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TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan traditions. The systematic program has not changed. The CNCKI was conceived to bring these practices of longevity to America. Currently the Institute is administrated by:

Professor Chi Kuan Wen, Chief Advisor, Huntsville, AL

Mr. James Lee, Advisor, Huntsville, AL

Professor Lee De Lun, Advisor, Taipei, ROC

Professor Cheng, Yi Han, Advisor, Taipei ROC

Mr. Jah D. Lo, Director, Moulton, AL

WHAT OUR MEMBERS SAY

"Since your first correspondence with me I have given up caffeine and sugar. Many times during training, I can feel heat (similar to water flowing) to my hands and feet"

--- Richmond, Ky

"Periodically I feel a slight warmth in my lower abdomen, but my hands tingle very definitely and everytime I practice. I have also felt as if an electrical charge moved down my arms once or twice lately"

--- Ontario, Canada

"I have generated heat in my lower abdomen with no signs of discomfort"

--- Portland, OR

"I have electric like vibrations on my fingers, but my mind tends to wander"

--- Hunt. Sta., NY

"I have strong pleasurable sensations of electricity through the body, like bubbling water, very light, rushing throughout"

--- Albion, CA

ABOUT THE COVER

The drawings shown on the front are reproductions from "Hsing-ming Chr Kwei" or "Meaning of Nature and Destiny". Written in the sixteenth century, the book is used to explain meditative breathing techniques. The front view shows the centers of the involuntary circulation of Chi energy. The middle field of elixir (dan tien) is represented by a new moon and three stars, the yellow court by a square, and the lower dan tien by a cauldron. The right hand of the figure holds a moon, symbolized by a jade rabbit. The left hand holds the sun, symbolized by a three legged bird. The three legs of the bird symbolize Heaven, Earth, and Man. Sun and Moon are the movers which bring about the circular movement of the energy in the body. The drawing of the back shows the centers of the controlled course of energy circulation.

THE COST OF OUR PROGRAM

We at the Institute regret that we cannot offer the program to you without charge. The fact is, making the program available to America has been costly. Our future intention is to make translations of the large volume of Chinese documents on Internal work available to our members, and we will need support.

We have designed the program financially so it will not be a burden to you. This art in the Republic of China is somewhat expensive. A 3 month program will cost U.S. \$400 because of the nature and secrecy of it. Martial arts schools in America today range from \$25-\$100 per month.

The information and methods of Tien Tao Chi Kung are not available anywhere else in the United States. We feel that the unavailability of the methods makes our offer very fair. In less than one year you may complete the entire correspondence program (36 methods) (with personal counselling in your home) for only \$30.00 each month. The price is much less than most martial arts schools, and the total price is less than a three month program in the Republic of China (and you save air-fare to get there because we bring the Chi Kung Program to you!)

APPLY TO BECOME A MEMBER

To be accepted as a member, first read these Introductory documents, then complete the application form and return it with \$4.00 application fee and postage. You will receive a certificate of Membership (with the preliminary documents described below).

CONTINUE OUR PROGRAM

As you begin our program we offer you the following preliminary documents for \$30.00. These documents will prepare you to begin the exercises by teaching you where to train, what times are best, seasonal times for training, postures to use, what not to do, diet, etc. You have one month to read and understand them before beginning the 4 Internal methods of Level One. But first, study these documents:

- A) Introduction to the philosophy of Chi Kung
- B) Preparations: locations; daily monthly yearly times, sexagenary cycles, etc.
- C) Details: postures, principles, prohibitions, considerations, etc.
- D) Diet: Taoist theory, five element theory, etc.
- E) The Six Healing Breaths: healing breaths of the Internal organs
- F) Chi Energy and Women's practice: psychological considerations, menstruation, etc.

These preliminary documents will prepare you to begin the 36 methods of Tien Tao Chi Kung.

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TIEN TAO CHI KUNG INTERNAL WORK

(Internal Breath Control)

The philosophy of Taoism was a way of life in ancient China. Taoists dwelled in the mountains and forests to observe, listen and meditate, gathering a deeper understanding and greater knowledge of nature generally beyond the reach of human society. Thus in search of longevity, Taoists moved from observation of nature to experimentation and development. Preparation of a strong, healthy body led to the development of Taoistic breathing exercises.

For thousands of years, Taoists practiced and developed various breathing techniques to improve, correct, and heal sicknesses of the vital organs in the human body. These exercises are considered a superior method and one of the valuable aspects of Chinese martial arts to achieve longevity and live in good health.

The Taoists' basic theory of focusing on the importance of breathing air and circulating it in the human body is simply based on the fact that the whole universe depends on air. Man may live three weeks without food, a week without water, but six minutes without air produces irreversible damage. Without air, there is no life. Mastering various breathing techniques and inhaling plenty of air gives more strength, generates circulation of blood, and enhances energy, vitality, and spirit. Chi Kung is not a panacea for all ailments or disease, but regular consistent training of the breath will prevent sickness and is conducive to good health and longevity. With a healthy, strong body one can control one's mind to determine one's life.

The Institute's systematic breathing exercise plan is developed in nine levels (4 methods each level). Levels 1-3, movements and exercises will help to prevent and eliminate sickness and prolong a healthy life. Levels 4-6, movements and exercises will return youthfulness and develop and circulate the Chi energy. The upper levels 7-9, will help tranquilize the mind and harmonize the will thus achieving longevity with a strong and healthy body and mind. To accomplish these goals, body and mind is in harmony with deep systematic breathing techniques. One must fully concentrate and practice the methods daily.

These Introductory documents will give you a total concept of Chi Kung Internal Work. When you grasp its fundamental philosophy you will then grasp how it will build up your endurance and capacity. Breathing in a greater volume of air will help generate blood flow. Thus plenty of air helps to give plenty of strength and energy. The exercises will eliminate fat and strengthen the stomach and abdomen. Air is concentrated in the abdomen and directed to circulate to all sections of the body and will nourish the five major vital organs; heart, lungs, liver, kidneys, and spleen. It will also strengthen the bones and muscles of arms and legs, thereby improving the tone of the skin. It is considered a superior method and art by which an individual can physically develop their body while at the same time discipline their mind. Like acupuncture, much is yet to be understood why the techniques are so highly effective. These ancient methods bear the time honored proof of practice and results.

Chi Kung has been extensively researched in the People's Republic of China since 1950. Today it is commonly referred to as "Breathing Exercise Therapy". Several international symposia were held during the 70's. Modern scientific instruments have gauged "Chi" as electro-magnetic waves, static electricity, and infra-red microwave radiation. Definite changes in normal physiological activities can be measured in those who undergo breathing exercise therapy (Chi Kung). General therapeutic effects are seen in the adjusting action on the cerebral cortex, nervous systems, and cardio-vascular system. Results show:

synchronization of brain alpha waves of 8 hertz frequency

respiratory tidal volume and vital capacity are increased

oxygen consumption decreases 30%

energy metabolism decreases 20%

Chi Kung breathing therapy has proven effective in prevention and cure of:

peptic ulcer

hypertension

coronary heart disease

neurasthenia

pulmonary tuberculosis

insomnia

On the basis of modern scientific knowledge, most of the physiological changes effected can be explained, however there still remains an uncertainty to the nature of meridians and vital energy.

ORIGINS OF CHI KUNG INTERNAL WORK

Hemmed in by mountains and deserts, and isolated by geography, China developed by itself, yet largely influencing the cultures of the Asian world. To the Chinese the world outside the empire was barbarous, with themselves being the center of the universe between heaven and earth. The Chinese words China (Chung Kuo) and Chinese (Chung Kuo Ren) mean middle kingdom and middle people. That the human mind was capable of moral order and perfection was central to Chinese thought and religion.

