The Essence Cleansing Scripture
Xi Sui Jing

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Qi Journal First Article

This will be the first of several articles about our (Kevin Siddons and Ying Liang) effort to translate Xi Sui Jing to English.

I (KS) first started practicing Qigong over five years ago. The first form I started practicing was Yi Jin Jing. As I was practicing, I wanted to learn more about the origins of the form. In my efforts to track down copies of the ancient documents, I contacted Livia Kohn (an expert on translating Chinese Daoist materials into English). She graciously referred me to Meir Shahar of Tel Aviv University (an expert on translating Qing Dynasty documents into English).

Dr. Shahar suggested the following book - 中国传统养生珍典.

After diligent researching, and with the help of my local library (Bethlehem Public Library - thank you Valerie Mann), I was able to access a digital copy of the document from a Chinese source.

Being that I am hopelessly mono-linguistic, I initially began translating with OCR software (iOS app Scan&Translate) and translation software (iOS app Pleco). While this was helpful translating characters and phrases, sentence structure was lacking. I then began searching for someone who was fluent in both English and Chinese. I (KS) was very fortunate to have been led to meet my co-author Ying Liang.

(YL) I am a Fulbright scholar at Lafayette College in Easton PA. Born into a TCM community in China, I learned philosophies such as Buddhism and Daoism along with TCM and Qi Gong under the guidance of many Chinese masters. I received my degree of Master of Translation and Interpreting from China’s best translation program in Beijing Foreign Studies University. I then worked as a professional translator for the Chinese government and then the New York Times. I later taught Chinese culture and translation of Chinese classics into English in various Chinese universities before I came to the states to teach Chinese culture on a Fulbright scholarship offered by the U. S. government.

Together we have been translating 中国传统养生珍典 (Middle Kingdom Traditional Life Nurturing Precious Canon).

The change of focus: from Yi Jin Jing to Xi Sui Jing

As I (KS) said, my initial focus was to learn more about Yi Jin Jing (Muscle Changing Scripture). As Ying and I translated the initial sections of The Middle Kingdom Traditional Life Nurturing Precious Canon).
Kingdom Traditional Life Nurturing Precious Cannon (Middle Kingdom book for short) I found that there was a section on Xi Sui Jing (Essence Cleansing Scripture). Up until that point, whenever I found historic descriptions of Yi Jin Jing, I found short descriptions of Xi Sui Jing. What was common to all descriptions was that historic copies of Xi Sui Jing had been lost. I was completely surprised to find that I had access to this lost document. Since this chapter is shorter than all the other chapters in the book, and because I thought this would be a significant contribution to the growing practice of Qigong, I shifted my focus to translating this first.

**The author of the Middle Kingdom book**

First, we (KS & YL) think it is important to understand something about the individual who authored and edited the overall book. Ying was able to find the following biographic materials from Baidu encyclopedia (Chinese version of Wikipedia) and other Chinese sources.

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Biography of Dr. Ding Ji Hua

Dr. Ding Ji Hua, male, (1932-) is from Feng Hua city of Zhejiang Province. He was a researcher in the Orthopaedic Hospital of China Academy of Chinese Medical Sciences (now the Wang Jing Hospital of CACMS). He graduated from the Harbin Medical University in 1954.

He was the past director as well as CPC chief of the Orthopaedic Hospital of CACMS. At the time the bio was written, he was the director for its department of theories and information. He also held some part-time positions out of the hospital.

He was a member of:

- the Expert Committee of CACMS,
- the Senior Professional Title Evaluation Committee and the Academic Degree Committee of CACMS,
- an executive director of China Association of Rehabilitation of Disabled Persons,
- an adviser for the Orthopaedic Committee of the China Association of Chinese Medicine,

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• Vice director for China Journal of Orthopedics And Traumatology and Chinese Journal of Traditional Medical Traumatology & Orthopedics.

• He was involved in two U.S. Medical academies.

• He was a visiting professor in Shenzhen University and chaired 3 national scientific programs.

• His program in the State Administration of Traditional Chinese Medicine is called “The Research and Sorting of the Ancient Texts on TCM Orthopaedic”. It received the Achievement Award from CACMS.

• His program, sponsored by the National Natural Science Fund, is called “Study of the 30 Modern Expert Schools in TCM Orthopaedic”. It got the S&T (Science and Technology) Progress Awards from the State Administration of Traditional Chinese Medicine.

• His program in the State Administration of Traditional Chinese Medicine with the name of “Study on the Clinical and Experimental Treatment of Senior Citizen’s Osteoporosis Through the Method of Enriching Their Kidney System and Essence” is soon to finish.

• He is now engaged in the “Study and Building of a Software Storing Ancient and Modern TCM Orthopaedic Texts and Information”.

He wrote many books:

• Collection of the TCM Orthopaedic Works,

• Basics for TCM Orthopaedic,

• Foundation for TCM Orthopaedic, Different Schools’

• Theories on TCM Orthopaedic,

• Collection of TCM Essences Throughout the History,

• Essence of Modern TCM Schools,

• Collection of TCM Orthopaedic.

He also chaired the editing of many ancient scripts, such as:

• Treatment of All Injuries-Recover From Injuries From Falls, Fractures, Contusions and Strains,

• The Real Knowledge Passed On By Famous Experts in Injures from Falls, Fractures, Contusions and Strains,
• The Orthopaedic in Shaolin Temple,
• The Collection of Martial Arts and War Strategies.

