

CHUANG TZU INNER CHAPTER ONE
Transcendental Roaming



大鵬功

Da Peng Gong



Oriental Culture Institute

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Contents

	Page
Foreword	4
Chuang Tzu Inner Chapter One <i>-----Transcendental Roaming</i>	9
Chi Gong in America	16
Three Modes of Chi Gong Training	19
1. Physical Movements	20
2. Breathing Techniques	24
3. Free Your Mind	28
Tom Tam Healing System	
1. Open the Blockage	36
2. Triple Gateway	40
3. Triple Warmer	57
4. Triple Dantian	62
About Da Peng Gong	73
Benefit of Da Peng Gong	77
Da Peng Gong Form	81
1. Preening the Feathers	82
2. Open the Wings	87
3. Flying Through the Sky	92
4. Mixing with the Light and Dust	97
5. Wandering in the Stratosphere	102
6. Back to the Nest	107
7. Close: Smoothing the Chi	113

Foreword

Da Peng Gong is my third Chi Gong book. My first one was *Tai Chi Dao Yin* and the second was *Yi Jin Jing*. *Tai Chi Dao Yin* incorporates a simple Chi Gong form with a common sense diet. The practice of Dao Yin, along with its philosophy, comes from Tai Chi Chuan. The first edition of *Tai Chi Dao Yin* was in 1992, and now it is in its third edition. After fifteen years of teaching *Tai Chi Dao Yin*, it is becoming more popular because many students are teaching Dao Yin. I am proud that many people can benefit from my practice.

My book, *Yi Jin Jing*, sold out a long time ago. I do not want to continue publishing this book. Many *Yi Jin Jing* books are in bookstores and *Yi Jin Jing* videos by other practitioners are easy to find. *Yi Jin Jing* is a popular Chi Gong practice in China. It is used at the Shaolin Temple for the practice of Buddha's Mount. In fact, my book of *Yi Jin Jing* is a translation from an old book that was written in the Song Dynasty about 800 years ago. I found this antique book at Harvard University.

Many people believe that the mind and body should be treated as one. Still, others believe that the mind, body and spirit should all be treated as one. In China, all styles of Chi Gong incorporate the Jing, Chi, and Shen. Jing is the essence that develops the body. We can see and feel the Jing in our bodies. Chi is the life force performing in the body. We cannot see the Chi in the body, but we can feel the Chi functioning in the body. Shen is the spirit, which expresses the quality of being. The mind is a part of the Shen. We cannot see and feel the Shen, but we can realize the Shen. Shen is the expression of the soul.

In Taoism, Shen is similar to the spirit. Shen or spirit needs a philosophy or religion to support it. The Da Peng Gong does not belong to any religion. Its philosophy is based on the Taoist Chuang Tzu's thoughts.

Chuang Tzu's name is Chuang Chou. In Chinese Mandarin Pinyin, it is Zhuang Zhou, with his courtesy name being Zi Xiu. He was born in the period of the Warring States about 360 B.C.E. There are many different recordings, as well as much speculation about his birth date. Scholars still argue over the correct year.

In Chinese history, there are two major originators of Taoist beliefs; one is Lao Tzu and the other is Chuang Tzu. Historically, the Taoists joined the names Lao Tzu and Chuang Tzu, calling it the Lao Zhuang theory. Lao Tzu wrote the Dao De Jing about 2,600 years ago. Chuang Tzu wrote the book Chuang Tzu about 2,300 years ago. These two books are the basis of Taoist philosophy.

Chuang Tzu's book is comprised of three parts: Inner Chapter, Outer Chapter and Miscellaneous Chapter. Generally, scholars of Taoism acknowledge that Chuang Tzu wrote the Inner Chapter, and his disciples or other Taoist scholars wrote the Outer and Miscellaneous Chapters.

Chuang Tzu's Inner Chapter has seven stories. Each story has a title. To date, there are eleven known English translations of the Inner Chapter. Each has a different translation of the title. The first story of the Inner Chapter, in Chinese, is *Xiao Yau Yiu*. Xiao Yau is from ancient Chinese. It can mean being free, carefree, or without worry. Yiu is travel, roaming, wandering, and excursion. Each English translation has a different name of the *Xiao Yau Yiu*. My translation is "Transcendental Roaming,"

meaning “to let the mind and spirit roam or wander carefree.”