Recorded history begins with the Shang dynasty in China around the sixteenth century BC. Ancestor worship, Divination, and Animism were the earliest forms of Religion. Priest-Kings invoked the inherent power of their dead ancestors and of the highest diety and Supreme Ancestor, Shang-Ti, as late as 771 BC. Sovereignty was invested in the legendary Kings Yao and Yu (in a time before Confucius) from Heaven itself. Heaven was the realm of the known world to the Chinese and predetermined the cycles of birth and death, the seasons, fertility, and agriculture. However, the power to order the universe was invested in the Priest-King, the Son of Heaven. When failing in his duties as the Son of Heaven the kingdom would fall in chaos and natural disaster would occur within the realm of the Earth. When virtue was lost from the King, a new dynasty that was acceptable to Heaven replaced him and his government.

Confucius born in 551 BC, founded one of the three major religions of China. At a time when Taoism was developing beside him and Buddhism would be introduced some five hundred years later, he used the Book of Documents and Book of Songs as his foundation of authority. His successors, Mencius and Hsun Tzu, propagated his teachings after him. It is during this time that Eastern philosophy blossomed.

Though the philosophies of Confucianist thought were worldly activist philosophies, there developed simultaneously a philosophy in the countryside not concerned with government and morality. It was a quietist philosophy of self-awareness and self-cultivation through practices of meditation and Yoga. In a state where man no longer identified with himself he perceived the "greater knowledge" and saw the unchanging "one" in a world of change, the "Tao".

The germination of Internal Work today blossomed during the Chin dynasty (220 BC) when the Emperor, Chin Shih Huang-Ti, bestowed himself the title of The First Illustrious Chin in a line of God-Kings, and burned all books hoping to destroy the philosophies of the Hundreds of schools proliferating. He then refined shamanism and magical arts seeking the elixir of immortality. The temples flourished with the popular religions of Cosmology (Yin:Yang and The Five Elements) and divination until the Emperor's death. It is during this period that Taoism became a mystical popular Religion to the population as a whole, Confucianism became the official Religion of the Court, and Buddhism was introduced and rooted into the Chinese Soul.

As a Religion, Taoism believed the body and soul were immortal. Techniques of heliotherapy, gymnastics, sex, alchemy, and breathing were used to insure that the physical body never died and the soul never seperated. Because of Taoism the disciplines of internal martial arts were greatly proliferated. The patriarchs Lao Tzu, Chuang Tzu, and Lieh Tzu are the authors of the core of the Taoist Scriptures of popular religion. On the Mao San Mountain the Shang Ching Sect recorded the esoteric practices of Taoism in the "Huang Ting Ching" (Yellow Court Canon). Chi Kung (respiratory work), Nei Kung (internal work), and Shen Kung (spiritual work) was favored by the court government and flourished in the temples and countryside as an element of popular organized Religion. However, religion was seperated; there were the poor who by confession and atonement merited to attain immortality in paradise, and those who by costly techniques of diet, breathing, and drug-taking, professed to attain physical immortality. These esoteric teachings were hidden to the laymen, and only the initiated adepts were given the secrets to decipher the "Mao San mountain revelations", and other treatises concerning the methods of internal (meditation) and external alchemy (herbs, drugs, chemical prescriptions), breathing techniques, Pole Star magic, military prowess involving spirits, and boxing.

Pole Star magic and boxing was fostered on the famous Wu Tang mountain where legendary Teacher Chang San Feng developed Tai Chi Chuan from the trigrams and hexagrams of the Book of Changes (I Ching).

Thus, Internal work developed in the midst of dietary, sexual, breathing, alchemical, heliotherapeutic, and gymnastic practices. It was the result of Taoist Religion's need for salvation. The aim was to replace the coarse elements of the body which was on the lowest level of the nine Heavens, with the pure holy elements of the highest. What endowed the body with life was the primordial vapour or breath (Chi, life force, or intrinsic energy) at birth. It acts upon the "ching" or essence (male semen) to transform the spirit (shen). Basic to all Internal work is the principle of "Ching, Chi, Shen" (essence, breath, and spirit). At death the Chi energy and breath separate from the essence causing the spirit to disintegrate, thus the practices of Internal work were employed to restore the balance of energy and to maintain harmony of body, mind, and spirit.

Nourishing the life principle, Nourishing the spirits, and Holding the One were the basic groups of techniques. By breathing techniques one could guide the essence to rise through the spine and marrow to the brain strenghtening the union of the (sexual) essence and the life force (chi energy). Hence, in deep concentrated quiet meditation the adept attempted to still the spirit within the body.

The Taoist Church reached it's apogee in the Six Dynasties period around 479 AD. However, the Internal work and Taoist practices have remained in favor with the court government throughout the entire of Chinese history. When in favor with the King's Court, Taoist experiments took place to discover the elixirs that could bestow physical and spiritual eternal life.

Taoism though mainly a Religion of the countryside was fast becoming the National Official Religion, and Confucianism was reaching the apogee of it's influence as the court's official cult, when Buddhism was quietly brought into China from India. The first Buddhist community was recorded in the court of a Han dynasty prince in AD 65.

Prior to the establishment of this community, facets of Chinese Religion and culture intermingled with foreign religions and cultures through military campaigns and trading. It was toward the end of the first century AD that the Buddhist scriptures were arduously translated to Chinese at the Buddhist Church in the capital of Loyang.

Buddhism and Taoism were similar in many ways. They both placed importance to Yogic practices and meditation, and to abstinence, and fasting. However, they were dissimilar in that Taoism pursued the perpetuation of the human personality and immortality of the physical body, while Buddhism denied the the existence of consciousness and regarded the world as impermanent.

According to popular Chinese Mythology, the First Buddha was taught by Lao Tzu, the patriarch of Taoism. The conception that Buddhism is a foreign form of Taoism was the attitude with which the first Buddhist missionaries were recieved.

Buddhism heralded the beginnings of the monastic communities and flourished the first two hundred years until the religion thoroughly penetrated even the Chinese upper classes. Centuries passed as the original Indian religion was interpreted and translated by the Chinese intelligentsia into what is today Chinese Buddhism. Believing The Four Holy Truths and the eight-fold path ended the cycle of birth and death and enlightened in the present. Followers with faith in Buddha, his Law, and the Monastic community recieved Deliverance.

In succession, The 28th Patriarch of original Buddhism and First Patriarch of Buddhism in China was the Monk Ta Mo known as Patriarch Arya Bodhidharma. He is credited as the founder of Zen Buddhism and father of the Shaolin Temple of Shongsan Mountain. At the Shaolin Buddhist Monastery, a territory of some 360,000 square kilometres, built thirty years before him for the Buddhist Monk Ba Tuo, it was recorded that the Monk Ta Mo sat facing a wall nine years in ascetic practices. He introduced three sets of exercises to the already existing Taoist Internal exercises: The muscle-tendon changing exercise, the blood washing exercise, and the eighteen Buddha's hand exercise. These exercises are popularly thought of as the progenitor of modern day Chinese Kung Fu.

Although Bodhidharma's exercises were undoubtedly of Indian Yogic origin, their principles of Internal work were the same as Taoist meditative practices and they intermixed and assimilated into different branches. Though the preparations, details, and techniques are not the same in all the branches, the principles and results are.

Various Yoga Masters from India settled into China forming Sects of Buddhism teaching the Internal work of breathing and body control as well as the Buddhist Scriptures. Distinct Chinese sects of Buddhism developed; the Pure Land School, The Tien Tai, and The Chen Yen School among them.

Buddhist magical rituals and charms that were similar to the Taoist religious practices were taught in the Chen Yin Mi Tsung (Secret Doctrine) sect of The monk Fu Ku (Amoghavajra) who travelled to China in the eighth century AD. This form of Internal work was carried to Japan and became the Shingon Sect.