Among his works, the Collection of the TCM Orthopedic Works is awarded as an National Excellent Book. It also got awards such as Excellent National TCM Ancient Book and National Excellent Reference Book.

He also published dozens of papers in domestic and foreign journals, such as:
• The Treatment of Orthopedic Problems in TCM and Combination of TCM and Western Medicine,
• The Characteristics and Development of TCM Orthopedic,
• The Initial Study of the Theory of Kidney System Controlling Bones,
• The School of Enriching the Kidney System,
• Study on Treatment of Bone and Joints Problems by Using Medicines to Enrich the Kidney System.

Since 1992, he begin to receive the special allowance for experts from the State Council of PRC.

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More about the Middle Kingdom book.

Dr. Ding worked to gather together important source documents about Qigong. Here's the translated Summary from the Middle Kingdom book.

Summary

“Middle Kingdom Traditional Life Nurturing Precious Canon” is a reference book which: promotes the Chinese culture; helps the healthy to become even stronger; the sick to recover; and prolongs people's life.

In this book, we have collected:
• the Five Animal Exercises created by the well-known ancient doctor Hua Tuo,
• the Eight Pieces of Brocade written by Priest Qinghai of Wu Dang Mountain Daoism School,
• the Muscle Changing Scripture and the Essence Cleansing Scripture created by Bodhidharma of the Shaolin Monastery and Martial Arts School,
• other materials.

Some of the documents and materials in this book are from relevant libraries, while other materials are from contributions of family heritage books of private collectors. Some materials are taken from several versions to verify each other. Materials related to this topic written and published after 1911 are not included here.

In this book, there are not only martial arts canons, but also tested medical prescriptions. In addition, there are many illustrations about how to practice for the readers to follow.

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Next, the translated Forward.

Forward

In the process of collecting ancient (from the Spring and Autumn and Warring State periods to the Ming and Qing Dynasty, which means before 1911 AD) Chinese medical books concerning the treatment of bone injuries, we have visited libraries of 26 Chinese provinces and cities, and gathered nearly three hundred sets of Chinese medicine documents concerning the treatment of bone injuries, including some books about "Dao Yin" (Daoist exercises involving breathing, stretching and self-massage) such as:

• "Muscle Changing Scripture",
• "Essence Cleansing Scripture",
• "Nurturing Life in Eight Aspects",
• "Essential Hygiene Techniques",
• other books.

Additional works contain (are)

• "Five Animal Exercises",
• "Eight Pieces of Brocade",
• "Twelve Brocades",
• "Taoist Breathing Exercises",
• The internal (exercises to benefit the internal organs) and external (exercises to benefit the muscles and bones) schools of "Dao Yin",
• "the motion (exercises to benefit movement) and quietness (exercises to benefit contemplation) schools of "Dao Yin",
• and other exercises pieces and essential techniques.

Those exercises not only strengthen body and prolong life but also prevent and treat illness. They have special effects on recovering from bone injuries and other illness. Therefore, I collected them into a book for the readers.

This kind of book (is) consequently an outstanding, leading compilation with broad and great benefits for the readers.

First:

It is said that the Muscle Change Scripture and Essence Cleansing Scripture were written by Bodhidharma, the eminent monk from India, during the period of Hou Wei dynasty (A.D. 386-534) at the Shaolin Temple at Songshan Mountain.

The editions we gathered here are the versions in the Tang Dynasty (AD 618-907), according to our textual research on the 6 different editions of Muscle Change Scripture and Essence Cleansing Scripture we have on hand.

Although the editions are different, most content are completely alike. There are only slight differences in wordings or ways of description. And just one or two sections are slightly different from other versions. Those differences may be due to mistakes made by those who copied them by hand in a time when the printing technology is not very developed or may be caused by an intentional addition by the copiers. (They made annotations about their additions.)

Every edition has a preface from Li Yaoshi of the Zhen Guan Period of Tang dynasty (618-907) and another preface from General Niu Gao, a warrior in the troop of the famous General Yue Fei of Song dynasty (960-1279).

Even if the prefaces (attributed to these two famous people) may be faked, the original books are written by one person. The other versions passed down from the later dynasties just copied those original versions. There is nothing new in them.
Second:

the Nurturing Life in Eight Aspects is written by Gao Lian, a Daoism practitioner, while the above mentioned two scriptures are written by a prominent Buddhist monk. Therefore, "Dao Yin" (Daoist exercises involving breathing, stretching and self-massage) may have something to do with religious self-cultivation or martial arts exercises.

Third:

In order to stay faithful to the original document and let the readers know what is from the original material and what is the editor’s opinion, we use two fonts in writing them respectively.

Fourth

Because there are too many versions, we try our best to merge the similar contents during editing to avoid redundancy. At the same time, we made annotations under the title of different versions, showing differences in their table of contents and indicting in which version you can find certain chapters. Though we have saved spaces through merging in this way, we sometimes have to allow some redundancy to assure the wholeness of some chapters.

Fifth

The materials we collected are mostly lithographic printing or handwritten copies. In sorting them out, we simplified the traditional characters of the ancient texts, split the sentences properly, added punctuation, and corrected some wrong characters. In order to make sure materials about the same topic can appear in a collective way, we sorted them out into chapters of Five Animals Exercises, Eight Pieces of Brocade, Twelve Brocades, Muscle Change Scripture, and Essence Cleansing Scripture. We also added the names of those books as the title of sections for this book so that readers can easily refer to them.

