



DEFENSE INTELLIGENCE AGENCY
WASHINGTON, D. C. 20301



TRANSLATION

REQUESTER DT-S	TRANSLATOR'S INITIALS WG	TRANSLATION NUMBER LN200-91	DATE COMPLETED 22 Aug 91	ENCL(S) TO IR NO.
LANGUAGE Chinese	GEOGRAPHIC AREA <i>(If different from place of publication)</i> China			
ENGLISH TITLE OF TRANSLATION Instructional Material of the Qigong Medical School Explanation Of <u>QIGONG</u> Terms			PAGE NOS. TRANSLATED FROM ORIG DOC. full text	
FOREIGN TITLE OF TRANSLATION				
AUTHOR(S) Ma Li-Da		FOREIGN TITLE OF DOCUMENT <i>(Complete only if different from title of translation)</i>		
PUBLISHER Beijing Chinese Immunology Research Center		DATE AND PLACE OF PUBLICATION		
COMMENTS				
TRANSLATION				

LN 200-91

INSTRUCTIONAL MATERIAL OF THE QIGONG MEDICAL SCHOOL

EXPLANATION OF QIGONG TERMS

by
Ma Li-Da

Beijing Chinese Immunology Research Center

(Qigong is "a system of deep breathing exercises" added here
by the translator)

LN 200-91

WHAT IS QIGONG?

In order to make clear what qigong is, we first introduce historical literature:

The Chinese Qigong Dictionary. People's Health Publishing Company, September 1988, P. 108.

1. Coming from "Ling-Jian-Zi", it has two sides of explanation.

(1) Pointing to adjustment of body and adjustment of breath, it means arts of making mind and figure harmonious and making yin-yang balanced. (in other words, it means a technique of maintaining the body in a stable state through its own functions). Taoists: Cultivating one's mind and training one's character, while maintaining one-self, obtain the whole thing-in-itself, and cultivate the spirit and the figure of the thing-in-itself. "A wise man (sage) embraces it and make it as if the whole land under the heaven;" "all materials are ying and grab yin, and they are charged with energy and become reconciled;" "ponder utmost and hold tranquility." (Laozi). Confucians: Cherish mind and nourish character, hold inside the thing-in-itself, pass through the thing-in-itself and harmonize with the life of the thing-in-itself. "joy, anger, comfort or sorrow would not occur; this is called happy medium. If they occur, they all are middle; it is called harmony. The medium is the origin under the heaven; harmony is the course for all under the heaven. When the medium and harmony are achieved, the heaven and earth are properly situated and all things grow." (The Doctrine of the Mean). Buddhists: Clear mind can see the nature. In the empty thing-in-itself the thing-in-itself as a whole returns and becomes the mind of empty thing-in-itself. "Color does not lead to emptiness, and the emptiness does not lead to color, but color is the emptiness and the emptiness is color, ... all ideas have no appearance; if they are not born, they do not die out; if they are not soiled, they do not become clean; and if they do not increase, they do not decrease." (The Doctrine of the Mind).

(2) Points to the art of adjusting breath. (Life Elongation and Secret of Embryo Breath): True male and true female animals breath themselves, like spring fish and many insects, breath happily and harmoniously. Not muddled, nor clean; no mouth, nor nose; not leaving, nor coming; not exiting, nor entering; and returning to the origin, this is the true embryo breathing."

2. "From the nature, the definition of qigong is induced as follows: (The History of Chinese Qigong compiled by Li Zhi-Yong. published by Henan Science and Technology Publishing Company, p. 2). At present, our country's qigong circle is in the stage of debate about the concept of "qigong." According to the "conceptual" norm, Li Zhi-Yong induced the following points:

Approved For Release 2001/03/07 : CIA-RDP96-00792R000200650021-2

LN 200-91

The mankind makes it the main objective to enhance his body's harmonious coordination. Qigong is the process of training body and mind mainly through adjusting the mind, adjusting the breath, and adjusting shapes."

According to this theory, qigong itself must be equipped with the following three characteristics:

(1) This must be the major activity process of a man himself. It involves movement of thought, breath and shape. Among them, movement of thought always occupies the leading role.

