

CHI KUNG AND ACUPUNCTURE

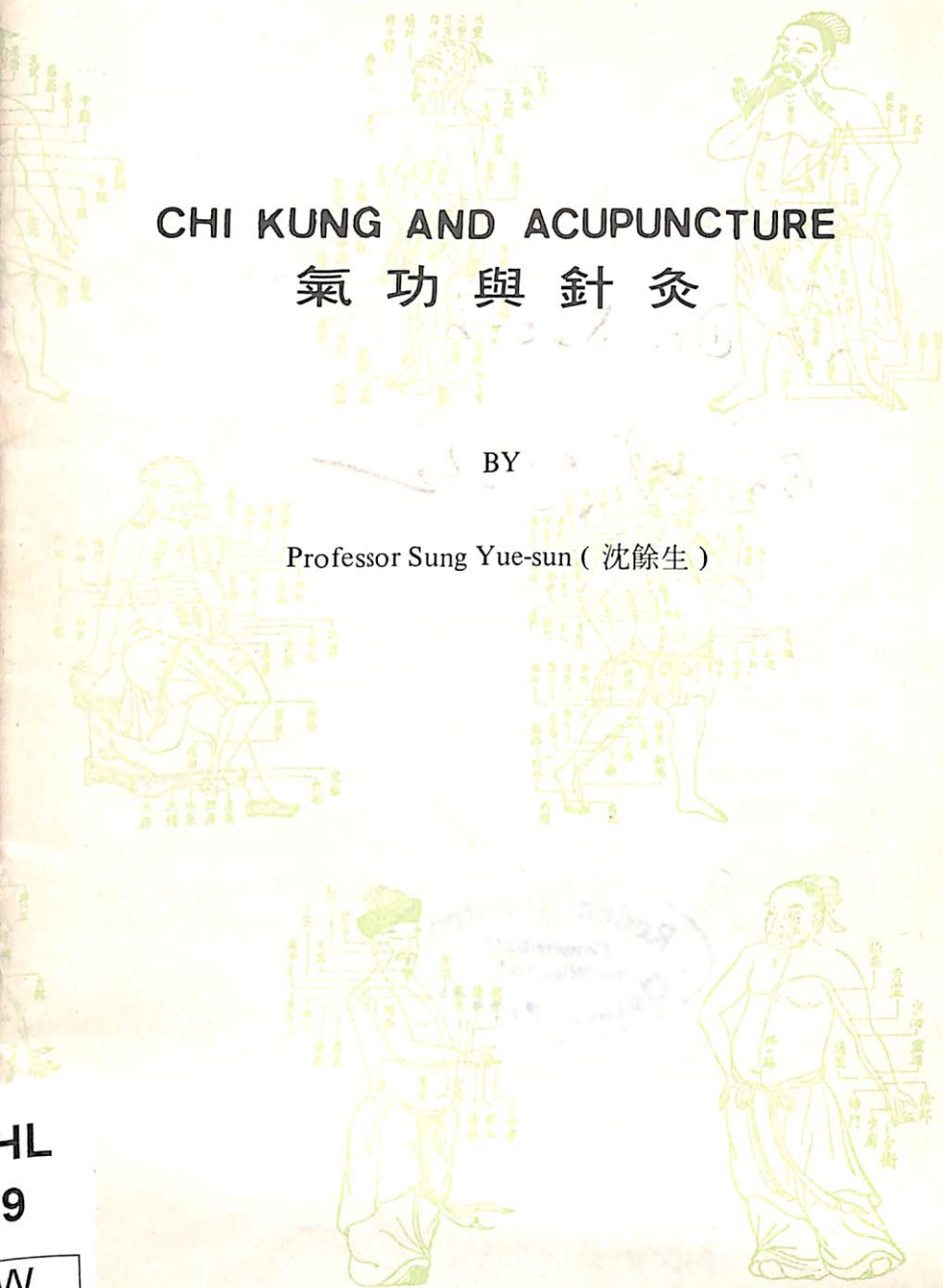
氣功與針灸

BY

Professor Sung Yue-sun (沈餘生)

HL
9

W



Jo. Dr. Resch

By *[Signature]*

PBHL 149



1988.2243
(b2651)

A SUMMARY OF THE AUTHOR'S ARTICLE, "THE RELATION OF CHI KUNG TO ACUPUNCTURE"

The Acupunctural Channels were properly named on the basis of each channel's sensitive line, which have nothing to do with the spread locations of the nerve system under the Western medical science.

