

練功秘訣

LIAN GONG MI JUE



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Jin Yi Ming 著

**SECRET METHODS OF ACQUIRING
EXTERNAL AND INTERNAL MASTERY**

First edition:
Publishing House Hua Lian
1930

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ABOUT THE BOOK

An old proverb says: “If you exercise only the technique (style) but ignore special training you will be a nobody till your old days.” “Special training” implies particular exercises for developing both WAI ZHUANG – “**the External Power**” and NEI ZHUANG – “**the Internal Power**”. Those exercises (training procedures) are collected under a common title – LIAN GONG, literally “**Exercising to Acquire Mastery**”.

In his preface the author writes: “...It is not an idle talk that **“Strength can not overcome the Pugilistic Art (Quan Shu), the Pugilistic Art can not overcome Internal Mastery (Gong Fu)”**. The people think that it is enough to exercise the Pugilistic Art (Quan Shu) but few know that the Pugilistic Art can not withstand the Internal Mastery (Gong Fu) as the Pugilistic Art is sprouts of Gong Fu and Gong Fu itself is the base and root of the Pugilistic Art. There are people who exercise only Gong Fu and do not exercise Quan Shu. But nobody heard that Quan Shu can be exercised without exercising Gong Fu. Such “mastery” is like flying fluff or floating duckweed - too weak base. It is necessary to exercise both Gong Fu and Quan Shu, only in that case there will be a strong base and excellent Mastery.”

The first part of the book presents exercises which belong to the section “External exercising” (WAI GONG) aimed at the development of “the External Power” (WAI ZHUANG). It includes exercises for the development of “hardness” (YING GONG), “lightness” (QING GONG) and “flexibility” (ROU GONG). The second part of the book deals with the development of “the Internal Power” (NEI ZHUANG): the description of massage according to the method NEI ZHUANG XING GONG, the method “Rinsing marrow” XI SUI, some formulae of drugs to increase the level of the “internal power” are given.

Undoubtedly, the book will be useful for serious practitioners of traditional styles of Chinese Martial Arts who are eager to reach genuine mastery.

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*The book covers “external” (WAI GONG) and “internal”
(NEI GONG) training methods practiced by traditional
schools of the “Shaolin family” (SHAOLIN PAI).*

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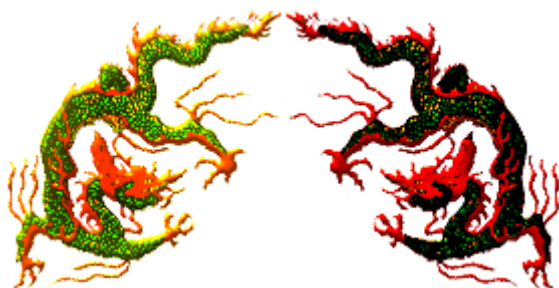


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LIAN GONG MI JUE
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EXTERNAL AND INTERNAL MASTERY

Publishing House Hua Lian
Shanghai, 1930

Translated from Chinese



Jin Yi Ming, Guo Cui Ya

***LIAN GONG MI JUE: Secret Methods of Acquiring
External and Internal Mastery***

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Senior Brother Yi Ming, Master of the Wudang School.



(氏 明 一 金)

"...It is not an idle talk that "Strength can not overcome the Pugilistic Art (Quan Shu), the Pugilistic Art can not overcome Internal Mastery (Gong Fu)". The people think that it is enough to exercise the Pugilistic Art (Quan Shu) but few know that the Pugilistic Art can not withstand the Internal Mastery (Gong Fu) as the Pugilistic Art is sprouts of Gong Fu and Gong Fu itself is the base and root of the Pugilistic Art. There are people who exercise only Gong Fu and do not exercise Quan Shu. But nobody heard that Quan Shu can be exercised without exercising Gong Fu. Such "mastery" is like flying fluff or floating duckweed - too weak base. It is necessary to exercise both Gong Fu and Quan Shu, only in that case there will be a strong base and excellent Mastery."