The theme of *Xiao Yau Yiu* is to let the mind go into the absolute freedom of wandering. Many styles of Chi Gong practice require an “empty” mind or a “nothingness” condition. However, the Da Peng Gong requires the mind to go into an absolutely free condition.

In Chuang Tzu’s book, many short stories form each chapter. Each story contains a Taoist philosophy. Therefore, if we want to understand the story more deeply, we should read Lao Tzu's book, *Dao De Jing*. In fact, Chuang Tzu's book intends to explain Lao Tzu's philosophy in a simple and easy way. This allows more people to understand Taoist philosophy in the context of their own lives.

The Buddhists in China developed Zen. Now, in modern times, many people call themselves a Zen master. Many people know that Zen is from Buddhism, but in China the scholars believe Zen is originally from Chuang Tzu.

To date, I have only translated Chapter One for my Da Peng Gong practice. For a better understanding of Chuang Tzu’s thoughts, I recommend reading his other chapters. In the future, I hope that I can finish the translation of the entire Inner Chapter.

In this book, I try to combine Taoist philosophy and Chi Gong practice. This is a new way for Chi Gong practice to develop the jing, Chi and Shen. In other words, this new way can develop the mind, body and spirit. No matter what one believes, the major purpose of this practice is to harmonize oneself with and return to the greatness of nature.

Chi Gong practice is gaining worldwide popularity. Initially any new process needs to be popular first. It then needs an inner quality that will deliver it into a higher level. Its level of practice limits Chi Gong is. Similar to a high school graduate, it does not matter how intelligent the high school graduate is, since without further education his level of knowledge will remain at the high school level. If he wants to attain a higher level, he must attend college, and for an even higher level he must go on for a Ph.D. A higher level beyond Chi Gong is Pi Gu, the way of Chi Gong fasting. Pi Gu is a condition in which a human becomes dependent on Chi not food for living. Pi Gu is the way to gain the highest level - immortal level within Taoist practice.

Recently, when reading Chinese Chi Gong magazines, I realized many articles are beginning to be written on Pi Gu. Yet, Pi Gu still is not popular in China because Pi Gu cannot be taught, as the results of Pi Gu cannot be repeated through training. In America, it is rare for a book to mention Pi Gu practice. Most American Chi Gong practitioners have never heard of Pi Gu. This is not strange, as many famous Chinese Chi Gong masters and Chi Gong practitioners know of Pi Gu, but do not know how to practice it. In America, the Falun Gong and Master Yan Xin's books mention Pi Gu, but may not know how to repeat the practice of Pi Gu for the success rate is very low. In their books it is called Bi Gu. In Chinese Pi and Bi are the same in Pinyin.

I have developed Pi Gu as a treatment for healing. In order to have good results in Pi Gu, a good Chi Gong practice is necessary to build up a good Chi foundation. The Da Peng Gong is a desirable practice for Pi Gu. The Da Peng Gong opens blockages within the body and builds

up internal and external Chi. When the Chi can freely circulate in the body and be stored, and then we can easily go into a higher Chi level with Pi Gu.

Many Americans, Chi Gong lovers, and fans believe that the Chi Gong level in China is much higher than in America. It is not true at all, if we can get into the Pi Gu state, then we have the key for going into a higher Chi level. Hopefully, the Da Peng Gong can benefit more people, and some day Chi Gong will get more popular in America.

Chuang Tzu Inner Chapter One - Xiao Yau Yiu

Transcendental Roaming

There is a fish in the Northern Ocean. It is named Kun. Kun is of great proportions. No one knows how many thousand Li in size. Kun metamorphosed into a bird. Its name is Peng. Peng's back is so large that no one knows how many thousand Li in breadth. When it rises to fly, its open wings are like clouds in a boundless sky. This is a great bird, waiting for the season's change. Then it will migrate to the Southern Ocean. The Southern Ocean is where the Celestial Lake lies.

“Qi Xie” is a narrative about this novel occurrence. It states, “Peng migrates to the Southern Ocean, its flapping splashes along the waves for three thousand Li. It ascends as a whirlwind straight up to nine thousand Li. Its southern flight takes six months, then it rests.”

The drifting shapes of great clouds in the sky look like a galloping mustang. The rising of tiny dust on the ground looks like spring mist. This is the creature's movement, expressing the life force. The blueness of the blue sky, is that its true color or does its boundlessness cause it? Peng looks down from the infinite, the same as we look up toward the infinite.

