

# Yi Jin Jing (the book of scripture for Changing Tendon)

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In Taihe Period under the rule of Xiaoming Emperor of the last Wei Dynasty, the Master Bodhidharma left Liang Empire moving to Wei and settling in Shao Lin Temple facing the wall for meditation, mortification and searching Dhyana. One day, he told his prentices, "You tell me all what you know and how much you understand the Buddhist doctrine. Let me know your achievement." By the way, all the prentices told the Master the progress of each one by one, and then the master said, "This person has gained my skin; another, muscle; that one, bone. Only Huike gains my marrow." The descendants explained what Bodhidharma said in a simply way had been expressing the different levels of meditation process with his prentices in metaphorical way. But in fact, it was not in figuration but the literate meaning. Bodhidharma underwent suffering and mortified for nine years, he came to nirvana. His body was initially buried at the foot of the Xionger hill but vanished at last. There was only one straw sandal left. The wall Bodhidharma faced for nine years with a legacy were broken down by continual strong wind and raining. The Shao Lin monks found an iron box possibly with a letter inside when they repaired the house. They tried their best to open it but in vain even though it was not locked. One monk suddenly got to understand the box of letter was stuck together by wax. When he put the iron box in fire, the wax fell off and the box was opened. After that, he got two books, one was Xi Sui Jing, i.e. a book named Scripture for Cleaning Marrow, the other was Yi Jin Jing. The content of Xi Sui Jing is that: Through one's whole life, he or she always undergoes love and passion. Anyone who cannot resist on various temptations in his or her life will degenerate. Anyone who wants to gain the Prajna and the gnosis must first purely clean all of his organs and bones. Only this can he begin his lesson of mortification and reach the Prajna at last. Without this process, all the sufferings he undergoes are useless and no achievement can he make. Up to reading this, it is clear that what Bodhidharma talked about "gain my marrow" is not in metaphor way. The content of Yi Jin Jing is that: Out of the bone and marrow, within the skin and muscle, there are all tendons relative to each other all over the body to pass through and control the vim and other things we gained after birth. Using the false method to do the lesson, the downside can be seen himself immediately without any need to be reminded. This is a usual thing happening to the monks and few could reach the Prajna in the past. Abandoning the right way to go on and not doing the lessons diligently, one will gain not any result at the end. Up to reading this, it is clear that what Bodhidharma talked about "those who gain my skin and muscle" is not in metaphorical way or brickbat too. The book of Xi Sui Jing was belonged to Huike as a precious legacy being handed down secretly. It was lmost never shown up after that. The book of Yi Jin Jing was kept in Shao Lin Temple memorizing the Master. Since the Scripture was written in the ancient Indian language, none of the Shao Lin monks could read and translate the whole book except only one or two tenths of it. Those Chinese translations have been handed down secretly in different meanings through different persons' comprehensions by the monks of different generations. When each monk practiced in his own way, the meanings of the Scripture were slowly deviated from the right Buddhist doctrine. The reason why Shao Lin Temple is famous for its Kung-fu nowadays might have to trace back focusing on the book Yi Jin Jing. A monk named Dafu as the best intelligent among the monks believed that the book should have the right method and the greatest Kung-fu not as such kinds of usual ones handed down. He thought no any monk could read the book but there must be someone outside the temple who could read it. So he carded the book with him and went over everywhere from one mountain to another looking for someone who could read the book. He arrived in Shu area and met a Sangha named Bancimidi from the west of India on the Emei Mountain. He talked to Sangha about the book and asked for translation. The Sangha said, "The book contains all of Bodhidharma's doctrine and experience, but the text is too abstruse to translate. I only can explain the meanings to you. If you could master them, you will become Buddha." The Sangha explained the meanings of the Scripure to Huifu one by one and they both did the lesson in Emei Mountain. After one hundred days, the Qiof them seemed being solid; another one hundred days, their Qi became full filled with the whole body; one hundred days more again, it became moving freely and fluently. This was called the state of Buddha's warrior and then they entered the state of Buddha' s Prajna. After that, all the lessons had been done, the monk Huifu mastered the doctrine, his will became steady more and more, he naturally abandoned all the affairs of human life and followed the Sangha undergoing lots of sufferings overseas and vanished without any trace in the world at last. Before he was vanished, once Xuhongke met Huike oversea and was taught the secret of the book Yi Jin Jing, and then Xu taught it to Qiuxu Ke, and Qiu taught Yu. Yu tried to practice and gained a particular effect, so he believed that the doctrine was true. But it is a pity for me without knowing the book of Xi Sui Jing to experience the state of Buddha and also regret for the will not strong enough to be monk abandoning the affairs of the common life. But the doctrine of the book is the only one exceptionally wonderful I have ever read. I write this foreword to tell the whole story of the book and hope every one can practice to become Buddha making sure not to waste the human life any more. If someone could be a Buddha, it might be the aim of the Master Bodhidharma leaving the book for the world. If being brave enough is the fight way to be famous in the world, there must be many people were famous already for their own bravery in the passed years, but why didn't they be recorded on the written history even if only a few? Time: March 3rd, in the spring, Two years passed Zenguan period in Tang Dynasty.

