaching Wǔshù (武術). After being honorably discharged in 1972, he returned to Tamkang College to teach physics and resumed study under Master Lǐ, Mào-Chīng. From Master Lǐ, Dr. Yáng learned Northern Style Wǔshù, which includes both bare hand and kicking techniques, and numerous weapons. In 1974, Dr. Yáng came to the United States to study mechanical engineering at Purdue University. At the request of a few students, Dr. Yáng began to teach Gōngfū, which resulted in the establishment of the Purdue University Chinese

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

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

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

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

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

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

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

Books by Dr. Yáng, Jwìng-Mǐng

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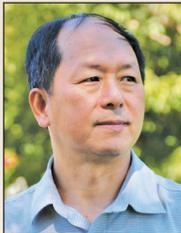
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- The practice of Small Circulation meditation

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



VADIM GORETSKY

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



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