Jin Yi Ming from Yangzhou. The third decade of August, the 19-th year of the Chinese Republic (1930). Shanghai, province of Jiangsu.



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Foreword by Zhang

In my childhood I went to a private school, liked to challenge boys of my age, often fell down, ignoring pain and bruises. I drove many to tears. Only thanks to morals given to me by my Tutor I realized how dishonorably I had behaved. My schoolmate Jin Yi Ming was older and stronger than I was. He liked to wrestle to test his strength no less than I did. We were like brothers, bosom friends. Of course, I used to bully him but he never showed his superiority over me and other boys, to which I often gave up myself, so the Tutor never punished him. However, each one has one's own way of thinking and judgment. Sometimes a man of courage makes an impression of a timid man and modesty and simplicity, as a rule, are inherent in a man of true intellect. Apparently that is the will of the Almighty. At present we view antiquity like three-year old children view eighty-year olds, and we do not wish to be disappointed. Now, being a grown-up man of high standing, I recall my childhood with some gladness and sorrow. Now everything has changed. Reflection about recent years stirs up uneasiness. However, it is common knowledge that the teaching of Yi Ming on the martial art is in step with the times. Who does not know about the wonderful and miraculous fist of Jin Yi Ming? I read a lot of books on martial arts written by him. "Secret Methods of Internal Training" is the most valuable book. The author expresses himself in the book and the book like a mirror reflects the author. It is especially true in this case – Mastery (Gong Fu) of the author is presented extremely vividly and fully. The author's request to furnish a foreword evoked bygone times in me and I feel some qualm...

6 June of the 19-th year¹ (1930)
Junior disciple Zhang Qing Ling

Editor's notes:

¹ As it was often done in China in the first half of the 20-th century, chronology starts from the Chinese Revolution of 1911.

Author's Preface

The road to power and flourishing (of a state) passes, first of all, through building up people's health. When Russia rattles the saber, when insults come from Japan, when winds are blowing and it is raining over China, descendants of Emperors of Yan and Huang², those sick and weak-willed citizens, must acquire such a (combat) technique as to make the country invincible. That is none other than the base for further development as well as a method of counteraction to external interventions. However, it is not an idle talk that he who possesses strength does not match a man in command of the pugilistic art and he who is in command of the pugilistic art can not match a man in command of Gong Fu. The people think that it is enough to exercise the pugilistic art (Quan Shu) but few know that the pugilistic art can not withstand the "internal mastery" (Gong Fu) as the pugilistic art is sprouts of Gong Fu and Gong Fu itself is the base and root of the pugilistic art. There are people who exercise only Gong Fu and do not exercise the pugilistic art. But nobody heard that the pugilistic art can be exercised without exercising Gong Fu. Such "mastery" is like flying fluff or floating duckweed - too weak base. It is necessary to exercise both Gong Fu and Quan Shu, only in that case there will be a strong base and excellent Mastery. It can be said for comparison that if people are strong, a state is strong. Of course, it is necessary to train and teach troops but it would be much more farsighted to start from training and teaching the people (nation). Otherwise, it would be the same thing as exercising the

Editor's notes:

² Yan Di (abbreviated Yan) and Huang Di (abbreviated Huang), two emperors in ancient Chinese legends, are said to be the earliest ancestors of the Chinese nation.

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pugilistic art without exercising Gong Fu – a weak base. If you wish to rule the country, first you must rule your own house. If you wish to rule your own house, you must be capable of ruling yourself. The aim of exercising is not to subjugate (another) man, but to subjugate yourself. If you can subjugate yourself, you will be able to subjugate others as well and be unconquered (by them). If you are able of conquering, others wouldn't dare to conquer you. I have written this book to follow dictates of my conscience. Niu Ti Sheng, Chairman of the Government in the province of Jiangsu and the Chief of “The House of National Martial Art” at the same time, presented me four hieroglyphs – Jiang Guo Zhi Ji – “To strengthen the State is the base of all”. We must inspire our four hundred million countrymen for exercising martial arts. If it really happens, if we start seeking for perfection to erase the disgraceful image of “The sick nation of the Eastern Asia”, our efforts in the development of the national martial art (Guo Shu) will have the sense.