Buddhist and Taoist Internal work were refined and developed into scientific disciplines based on Chinese cosmology. The Monk Ta Mo's muscle and tendon and blood change exercises emphasized breath control and cultivation of the life force called chi energy. The internal breathing and meditational exercises opposed the external strength training methods of boxing. The internal methods by retaining the life essence and regulating the breath caused the body's intrinsic energy to develop in the lower abdomen as a heat sensation. Using the breath, the heat current when refined, travelled through the body's energy channels creating glowing health, a long life, and a deadly force when used in the external skills of Chinese boxing.

Buddhism took root in the Chinese temples and developed into a Religion that shaped China's politics and governments. The famous Shongsan Shaolin Temple at it's most flourishing period had a contingent of some 500 monk-soldiers and some 1000 followers who had been initiated into the monastery. It was burned for political reasons three times, the latest being at the fall of the Ching dynasty. The temple atmosphere was highly conducive to martial arts of both divisions; Wai chia (External) and Nei chia (Internal).

Various forms of meditation and mystical ascetic practices abound from Buddhist origin in China today. The Buddhist monk Ta Mo is honored with shrines, odes, fatherhood and even his picture is used as the logo of a soft drink in the Republic of China. The Chen Yin Mi Tsung branch of Internal work is divided into branches and has separated according to the influence of either Taoism, or Buddhism and is also well known in China today. The Monk Ta Mo's exercises of Yi Chin Ching can still be seen exercised in the park's of China's cities and his lesser known Xi Xue Ching (treatise on the Blood washing exercise) and Shr Ba Lo Han Shen Shou (18 Buddha's Hand exercise) are extant.

As Buddhist and Taoist religious practices, the Internal work of martial arts has exerted a major influence on Asian culture and humanity from the beginnings of recorded history to the making of present-day super power governments. The late Chairman Mao Tse Tung and Deng Xiao Ping, who were instrumental in developing the government of the People's Republic of China, reportedly consulted the Taoist "Pope" or Tien Shih (Heavenly Master) concerning divination, geomancy, and immortality.

TAOIST ORIGINS OF CHI KUNG

Taoism developed high in the huge mountains of China. Each mountain is credited as the place of origin of a particular branch of Taoism. Kwun Lun, Erh Mei, Loong Men, Hua San, Taisan, Hengsan, Wu Tang, and Mao San each developed a distinct form of Taoist ministry, which is divided into two styles, Wen (literary) and Wu (military). From these two came the internal practices of exorcism and meditation and the external practices of Tai Chi Chuan, Kung Fu, and Chi Kung.

On Mao San mountain, the highest form of meditative union was recorded in an esoteric language contained in the "Yellow Court Canon". The Mao San Shang Ching sect is also noted for use of military Black magic involving spirits.

Taoist forms of Tai Chi Chuan and Internal Kung Fu were originated on Wu Tang Mountain. The Taoist of Wu Tang were known as the military Kung fu experts of the Pole star (big dipper) sect. The trigrams of the I-Ching (Book of Changes) played important roles in the development of battle strategies and the footwork of the Wu Tang Kung Fu systems.

BUDDHIST ORIGINS OF INTERNAL WORK

The monk Ta Mo (Bodhidharma) came to China from India in the third year of the reign of Emperor Xiaoming (527 AD), thirty years after the Shaolin Monastery was opened, at a time when Buddhism was not so popular. He first arrived in Nanking at the summons of the Emperor Wudi of the Liang Dynasty but found no common language to communicate so he crossed the Yangtze River and finally settled at the Shaolin Monastery. There he taught the Zen sect of Mahayana Buddhism, which advocates meditation and deep contemplation as opposed to the Hinayana Buddhism which is known as "apparent knowledge" and stresses lectures and the written word. It is recorded that Ta Mo sat facing the wall of a cave for nine years on the grounds of the temple. Until 1928, the original slabstone containing the mysterious imprint of his shadow on the cave's wall was preserved in Bodhidharma's Cave on the Shaolin grounds. It was destroyed by warlord Shi You San in 1928, however, today a reproduction is preserved in the temple's Hall of the Thousand Buddhas. To the northwest of the monastery is a temple named the "First Ancestor Temple" in honor of Ta Mo. The temple gates read "The 28th generation of Dhyana in the Western Heaven" and "The creator of Shaolin Buddhism in the West Land". This refers to the facts that Ta Mo was the 28th generation "Buddha" of Zen in India and he was the originator of Zen Buddhism in China.

The Monk Ta Mo introduced to China three sets of Internal exercises: the muscle tendon change; the bone marrow washing; and the eighteen Buddha's hand. Some historians maintain that Ta Mo's eighteen Buddha's hand exercise is the essence of Shaolin Kung Fu which was later developed into 36, 72, and 108 patterns by Bai Yu Feng and others. Though Ta Mo's original exercises are extant they are not common.

THE MONK TA MO

28th PATRIARCH ARYA BODHIDHARMA
(1st Patriarch in China)



二十八祖菩提達磨大師

The Monk Ta Mo is known as the 28th Patriarch of Zen Buddhism in succession from Sakyamuni, the first Buddha of India. He is also credited as the Father of Chinese Kung Fu and First Ancestor of the famous Shaolin Monastery.

CHI KUNG INTERNAL WORK

"Chi" has many meanings when translated from Chinese to English. The "New Practical Chinese English Dictionary", published by Far East Book Company, lists eight basic definitions with an additional 93 definitions by various combinations. The eight basic definitions are listed:

1. Air, gas, vapor, atmosphere
2. Breath
3. Spirit character
4. Influence
5. Bearing, manner
6. Smell, odor
7. To be angry, or indignant
8. To provoke, to goad

"Kung" by the same dictionary is defined as merit or achievement; effort. Chi Kung is defined as the ability in Chinese boxing to use one's inner strength, such as control of muscles and breathing. The popular word "Kung Fu" is frequently used as a general term to encompass all forms of Martial Art. Literally, the term is given four definitions:

1. Time (to do something)
2. Effort (devoted to a task)
3. Accomplishment
4. Skill

The accomplishment of Kung Fu is carried further into the realm of the mind and spirit by the practices of Nei Kung (Internal work) and Shen Kung (Spiritual achievement). Nei Kung is defined as the exercise and training of Internal organs to develop uncanny feats of strength and endurance. Chinese History is laced with countless tales of heroes and their extraordinary feats of accomplishment. Television in the Republic of China today is dominated by the Kung Fu theme.

Spiritual achievement is the highest level of Kung Fu. Shen Kung (supernatural accomplishment; miracle; prodigious feat) is the result of a well disciplined mind and body. The word "shen" in Chinese has over 90 combinations resulting in different meanings. Four basic definitions are expounded:

1. God, spirit, immortal
2. Soul, mind
3. Look, expression, appearance
4. Divine, supernatural, superhuman, mystical, mysterious

One who wishes to make supernatural accomplishment will find the way (Tao) of Chinese martial art expedient. While the body of Man is young he must begin to discipline it with Wai-Kung (external work). This is the training and exercising of one's physical attributes for speed, strength, and quick reflex, as opposed to Nei Kung (Internal Work) which involves development of one's internal organs. Following the underlying principle of Kung Fu (essence, chi energy, and spirit), one's external work will harmonize with his Internal work, resulting in prodigious feats.

The base of chi energy is the primal instinct of reproduction. Sexual energy is refined and transmuted to be circulated through special channels in the body. By regulating the breath with the diaphragm and the lower abdomen, sexual energy will have the necessary force to drive the chi energy (felt as a warm sensation in the lower abdomen) up the path of the spine. When the chi energy is refined to sufficient force, mental awareness will increase to the point described in Buddhism as "Nirvana".

Chi Kung has its origins in ancient China and India. Kundalini and Hatha Yoga are examples of Indian Chi Kung. The highest stage of Chi Kung in Taoist terms is known as the reunion of Man and Heaven to achieve immortality. Christian gnosticism developed as a separate form of asceticism providing forms of meditation to the Middle East when Taoism was organizing into a popular religion.