(2) The above-mentioned movement must have objective, must have intention and plan. This would distinguish from the animal's instinct.

(3) Such movements should be directly beneficial of the man's mental and physical health, for example, enhancing the vitality of the body, strengthening the resistance against diseases and self curing capacity, increasing the intelligence of cerebrum, stimulating latent capability of the body, etc.

All told, we can call "qigong" all the methods leading to breathing conditions, enabling the body and mind like one whole, making the outer side and self forget each other, and so on.

3. The Concept of Qigong

(Scientific Base of Qigong, compiled by Xie Huan-Zhang, published by Beijing Science and Engineering University Publishing Company), p. 1.

The definition and the concept of qigong do not have an agreed upon theory until today.

Some people try to understand qigong from its meanings of the Chinese characters. They argue that, "Qi" has the meaning of representing breath, and "Gong" means exercises and practices. They translate it into English as "Breath Exercise" and many books use this title.

And, some other people call qigong as follows: "A kind of method of training in rest." And, some other people like to say that qigong is "a kind of psychological therapeutical method."

At the time when qigong was born and established, it was not called qigong. The two characters of qigong can be found very rarely in ancient exercise books.

The origin of the term qigong and a kind of philosophy of the era of the Warring States -- "Qilun" -- have a close relationship. "Qilun" says that birth and growth and changes of all things in the universe are all functions of qi. Since the birth of "Qilun" it

LN 200-91

has gradually become the leading idea of the Chinese medicine and health.

(Mencius) started proposing: "Raising noble spirit."

(Xun-Zi) proposed: "Technique of harmonizing breath and cultivating mind."

In (Ling-Shu) some thing whose contents are health is called "Xing-Qi." (Xing-Qi means performs Qi, this is provided by the translator). (Xing-Qi Yupeiming, the inscription of Xing-Qi), which is thing of the era of the Warring States excavated after the Liberation, is the inscription of the exercises of Qi made during the era.

In the Jin Dynasty (265-420 AD) first used formally "Qigong" as the terms of technique and study of health.

In (Yuanhuopian) published during the Ching Dynasty, there is a chapter entitled (Qigong Buji). (Here Buji means supplemental collection).

In 1934 Hanzhou (province) published a book entitled (Qigong Therapy).

Since Qigong sprouted more than 4,000 years ago, writings on the methods of Qigong and the like have appeared gradually.

At first, the mechanism of Qigong came about in relation to ancient philosophies and medical theories.

During the eras of Sui Dynasty (581-618) and Tang Dynasty (618-907), when religions were popular, Qigong was also a religious appendage and increased elements of mysteries.

After that, Qigong was used also in the military arts.

Therefore, discussions of Qigong are scattered around in medical, Confucian, Taoistic and Buddhistic and military theories. Thus, there is no one unified theory; there is no independent and established field of learning as the Qigong either.

WHAT IS QI?

((Chinese Medical Encyclopedia) p. 14, published by Shanghai Science and Technology Publishing Company, August 1988).

1. (Nanjing. Banan say: (1) "Qi is the origin of the man." Qi has elements of inborn nature and postnatal nature. Zhang Jie-Bin says: "The inborn nature is the true Qi and gasifies into nothingness and shape is formed from Qi, and this Qi comes from the

midst of nothingness. The postnatal nature is the energy of vigour, it gasifies at the valley and shape becomes Qi (energy). This energy comes from the midst of adjustment and conservation of health." ((Leijing (Reference book). Shesheng (Conservation of health), note) The energy of the inborn Qi is the vital energy (Yuanqi), and it is inherited from parents. degrees of vigour of yuanqi (the vital energy) determines life span and health conditions; therefore, Shi Jian-Wu of the Tang Dynasty says: "Qi is the medicine of adding age and like life-continuing lawn by moistening."

Since Qi is distributed at various parts of the human body, they have different characteristics of origin and function. Because of this, in the medicine also there are distinctions of zongqi (principal qi), nutritional qi, hygiene qi, liver qi, piqi (disposition), kidney qi, and xinqi (energy of mind), etc. But, Xu Ling-Tai of the Ching Dynasty says that they are all parts of yuanqi (the energy of vitality). He says: "Five intestine have the true essences of the five intestine; and they are parts of the yuanqi (the energy of vitality, or the original qi). And the location of its origin is what the Taoist bibles calls as dantian. (Nanjing) calls it as gate of life. Yin-yang rests there; breathing system rests in it. And, the original fire can order all bodies warm. The original water can order the five intestine all to be smooth. In that is one line and the line of the living qi does not perish." (Study on Origin and Development of Medicine) calls this as the essence (pojingpi).