The third decade of August, the 19-th year of the Chinese Republic (1930).

**Jin Yi Ming from Yangzhou.
Shanghai, province of Jiangsu.**

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Master Jin Yi Ming executes the exercise “Splits in the shape of hieroglyph “One” (一).

Explanations to the exercise “Splits in the shape of hieroglyph “One” (一)”

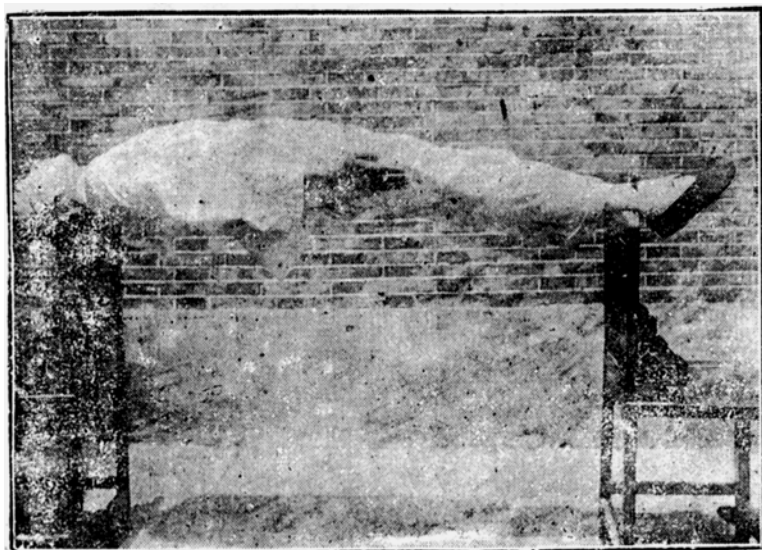
Split is considered to be a Gong Fu for children, the best thing is to exercise it from young years. I was able to do slits when I was about ten and could tilt the torso to the right and left. Then some break in trainings occurred, therefore now I can do only in such a way: one foot lies flat-wise on the surface and the other foot is arranged vertically (its toe points up). This photo was taken when I was about thirty. If in this position you turn the upper part of your torso to the right, while maintaining feet position unchanged (the right foot is in vertical position, its toe points up, the left foot lies flat-wise on the surface) and set your arms aside to the horizontal position, the split will be in the

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shape of hieroglyph “Ten” (+). He who is able to do the split in the shape of hieroglyph (-), as a rule, can do the split in the shape of hieroglyph (+) too. That’s why I will not describe the latter separately.



Master Jin Yi Ming is doing the exercise “Iron Bridge”.

Rhymed Rule of the Iron Bridge:

“The Iron Bridge” is hard Gong Fu.

The head and feet are on props, the body hangs in the air.

After long training you fill yourself with vital strength and power.

The breast and stomach are strained like a drawn bow.

You are like a steel beam that support a great weight.



General Knowledge about “Internal” and “External”, “Soft” and “Hard” Gong Fu

Gong Fu concealed inside a human body is the “internal” Gong Fu and Gong Fu revealed through body extremities is the “external” Gong Fu. The “internal” Gong Fu is opposite to the “external” one like the “soft” Gong Fu is opposite to the “hard” one. It is better to exercise the “internal” Gong Fu than the “external” one. It is better to exercise the “external” Gong Fu than not to exercise at all. Internal mastery is stronger than external one. Though people who attained external mastery certainly much stronger than those who do not exercise at all. Those who exercise see how their health becomes stronger from day to day. Who do not exercise, even if they initially had good health, become weaker from day to day. If the “external” Gong Fu of a man reached a certain level, we can speak about his bravery and courage. If a man achieved success in the “internal” Gong Fu, we can speak about his learning. It is possible to astonish and frighten people with bravery and courage but only learning allows a man to attain the peak of perfection. In that lies the difference between the “internal” and “external” Gong Fu. It is like the difference between a layman and a saint: even if they stand close to each other, they are as far from each other as the sky from the earth.