Nevertheless, each of these sensitive lines was, by far, corroborated through practising Chi Kung, a peculiar Chinese form of "meditation" exercise for the clearance of mind.

By virtue of his best experience in Chi Kung practice, coupled with his reference to the ancient Chinese medical classic, Nan Ching and the Channel Guide known as Chih Ching Pa Mei written by Mr. Lee Shih-tseng, the prominent pharmacologist in the Ming dynasty, the author has happily availed himself of this opportunity to introduce to mankind by giving practical examples this typical Chinese form of "meditation" arts which help prevent diseases or illness and, moreover, to make a proper explanation of the ancient Chinese ancestors' profound and mysterious Chi Kung theory as to how the 3 things, Disease prevention, Gymnastics and Therapeutics, could be combined as a Trinity in Chi Kung.

引 言

針灸經絡是根據每條經絡的感傳路綫而定出來的，和西醫對神經系統的分佈狀態毫無關係可尋，但是這種每條經絡的不同路綫的感傳現象，且可以從中國氣功（靜坐）中獲得証實，作者根據本人以往煉氣功的經驗及古代中醫經典著作「難經」及李時珍所著「奇經八脉考」等書加以引証闡述，並且順便介紹中國氣功，儘可能以現代實物來舉例，以自身體驗作現身說法，將此種中國延年却病，而且將防病、健身和醫療相結合的古代中國深奧高級的氣功學說，加以解釋。

WHY I WAS LED TO PRACTISE "CHI KUNG" AN "MEDITATION" EXERCISE FOR THE CLEARANCE OF MIND

It is in my recollection that, at the age of 22, I happened to suffer from an uncanny disease which turned to be an insomnia and, thus, I could fall asleep only two hours every night despite receiving sleep tranquillizing injection. Still more, I had a severe attack of dream emission and involuntary emission almost daily, coupled with loss of appetite, with the result that, confined to bed, I was becoming thinner day after day.

In the circumstances, I got to consult a then renown Western doctor in Shanghai for diagnosis and, afterwards, entered a hospital for physical examination. Again, I sought to consult the most famous Chinese physician, Mr. Wang Chung-Chih for treatment (at a consulting fee of 20 silver dollars each time) but no improvement was made either, on account of my tuberculosis or other special symptoms within the viscera. Finally, all the doctors who had ever treated my case came to unanimously predict that chances of my life would be slim. There was no alternative for me but to return home (Shao Shing, Chekiang, China) for relaxation.

After I had been in a year's confinement to bed, my case was rapidly deteriorating and, at the later stage, I had even become dazed on various occasions. A coffin and a suit of shrouds were then prepared for me by my family. Aware that my days were numbered, I then began to be a vegetarian and to read books on buddhism so as to deliver myself from sufferings.

As time passed by, an elder, Mr. Chow Hsien-Chang, a friend of my neighbour, Mr. Wang, visited my town un-

expectedly. Mr. Wang took the advantage to bring the elder to my home for diagnosing my case. After diagnosis, Elder Chow also considered my case as serious but opined that my life could be saved if I practised Chi Kung. He then taught me the method of learning Chi Kung in my home the following day. Initially, I couldn't seat myself without other's support but, after 3 weeks, I was capable of walking with a stick in my home and, further 2 months later, I found myself to be completely recovered. Immediately, I returned to Shanghai for work.

Thereafter, I was bent on reading a wide range of ancient Chinese classics on one hand and continued studying and practising Chi Kung on the other. I had my Chinese name changed to "Yue-sun" (餘生), meaning "Survival". True indeed, I am a rare survivor of perpetual illness.

As a Chi Kung learner, I came to discover that many a Chi Kung practicer unconsciously threw himself into physical trouble by self-taught method and that this sort of symptom just couldn't be cured by doctors in general. I managed, accordingly, to approach Master Sun Chung-liang, the highest authority of Chi Kung arts, under whose enlightenment I furthered studies of Chi Kung expertise and learned the ways and means of healing Chi Kung trouble for a period of three years.

Furthermore, by using the time spared out of learning Chi Kung, I first followed Master Chin Pei-mei and then Master Yu Yi-ching to engage myself in clinical practice as well as acupunctural message.