Sixth:

The materials we collected are abundant in contents, rich in illustrations and texts and clear in explanations. They are all very easy to learn. Since it will be greatly beneficial to patients seeking to recover, medical professionals studying bone injuries and other illness,
athletes, martial art fans and senior citizens, it is worthy to be introduced to the general public. Therefore, we edited this book for the readers.

Ding Jihua - January 21st, 1998

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Lastly, the translated Table of Contents.

Table of Contents

Chapter of Wu Qin Xi / Five Animals Exercises
   Brief Introduction
   Illustrations and Explanations for Five Animals Exercises [Editor: Xi Xifan, Qing Dynasty (1644-1911)]

Chapter of Ba Duan Jin / Eight Pieces of Brocade
   Brief Introduction
   External Robusting Power of Ba Duan Jin / Eight Pieces of Brocade, [Author: Bodhidharma, Northern Wei Dynasty (386-534)]
   Illustrations and Explanations for Ba Duan Jin / Eight Pieces of Brocade [Editor: Xi xifan, Qing Dynasty (1644-1911)]
   Illustrations and Explanations for Yi Jin Jing / Muscle Change Scripture
   Illustrations of the Miraculous Effect of Strengthening Power [Anonymous author, Qing Dynasty (1644-1911)]
   Nurturing Life in Eight Aspects [Author: Gao Lian, Ming Dynasty (1368-1644)]
   Illustrations and Explanations of the Sitting and Standing Postures of Ba Duan Jin / Eight Pieces of Brocade [Editor: Lou Jie, Qing Dynasty (1644-1911)]
   Illustrations for Sitting Posture of Ba Buan Jin / Eight Pieces of Brocade [Author: Daoist Priest Qing Lai, Qing Dynasty (1644-1911)]
   Illustrations for Ba Duan Jin / Eight Pieces of Brocade [Editor: Pān Wèi, Qing Dynasty (1644-1911)]
Quxian's Method of Saving Life (Author: Zhū Quán, Ming Dynasty (1368-1644))

Chapter of Shí Èr Duàn Jīn / Twelve Brocades

Brief Introduction 144

Yì Jīn Jīng/Muscle Change Scripture • Shí Èr Duàn Jīn/Twelve Brocades [Author: Bodhidharma, Northern Wei Dynasty (386-534)]

Wèishēng Yào Shù / Essential Hygiene Techniques • Shí Èr Duàn Jīn / Twelve Brocades [Editor: Pān Wèi, Qing Dynasty (1644-1911)]

(Append) Yì Jīn Jīng / Twelve Illustrations for Muscle Change Scripture

(Append) Jiù Tu Què bìng Yán Nián Fǎ / Nine Illustrations for Illness Prevention and life Prolonging Methods

Chapter of Yì Jīn Jīng / Muscle Change Scripture

Brief Introduction

Collection of Prefaces and Table of Contents for Yì Jīn Jīng / Muscle Change Scripture

Yì Jīn Jīng / Muscle Change Scripture [Author: Bodhidharma, Northern Wei Dynasty (386-534)]

Summary and Collection of Illustrations and Explanations for Inner and Outer Marshal Art • Twelve Illustrations for Muscle Change Scripture / Yì Jīn Jīng [Editor: Xi Xifan, Qing Dynasty (1644-1911)]

Illustrations and Explanations for the Outer School of Muscle Change Scripture • Illustrations of the Miraculous Effect of Strengthening Power [A Book from the Collection of Liáng Shì Chāng, Qing Dynasty(1644-1911)]

True Yì Jīn Jīng / Muscle Change Scripture • Treasured and Secret Copy of Xī Sūī Jīng/ Essence Cleansing scripture [A Book from the Collection of Jiǎng Zhuzhuāng, Qing Dynasty (1644-1911)]

Illustrations and Explanations for Yì Jīn Jīng/ Muscle Change illustrations [Author: Bodhidharma, Northern Wei Dynasty (386-534)]
Chapter of Xī Sui Jīng / Essence Cleansing scripture

Xī Sui Jīng / Essence Cleansing scripture [Author: Bodhidharma, Northern Wei Dynasty (386-534)]

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In the next article we will start presenting the content of the Xi Sui Jing or Essence Cleansing Scripture chapter.

**Second Article**

Let's start examining the content of the Essence Cleansing Scripture chapter.

**Essence Cleansing Scripture Chapter**

The whole chapter is only eleven pages long. This initial page contains a Table of Contents which describes four different versions (from different sources). We will use the translated Table of Contents as a road map for our efforts.

The section begins with a brief introduction.

**Brief Introduction**

According to legend, Bodhidharma put the Muscle Changing Scripture (Yī Jin Jing) and the Essence Cleansing Scripture (Xi Sui Jing) in his meditation cave in the Shaolin Temple of Shongshan Mountain, Hunan Province.

During a renovation to a cave wall, the two scriptures were accidentally discovered. The latter was taken by Huike (the successor of Bodhidharma) into his collection and traveled with him in his journey around China. The former was preserved within the Shaolin Temple and become known to the public.

**Essence Cleansing Scripture Chapter**

The whole chapter is only eleven pages long. This initial page contains a Table of Contents which describes four different versions (from different sources). We will use the translated Table of Contents as a road map for our efforts.