If the water does not run deep enough, there will not be enough to float a ship. Make a puddle with a cup of water and a blade of grass can float like a ship on the top of it. If the cup is placed into this water, it will sink. This demonstrates that the water is too shallow and the ship is too large. If the air does not contain enough density, then there is not enough lift to support the great wingspan.

Therefore, when Peng ascends to nine thousand Li, there must be a great wind to support it. Then it can fly with its back to the sky, unobstructed on the way South.

A cicada and a little dove laugh at Peng and say, “We rise quickly to fly, easily leaping between the branches of the elms. Sometimes if we do not have enough energy to fly about, we land on the ground to rest. Why would we need to fly nine thousand Li high or migrate to the South?”

One who travels to the suburbs needs to prepare three meals, and when he comes back home, he still has a full stomach. One who travels a hundred Li needs to prepare the food before the day of travel. One who travels a thousand Li needs to prepare the food for three months. How can these two little beings know Peng’s journey?

Small knowledge is not to be compared with great knowledge. Small Year cannot be compared with Great Year. How do we know so? The morning mushroom does not know the whole day. The chrysalis does not know the four seasons. This is called the Small Year.

The southern state of Chu has a turtle called Ming Lin. Five hundred years is its spring, and five hundred years is its autumn. In ancient times, there was a great tree named Da-Chun. Eight thousand years is its spring and eight thousand years is its autumn. This is called the Great Year. Yet, Peng Tzu, who lived only eight hundred years, is the one whose longevity is renowned even today. Everyone wants to imitate him. Is it not a sad story?

Tang’s dialogue with Ji has a description as follows; “There is an ocean in the wild barrens of the North. In this ocean there is a fish. Its body is as long as a few thousand Li. No one knows its real breadth. Its name is Kun. There is a bird named Peng. Its back is as big as Tai Mountain

and its opened wings are like the clouds in a boundless sky. Peng soars with a whirlwind, spiraling up to nine thousand Li, up beyond the clouds, its back towards the sky as if bearing its weight. Then, it flies toward the Southern Ocean. A quail laughs and says, “Where does it want to go? I only need to fly a few Rens high and I can easily land to roam and feed among the brushwood and the bushes. It is my nature to do so. Why would I want to soar like the Peng?” This is the difference between the Great and Small.

Therefore, one who is wise enough to be an officer has the ability to rule a country, has virtue that can be recognized by the emperor, and has the trust of everyone in the nation. He is satisfied with himself, and his self-image is one of humility. Yet, Song Rong Tzu laughs at this. If everyone in the world praises him, he does not feel great reputation within himself. If everyone in the nation distrusts him, he will not feel discouraged. He recognizes the difference between internal and external and discerns between honor and disgrace. For him it is simple and easy. He realizes there is honor and glory in the world, but he never seeks it. Although he follows this way, he still cannot reach up to the highest level.

The man Li Tzu can ride on the wind. Feeling light and wonderful, he can go on for fifteen days, and then return. As for the search for happiness, he never wants to seek it. Flight is only a way he travels without walking, yet there is dependency upon a way. If one can ride with the unchangeable law of the universe and tag along with the changeable energies of the six elements, roaming the Infinite, what is he waiting for? Therefore, one can say, “The sage attaining the highest level, is selfless. The

immortal man is without achievement. The saint is without fame.”

Yao yielded the country to Xu You and said, “The sun and moon come out, yet the fire still burns. It battles with the light. If the rain comes when it is needed, why still irrigate the fields, to continue watering the plants? This would be a waste. If you start with this position, and the world is at peace, you will rule well. I still occupy this position, yet I see that I lack ability. Please will you run the world?”

Xu You replied, “You rule the world, a world already at peace, and you still ask me to take over and be the ruler. Should I do this for the name? The name is merely a ghost of the truth. Will I be the ghost? The wren that builds its nest in the deep forest only needs to occupy a single branch. The mole that drinks water from the river needs only a bellyful. It is all right, my lordship. What is the use of me running the world? Even if the cook does not want to cook, the minister in the temple will not give up his work to take over the cooking.”