This is why I have made an endeavour to learn Chi Kung and to study medical science.

我練氣功之原因

當我在廿二歲的時候，忽患奇症，整晚失眠，雖打安眠針，亦只能睡二小時，而夢遺及滑精幾乎每日都有，且食慾不振，致日漸消瘦，臥床不起，經當時上海之有名西醫診治及住院檢驗，無如肺結核或其他內臟病之特別症狀，中醫最有名之王仲奇（診金每次二十銀元）亦束手無策，最後各醫皆斷我沒有希望，所以返家鄉紹興休養，而臥床經年，病勢日亟，後期更昏迷多次，家人亦已準備壽衣壽材等後事，自己亦以為在世為日無多，因此開始茹素，並看佛經以求解脫，豈料數日後有鄰居王君之友周憲章老先生來鄉，王君帶其來家診脈，亦斷定病重，但周老師認為如煉氣功可以有救，即於次日在家面授煉功方法，初時尚須人扶持起坐，但三星期後已能扶杖在家行走，再二月後，已全部康復返上海工作，此後即遍讀古書繼續研究與鍛煉氣功，並將名字改為『餘生』。後來覺很多學氣功之人因自修氣功而發生流弊，且此種病症，一般醫生無法醫治，因此，訪得氣功最高深之孫仲連老師隨之深造及學習醫治氣功病之學術達三年之久，此後更在煉氣功之餘先後從秦伯未、余一清二師學習內科及針灸推拿，此為我學習氣功及研究醫學之原因。

THE RELATION OF CHI KUNG TO ACUPUNCTURE

Chi Kung is a peculiar "meditation" exercise which Chinese learners traditionally take in a vacuum state of clear mind. It was out of practising Chi Kung (氣功) that the 14 acupunctural channels were discovered.

To be specific, our ancestors came to discover the system of blood and fluid circulation by virtue of practising Chi Kung and, from it, they further discovered different circulating tunnels. It was based on this discovery that they gradually had the tunnels properly classified and named. This is the story of how the 14 acupunctural channels exist, which could hardly be understandable if we analyzed it on the basis of the Western medical theory and observed it from the locations of the nerves and blood vessels.

The late Mr. Yu Yi-Ching (余一清), alias Yu Shun-yi (余純一), a teacher of mine, pointed out in his Acupuncture Guide: "One who learns Acupuncture must voluntarily learn quiet Chi Kung first so as to smooth the channels within the body and produce broad-mindedness and self-possession, failing which there is no way for corroboration." I am fully convinced of this experienced insight remark as Mr. Yu (the personal star disciple of a well-known Szechuen, China Chi Kung expert, Mr. Yao) had an excellent command of both Chi Kung knowledge and Chi Kung practice. Besides, Mr. Lee Shih-tseng (李時珍), a prominent pharmacologist in the Mine dynasty, said: "The channels Ren and Du are the meridian of the human body through which positive and negative energy ascends and descends in the course of Chi

Kung practising.” Further, Mr. Lee emphasized in his Channel Guide known as Chih Ching Pa Mei (奇經八脈): “Only those who really learn Chi Kung could look deep into the functions of the channels.” Again, he emphasized that, only through practising Chi Kung seriously, could the learners expect to have a clear picture of how the channels work with the circulation of blood and fluid within the body.

Nan Ching (難經), an ancient Chinese medical classic, explains in its Serial No. 8: “The 12 channels rely on the source of energy and such energy is the foundation of the 12 channels, i.e. the dynamic force from the kidneys.” Again, in its Serial No. 66, Nan Ching expounds: “The dynamic force from the kidneys is the life of man and also the foundation of the 12 channels.” However, to sum up, the force of energy mostly refers to Chi Hai (氣海) and Tan Tien (丹田). By the fact that most Chi Kung learners concentrate their practice on beginning with Tan Tien and the positive force also yields from Tan Tien and then goes towards other parts of the body, it is further established that the 12 channels were developed, on a gradual basis, by the ancient Chinese Chi Kung learners through their visualization and judgement of the fluid circulation within the body during their repeated practices.

N.B. (1)

Whilst people normally inspire down to and expire from the diaphragm (the muscular partition which divides the chest from the abdomen), those who learn Chi Kung can inspire down to and expire from as deep as Tan Tien (the area about 3 inches below the navel), i.e. abdomen inspi-

ration and expiration. There is a Chinese saying that goes: “A turtle lives one thousand years”, meaning that the turtle is a small animal of longevity. As the turtle lives on abdomen inspiration and expiration, Chi Kung inspiration and expiration is, thus, called “Turtle inspiration and expiration”.