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People know training methods of Ba Duan Jin³ but do not know wonderful training methods of the “internal” Gong Fu. It is the same as to throw away gold and jade and keep clay and sand. It is tantamount to coming to a treasure house for bricks. However, who actually wishes to get genuine methods for acquiring Gong Fu craves for it like a hungry man for food, like a thirsty man for a drink. It is easy to earn heaps of money but it is difficult to get at least one secret. Everybody has his own way and a true connoisseur reluctantly gives a piece of advice. Even if common interests and aspirations arose, training methods were revealed, a secret recipe passed on, all the same, everything goes like in the proverb: “Useful drug always is bitter”; they retreat in the face of difficulties and stop halfway. Because of it the national heritage perishes. Methods of Gong Fu can and must be promoted and passed on, but one must not flippantly treat that matter. Hard will and commitment are required to learn the “internal” Gong Fu, otherwise there will be one possible result: you will stop halfway and your undertaking fails on the threshold of success. It is imperative to arouse interest; therefore one should start from rather simple and understandable methods to reach great deepness with time. In agreement with above the author explains the “external” Gong Fu first and only then the “internal” Gong Fu. Correspondingly, methods for arms and legs training are given first, then methods

Editor's notes:

³ “Eight Pieces of Brocade”, a complex of eight exercises; according to one of the versions was created by marshal Yue Fei (1103-1142) to improve physical training of soldiers; according to other data originates in Shaolin.



for the whole body. The “hard” Gong Fu is treated first, then the “soft” Gong Fu.

The aim of the “hard” Gong Fu is to acquire strength and invincibility and the aim of the “soft” Gong Fu is to acquire flexibility and resilience. Thus, both types of Gong Fu look like being opposite to each other. Therefore, a man exercising the “hard” Gong Fu must not simultaneously exercise the “soft” Gong Fu and vice versa. If a man wants to acquire both “soft” and “hard” Gong Fu, one must not try to achieve both aims at the same time, it should be done in succession. The problem is what to do first. The author thinks the “hard” Gong Fu (mastery) to be improved first, which favors strengthening bone structure, development and reinforcement of muscles and tendons. Then, after reaching a certain level in the “hard” Gong Fu, one may proceed to exercise the “soft” Gong Fu, which leads to higher elasticity of muscles and tendons. Such an approach allows avoiding negative factors that can arise from simultaneous exercising of both types of Gong Fu, a magnificent effect is attainable at that. If a man has really achieved a high level of mastery, he can be hard and soft, tough and flexible. When “hardness” is required, he uses physical force and his hardness is comparable with stone and metal. When “softness” is required, he becomes light and weightless like a hair or feather.

It is thought that it is better to exercise the “soft” Gong Fu in childhood and the “hard” Gong Fu at mature age. As a result of it many who exercised in childhood acquired only the “soft” Gong Fu and did not come close to learning the “hard” Gong Fu. In their turn, many who exercise at mature age focus

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attention to “hardness” and ignore “softness”. There are few who are in command of both types of Gong Fu. Below we shall give training methods of the “hard” Gong Fu and proceed to the “soft” Gong Fu in the second part of the book.



Part I

WAI GONG

**Methods of “External”
Training**

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Hard Gong Fu. Training Methods for Legs and Stances

One should start acquiring the “hard” Gong Fu from leg training. Legs support the whole body. Even if you attained a certain level of mastery but your legs are not trained, the base of your mastery like a tree without roots is not solid. Therefore, one should start from thorough leg training. Below we relate about concrete methods of legs and stances training.