The popular term "Shaolin" can be traced to the Indian monk, Ta Mo (542 AD) in the Honan province of Mainland China. However, Chi Kung and Kung Fu flourished thousands of years prior to this time. Many branches of Chi Kung have developed just as have many branches of Kung Fu. Basically, there are two divisions when one considers breathing systems; Wang Tao (the natural way) and Ba Tao (forced methods). Both divisions and all the branches may employ different methods but the result is the same. An example of the natural way is Tai Chi Chuan. Through consistent practice of the solo form over an extended period of time, one will naturally accumulate Chi energy in the lower abdomen (resulting in a warm to hot sensation) and promote general health. The forced way seeks to shorten the length of time necessary to activate chi energy and is usually not held in as high esteem. The result being the same, however, esteem should not be considered.

Exercises of natural and forced methods of Chi Kung when followed diligently will increase bodily strength, stabilize the heart (mind), and still the spirit by refining the three treasures (essence, Chi energy, and spirit). When beginning to learn Chi Kung one must follow principles of Chinese cosmology and medicine.

To accumulate the heat energy in the lower abdomen one should practice the methods of natural breathing (with the abdomen), embryonic breathing, and silent sitting.

Choose a place free from distraction where the air is clean and well circulated, such as high in the mountains or on the beach. Wearing loose clothing made of cotton preferably, correct the posture so the spine is straight and the body's weight is distributed over its center of gravity. To connect the energy circulation of the governor and functional channels, the tongue touches the soft palate of the roof of the mouth. The best time for exercising Chi Kung is 11pm-1am and is known as the time when heaven and earth are in accord.

Begin Natural breathing by relaxing your body, releasing all the tension you have, especially in the abdomen, neck, and joints. Close your eyes and direct them on the tip of the nose. Stop all thoughts in your mind, and concentrate with gentle conscious effort on the lower abdomen. Breathe long, slow, and evenly. When inhaling the abdomen expands outward. When exhaling, relax, allowing the abdomen to contract inward slightly. When the abdomen expands it should gently form a "pot belly". Respiration should be as a circle without interruption, inhalation and exhalation changing unceasingly.

Inhale slowly and evenly for 6 seconds to complete a 100% inhalation directly into the lower abdomen. The lungs and chest should show no expansion. Diagram 1. Relax the abdomen allowing exhalation slowly and evenly to last 6 seconds. Repeat this continuously by inhaling 6 seconds; exhaling 6 seconds.

Regulating the breath will be difficult at first, but with practice one should be able to increase the time to 30 seconds inhalation and 30 seconds exhalation. This is known as "kindling the fire". Gradually increase the time to a 9:9, 15:15 inhalation and exhalation. When thoroughly familiar with these patterns one may begin to regulate short breaths, a 2:2 or 4:4 pattern.

This exercise emphasizes slow, smooth, and even respiration with the abdomen. Don't think to guide the breath, merely regulate it with slow expansion and contraction of the abdomen. Diagram 1(A) represents the breathing of woman usually shallow and with the upper section of the lungs. (B) represents the ordinary breathing of a man as he breathes more deeply but only with the lower section of the lungs and not the abdomen. Both (A) and (B) are to be avoided. Only abdominal breathing will "kindle the fire".

Embryonic breathing aims to restore the breathing pattern of the embryo in the mother's womb. The breath of an embryo is taken from its mother through the umbilical cord. By contracting the lower abdomen the embryo receives nutrition and expanding he expels the waste.

When beginning, this method of breathing is very simple, just breathe as an embryo. When inhaling contract the abdomen and when exhaling expand the abdomen. The length of respiration is the same as Natural breathing; 6:6, 9:9, 15:15, 30:30, although the abdominal pattern is exactly opposite. The true embryonic breath comes after the essence, chi energy, and spirit are united in the brain. One no longer breathes the postnatal breath as the prenatal energy circulates merely by concentration.

Silent sitting is a most efficient meditation and if practiced without supplement will awaken the heat sensation of chi energy.

Silent sitting(Diagram 2) will increase the concentration on the lower abdomen area, cultivating the positive fire. It will be done in seven steps and should be preceded by Natural breathing.

ONE. Use natural breathing with the mind concentrating on the lower abdomen. Focus the eyes (opened) on a point directly in front of you and even with them, not looking up nor down. The distance should be about 6 feet. Continue step one for three to five minutes.

TWO. Without interrupting your breathing or losing your focus, shift and stop the eyes at a point on a 45 degree angle down and in front of you at a distance of 3 feet. Continue only three to five minutes.

THREE. Continue natural breathing while shifting and fixing the eyes to a point directly between your feet. Concentrate here only three to five minutes.

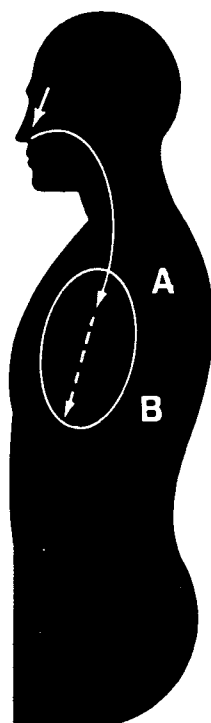
FOUR. Continue natural breathing while bringing the pupils of the eyes in unison by concentrating them on the tip of the nose. Concentrate here for three to five minutes.

FIVE. Allow the eyes to close gently, maintaining concentration on the tip of the nose. Continue breathing naturally as you practice feeling the air enter the nose and descend to the lower abdomen. The air should feel cool as you inhale. Feel the air leave the lower abdomen as you exhale a warm breath. Continue this for three to five minutes.

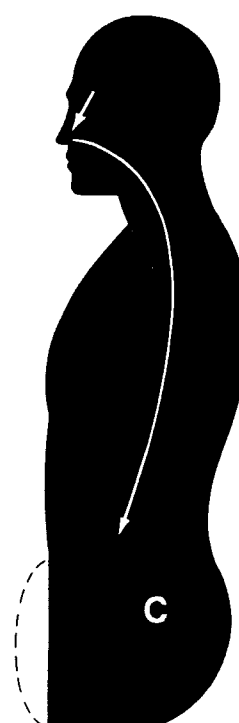
SIX. Continue natural breathing and listen to the sound of the air as it flows smoothly into and out of the lower abdomen. The breath should be subtle and not coarse. Continue this for three to five minutes.

Natural Breathing With the Abdomen

1. Relax your body.
2. Close your eyes and direct them to the tip of the nose.
3. Stop all thoughts in your mind.
4. Concentrate your mind on the lower abdomen.
5. Inhale slowly (6 seconds) while expanding the abdomen.
6. Relax the abdomen exhaling slowly (6 seconds.)
7. Repeat this exercise a minimum of 10 minutes, if other methods will be exercised simultaneously, 20 minutes if not.



Normal Breathing
Diagram I



Inhale and Expand

SEVEN. Shift your concentration totally to the lower abdomen (3 inches below the navel). The eyes (still closed) should be crossed to bring the pupils in union and looking down (gently) into the body to see (with the mind) the lower abdomen. The mind should be without thought and concentrated on the abdomen as it expands and contracts. Now, change the breathing to a three, three, six rhythm. Inhale for three counts (heartbeats) slowly and evenly. Stop the breath for three counts, and then gently exhale for six counts. (The breath should be so gentle that it doesn't cause the nasal hair to move when inhaling and exhaling. Ancient Taoist recommended trimming hair from the nose to remove obstruction of the breath. However, with today's pollution in the cities, it serves a most necessary function).