To learn Chi Kung, one basically must first “stop thoughts” and then begins to inspire down to and expire from Tan Tien – peacefully down and up. This type of inspiration and expiration is, by far, a tranquil and natural one, entirely different from the conventional way. If one pays too much heed during Chi Kung practice, miscellaneous thoughts might penetrate his mind, with the result that there is no tranquillity at all and his inspiration and expiration becomes hasty and increased. Certain people while practising Chi Kung could inspire and expire once a minute or even longer. On the other hand, if they forcedly extend their inspiration and expiration, there is nothing to gain but to injure the body. This is what we habitually call “play fire and devils.”

Practising abdomen inspiration/expiration to generate energy to warm up Tan Tien (the area between Chi Hai, “Ren 6” – 1½ inches below the navel and Kwan Yuen, “Ren 4” – 3 inches below the navel) takes a period of time. Thereafter, the energy from Tan Tien may form a driving force, something like an internal steaming engine, towards other parts of the body. This is called the circulation of blood and fluid, which keeps on systematically towards the natural direction. To my best experience in Chi Kung practice, this force

of energy starts from Tan Tien down to the scrotum through which it turns up to the caudal vertebra, i.e. Chang Chiang, "Du 1", then pushes upward along the back bone to the upper vertebra, "Du 14" and Yu Tseng. i.e. Fung Fu, "Du 16" to reach Yee Yuen Kung, i.e. Pei Hui, "Du 26", then comes down to Sing Ting, "Du 24" and the nose bridge, i.e. Shu Liao, "Du 25" where to join the channel Ren, then comes further down to Chiang Kung, i.e. Tam Cheung, "Ren 17" and Chi Hai, "Ren 6" and finally returns to Tan Tien where the energy force started. The connection of the channel Ren to the channel Du is called a "mini circle sky" in Chi Kung terms. On the strength of a circle practice like this, other channels within the body likewise will be gradually smoothed.

Many a learner feels, more often than not, that some sort of air is flowing within the different channels of the body while practising Chi Kung. As far as I know, most of the Chi Kung learners are used to have the energy force operate round the waist, i.e. the "waist channel" whereas others choose to make the energy force dash straight upward from Tan Tien and the abdomen to the breast, i.e. the "straight channel". Albeit my Chi Kung practice has merely been developed to the extent of the connection between the channel Ren and the channel Tu, this nevertheless proves what Mr. Lee Shih-tseng, the prominent pharmacologist in the Ming dynasty and Mr. Yu Yi-Ching, my late teacher said is quite true, namely, "The system of acupunctural channels" was discovered from Chi Kung practice. In other words, only those who learn Chi Kung could well visualize and substantiate the correct relation between the Chi Kung channel system and the Acupunctural channel theory.

N.B. (2)

Chi Kung is a sort of self-practising gymnastics and aims at cultivating the natural energy within the human body and preventing unpure thoughts so as to get rid of diseases. Shu Wing (素聞), a famous ancient Chinese pharmaceutical volume, says in a particular Chapter entitled Theory of Nature (天真論): “Bona fide energy within the body grows from calmness and non-desires and concentration of such energy keeps one healthy”. This accounts for the basic theory of practising Chi Kung against diseases or illness.

In Mr. Pan Yu-zo's 'Preface' to another ancient Chinese great work, Chi Kung Analyses with Illustrations written by a Mr. Wang of the Manchu dynasty, there appears such a famous quotation: “What is energy? It is the elite of the five viscera. The Daoist Classic calls it Tan Tien while Man Ching names it Ming Men Actually both refer to the same thing, the elite of the five viscera where one's positive/negative energy functions and inspiration/expiration rests with”. Again, the quotation goes: “One's viscera, channel, blood and fluid, and muscles are apt to invite outer attack or interference If good care is regularly taken of practising Chi Kung, such energy will, thus, be properly developed against any attack or interference from without”. This also tells how Chi Kung helps regulate and strengthen the energy within the body to preclude diseases or sickness.