Note: (Neijing) In the medical books, the study of yuanqi (the energy of vitality) is seen first in (Nanjing), and it says: "The breath between ribs under the navel is the life of a man and it is the origin of the twelve channels; therefore it is called yuan (origin). Three focuses are the another name of the yuanqi. Yuan is the honorific title of the three focuses." This theory has a profound influence upon the study of Qigong.

In the ancient literature on Qigong, always the Qi of yuanqi was copied as " -元-" so as to distinguish it from the Qi of post natal Qi. In the study of Qigong, Yuanqi is also called "Original Ancestor," and it points out mainly that it is the energy of circulation of embryo breath (the potential -元-- revolves inside). And, the postnatal Qi mainly points to the Qi of breath (outer breath). The " 元-" of the inborn Qi is the inner Qi latently stored, while the post natal Qi is manifested in the Qi of breath. Therefore, Wang Tao-Yuan said: "Stored one is -元- (Yuanqi), while the manifested is Qi written (Qi of breath)."

((Ruyaojing) Note) In the human body, the inborn 元 and the post natal Qi cannot be separated. After one's birth " -元- falls to become dantian," and becomes "the origin of breath." When people breath, "the original inborn -元- will not fill the whole. Without the post natal Qi, the yuan will see the inborn -元- flows; without the inborn Qi, it will make the post natal Qi

LN 200-91

to become the master." (Wang Taiyuan. (Ruyaojing) Note) Exercising requires the Qi penetrates the dantian (public region); this means that the post natal qi pulls the inborn qi, moves and circulates, and thus the so-called "restoring the embryo breathing." An author (the original is ineligible) (Ruyaojing) says: "Those who know the ~~-无~~ and the post natal qi are always like intoxicated." This means that in the state of exercising, the two qi's are mixed and breathing is soft and continuous, are circulating smoothly, and the mind and body experience self.

The three things of essence, qi and mind are "the natural child and mother and intimate." If we look at the way our life moves, one of them can be lacking. Those who emphasize qi say that it is "the way of life evolves and so qi is the origin." Late Li Tong-Huan said: "Qi is the root belt of the mind." In the ancient times, qi was considered to be the basic element of the world and all things in the universe were considered to move, change and grow through qi. When a person is "in the qi and qi is in the person," it means that he simply "has a part of qi of the world." (Baobeizi) and (Taichingtiaojing), therefore, pursuing the origin, say that among the three, essence, qi and mind, qi is the most basic element. Zhang Jiebin is the one who emphasizes mind in the field of health. But, after he summarized all the eight theories, from the view point of the origin he especially emphasizes qi and he says: "When survey many books, we cannot help finding the three of essence, qi and mind. However, when we use the three, qi comes first... probably all things under the heaven are generated by qi; so that living thing is due to it and also the dead thing is also due to it. The qi is important and if one values true qi, it is the way of prolonging his life." ((Leijing . Yunqilei) Note).

2.

In (Lingshujing . Jueqipain) qi is said as follows: What is qi? ... It warms skin, filling the body, moist hair, and it flows like fine dew. This is called qi." Qi has the function of filling each part of the body with refined materials, thus maintaining each organ and part well. In this manner, health experts, qigong experts and medical doctors in the history all have emphasized it; for example, in (Nanjing) Yupianhe said: "Qi is the fundamental element.." And, in (Zhangzi . Zhibeijing) it is said: The human life is the concentration of qi; if concentrated, he can live; and if dispersed, he will die." And, in (Taipingjing) it is said: "in the opening up of things under the heaven qi was the basic element. the heaven is the root of the way and the beginning of qi and life is connected to it, and it is born from the mind."