The section begins with a brief introduction.
Table of Contents of the Essence Cleansing Scripture

总意
Overall Ideas

元始钟气篇
Concentrating Primordial Qi chapter

四大假合篇
The Four Elements Phenomena chapter

凡圣同归篇
Sinners and Saints Reach the Same Goal chapter

原我一致篇
Source (of life) and Self/Ego Show No Difference chapter

行住坐卧篇
Walking, Standing, Sitting, Lying-In, Every State chapter

洗髓还原篇
Washing Essence to Restore to Original State chapter

洗髓经跋
Cleansing Essence Scripture postscript

《易筋经》(本衙藏版, 宋少保岳鹏举鉴定)
《Muscle Changing Scripture》(A Print of Benya collection, verified by Yue fei(1103–1142), a famous Chinese general of the Song Dynasty.)

Chinese Cleansing Essence Scripture - table of contents

序
The Preface

总意
Overall Ideas

元始钟精气篇第一
First chapter - Concentrate primordial essential qi
Second chapter - The Four Elements Phenomena

Third chapter - Sinners and Saints Reach the Same Goal

Fourth chapter - Source (of life) and Self/Ego Show No Difference

Fifth chapter - Walking, Stopping, Standing, Sitting, Laying Down, Sleeping

Sixth chapter - Cleansing Essence to Restore to Original State

Postscript  to the translation (of the) Righteous Scripture

The Secret Collection of Xi Sui Jing (from the collection of Qian Zun’s Shu Gu Tang Collection) {ks - Version 3}

Table of Contents

Translation Essence Cleansing preface

Translation Essence Cleansing scripture summery

First chapter - Concentrating Primordial Qi

Second chapter - The Four Elements Phenomena

Third chapter - Saints and Sinners Reach the Same Goal

Fourth chapter - Source (of life) and Self/Ego Show No Difference
What we find as we look into the rest of the Essence Cleansing Chapter is that:

1. The First Version is complete,
2. The Second Version is missing,
3. The Third Version is complete
4. The Fourth Version contains the Annealing section only,
5. The Fifth Version contains the formulas for the prescriptions described in the Table of Contents.

We will begin by presenting the translations of the First Version starting with the Overall Ideas section.

 Essence Cleansing Scripture (Written by Bodhidharma of the North Wei Dynasty)
Writer: Bodhidharma (India)
Translated and interpreted by Pramiti (India)
Proofread and edited by Fu Jinshuan (Ji Yi Zi), a native of Jinxi in Jiangxi Province of China
Time: Third year of Emperor Dao Guang's Reign (1823)

Here's the translation of the whole first section:

Overall Ideas

1) 如是我闻时, 佛告须菩提。
   I record the words,
   said by the Buddha to Subhuti:

2) 易筋功已竟, 方可事于斯。
   Only when you mastered the Muscle Changing Scripture,
   you can begin this practice.

3) 此名静夜功, 不碍人间事。
   It's name is Quiet Evening Exercise,
   and it will not hinder your life in the daytime.

4) 白日任匆匆, 务忙衣与食。
   You are busy everyday
   with getting clothing and food.

5) 运水及搬柴, 送尿与送屎。
   You spend everyday in the earthly affairs such as carrying water, cutting woods,
   emptying the chamber pot.
6) 抵暮见明星，然灯照暗室。
   When night comes and the star appears at sky,
   light a lamp to illuminate the dark room.

7) 晚夕功课毕, 将息临卧具。
   Once you finish your nightly exercises,
   get ready to rest in bed.

8) 大众咸酣寝，忘却生与死。
   Everyone is sleeping,
   forgetting life and death.

9) 明者独儆醒，黑夜暗修持。
   While the enlightened one is awake alone,
   silently cultivating himself in the dark night.

10) 拊髀叹今夕，过了少一日。
    He pats his thigh,
    sighing that another day of his life is lost with the passage of the day.

11) 无常迅速身，同少水鱼头。
    Uncertainty comes very fast,
    one is like a fish in a drying pond.

12) 然而如何救，福慧须两足。
    However, how can we save ourselves?
    We have to have enough wisdom and blessedness.
13) 四思未能答, 四缘未能离。  
[ks- What can be done when] One hasn’t been able to respond to the Four Thoughts₁ (that turn the Mind from Samsara),  
or to give up the Four Causes₂ (that prevent Arhats from knowing certain things).  

1 {The Four Thoughts that turn the mind from Samsara: 1) a free and well favored human birth; 2) Impermanence; 3) Karma; 4) the suffering of Samsara}  

2 {The Four Causes that prevent Arhats from knowing certain things: 1) They lack knowledge about distant locations; 2) They also lack knowledge about distant times; 3) they do not know the infinity of results that spring from an infinite number of causes; 4) They lack knowledge of the Buddha’s many qualities}  

14) 四智未现前, 三身未归一。  
[ks- What can be done when] One hasn’t been able to manifest the Four Wisdoms of the Buddha₃,  
or to unite the Threefold Body of the Buddha₄.  

3 {The Four Wisdoms of the Buddha are: 1) great mirror wisdom; 2) wisdom of equality; 3) profound observing wisdom; 4) perfecting wisdom}  

4 {The Threefold Body of the Buddha is the Trikaya: 1) the Dharmakaya or Truth Body; 2) the Sambhogakaya or the Body of Mutual Enjoyment; 3) the Nirmanakaya or the Created Body}
15) When one uses silent meditative insight, (one sees) all creatures are born in one of the four ways and dwell in one of the three worlds.