N.B. (3)

Further, Nan Ching (難經) says in its Serial No. 72: “Only those who understand the over-all natural course of positive/negative energy within the body are capable of knowing how to adequately regulate it to balance every part

of the body". Whilst no explicit mention is made therein of the relation between Chi Kung and Acupuncture, nevertheless Acupuncture aims at regulating such positive/negative energy by following the natural course so as to keep every part within the body in a balancing state. As is known to us, the channels are an instrument for transmitting the blood and fluid within the body whereas the viscera, five organs, four limbs, skin/fur, and bones are linked by the channels. Like Acupuncture, Chi Kung can regulate the flow of blood and smooth the channels and, in turn, this leads to the equilibrium of the positive/negative energy within the body in every part.

Although certain Chi Kung practicers often fail to perform the connection of the channel Ren with the channel Du or to reach a higher stage, yet they can, after a relative period of practice, have the positive energy generated to the degree of precluding diseases and improving health. The fact that practising Chi Kung could well regulate, through the cranial nerve centre, the organs of the entire body and keep them in a balancing state so as to prevent diseases is in consistence with the acupunctural diagnosis to cure headache by needle-inserting Nei Ting, "ST 44" and to heal kidney trouble by needle-inserting Ren Chung, "Du 26". This way of diagnosis, seemingly on its surface, has nothing to do with the channels but, actually, has effect on smoothing the channels of the whole body. Henceforth, the theory of Chi Kung diagnosis is identical with that of Acupunctural diagnosis.

Chi Kung cannot be practised, at random, in a self-taught way. Due to practising Chi Kung themselves after

reading some related books without an expert's enlightenment, some learners usually suffer from headache, nocturnal emission, loss of appetite, etc. These are the consequences of the fluid irregularities caused by incorrect Chi Kung practice. The sufferers could hardly be recovered by ordinary therapy or even by acupuncture and must consult a Chi Kung specialist for special rectification and treatment. Strange indeed, such diseases very often take place in cases where one has accomplished his initial Chi Kung practice, not in the case of a beginner.

Specifically speaking, the cause of Chi Kung sufferings is such that, during Chi Kung operation, the circulation of the fluid within the body does not follow the channel of ordinary inspiration and expiration but traces the track of the 12 channels or the channels Ren and Du and/or Chih Ching Pa Mei channels. Hence the necessity for the return of fluid to normal after Chi Kung operation. However, many of the Chi Kung practicers, especially those who have just completed their preliminary stage are apt to suddenly discontinue their practice while practising owing to their ignorance of the proper method or lack of sufficient preparations and patience, with the result that the heated fluid (sometimes very vehement) stops half-way at a certain part of the entrails and, thus, upsets the circulation of the internal system. This is something like a technician who dismantles a car engine for repair and does not refix the spare parts into the original position after the repair or who does not have the screws properly fastened thereto, even though the position is correct. Consequently, some troubles may occur when the car is being driven. It is important that Chi Kung learners

who have had their initial stage completed must strictly observe the proper symptom as to how to start practising and how to end it.

Of all the sufferings from incorrect Chi Kung practice, headache is a most frequent occurrence. One who suffers from it is likened to being heavily and tightly hooped round the head and feels exceedingly painful. This is because of the abrupt stop of Chi Kung practice while the heated fluid steams up to the head. Such headache cannot be healed by medicines, or acupuncture, or any other forms of treatment, except that the individual sufferers strictly stick to the Chi Kung expert's specific instructions to properly regulate fluid and have it return to normal. Previously, many of the Chinese Chi Kung learners used to rely on self-taught practice after reading Tan Chin and Tao Shu (two ancient Chinese medical classics) and, as a result, they came to suffer from colic, headache, nocturnal emission, etc. And what is still worse is that quite a few learners, having some achievements in Chi Kung but ignorant of its basic principle, often indulge themselves in sexual intercourse after Chi Kung practice without observing the particular directions in this respect and, consequently, some of them have eventually lost their life.

One cannot practise Chi Kung before the blood from injuries, internal or external, completely stops or before the surgical-treated part is fully recovered lest such practising should enlarge the injuries and affect the treatment. Furthermore, no Chi Kung practice is allowed during menses in women. There are various other restrictions and, here, just a few major ones are given for the Chi Kung learners to bear in mind.