You should when sitting silently, be able to perceive your heartbeat, but if not, count three seconds inhalation, three seconds pause, and six seconds exhalation. Continue this three, three, six rhythm until all thought of self and others disappears. You will find your breathing is regulated of itself and you no longer are counting. This is efficient meditation and cannot be achieved in a short time. You may feel your body has disappeared and cannot be felt, or that you are blissfully floating. The breath will become so subtle that it will be imperceptible. This step should be practiced as long as time allows.

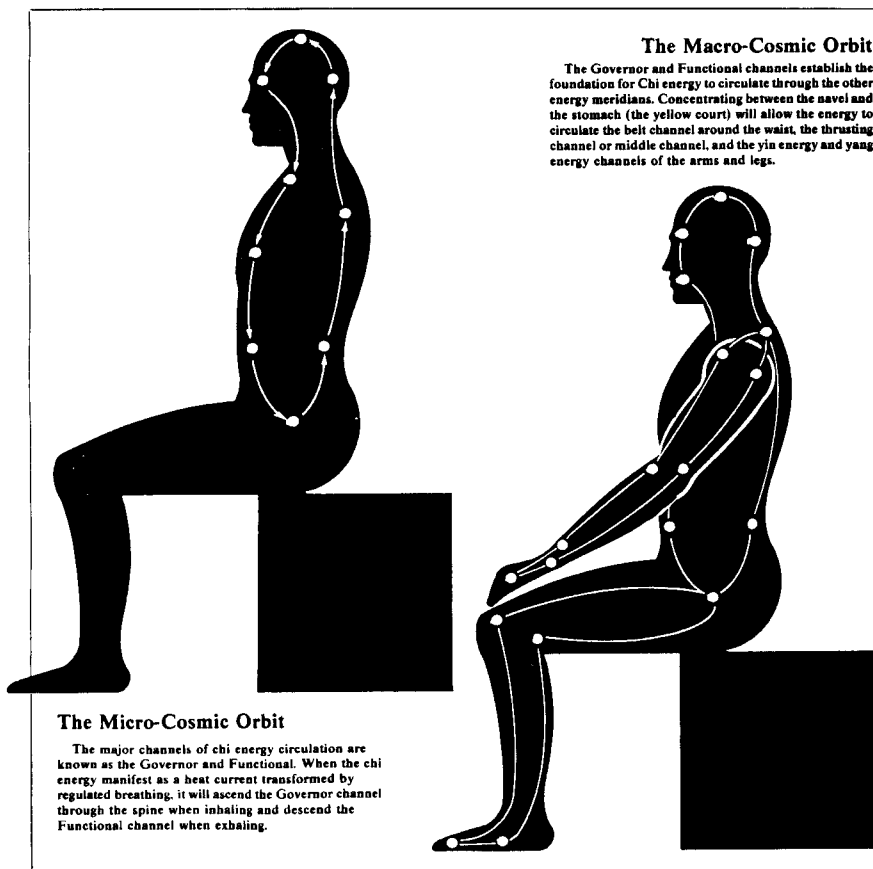
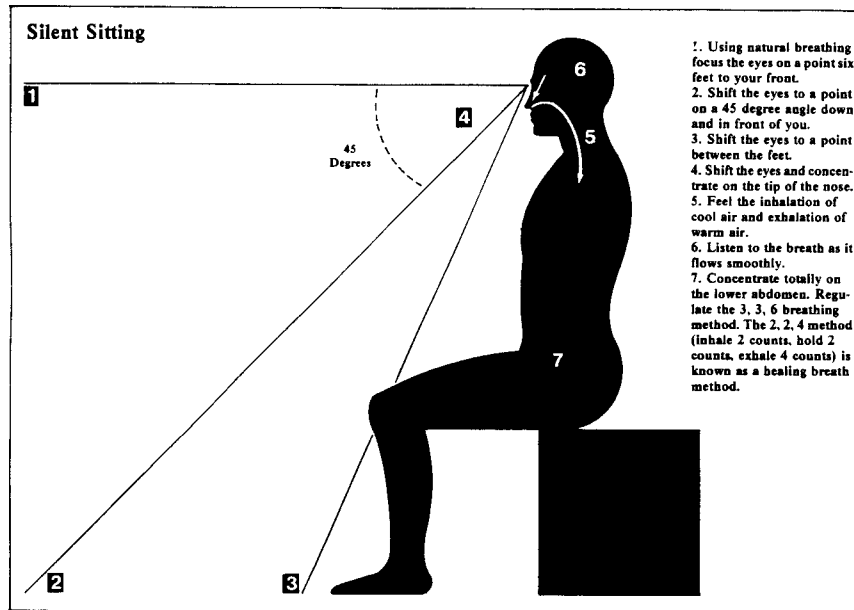
Do not move abruptly in order to avoid scattering the chi energy and spirit. First exhale from the mouth as you imagine impurities in the body are being expelled from the psychic channels. Next, before opening your eyes rub your palms together counter-clockwise and place them over your eyes. Inhale naturally, absorbing the warmth into the eyes and bringing it down into the lower abdomen. Do this three times then open your eyes slowly. Wait for your body to cool down before moving.

The daily practice of these three exercises will (depending on age, health, and frequency of sexual relations) awaken the heat sensation known as chi energy which can be used for health and defense.

The purpose of these exercises is not to attain a great muscular development, but to have perfect health; and no person can have a strong, sound constitution who has weak internal organs. A chain is no stronger than its weakest link, and the heart, liver, lungs, stomach, and kidneys are the most vital links. Breathing exercises stimulate the flow of blood through the lungs, and thus facilitate the excretion of waste products. In heart disease they increase the circulation of blood and relieve the heart of some work, conserving its energy. The nervous systems are benefited by accelerated flow of oxygen enriched blood to the brain and promoted withdrawal of waste products. When faithfully followed several inches of increased chest capacity will also be the result.

By regulating the breath, postnatal nutrition and essence (sexual energy) are transformed to postnatal "chi energy" felt as a heat sensation in the lower abdomen. The heat current circulating in the micro-cosmic orbit (around the torso) stirs the prenatal chi energy stored in the brain and bone marrow. By refining and circulating the prenatal energy, one becomes aware of higher consciousness.

Chi Kung and Kung Fu are inseparable just as are body, mind, and spirit. The practicing of chuan-fa (boxing) without studying a breathing system will certainly end in failure when one comes to an old age.



UNION OF THE THREE TREASURES

三 家 相 見 圖

身心意是誰分作三家

大道玄微見此圖分明有象不模糊
先將一二為之用三四中當共一都

肝青為父
肺白為母
心赤為女
脾黃為子
腎黑為神
于五行始
三物一家
都歸戊己

不用五金併八石只求三品共一室
煉成一顆如意珠軟似兜羅紅似日

精氣神由我合成一箇



Union of sexual energy, breath (chi), and spirit is the underlying principle of internal martial arts. When the three treasures are united then body, mind, and spirit are united, and the five elements (metal, earth, water, fire, and wood) are in harmony.

COSMOLOGICAL PRINCIPLES OF CHI KUNG INTERNAL WORK

The notion of "Tao", the concept of Yin and Yang, the theory of the Five elements, the trigrams of the classic "Book of Changes" (I Ching), and daily astronomical calculations form the foundations of Chinese breathing exercises, meditation, and Internal work which are used for health and self-defense.

The notion of "Tao" is a concept that retains its validity in all of China's philosophies and Religions. Tao is the key to the intermingling of Heaven and Earth. Tao is the means and way of maintaining harmony in the realms of Heaven, Earth, and Man. Realizing the realms of Heaven and Earth are beyond his control, Man can attain the right way, the "Tao", by following a course conceived after the laws of nature and living in complete adjustment to it. Perfect health and longevity depends largely on man's behavior toward the way or Tao of Heaven and Earth. Human conduct must vary according to the seasonal changes.