5 {The Four Types of Birth: Womb, Egg, Moisture/Heat, Apparitional/ Miraculous}

6 {The Three Realms (Triple Realm, Trailokya, Three Worlds): The realms of desire (our world), The realms of form (realms of the lesser deities), The realms of formlessness (realms of the higher deities)}

16) [ks - One uses] The Six Roots of Sensation (eye, ear, nose, tongue, body, and mind) plus the Six Gunas (sight, sound, smell, taste, touch, and ideas),

[ks - and] the Five Aggregates, with the Three Methods.

7 {The Five Aggregates: Forms, Feelings, Perceptions, Mental Formations, Consciousness}

8 {The Three Methods (Essentials): As stated in the Sutra of the Great Prajna: To maintain mindfulness of supreme Bodhi (the mind of enlightenment); To center oneself on compassion; To learn the skillful means of emptiness (the wisdom of non-grasping or subtle intangibility)}

17) [ks - One finds that] Devas and men, Asuras/Malevolent Spirits are different because they belong to the six realms.

9 {The Six Realms/Paths (of human existence): Devas, Man, Evil Spirits/Asuras, Animals, Hungry Souls, Those Damned in Hell}
18) 二谛未能融, 六度未能见。

[ks - What can be done when] One hasn’t been able to blend the two essences\textsuperscript{10},
or to discern the Six Paramitas\textsuperscript{11}.

10 {From the Plum Village tradition: The Historical Dimension and The Ultimate Dimension; The Perception of Duality/ Separateness and the Perception of Interbeing}

11 {The Six Paramitas: Charity; Keeping the Commandments; Patience in the face of insults; Energy and Advancement; Meditation; Wisdom}

19) 见见非是见, 无明未能息。

[ks - When one is] Seeing without discerning,
one isn’t been able stop their ignorance.

20) 道眼未精明, 眉毛未落地。

One hasn’t attained (through cultivation) the Eye which sees Buddha-truth,
one still relies on this (physical) eyes to make judgement.

21) 如何知见离, 得了涅槃意。

How to give up depending on one’s eyes or other feelings,
and to understand nirvana.

22) 若能见非见, 见所不能及。

If one can see the truth of things the eyes cannot see,
one can see everything.

23) 蜒角大千界, 瞧眼须弥。

One can see the infinite in the ear of a snail,
and receives the sight of Mount Meru\textsuperscript{12} by simply opening one’s eyes.

12 {Mount Meru is a sacred mountain with five peaks in Hindu, Jain, and Buddhist cosmology; it is considered to be the center of all the physical, metaphysical, and spiritual universes.}
24) 昏昏醉梦间, 光阴两俱失。
People live as if asleep, drunk or dreamy,
Days and nights slip away in this way.

25) 流浪于生死, 苦海无边际。
They wander the realm of mortality, homeless,
in the sea of bitterness which knows no bounds.

26) 如来大慈悲, 演此为洗髓。
The Tathagata of great compassion and mercy,
gives the world this Essence Cleansing Scripture.

27) 须从易筋后, 每于夜静时。
One needs to practice Essence Cleansing every quiet night,
only after one masters the Muscle Changing Scripture.

28) 两目内含光, 鼻中微运息。
[ks - One needs to] Conceal the light inside one’s eyes,
and breathe gently.

29) 腹中竞空虚, 正宜纳清煦。
When your stomach is empty,
it is a good time to absorb the clear energy.

30) 朔望及两弦, 二分并二至。
In the first day, last day and the middle day of the month in the lunar calendar,
and at the day of Vernal Equinox, autumnal equinox, Summer Solstice and Winter Solstice,

31) 子午守静功, 卯酉温沐浴。
we should guard our peaceful state during 11pm-1am and 11am-1pm and massage ourselves to become warm during 5 am to 7 am and 5pm to 7pm.

32) 一切惟心造, 炼神竟还虚。
Everything is a creation of the mind,
refine your spirit into the state of emptiness.

33) 静中常醒醒, 莫被睡魔拘。
Stay awake while in quietness,
don’t be caught by the demon of sleepiness.
34) 夜夜长如此, 日日续行持。
       Every night,
       and every day practice in this way.

35) 惟冀能容纳, 饱食非所宜。
       Only hope to be able to hold,
       so, don’t eat too much.

36) 谦和护保身, 虚风宜紧避。
       One needs to guard the body with modesty,
       and stay away from harmful elements in nature.

37) 借假可修真, 四大须保固。
       Seek truth with the help of this impermanent body.
       preserve and maintain the body which is made of the four elements (water, air, fire, earth).

38) 柔弱可持身, 暴戾灾害逼。
       One is safe if one conduct themselves with softness,
       one is at risk if one is angry and crude.

39) 渡河须用筏, 到岸方弃之。
       One uses a raft to cross the river,
       one give up the raft only when one reaches the other shore.

40) 造化生成理, 从微而至著。
       To generate Inner Essence (Li),
       follow and accumulate the nearly invisible things first.

41) 一言透天机, 渐进细寻思。
       One sentence passes through the universe’s truth,
       think this over as you progress step by step.

42) 久久自圆满, 未可一蹴至。
       After a long time, one will attain perfection naturally,
       this does not happen quickly.

43) 成功有定限, 三年九载余。
       Success will come in time;
       it may take 3 to 9 years.
44) 容纳在一纪，决不逾此期。
This will not take more than 12 years.

45) 心空身自化，意任所之。
When one’s heart/mind is empty, one’s body can naturally transform.