It was several thousand years back that the 14 acupunctural channels were initially visualized and detected by some ancient Chinese Chi Kung learners on the basis of the natural and systematic flow of the fluid within the body during their Chi Kung operation, which were further studied and adjusted by the subsequent Chi Kung followers throughout the ages down, thus eventually establishing the de facto existence of the 14 channels as well as the correct circulation of these channels.

Like Acupuncture, Chi Kung is capable of evenly regulating the positive/negative energy within the body and balancing the flow of blood and fluid against diseases or illness. The only difference lies in the discovery that Acupuncture is to smooth the channels from without whereas Chi Kung is to naturally regulate blood and fluid from within. Moreover, although Acupuncture can flourish the body by needle-inserting Kwan Yun, “Ren 4”; Chiu San Li, “ST 36”; and Kao Huang, “UB 43”, apart from curing diseases or illness, the function of Chi Kung goes, nevertheless, far beyond – not only for nourishment but also for rejuvenescence.

It is my humble wish that, by virtue of the medium of this article, I can very well introduce to mankind, like Acupuncture, another ancient Chinese medical treasure, Chi Kung and that more people may, thus, become interested in learning Chi Kung to better enjoy longevity and sound health like Chinese Chi kung practitioners.

氣功與針灸的關係

針灸十四經絡的運行路綫，若用現代的解剖，將神經及血管的分佈情形來觀察，是無法解釋得通的。

我們的祖先從靜坐中（氣功）發現氣血的循行通路，再從氣血循行路綫的規律，領悟到各各不同的路綫，加以分類，再分別列出每條經絡的名稱，逐漸的發展到現在的十四經絡。

先師余一清（純一先生）曾在他所著的「針灸指南」一書中提出說：「學習針灸者，必須自願練習內體靜坐功夫，則人身內經脉之流行，及氣化之開闢，始有確實根據，然後循經取穴，心目洞明否則無法可以証實」，由於先師對靜坐內功修養甚深，（係四川省氣功名學者姚氏之嫡傳弟子）當是經驗之談。李時珍說：「任督二脉，人身之子午也，乃丹家陰陽升降之道」，李時珍在他所著的奇經八脉考中又說到：「內景隧道（經絡），惟返觀者（煉氣功的人）能照察之」，他也指出只有實際煉過氣功的人，才能體會身體內部經絡的循行路綫。

難經第八難說「十二經脉者皆系於生氣之原，所謂生氣之原者謂十二經之根本也，謂腎間動氣也」，六十六難又說「臍下腎間動氣者，人之生命也，十二經之根本也」，歷來對此段之註解，多認為生氣之原是指「氣海」「丹田」而言，由於氣功之鍛煉方法多採取「意守丹田」的方法，而氣功過程，也是於丹田發熱之陽氣發動開始，引成強大氣流，再循經絡路綫向身體其他部分推行，貫通各條經絡，更進一步証實了十四經絡是從古代中國氣功鍛煉者，根據煉功時身體內部氣流的循行路綫而發展出來的。

普通人的呼吸到橫膈膜為止，煉氣功的人呼吸可深達「丹田」，即腹式呼吸，中國人稱「龜壽千年」，烏龜是一種很長壽的小動物，因為龜是腹式呼吸的，所以腹式呼吸也叫做「龜息」，這就是煉氣功時的呼吸方式。

煉氣功最基本功夫就是「止念」，就是屏除一切雜念，一個人在沒有雜念時，才會「心平而氣和」，呼吸也自然深長而能直達丹田，這種呼吸是不能用普通深呼吸的方法來硬摒，當我們一着意呼

吸時，就等於有雜念一樣，不會心平氣和，所以呼吸的速率反會增加而急促，因為煉功的呼吸深長是完全出於自然的，所以有些人在煉功時，有達到每分鐘一次或更長時間的呼吸速度，要是硬把呼吸拉長，非但不能達到煉氣功的目的，反為擱傷身體而發生俗語叫做「走火入魔」的煉功病患。