In (Fuqijing) it is said: "The way (dao) is qi; maintaining qi is to obtain the way, and if the way is obtained, long life can be achieved.." The famous medical doctor of the Ming Dynasty, Zhang Jingyue induced and said: "A human being has life; this is all due to qi." (Jingyue Collections). Such a qi can be seen as "the energy of vitality" or "true qi." The human's prime qi must be

LN 200-91

abundant; if the energy of vitality is lacking, one becomes sick and tired; when the energy of vitality (yuanqi) is exhausted, life is finished. Therefore, (Taipingjing) says: "If one wants to live long, he must love qi." At the same time, Yuanqi (the energy of vitality) must adjust things to be balanced, because if qi has lost balance, it would cause sickness. For example, (Suxiang . Jubinglun) says: "all sicknesses stem from qi. If angry, qi rises, if joyful, qi loosens, when sorry, qi disappears, when scared, qi falls down, when cold, qi shrinks, when quick, qi is discharged, when frightened, qi is confused, and when tired, qi disappears." This is to point out that, various emotional states will make qi disordered and lead to sickness. Several thousand years of practice of qigong have proved that, training in qigong will make qi solid and adjust mechanism of qi and accomplish the objective of curing sickness.

(Baosunzi . Zhili (Maxim)) says: " for those who practice qi well, qi can make their bodies grow well inside and get rid of evils outside." And, it says "by practicing qi, you can cure many sicknesses." Taking qi as the turning point, health experts gradually have come up with a set of theories and methods of health

For example, (Yangshengyanminglu (Book on Health and Long Life)) says: "The method of practicing qi is to eat less and self control shape and state of blood; and keep them low and never be excessive, and if you repeat this the shape will become like pharynx and the body will become neat, the mind will concentrate, always firm and upper and bottom sides are well closed, it will adjust things well, and thus bad things will automatically go away."

And, it says: "If you want to cure various sicknesses by practicing qi, think of given places; if you have headache, think of head; if you have footache, think of foot; and gently do this time to time so that they can disappear automatically."

3.

((Introduction to Chinese Qigong) p. 16, People's Health Publishing Company, 1988, written by Zha0 Bao-Feng, Hong Ji and Zhang Tian-Ge).

"Qi" in the theory of "Qi" include both the inborn qi and the post natal qi. Yuanqi (the energy of vitality) belongs to the category of inborn qi. Zongqi, water valley qi, nourishing qi, and qi of various intestine, belong to the category of the post natal qi.

The yuanqi (the energy of vitality) is born at the inborn essence and is stored at the gate of life of the human body.

Yuanqi (the energy of vitality) has the important function of the moving the original activity of life.

LN 200-91

The zongqi is generated by combination of the natural atmosphere and the energy going through various intestine and digestive organs, and it has the function of pushing blood of the heart and expanding the lung. Nourishing qi comes from water.

The nourishing qi originates from the water valley (the digestive part) and is being refined; and it goes into pulse, and has the function of nourishing the body and producing blood. Qi of protection stems from bone marrows and spreads over the surface of the body. It has the function of keeping ying inside and protecting the body from outside.

Qi of intestine. It is endowed by the inborn yuanqi (the energy of vitality) and also relies on nutrition through the post natal refinement of the water valley, and it makes various intestine to perform their own functions.

In this manner, various qis of the human body have their own unique functions; however, the yuanqi (the energy of vitality) is the most important one.

The yuanqi is the origin of life and it constitutes the cause of growth and activity of various intestine.

To speak of the meaning of qi in a summary, it is a matter and it is a function. Speaking from the nature, growth and development and change of all things under the heaven depend upon the movement of qi.

Using the human body as an example, qi is the material base of the movement of life, and it is manifestation of function of physiological activities of intestine. For example, (1) qi of breath and qi of water valley belong to refined materials that moist, nourish and circulate the body. (2) And, yuanqi, zongqi, qi of protection and qi of intestine belong to manifestations of functions of human body.

Health condition of the human body are determined by vigor or weakness of yuanqi. (1) If yuanqi is full, the post natal qi will get help and thus various intestine will cooperate and adjust the body to make it healthy.

(2) If the inborn endowment is insufficient or the post natal elements are weak, various post natal qis will be weak; this will result in a series of sicknesses.