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MA DANG BU – Rider’s Stance

To take the “Rider’s stance” (Ma Dang Bu, or shortly Ma Bu), set feet to sides, point toes forward, bend your legs in knees and squat. Hips must be located horizontally, knees must be on the same vertical with toes. Keep the torso and the neck straight (vertically). Clasp your hands into fists and straighten arms to sides at the shoulder level, the arms position must resemble hieroglyph “One” (一). Palms centers face down, Hu Kou⁴ points forward. Stare forward. You must maintain complete immobility while exercising, do not move arms, lean forward, backward or to sides. The backbone must be vertical, keep the head straight, body weight must be evenly distributed between both legs, feet must press against the ground with the whole sole.

Exercise the stance Ma Bu twice a day – in the morning and evening and count aloud, starting from “one”. That way you control the time of being in the stance; at the same time breathing becomes easier⁵. Breathing must be free and natural; one must not hold or speed up one’s breath. The time in the stance must be gradually increased. With time you will feel that arms and legs become stronger. After long and persistent exercising you will feel that your feet are as if rooted in the

Editor’s notes:

⁴ HU KOU, lit. “Tiger mouth”, here and after a space between the thumb and forefinger.

⁵ Counting aloud helps to maintain, what is extremely important, even breathing; it is necessary to count breathing cycles (breathing in and breathing out) and pronounce number of the cycles while breathing out.

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ground and your arms and legs are filled with force. Legs will stand so firm that it will be hard for anybody to push you off your place.



Master Guo Cui Ya demonstrates the stance Ma Bu.

It is imperative to the development of leg strength to exercise the stance Ma Bu. Submerge Qi down, keep the torso vertically, maintain balance. One must not lean to sides, forward or backward.

In spite of apparent simplicity this exercise is very important, one must spend a lot of strength and time to master it. That posture is the best for leg training, so the sound acquisition of Ma Bu is the indispensable condition of the initial stage of training process.

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GONG JIAN BU GONG – Exercising “Stance of Bow and Arrow”

Training methods for the stance “Bow and Arrow” (Gong Jian Bu) differs from training methods of the “Rider’s” stance (Ma Bu). When exercising Ma Bu, it is necessary to maintain complete immobility, any movements are not allowed – it is a static training. On the contrary, exercising Gong Jian Bu is a dynamic exercise which includes punching, torso turning, swiftness and mobility of the whole body is developed at that.

The posture for training is the following: set feet forward and back in order the distance between them to be equal to a big step. The front leg is bent in knee and the back leg is straight. Toes of both feet point forward and a little aside (obliquely), feet are parallel to each other. The shin of the bent (front) leg must be vertical. Usually this position is called “Bow in front, Arrow behind” (Qian Gong Hou Jian) but there are other names too. If the left leg is in front it is called “Left bow, right arrow” (Juo Gong Yu Jian”). If the right leg is in front it is called “Right bow, left arrow (Yu Gong Juo Jian). The common name of the position is Gong Jian Bu – “Position of Bow and Arrow”. The hands are clenched into fists, the arms are bent in elbows, the elbows are moved back so that fists to be near the waist, palm centers point upward.



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Master Guo Cui Ya in the position “Left bow, right arrow”

After taking the initial position, proceed to training. If your left leg is bent and located in front, punch with the right fist forward (the arm straightens horizontally at the shoulder level; while punching, the fists turns with the palm center downward). Then turn to the right side (for example, if in the beginning you stood facing east, you must turn to 180 degrees with the face to west; for that shift body weight a little to the front parts of feet, raise a little bit heels and turn to the right, the front parts of feet being axes of rotation). While turning, the right fist that

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punched before returns to the initial position near the waist with palm center turned upward. At the same time the left arm straightens to the right; while taking the right Gong Bu, the left fist punches to the right (straight arm, the fist at the shoulder level with its center facing down). Turn in such a way alternately to the left and right, taking the position “Bow and Arrow” and making one punch after another.



Master Guo Cui Ya in the position “Right bow, left arrow”.

At first one must not exercise to the point of exhaustion. At the first stage, it is important to keep up with correctness of stances

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and blows, so it is not worth hurrying. It is necessary to increase gradually the load – number of repetitions, speed and strength of blows. With time arms and legs will become stronger, deftness and swiftness in punching and torso turning will develop.