這種自然的腹式呼吸的煉功，經過一個時期鍛煉以後，才會靜極而陽動，陽氣發動，丹田開始發熱「丹田約在臍下一寸半之氣海（REN 6）至三寸關元（REN 4）之間，」再經一個時期的不斷靜坐，這股丹田的熱力，會成爲一股强有力的內部發熱的氣流，好像蒸汽發動機一樣，向身體其他部門推進，這就叫做氣血的運行，這股熱氣流的循行路綫是有規列的和有秩序的向一定的方向經行的。根據本人的煉功經驗，這股發自丹田的氣流首先經下方尾閭（長強DU 1）推進，循脊椎骨而上通大椎（DU 14）再上至玉枕（風府DU 16）而達泥丸宮（百會DU 20），泥丸宮通過後，氣流經神庭（DU 24）到鼻柱素膠（DU 25）和任脈（REN CHANNEL（會合，又經絳宮（膻中REN 17）氣穴（即氣海REN 6）而還返到丹田，這種任督相通的循環，氣功術語叫做小周天，任督相通以後，然後再逐漸的打通其他經絡。

有很多人感覺煉功時有氣流在不同經絡上移動，在我所知的煉功者中，最多的情形是氣流在腰部環繞着走，即經絡中的帶脈現象最多，也有從「丹田」向腹部上衝到胸部，走衝脈的，雖然我的經歷只做到任督相通，但是從這一點也可證實了李時珍及先師余氏所說的「針灸的經絡循行路線」是從氣功煉功時發現出來的，只有煉氣功的人，才能體會和証實人身內經脉流行的路綫和針灸的經絡學說的正確關係。

煉氣功是一種自我鍛煉的方法，目的在於培養人身內在的真氣，所謂煉精化氣、煉氣化神、煉神還虛以祛邪防病，素聞上古天真論說「恬澹虛無真氣從之，精神內守、病安從來」說出了氣功防病的原理。

清代王氏所編內功圖說中，潘蔚如所作的序文中說「所謂元氣者何，五臟之真精也、究其本原，道經謂之「丹田」難經所謂命門

……陰陽開闔存乎此，呼吸出入系於此」，又說「人之臟腑經絡、氣血肌肉，一有不慎，外邪干之則病……平日存想乎丹田，欲使本身自有之水火得以相濟，則神旺氣足，邪不敢侵」！也說明了煉功可以自身調和陰陽、充實發揮自我內在力量以祛邪防病。

難經七十二難說：「能知迎隨之氣，可令調之，調氣之方，必在陰陽，知其內外表裏，隨其陰陽而調之……」，這裏雖沒有說明針灸與氣功的明確關係，但是針灸的目的，是調整人體的陰陽之氣，使不平衡的地方轉為平衡，大家都知道，經絡是氣血運行的通道，人體的臟腑、五官、四肢、皮毛、血脈和筋骨，都是依靠經絡來互相連系的，鍛煉氣功，使氣血調和流通，經絡之氣平衡協調，可以調整有餘和不足的偏勝現象。因此雖然有些煉功者的功夫不能做到任督相通或其他略為高級的階段，但只要在煉了一個相當時間陽氣發動以後，也同樣能達到去病強身的目的，由於煉氣功能通過中樞神經，整體調整身體內部的偏勝現象，對經絡不平衡的疾病，通過煉功加以調節，使得重新平衡，這正和針灸可以用「內庭」來治頭痛，用「人中」來治腰痛一樣，表面上和原來的經絡沒有關連，實際上通過大腦中樞神經，使得全身互相貫通。因此「氣功治病」的原理，是和針灸相同的。

氣功不能隨便以「自修」方式來鍛煉，有些沒人指導的人，自己看書來鍛煉，很多發生頭痛、遺精、食慾不振等毛病，這是由於煉功不得其法，內部氣流的紊亂所造成的。這種病必須要有經驗的「氣功專家」來按照特殊煉功方法加以矯正治療才有效果，普通醫藥和針灸是很難收效的，但是這種病，往往會發生在有了初步功夫之後的人，初煉者反而不會。造成氣功病的原因，是因為煉功時氣流在身體內部運行，是和普通正常的呼吸通路不同的，是違反常規而按照十二經絡或循任督和奇經八脈的循行路綫推進的，當我們煉功完畢後，必須引氣歸原，才能恢復我們正常的生理循環現象，但是很多煉功人，尤其是有了初步功夫的人，由於不懂方法，或時間準備得不充裕和沒有耐心等待「落丹」走完必要的路綫（有了初步功夫的人，「上丹」「落丹」有一定的徵候），如在不適當的時間而貿然結束煉功，使這股氣流（有時很強烈）停留在身體或內臟的