Jen Wu asked Lian Shu, “I heard the words of Je Yu; great words, but without fact; impressive, yet improbable. I was mystified by his words. They seemed as endless as the river in the sky. There is a big mystery, but it is beyond the human experience.”

Lian Shu asked, “What were the stories about?”

Je Wu replied, “His stories are of a far away mountain, Gu Xie. There is an immortal living there, his flesh and skin as clear as ice and snow. His manner is as elegant and graceful as a virgin. He does not take five grains, only breathing the wind and drinking the dew. He flies with the Chi of the clouds and rides with a flying dragon, roaming far across the four seas. He concentrates

his Shen. It can make the ten thousand things without corruption and plant a strong harvest every year. I think it is crazy fiction, so I do not believe it.”

Lian Shu said, “Of course, a blind man cannot be told of the feature of color; a deaf man cannot be told of the sound of the bell and drum. Are these things, the deafness and the blindness, physical only? The mind of man also suffers from this. Do you recognize this? Does it seem as if they talk about you?”

As for the immortal man and his virtues, he can merge the ten thousand things together into one and create a lasting peace. The immortal man cannot be harmed. Even though the flood can reach the sky, yet he will never be drowned. With a drought, even though metal and stone are melted and the ground and mountain are scorched, he still does not feel hot. The dust and siftings from him could mold such heroes as Yao and Shun. Why should he care about material things?”

A man from the Sung State sold ceremonial caps to the Ye State. Ye’s men preferred crew cuts and tattoos. Ceremonial caps were useless to them.

Yao governed the people of the world in peace. His harmonious rule stretched to the four seas. He went to the distant mountain, Gu Xie, to see the four sages. When he turned back to the north of Fen River, he was mystified and lost his interest in ruling the world.

Hui Tzu told Chuang Tzu, “Emperor Wai sent me the seed of a calabash. I planted it and from it grew a huge calabash, a gourd that could hold five Shi of water. But, when using it as a water vessel, its weak walls break and cannot hold the water. Cut it in half as a ladle, then it is too big to be used in our shallow bowls. Is it not a huge calabash? But to me it is useless and I smashed it.”

Chuang Tzu said, “Oh, sir, your thoughts are inflexible and confused about the use of great things! There was a man from the Sung state who made a special salve for chapped hands. Generation after generation his family worked with the laundry and with the dyeing of silk. A traveler heard of this special salve, and he offered one hundred pieces of gold to purchase the formula. The man of Sung state called his family and relatives to explain the proposition and said, ‘We have for many generations worked with laundry and dyeing. This work only makes a few pieces of gold. Today, in just one morning, we can make a hundred pieces of gold! Please sell the formula to him.’ The traveler bought the secret formula and presented it to the Emperor Wu.

There was a war between the Wu state and Yue state at that time. Emperor Wu assigned the traveler to be an advisor to the military. In the winter, there was a naval battle with the Yue state. The traveler’s salve protected the Wu military from frostbite and enabled it to defeat the unprotected Yue forces. The traveler was rewarded with land and honors.

This is the same salve for treating chapped hands. One way of using it can earn great rewards from the emperor and another way only helps do more laundry. This shows how things may be used differently. You have a large gourd that can contain five Shi, why not consider using it as a big floating raft, and you can relax floating in the river and lake? Yet, now you worry that this gourd is useless and is too big as a ladle to fit into a small container. Thus, your mind is still as confused and disheveled as the tumbleweed.”

Hui Tzu talked to Chuang Tzu, “I have a huge tree, people call it ‘Ailanthus, the useless material.’ Its big trunk

is knotty and crooked, and cannot be marked with ink nor measured with string. Its branches are twisted and cannot be measured with the square and compass. It stands on the side of the road, yet the carpenter never pays attention to it. Now your talking is as big as this tree. It is big but useless. Everyone does not believe it.”

Chuang Tzu said, “Don’t you ever see the wild cat and weasel? They crouch on the ground, waiting for their prey to drift by. They run to the east and jump to the west, never avoiding a leap either high or low, yet they may also leap into the trap and die in the net.

Now the yak, though huge as a cloud that covers the sky, cannot catch a mouse. Right now, you have a huge tree and worry that it is not useful.

Why not be carefree, enjoy relaxing by its side and dreaming, transcendental roaming, when sleeping under its shade. This tree is never cut by the ax; nothing wants to hurt it. Even though it is useless for someone, why be disappointed about being useless?”