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Part II

NEI ZHUANG

XING GONG

Method for

Development of Internal

Power

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Method Description

Methods of GONG FU for the development of the External Power (WAI ZHUANG) are intended, first of all, for practicing extremities - arms and legs. Methods of GONG FU for the Internal Power (NEI ZHUANG) are intended for the protection and strengthening of “five dense organs” (WU ZANG: heart, liver, spleen, lungs, and kidneys) and “six hollow organs” (LIU FU: stomach, gall bladder, three heaters⁶, urinary bladder, large intestine, small intestine). Method for practicing the External GONG FU are comparatively simple and those for the Internal GONG FU much more complicated, therefore most people are content with “external” methods and do not pay due attention to “internal” ones. That common and essential shortcoming is also explained by the fact that few people know true secrets of practicing the “internal” GONG FU. The people who sincerely wish to reach the heights of mastery must start from practicing the “internal” GONG FU and then proceed to the “external” one. The way of attaining mastery looks like growing a tree. Before planting a sapling one must loosen and manure soil and then carefully dig the roots into soil to suck nutrients and water from there. In that case its

Editor's notes:

⁶ “Three Heaters” (SAN JIAO) in Chinese traditional medicine is a conventional organ that combines the functions of several organs. The upper heater summarizes the functions of the heart and the lungs in the distribution of QI and blood for nourishment of different organs and tissues. The middle heater summarizes the functions of the spleen and the stomach in digestion and absorption of nutrients. The lower heater summarizes the functions of the kidneys and bladder, controls water exchange and secretions.

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trunk and branches will not wither and will grow and develop. Otherwise, though you even look after the trunk and branches well but have not fixed properly the root the best fertile soil and spring water will be useless. It might be said that NEI ZHUANG is a tree root and WAI ZHUANG is its trunk and branches. That's way it is necessary to start from the "internal" GONG FU and then, after strengthening the base, proceed to the "external" one. It will be difficult at first; on the other hand, it will be easy later on. It is a primary duty to look after the root of a tree and the branches will be luxuriant. Initially it is necessary to develop the "internal" power, NEI ZHUANG, then exercise the "external" power, WAI ZHUANG. Now we are going to say about methods for the development of the Internal Power.

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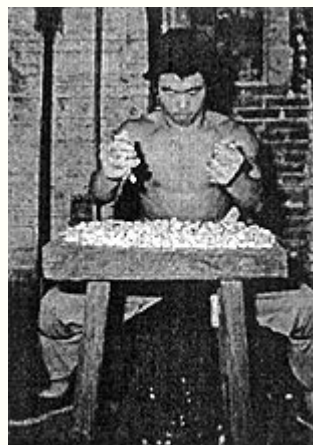
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Canonical Books by Lam Sai Wing



Lam Sai Wing
(1860-1943)

"SINCE MY YOUNG YEARS TILL NOW,
FOR 50 YEARS, I HAVE BEEN LEARNING
FROM MASTERS.

I AM HAPPY THAT I HAVE EARNED THE
LOVE OF MY TUTORS WHO PASSED ON
ME THE SHAOLIN MASTERY..."

Lam Sai Wing was one of the best fighters of his time, an outstanding master of **Southern Shaolin Hung Gar Kung Fu** and a disciple of the legendary **Wong Fei Hung**. At the beginning of twentieth century, supposedly in 1917-1923, when Lam Sai Wing was the Chief Instructor in hand-to-hand fight in the armed forces of Fujian province, he wrote three books on traditional Shaolin methods of the achievement of the highest mastership. In those books he scrutinized **COMBAT TECHNIQUES** of **TIGER** and **CRANE** styles, as well as the **OLD SHAOLIN METHOD** of developing the "**INTERNAL**" and "**EXTERNAL**" force. The books are illustrated with a great number of fine drawings showing the author demonstrate his wonderful techniques. Until now the books of Master Lam Sai Wing serve as a basic textbook for those who seriously practices Hung Gar in China.

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