"Tao" is represented by an empty circle. It has no pole, yet it is the supreme pole (Tai Chi). By the force of "chi energy" (breaths) the supreme pole moves and produces Yang energy. When Yang reaches its limits it rests and Yin energy is produced and when rest has reached its limit motion ensues again. Thus from emptiness issues two opposing forces. Yang energy reacting with Yin energy produces water, fire, wood, metal, and earth. Thus, the "chi" of the five elements diffuse harmoniously and the four seasons proceed. The five elements if combined would form Yin and Yang and Yin and Yang if combined would form the supreme pole. The supreme pole, the two forces, and the five elements unite with one another and consolidate. The two "chi" of Heaven's Tao (maleness) and Earth's Tao (femaleness) influence and unite and bring the ten thousand things into being.

The trigrams and hexagrams commonly referred to as "Ba Kua" (ba means eight, kua means diagram) are divided into the divisions of Before Heaven and Later Heaven sequences. The broken and solid lines of the prior to heaven sequence detect the harmony or clash of Yin and Yang energy. The after heaven sequence at the most general level indicates the waxing or waning of Yin and Yang energies on the cosmic level. The trigrams were transmitted in a magic square known as the "Ho Tu" (chart of the Yellow River) to the legendary King Yu by a dragon which came from the Yellow River. With the chart King Yu was given the secret to control the flow of the river, the stars, and the elements. When the chart was revealed it was always brought out of the Yellow River by a spirit horse or dragon. The legendary Kings Yao, Shun, and Yu each used the chart to establish a successful rule and when finished with the powerful talismans they were told to bury them atop Mao San Mountain in Kiangsu province. It was upon Mao San that the highest levels of Chinese Internal work were recorded by the Shang Ching (highest pure) sect in the sacred book of "Huang Ting Ching" (Yellow Court Canon), and the Internal martial arts of Tai Chi Chuan, Hsing I Chuan, and Ba Kua Chuan were conceived and developed by the Pole Star (big dipper) sect of Taoism.

Daily fluctuations in the "chi" of Yin and Yang energy and the "chi" of the five elements can be determined by the trigrams which reflect the twelve hours of the Chinese day. Processes of hunger, excretion, and body temperature are regulated by the body's ability to respond to the micropulsations of these subtle energy fields. From 3-5 am body temperature falls to its lowest, the heart rate is down, and hormone levels are depressed. 5-8 pm, the body usually reaches its daily peak. The natural clockwork of the body can be altered by food, drink, drugs, and abnormal sleep patterns.

For the body to be in harmony, the energies of Yin and Yang and the five elements must be in equilibrium. The processes to obtain this harmony have been recorded in Taoist books written with metaphorical cosmological principles. Using the trigrams of "I Ching" and the jargon of Taoist technical terms, the processes of developing internal work were hidden from the "uninitiated".

The following three exercises explain the methods of uniting the elements wood and metal, uniting the trigrams Kan and Li, and circulating the Yin and Yang energies with the 9-6 method.

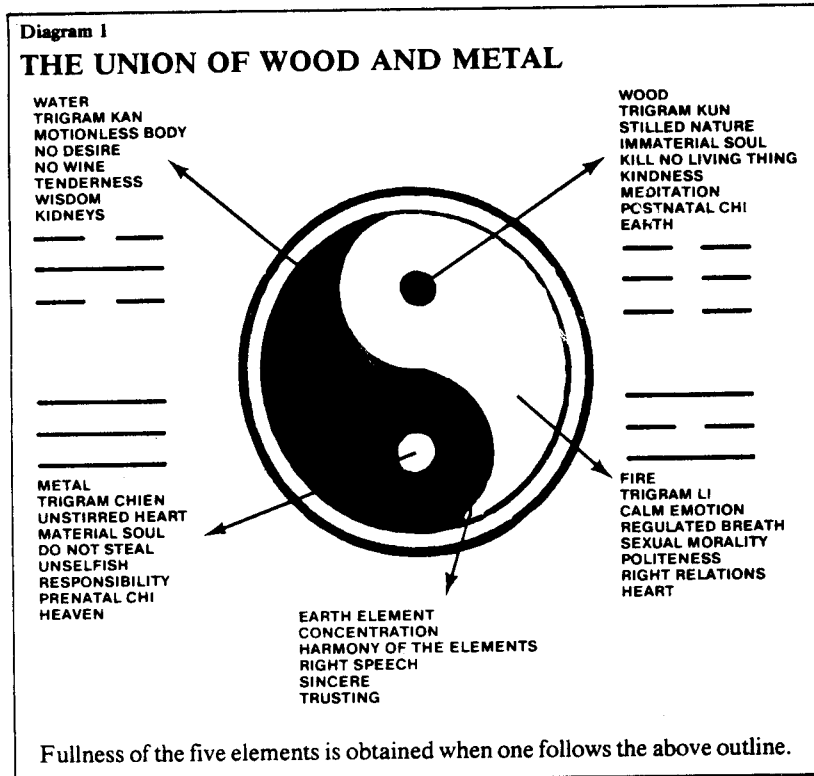
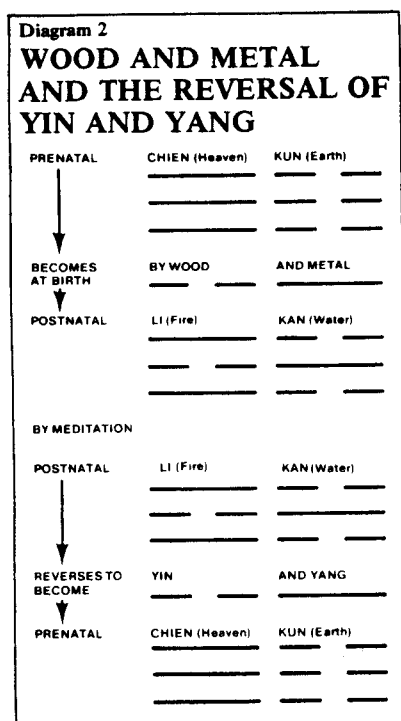
The union of the elements wood and metal is the union of the heart's passion (consciousness) and one's original nature. If one's spirit (nature) and chi unite in stillness, then the element of wood will return to its source in the liver. If one's emotion and passion are controlled then the element of metal returns to its source in the lungs.

Nature is spiritual energy and awareness transformed of and united with chi energy in the house of fire or the heart. When the heart's passion unites with nature, this is the union of metal and wood. Diagram 1 explains the union of these elements that will result in perfect stillness.

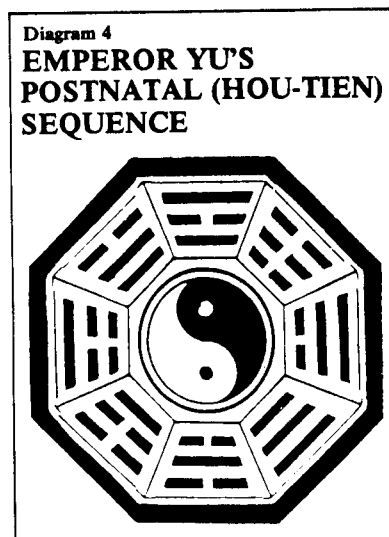
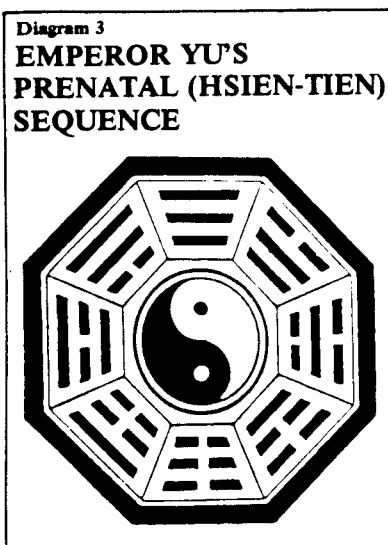
The second meaning of the union of wood and metal is that the left eye (wood) and the right eye (metal) are directed in unison toward the tip of the nose. When the left eye looks to the right and the right eye looks to the left this is the union which links the heart and lower abdomen for transmuting the prenatal chi energy. In Diagram 2 the trigrams illustrate how the transformation of wood and metal change postnatal and prenatal energy.