46) 一切无挂碍，圆通观自在。
One will not be worried by anything, and, with the wisdom of Bodhisattva Avalokitesvara, one will penetrate the nature of all things and receive ultimate freedom.

47) 隐显度众生，弹指超无始。
One can help others cross the sea of this moral life either by appearing or not appearing, one’s existence will also surpass time.

48) 专报四重恩，永灭三涂苦。
One will specifically pay back the Four Kindnesses, and forever get rid of the pains of the Three Ways.

13 {The Four Kindnesses: your parents’, every creature’s, the nation’s, and that of the Buddha, Monastics, and Buddhist Laws (The Three Jewels - The Buddha, The Sangha, The Dharma)}

14 {The Pain of the Three Ways: The Fire Way (Hell), The Blood Way (Animals), and the Blade Way (Hungry Ghosts)}

49) 后人得此经，受持可奉行。
In the future, those who receive this scripture should follow its teachings.

50) 择人相授受，叮咛视莫轻。
One needs to choose carefully who they are going to teach, don’t be careless.
Third Article
In this third article I (ks) would like to pick up where we left off with the second article.

(Version 1)
元始钟气篇
To concentrate Primordial Qi chapter

1. 宇宙有至理, 难以耳目契。
There is an ultimate inner essence/unity (Li) in the universe;
It cannot be known by the eyes or ears.
2. 凡可参悟者, 即属于元气。
What can be known is the primordial Qi.
3. 气无理不运, 理非气莫著。
Qi without Inner Essence cannot move,
Inner Essence without Qi cannot appear.
4. 交并为一致, 分之莫可离。
Inner Essence and Qi are a set,
they cannot be separated from each other.
5. 流行无间滞, 万物依为命。
They move nonstop
which give life to every creature.
6. 穿金与透石, 水火可相并。
They can pierce gold (the precious) and stone
(the mundane),
They can merge water and fire.
7. 并行不相害, 是日理与气。
Inner Essence and Qi
can coexist peacefully.
8. 生处伏杀机, 杀中有生意。
In life there is danger.
In danger there is life.

This section describes the relationship between Li and Qi.

Li can be defined as:
• grain (as in wood),
• inherent or informing pattern in
an object, action, or idea
• intrinsic order
• reason
• logic
• truth

I (ks) favor ‘coherence’ (an
organizing principle) as the
definition.

So sentence 3 becomes: the
coherence of a person and their
enlivening energy cannot be
separated.
9. 理以气为用,气以理为体。
Inner Essence uses Qi as its function,
while Qi relies on the Inner Essence as its body.

10. 即体以显用,就用以求体。
The Body (tǐ) shows its Function (yòng),
while the Function relies on the Body.

11. 非体亦非用,体用两不立
The Body or its Function cannot exist alone,
and they cannot be separated.

12. 非理亦非气,一言透天机。
Inner Essence or Qi cannot exist without the other;
this sentence is the secret of the universe.

13. 百尺竿头步,原始更无始。
When you finish climbing the 100 foot stick (progress to the highest
level of enlightenment),
you are actually just beginning the next step.

14. 悟得其中意,方可言洗髓。
Only when you understand this,
can the Essence Cleansing Scripture be discussed.
The Four Elements Phenomena chapter

1) 元气常氤氲，化作水火土。
The universe is full of Primordial Qi, which can transform into water, fire, and earth.

2) 水发昆仑巅, 四达注坑谷。
The Water originates from Mount Kun Lun, and then flows into the lower places.

3) 静久生暖气, 水中有火具。
Long ago, calm/stillness came forth from steam, All water possess fire (internal heat).

4) 交并为一致, 分之莫可离。
Occurring simultaneously because (they have) no differences, none are able to divide them apart.

5) 生人又生物, 利物依为命。
It gives birth to humans and living things; it benefits the world.

6) 水久澄为土, 火乃气之燠。
After a long time, water can dry into the earth; when Qi gets too hot, it becomes fire.

7) 人身小天地, 万物莫能比。
The human body is a small universe, it cannot be compared with anything.

8) 具此幻化质, 总是气之余。
It has the potential of transforming in this way; it is a part of Qi.

9) 本来非有我,解散还太虚。
My body doesn’t belong to me; when it disperses, it returns to the universe.

This chapter describes the ways Qi transforms.
It also describes how a person is made up different elements.
We can use this ‘false’ Body to find out ‘real’ body.
10) 生是未曾生, 死又何尝死。
Never before actually born,
to once again die, dead. How?
11) 形骸何可,垂老后天地留。
There is nothing of the body that one can leave on the earth;
when one gets old, one just returns to the universe.
12) 借假以合真,超脱离凡类。
One only uses this false body to seek the real thing
and go beyond the ordinary ones.
13) 参透洗髓经,长生无期尽。
When one truly understands the Essence Cleansing Scripture,
one can exist forever.
14) 无假不显真,真假浑无隙。
Without the false,
the real (perception) will not appear.
15) 应作如是观,真与假不二。
There is nothing between the false and the real;
one should understand that the false and the real are one.
16) 四大假合形,谁能分别此。
The four elements make up this false body;
anyone with proper capacity can discern this.
凡圣同归篇