某一部分而造成體內生理機能的紊亂現象，這好像是汽車修理技師把車頭拆開來修理，但在修理完畢後，並沒有把零件按照原位安裝妥當，或安裝好而沒有把螺絲絞緊，以致在汽車再行使用時，發生很多毛病一樣。通常最多發現的是頭痛，這種頭痛好像頭部被箍住一樣，非常難過，和一般頭痛情況不同，這是因為正當氣流上到頭部時，停止了煉功而形成的，這種病無論用任何醫藥或針灸和其他物理治療法，都是無法解決的，有經驗的氣功教導者，會按照每個人的煉功程度和階段，分別教以不同的煉功方法而加以調整，才能恢復正常，在中國國內，以前有很多人因為看了丹經道書，使用自修方法鍛煉氣功，這非但沒有益處，反而發生了胃病、頭痛和遺精等疾病的例子很多，就是以上那種情形所造成的，更嚴重的是由於不知道氣功的原理，在有了「功夫」以後，不知道煉功者對房事的應有規律，(可以動房事，必須照規則)，妄動房事而喪生的也有之。

氣功對內外傷出血和手術後創口未愈以前以及婦女經期內均不適宜鍛煉，因為煉功能將創口擴大而出血，此外，還有很多禁忌和規則，以上所列只是幾個主要的問題。

針灸的十四經絡是幾千年以前古代中國的人根據鍛煉氣功的過程中，體內氣流循行的路綫和規律所發現，經過很多人累積的經驗加以整理而創立的，我們可以通過氣功的鍛煉來體會而証實十四經絡客觀存在的真實性和他的正確循行路綫。

氣功和針灸一樣能夠使人體內的陰陽偏勝現象加以調整，使經絡氣血的不平衡的地方，通過煉功的氣流，加以調節而得到平衡，而把疾病治愈，其不同之處，是針灸是借外來的力量來疏通經絡，而氣功是用本身內在的力量來運化氣血，而達到同樣的目的，其不同之點，是針灸除了治病之外，雖也可以利用「關元REN 4」「足三里ST 36」「膏肓UB 43」等穴來強壯身體，但是比之氣功的鍛煉，能使人返老還童，白髮轉黑，齒落重生的強壯程度，是相差很遠的。

通過這一篇報告，我希望將中國的另一種寶藏，「氣功」如針灸一樣，介紹給全世界人們，使世界上很多人，能和中國很多氣功鍛煉者一樣，年近百歲，步履輕健，令人類更健康、更長壽。

- (1) N.B. Nan Ching, Medical Classic: 12 Channels.
Acupuncture: 14 Channels.
- (2) N.B. Waist Channel (帶脈); Straight Channel (衝脈).
- (3) N.B. Pan Yu-zo (潘蔚如); Chi Kung Anylyses with
Illustrations (內功圖); a Mr. Wang of the Manchu
dynasty (清代王氏); Ming Men (命門).

RENDERED INTO ENGLISH FROM CHINESE

BY

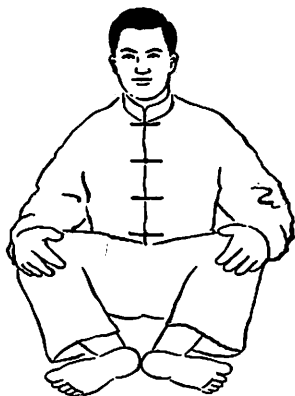
MR. VINSON LEE (李文森)

**** This article, copyrighted by the author, cannot be reproduced
without his permission. ****

**** Comments from its readers will be cordially welcomed. ****

**** Thanks to Mr. Vinson Lee, a senior translator and a
close mutual friend of mine, for his fullest cooperation
in completing the English versions. — Author. ****

BASIC ILLUSTRATIONS OF PRACTISING CHI KUNG



STEP 1



STEP 2



STEP 3

CHI KUNG AND ACUPUNCTURE

氣功與針灸

BY Professor Sung Yue-sun (沈餘生)

Chairman of Kowloon Chinese Herbalists Association

**Chairman of Hongkong Association of Acupuncturists of Chinese
Acupuncture**

Vice-Principal of Kowloon Chinese Herbalists College

Principal of Chinese Meditation Studying and Practising Centre

**Vice-Principal of International General Chinese Herbalists and Medicine
Studied College**

**167A Sai Yee Street, Ground Floor,
Mongkok, Kowloon, Hongkong.**

Tsimshatsui P.O. Box 7264 Hongkong.

c/o Telex No. 84972 YCDYE HX