Kan and Li are two of the eight trigrams known as "Ba Kua". According to legend the Emperor Yu (2852 B.C.) arranged the solid and broken lines representing the polarities of Yin and Yang energy, from the markings on the back of a sacred turtle which appeared in the yellow river. From Yin and Yang lines proceed the four symbols of greater and lesser Yin and Yang. The four symbols precede the eight trigrams and from the eight trigrams the sixty four hexagrams are formed. This conceptual system forms the basis of the classic Book of Changes (I-Ching). Generally, referred to as a book of divination, it is said to cover all universal phenomena and diversities of the past, present, and future.

The symbols (trigrams and hexagrams) are used to illustrate the movement of the chi energy in the human body and in the heavenly bodies. In man, the fundamental breathing current is symbolized by the union of the trigrams, Kan and Li. When united in stable equilibrium the breathing current then causes a reversal of Yin and Yang known as Chien(Heaven) and Kun(Earth). Prenatal Heaven and Earth (Chien-Kun) become postnatal (Kan-Li) at birth. By immersing Fire (Li) (heart) under Water (Kan) (Kidneys) one may again return to the prenatal condition. The postnatal breath carries one's original nature(Chien) to the heart and one's life (Kun) to the abdomen. Diagram 3 represents the prenatal sequence and Diagram 4 the postnatal sequence.



Diagrams 3-
prenatal pc



Remember the heart and mind are synonymous in Chinese thought. The heart(Li) is the house of fire and passion and the kidneys(Kan) or lower abdomen are the house of water and sexual essence and pleasure. By concentrating the mind (fire) in the lower dan tien (water) the water(essence) will be scorched by fire to become steam (chi energy) that will circulate in the micro-cosmic orbit reversing the positions of Heaven and Earth(Chien-Kun) to the prenatal condition. One has achieved the union of Yin and Yang, fire and water. Equilibrium is the result of fire in the water no longer rising up to rouse the passions and water(essence) no longer flowing downward as it is steamed by the fire and rises.

This is the fundamental breathing current known as the micro-cosmic orbit, which the above exercises will lay the foundation for in about one hundred days. When the sperm or essence(ching) is retained and the mind concentrated on the lower abdomen area, the energy will manifest as heat.

Below are listed the correspondences of Kan and Li.

LI	KAN
_____	_____
_____	_____
_____	_____
Earth	Heaven
Water	Fire
Kidneys (essence)	Heart (mind)
Nature (Chien)	Life (Kun)
White Tiger	Green Dragon
Lead	Mercury
Moon	Sun
Right eye	Left eye
Negative Yin	Positive Yang
Metal	Wood
Right action	Meditation
Male	Female
Chi energy	Spirit

In summary, the union of Kan and Li represents the chi energy circulating in the small heavenly cycle(micro-cosmic orbit). One's prenatal conditions of nature and life are returned to by concentrating the mind on the lower abdomen until the chi energy manifests. The postnatal chi energy circulating through the micro-cosmic orbit stirs the prenatal chi stored in the brain, kidneys, and bone marrow which returns nature and life to their prenatal condition.

Regulate the breath by abdominal breathing while uniting the heart and lower abdomen or consciousness and passion, to concentrate the essence. When the heat manifest use the mind and willpower to direct it through the micro-cosmic orbit. Circle the eyes from bottom to top as the chi ascends up the spine to the top of the head, and top to bottom as it descends from the top of the head to the lower abdomen.

The union of the elements wood and metal are said to be prerequisites for the union of the trigrams Kan and Li which represents effective meditation that has stabilized the heart's passion and balanced the yin and yang energies and the elements fire (trigram Li) and water (trigram Kan) causing the heat current of chi energy to circulate through the micro-cosmic orbit.

To cleanse and purify the postnatal heat current, which when refined to subtle form will stir the prenatal chi energy stored in the brain and marrow, one should exercise the 9-6 method. The method is quite simple because of the automatic rising and falling of the chi energy (heat current) with respiration. When inhaling, the breath pressures the lower abdomen causing the chi energy to rise up the spine; this is known as the closing mechanism of respiration. When exhaling the breath releases the pressure and the chi energy descends to the lower abdomen; this is the opening mechanism. Internal Kung Fu depends on one's understanding of the opening and closing mechanisms.

Diagram 5 illustrates the 9-6 method. Nine is a Yang number representing Heaven and six is a Yin number representing Earth. During the Chinese hour "tzu" one should concentrate body, mind, and spirit on the lower abdomen while regulating the breath. During the "Wu" hour, one should concentrate on the energy center located in the brain (the pineal gland). During the "Mao" hour one should concentrate on the chi-chung energy center in the middle of the back. During the "Yu" hour, one should concentrate on the energy center located at the solar plexus. Absorb the Yang energy during the hours "tzu and wu". Expell the Yin energy during the hours "mao and yu".

During the twelve Chinese hours one should meditate on absorbing the Yang breath or expelling the Yin breath, in accordance with the traditional number of respirations. During the hour "tzu", one should absorb the Yang breath in eighty one respirations, during the hour "chou" one should expell the Yin breath in sixty four respirations, etc. Diagram 6.