Saints and Sinners Reach the Same Goal chapter

1) 凡人多吃饭, 美衣饰其体, 徒务他人观, 美食日复日。
Ordinary people love to eat a lot of things,
they wear beautiful clothes to decorate themselves,
they want to get the attention of others,
they eat delicious food every day.
2) 人人皆如是, 碌碌天地间。
It is like this with everyone,
in this commonplace world.
3) 不暇计生死, 总被利名牵。
They spend their life in this way, between heaven and earth;
they are too immersed in seeking fame or fortune to think about life and death.
4) 一朝神气散, 油尽而灯灭。
One day one’s spirit (Shen) and Qi leave them,
just like a lamp that goes out when the oil is dried.
5) 身死埋旷野, 惊魂一梦摄。
When one dies one is buried in the wilderness,
it is like a nightmare.
6) 万苦与千辛, 幻境无休歇。
The endless toil
is endless illusion.
7) 圣人独认真, 布衣而蔬食。
The Saint is the only one who lives carefully;
the saint dresses simply and eats simply.
8) 不贪以持己, 岂为身口累。
The Saint desires nothing,
so the Saint can survive without being burdened by mouth or body.
9) 参透天与地，与我同一气。
One should understand that heaven and earth
are also the same Qi as oneself.
10) 体虽有巨细，灵明原不异。
Things may be big or small,
but their light and spirit are the same.
11) 天地有日月，人身两目具。
The universe has the sun and the moon,
while the human body has two eyes.
12) 日月有晦明，星与灯相继，纵或星灯灭，见性终不没。
The sun and the moon may rise and fall,
however there will be stars and lamps;
even if there are no stars or lamps,
one’s true self (Buddha-nature) will always be there.
13) 纵成瞑目人，伸手摸著鼻。
Even if one becomes blind
one can still use the hands to touch the nose.
14) 通身俱是眼，触著知物倚。
One has eyes everywhere and
knows things through touching.
15) 此事心之灵，包罗天与地。
This is the spirit of one’s heart,
containing the heavens and the earth.
16) 能见不以目，能听不以耳。
One can see without eyes
and listen without ears.
17) 若能常清净，不为嗜欲起。
If one is able to calm down
and not be agitated by desires,
18) 自知原处来, 归向原处去。
one can know
that one can return to the place where one comes from.

19) 凡夫与圣人, 眼横鼻长直。
The Saint and the ordinary all have eyes and noses;
why do they come from the same place yet go to different places?

20) 同来不同归, 因彼多外驰。
It is because that the ordinary always
let their hearts run with the outside world.

21) 若能收放心, 提念生与死。
If they can call back their heart,
thinking about life and death,

22) 迤此强健身, 精进用心力。
building up their body,
diligently making progress,

23) 洗髓还本原, 凡圣许同归。
cleansing their essence to return to their true self,
then the ordinary will reach the same place as the Saint.
物我一致篇

Self and Things Other Than Myself are the Same chapter.

1) 万物非万物, 与我同一气。
All things are not things,
they are the same Qi as me.
2) 幻出诸形相, 辅助生成意。
Because of the transformations,
we have different forms and ideas.
3) 有人须有物, 用作衣与食。
Humans need things
such as clothes, foods,
4) 药饵及器皿, 缺一即不备。
medicine and vessels;
Humans cannot do without them.
5) 飞潜与动植, 万类为人使。
Birds, fish, animals, and plants,
they are all for people to use.
6) 造化恩何深, 妄杀成暴戾。
The universe is so kind to humans;
therefore if one kills too much, it is brutal.
7) 蟹蜞与蚊蝇, 朝而暮死生。
The floating creatures in water, mosquitoes as well as flies,
lives for only one day.
8) 龟鹤麋与鹿, 食少而服气。
The turtle, crane, and deer eat little
and absorb Qi.
9) 乃得享长年, 人而不如物。
So they enjoy longevity;
Human are less than them.
10) 只贪衣与食，忘却生死。
Humans lust after clothing and food;
they forget about life and death.
11) 若能绝嗜欲，物我皆一致。
If humans give up those desires,
Self and things other than myself are the same.

行住坐卧篇
Walking, standing, sitting, lying-in every state chapter

1) 行如盲无杖，自然依本分。
If you walk like someone blind, without the help
of a stick,
you naturally rely on your heart to recognize
things.
2) 举步低且慢，踏实方更进。
Lift up your steps so they are low and slow,
step down solidly, then take another step.
3) 步步皆如此，时时戒急行。
Every step can be like this,
don’t rush at any time.
4) 世路常中错，缓步保安平。
When you walk on the roads of the earth, you make the mistake of rushing;
make slow steps to ensure safety.
5) 住如临崖马，亦如到岸舟。
When you stop, it is like a horse stopping on the verge of a cliff,
or a boat arriving at a bank.
6) 回光返照，认取顿足处。
Call back your light and shine it on yourself,
recognize the place you have stopped.
7) 不离于当念, 存心勿妄动。
Never wander away from the current thought,
keep you heart, don’t let it wander.

8) 得止宜知止, 留神守空谷。
Know you need to stop when it is time to stop;
guard your spirit to guard the empty valley inside of you.

9) 坐定勿倾斜, 形端身自固。
Sit calmly, do not lean;
your body naturally becomes solid in this upright position.

10) 耳目随心静, 止水与明镜。
Calm your eyes and ears along with your heart,
like still water and a clear mirror.

11) 事物任纷纷, 现前皆究竟。
Allow the endless flow of things to come one after another,
they appear in their true selves in front of you.

12) 坐如山岳重, 端直肃容仪。
Sit as heavy as a lofty mountain,
serious and upright. (final)

13) 闭口深藏舌, 出入息与鼻。
Your tongue is hidden deep inside your mouth,
your breath is through your nose.