Yuanqi relies on three focuses and passes throughout the body, and helps gastification and accomplish their physiological functions.

Gastification is the process of movement and change of qi.

The places where gastification takes place are the three focuses. The three focuses have their own respective positions,

LN 200-91

and they have their intestine.

The intestine belonging to the three focuses and their functions are briefly as follows:

(1) The upper focus is mainly the heart and lung; its function is mainly accepting and it starts up energy and spreads it throughout the body.

(2) The middle focus is mainly the digestive organs (stomach, etc.) and its function is mainly changing and it decomposes the water valley and has the function of generating blood of energy.

(3) The lower focus is mainly kidney and liver, and its function is mainly reading. It has the function of distinguishing clean from unclean and adjusting the water routes.

The water valley contains intestine, and through gastification refined qi is generated; it goes to the lung and in the morning the lung pulses 100 times. Through the heart the refined qi goes through all the intestine and four legs and bones, thus it maintains various functions of the human body.

What has been described above is the gastification process in which materials and functions mutually transform by participation of various qis under the movement of yuanqi (the energy of vitality).

Zhangzi says: "The life of human being is the concentration of qis; if they are concentrated, they make life; but if they are scattered, they make death." And, it also says: "There is one qi under the heaven."

(Suxiang . Pingrebinglun) points out: "Unhealthy influences gather together, the true qi will be tired." This summarizes the dialectical relations of sicknesses and the yuanqi inside the body, and it emphasizes the determination function of internal factors.

(Nanjing) argues: Qi is the base (root) of the human being; therefore, if the root is cut off, the stem withers."

Besides, Wang Chong's (Lunqishoupian) says: "If the heaven is strong and weakens the life, it means qi is lacking. If the endowed qi is moistened, the body becomes strong; when the body is strong, life becomes long. When qi is thin, the body becomes weak, and when the body is weak, life becomes short."

What has been said above points out that, whether the yuanqi (the energy of vitality) fills the lung or not has relations not only with whether the body is healthy or weak but also with whether life becomes long or short. Because of this, in the theory of the Qigong the idea of "the qi is the base" is pervasive. In the area of its practice, the emphasis on cultivation of yuanqi is the most important thing.

LN 200-91

4.

(Wansujian-Bagua-Xundaogong), p. 2, published by the People's Army Medical Publishing Company, January 1, 1988.

The qi of the human body is comprised mainly of three parts: The qi inherited from the parents and the nourishing materials from the food (the essence of the water valley generated through the intestine) increase with the "essence" of the nature which is popularly called the inborn inheritance, and the post natal nutrition and air (the atmosphere). These three combine and make them one.

The inherited inborn qi is stored in the kidney and other intestine and is the yuanqi. And the yuanqi is the base of the human body and is the most important qi. And, this is the moving force of life. The yuanqi (the energy of vitality) goes through the three focuses and flows through the whole body and presides the well-being of each intestine, each channel and each organ. In exercising qi, the most important thing is to cultivate yuan make it full, and make each part of the body maintain in its own vigorous condition.

The qi of qigong contain "inner qi" and "outer qi." Generally speaking, we must cultivate first the qi of "dantian," thereafter it passes through the large and small parts of the body; after going through an established exercises let the "inner qi" is released to outside. Forming the outer qi of the qigong is also called induction of outer qi of the qigong.

The outer qi of the qigong is used as the opposite of the inner qi. The outer qi induction is to arrive at a certain degree through exercises and the inner qi becomes full, and at the time in which the body is in a condition of qigong the body will have benefits of adjusting the body's inner qi. (True qi, yuanqi and refined qi) In a part of the body there may be a relative concentration and a certain degree of strength and density, and the vigorous inner qi is made to pass the mind and led to be released outside the body. Such inner qi that is released and reaching outside the body is called the outer qi of qigong.

Speaking of the outer qi of qigong, it has had a mysterious color in the past, but nowadays the outer qi of qigong has been studied by scientists and through many tests and research sources it has been proved that, the "outer qi" of qigong is material, and it contains ultraviolet rays, electromagnetic rays, infrasonic sound, static electricity, etc. Such scientists also interpret that qi is a biological electricity and biological faith.