Written by the general Li Jing

Note: This preface introduces the story of how the book Yi Jin Jing came from and the effect of practice. The text is written in the way with a dense religion color and readers must distinguish and understand the real meaning.

The introduction of volume One

The main idea of the master Bodhidharma: there are two elemental steps to gain "Zhengguo", called "Chuji", one is "Qingxu", the other is "Tuohuan". To achieve Qingxu, one has to have no any confusion in his feeling and spirit; to achieve Tuohuan, he or she will have got no obstacle, so he can be samadhi (enter into trance). Knowing this, one is

said to have got the foundation of work. Qingxu is the same as Xisui; the Tuohuan is the same as Yijing. The idea of Xisui is: through the whole life, a human being always undergoes love and passion. If he cannot resist on refusing all the temptation for his life, he will fail and degenerate. If he wants to gain the Prajna and the gnosis, he must first purely purify his all organs and bones. Only by doing this, can he begin his lesson of mortification and reach the Prajna at last. Without this process of the entry, one is said to have no foundation. To obtain Xisui is to clean one's inside feeling and spirit; the aim of Yi Jing is to strengthen and enhance one's body. If one can both be Qingxu inside and strong outside, it will be easy for him to reach the state of the door of Shen?. The idea of Yi Jin Jing is: All the tendons and bones of human are formed in one's foetus state, .... someone's tendon is loose, or disorder, or weak, or contracted, or strong, or easy, or in harmonic situation, all sorts of tendons are decided by the forming of foetus. It is said about the tendons that the looseness of them means ill; the disorder means thin; the rotten means impotent; being weak means slack; being contracted means dying; being easy means long; being powerful means strong; being harmonic means healthy. If one has no Qingxu inside but on the contrary with lots of obstacles within, how could he enter into the fight access? In reality, to enter into the gate of Taoism, changing the tendon and muscle to strengthen and enhance one's body will be the first of all, or one will deviate from Taoism and could not reach its aim any more. So it is what Yi Jin Jing says, it is of Yin and Yang, being negative and positive aspects in Taoism. Yi means change, and the change between Yin and Yang is like the shadow of moon and sun in the bottle, or such as the Yin and Yang display on the palm although. The key is up to the practitioner, as the two aspects are both up to human's will. Anything could be changed indeed, falsehood one could be changed into truth; coldness one could be changed into hotness; something strong can change into something weak; quiet can change into activeness; being downward can change into being up; pressing can change into ease; the passive can change into the positive; danger can be changed into safety; the trouble can change to be managed; the misfortune can change into good fortune; the dying can be changed to the survivable. The "Qishu" can be changed by will to save. All the things in the world can be changed back or forward, so do the tendon and bone of human. The tendon is out of the bone marrow, within the skin muscle. There are all tendons, relative to each other all over the body to pass through and control the vim and other things as the outside aid of the spirit. Like the shoulder can carry, the hand can tweak, the foot can step, all these are the functions of the tendons. So the tendon can not permitted to be loose, to get into disorder, to get rotten, weak, or contracted and so on. What about one with such illness as Lao? how could he enter into the Taoism? The Master taught the method to cure them, to let the disorder becomes normal. Then, the weak becomes strong, the loose becomes harmonized, the contracted becomes long, the rotten becomes powerful. In a word, the ill body becomes strong and solid. That function of changing is called "Yi". The body is the base of the benefit and good, so Yin and Yang are controlled and can be mastered by human whatever. If one can maintain his wellbeing from the ill effect of Yin and Yang, he can also change his normal body into the strongest as hard as the diamond, with no any confusion inside, no obstacle outside. At this state, he can go into Dhyana (concentration) and also can go out from Dhyana. His work is not a trivial matter, but because of the sequence of the process and the doctrines having the inside and outside aspects of two. This can be examined in each from the regular daily life and the produce process of the medicine and apparatus. The Novice must first burn the fragrant to show his promise and determination, being brave and strong to do the lesson as the doctrine told. If one can persist in it ,it is sure for him to reach the door of "Shen". Bancimidi(the Sangha )notes, the text is the original idea of great master of Bodhidharma, and it is the general idea of the Yi Jin. This translation script is the same meaning as the original without any change. The volume One is about the meaning of the book content in detail. If can meet other great masters from India, please ponder over it again.