14) 息息归元泽, 气足神自裕。
Every breath returns to the Primordial Sea;
when you have enough Qi, your Spirit (Shen) is enough.

15) 浚骨并洽髓, 教外别传的。
It nurtures your bones and essence;
this is the teaching beyond words.

16) 卧如箕形曲, 左右随其宜。
When you sleep, you lie curvy,
left or right.
17) 两膝常参差, 两足如钩钜。
Your two knees are put differently;
your feet are separated to form a 45 degree angle.

18) 两手常在腹, 扞脐摸下体。
Put your hands on your belly,
touching the belly button and the lower part of your body.

19) 睾丸时挣搓, 如龙戏珠意。
You should roll the testicles between the fingers frequently,
just like a dragon playing with pearls.

20) 倦则侧身睡, 睡中不自迷。
When you are tired, sleep lying on one side of your body,
you will not fall into confusion as you sleep.

21) 醒来方伸足, 仰面亦不拘。
When you wake up, stretch your feet
and face upwards.

22) 梦觉浑无异, 九载见端的。
Whether you are sleeping or not sleeping, there is no difference;
it will have effects after nine years.

23) 超出生死关, 究竟如来意。
Then you will surpass the gate of life and death
and understand the Buddha’s meaning.

24) 行住坐卧功, 只此是真谛。
This is the only truth
of walking, stopping, sitting, and sleeping.
Essence Cleansing to Return to the Original State

1) 易筋功已毕，便成金刚体。
When you have completed the Muscle Changing Scripture,
you achieve the Diamond Body (that of the Buddha with his merits).

2) 外感不能侵，饮食不能积。
The weather will not hurt you,
the food you eat will not harm you.

3) 还怕七情伤，元神不自持。
You are still vulnerable to the seven emotions
and cannot control your feelings.

4) 虽具金刚相，犹属血肉躯。
You have the Diamond form,
yet you are still flesh and blood.

5) 须遵洗髓经，少食多进气。
Therefore, you should follow the Essence Cleansing Scripture,
eat little and absorb more Qi.

6) 搓摩干沐浴，按眼复按鼻。
Wash your face without water;
massage your eyes and then nose.

7) 摸面又捻耳，不必以数拘。
Massage your face and ears;
how long should you do it depends on your own preference.

8) 闭服常观鼻，合口任鼻息。
When you close your eyes, you watch your nose;
close your mouth to breathe with the nose naturally.
9) 每去鼻中毛, 切戒唾远地。
Remove the hair from inside your nose;
don’t spit into the far distance.

10) 每日五更起, 吐浊纳清气。
Every day, get up before dawn,
breathe out the turbid Qi and breathe in the fresh Qi.

11) 开眼去小便, 切勿贪酣睡。
When you open your eyes go to the toilet to urinate,
instead of sleeping more.

12) 厚褥跏跌坐, 宽解腰中系。
Sit cross-legged on a thick mattress
and unfasten your belt.

13) 右膝包左膝, 调息舌抵腭。
Cover your left knee with your right knee;
press the tip of your tongue against the roof of your mouth and adjust your
breath.

14) 胁腹运尾闾, 摇肩手推搕。
Move your upper body in a round circle,
move your shoulders and push your hands.

15) 分合按且举, 握固按双膝。
Spread your hands apart then bring them together, raise them;
firmly grasp and press down your knees.

16) 鼻中出入悠, 绵绵入海底。
Breathe long and slowly through your nose;
let it flow endlessly to the bottom of your sea (abdomen).

17) 有津续咽之, 以意送入腹。
If there is saliva in your mouth, swallow it;
send it into your belly with your mind.
18) 叩齿鸣天鼓; 两手俱摩脐。
Open and close your jaw and click your teeth together, press your ears with palms and knock the back of your head with your fingers; massage your around your belly button with two hands.

19) 伸足扳其趾, 出入六六息。
Stretch your right leg and and touch your right toes (with both hands), the time duration for the touching is 6 breath in and 6 breath out.

20) 两手按摩竟, 良久方拳立。
When you finish touching the right toes, after a while, you should put your hands into fists.

21) 左脚亦如然, 按摩功已毕。
Stretch your left leg and touch your left toes (with both hands); after this, the exercise is completed.

22) 徐徐方站起, 行稳步方移。
You rise slowly, step solidly before make another step.

23) 忙中恐有错, 缓步为定例。
There maybe a mistake in rushing, so slow steps are the norm.

24) 三年并九载, 息心并涤虑。
In three years and another 9 years, put out the fire in your heart (settle your heart) and get rid of all the worries.

25) 浃骨更拾髓, 脱壳飞升去。
Your bone and essence are both nurtured; you can leave the body and ascend to heaven.

26) 渐几浑天化, 未后究竟地。
Gradually you will become a part of the earth and heaven; finally you will be forever free of worries.

27) 即说偈曰:
This is a Buddhist verse:
28) 口中育少, 心头事少, 腹内食少, 自然睡少, 知此四少, 长生不老。
less words,
less thoughts,
less food,
less sleep consequently,
knowing the four ‘less’ wisdoms,
you will gain longevity and immortality.

There was no Postscript included in the Version 1 section.

We (ks, yl, and hc) hope you have enjoyed this translation of version 1 of the Essence Cleansing Scripture. We are presently working to secure additional versions of this delightful scripture so we can deepen our understanding of its teachings.