TERMS OF QIGONG TO BE UNDERSTOOD

In the field of terms of qigong, it is necessary to understand certain terms, definitions and their origins:

2. Mouth of Qi:

This is a term of qigong. See (Huangdi-Neijing-Sunei. Wuzhanglun). Zhang Jingyue, a medical doctor of the Ming Dynasty (Leijing): The mouth of qi has three meanings: (1) The lung is the passage through which vital energy circulates regulating bodily functions; thus the lung governs various qis and ups and downs of qis can be seen there. Therefore, it is called the mouth of qis. (2) The lung governs arteries and veins; they are concentrated largely here; therefore, it is called the mouth of arteries and veins. (3) arteries and veins put out large deep pools. Their length is one 1.9 inches. Therefore, it is called the mouth of inch. Although the name has three meanings, in reality it is one." This points out that, the hand, the lung and the passages and the mouth parts through which they pass. The mouth of inch is located on the inside of the arm and its length is 1.9 inches; therefore, it is the part where Chinese medical doctors examine pulses. (Chinese Qigong Dictionary, p. 108, published by the People's Health Publishing Company, September 1, 1989).

3. Gate of Qi:

It has come from (Lingshujing . Guanneng (organic functions): "Administrating, supplementing, considering, rushing out and solidifying upper and lower gates of qis.

4. Holes of Qis.

(1) This points to the lower dantian. (Xuanfulun) "The hole of tianqi (heaven qi) is the beginning of the qi that our human beings' embryo originally receives; it consists of the essential qi received from parents, it is the utmost pole of each individual. Its name is not always the same; it is called the sea of qi, it is sometimes called guanyuan (Junctural origin), it is sometimes called linggu (sharp valley), sometimes it is called xiatian (lower field), sometimes it is called life belt, and it is the one place where something turns to its origin and builds up the gate of life."

(2) It is passage hole; and it is also called baomen or zihu (child's door). It is located three inches below the navel and right at the middle of stomach. ((Chinese Qigong Dictionary), p. 109, published by People's Health Publishing Company, September 1, 1988).

5. Sea of Qi:

(1) This is a term of qigong study: "Yuanyin (the original

yin) is located at the kidney, and the kidney is the sea of qi." See (Zhong Lu Zhuando-lun . Lun-Shuihuo).

(2) It is the name of channel cave. It belongs to arteries and located at 1.5 inches below the navel.

(3) It is the name of a part of the body. The stomach is the upper sea of qi; dantian is the lower sea of qi. ((Chinese Qigong Dictionary), p. 109).

6. Qilun (Wheel of Qi):

It came from (Taiping Shenghuiwan). One of the five wheels of ophthalmology. Located at the clear eyeball (which includes conjunctiva and the front nasal membrane). It belongs to the lung and its sicknesses are cured through the lung and large intestine. The clear eyeball is the wheel of qi, and it belongs to the lung." (Chinese qigong Dictionary, p. 109)

7. Streets of Qi:

(1) They point to the ways through which qi passes, and they are also called is four qi streets. (Lingjiejing . Dongshu): "The four streets are channels through which qi passes."

(2) The places of the stomach and thigh where arteries pulse; and they are also called qigong (thoroughfare of qi). (Huangti Neijing Suxiang . Qifulun): The street of qi is each artery."

8. When qi is alive, he is alive; when qi is dead, he is also dead. When qi is vigorous, he is vigorous; when qi is weak, he is old and weak."

A famous saying: See (Daozhang . Xuanfengqinghuilu). This explains that, the existence, absence, ups and downs of qi are closely related with the life, death, vigour and weakness of the human body; in the process of activities of human body qi has an important function. "Adjustment of qi" is one of the important functional mechanism of qigong exercises. (Chinese Qigong Dictionary), p. 112.

9. Renqi (Human Qi):

This came from (Huangti Neijingjing Suxiang . Shengqi-tongtian-lun): "At the dawn, the human qi comes out; during the daytime, the human qi rises. When the sun sets toward the west, the yinqi becomes empty." This points out that, the human body generates qi. (Chinese Qigong Dictionary, p. 20.

Classification of methods of exercises: (1) The basic qigong. (2) Clinical qigong. (3) Massage exercise. (4) Scientific qigong exercises.