Diagram 5

THE 9-6 METHOD

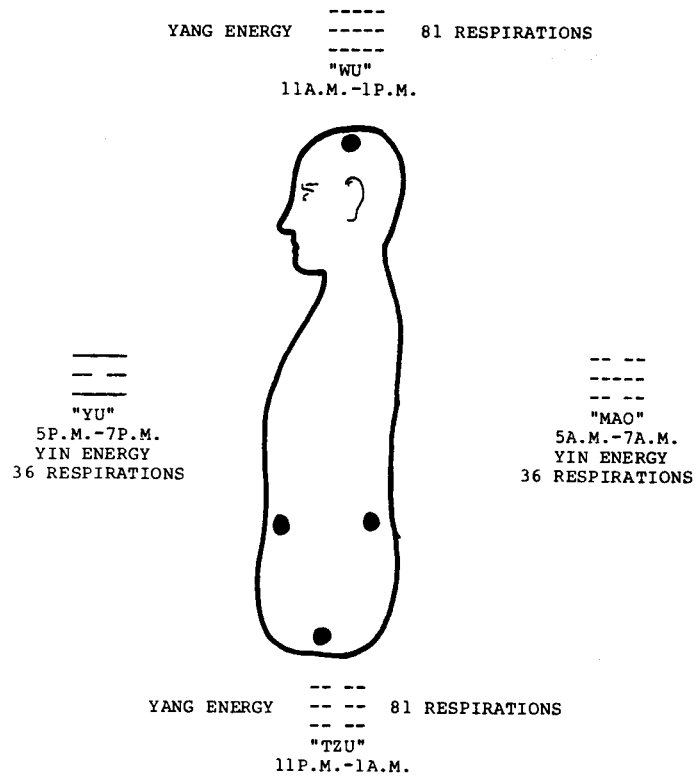


Diagram 6

RESPIRATIONS DURING THE TWELVE DOUBLE HOURS

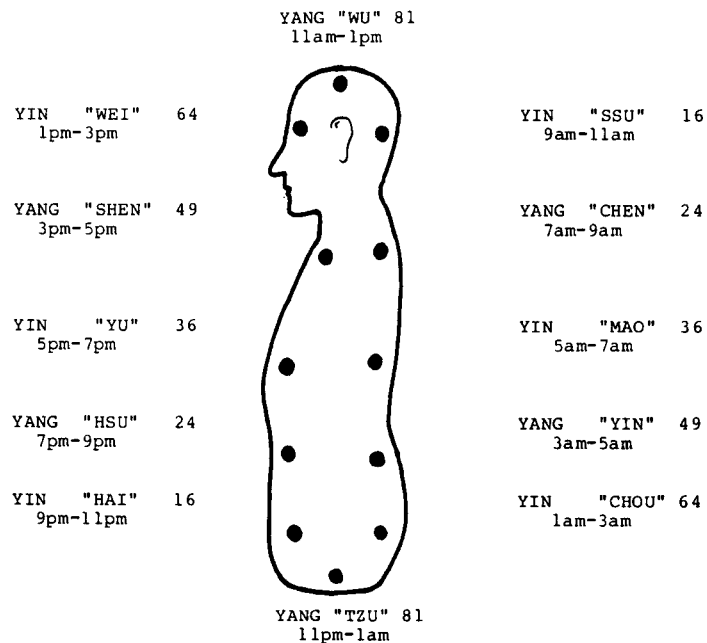


圖 離 填 坎 取

陽丹莊在陰海中猶如坎裏一交確
擒來離內點煙黃此即神仙顛倒功

取出坎中畫補離還復乾
純陽命本固靈砂性珠圓
克念全天理離塵合上禪
採鉛知下手三疊舞胎仙

坎象來填
離卦成乾
天地定位
返本還元



The Union of Kan and Li

Concentrating with the mind on the lower abdomen while regulating the breath will establish the union of Kan and Li. It represents the effective meditation that has strengthened the body, calmed the mind, and stilled the spirit. In the illustration the adept holds the trigrams in the balance representative of the successful equilibrium of yin and yang.

The core of the Institute's program is breath control, and it's emphasis must be stressed. Progress in breath control leads to higher mental and physical processes.

Because of the nature of Chi energy, it is of most importance that the practitioner must have first developed high mental and moral qualities.

What the manifested Chi energy does is this: it enhances the mental and moral qualities of the self operator as they exist at the time of its discovery. In other words, good becomes better and bad becomes worse.

Whatever qualities existing in the body, mind, and spirit of the cultivator will be subjected to the influencing power of Chi when it is aroused.

Hence, the necessity of purifying and strengthening the health, thought, will, and morality before they are intensified by the vivifying influence of the aroused force.

CHINESE NATIONAL CHI KUNG INSTITUTE

OUTLINE OF THE CORRESPONDENCE PROGRAM

Three Introductory Documents: \$12.00

"Origins of Chi Kung"

"Chi Kung Internal Work"

"Cosmological Principles of Chi Kung"

Preliminary Documents: \$30.00

About Chinese pronunciation

Introduction to the philosophy of chi kung

Preparations of the exercises

Details of the techniques

Diet

The six healing breaths

Chi energy and women's practice

Schedule of the Methods

month	exercises
-------	-----------

1	1,2,3,4
---	---------

2	5,6,7,8
---	---------

3	9,10,11,12
---	------------

4	13,14,15,16
---	-------------

5	17,18,19,20
---	-------------

6	21,22,23,24
---	-------------

7	25,26,27,28
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8	29,30,31,32
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9	33,34,35,36
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\$30.00 monthly

The methods are clearly detailed in illustration and explanation.

Supporting documents such as Mantras and Mudras, Visualizations, etc. are included each level

Certificate of Completion

Additional therapies such as: Muscle Tendon Change, Blood Washing exercises, Five Animal Frolics, Reeling Silk, Refining the 3 treasures, Gymnastic practices, and Sexual Chi Kung, will become available during the program.

CHINESE NATIONAL CHI KUNG INSTITUTE

PO BOX 105

MOULTON, AL 35650

After reading the enclosed information, you may continue our program by sending your:

Completed application form and photo with \$4.00

Completed "Request to Begin" form with \$30.00

You will receive:

Certificate of Membership

The Preliminary documents in booklet form clearly illustrated and documented.

A Request form for the Level One (first month) methods: Natural breathing, Controlled breathing, Anus control and breathing, and Dan Tien center breathing.

We know that you will be satisfied with the knowledge bought. We hope that you will put it into action so that it will become wisdom earned.

If by chance you elect not to begin the program, we hope you will inform us. Likewise, we hope you will contact us if you have questions concerning Chinese Martial arts. We can supply you with an answer.

To enter the door and be shown the way,
you must be taught by the word,
The practice is uninterrupted,
and the technique achieved by self study.

FOREIGN COUNTRIES ADD \$4.00 OVERSEAS FIRST CLASS POSTAGE

CHINESE NATIONAL CHI KUNG INSTITUTE

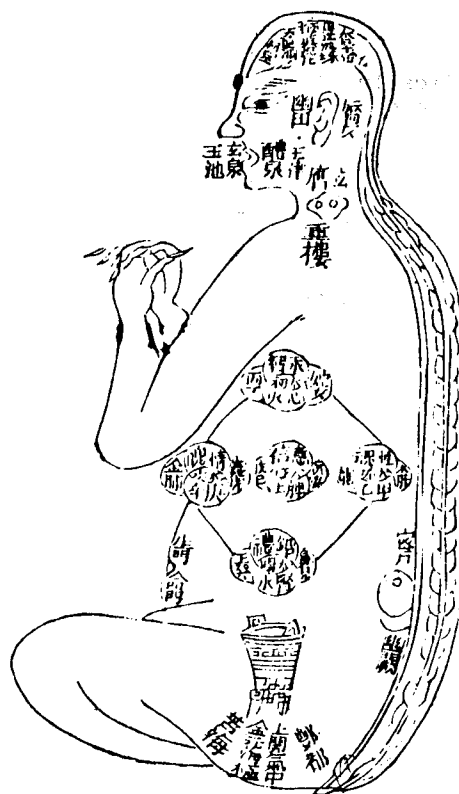
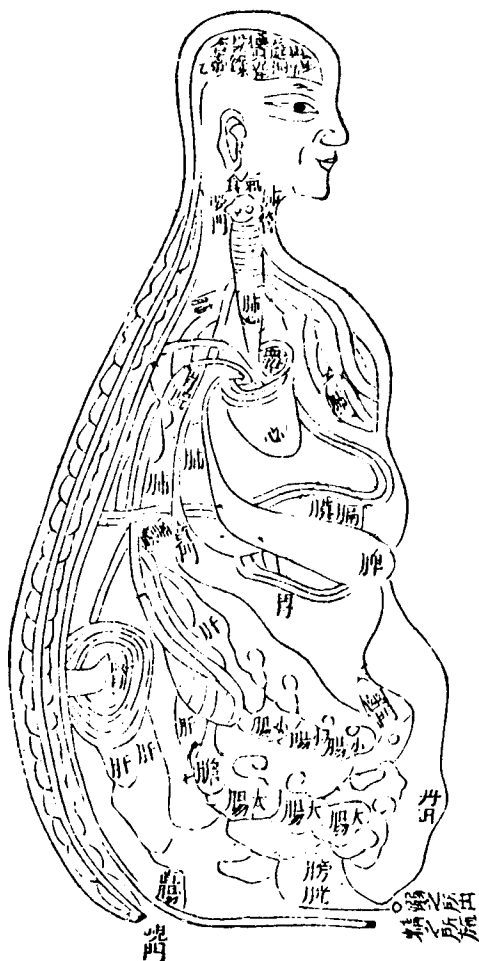
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CORRESPONDENCE PROGRAM

天道 氣功 内功

圖 照 內

圖 照 時



PRELIMINARY DOCUMENTS

TIENTAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan traditions. The systematic program has not changed. The CNCKI was conceived to bring these practices of longevity to America. Currently the Institute is administrated by:
Professor Chi Kuan Wen, Chief Advisor, Huntsville, AL
Mr. James Lee, Advisor, Huntsville, AL
Professor Lee De Lun, Taipei, ROC
Professor Cheng Yi Han, Taipei, ROC
Mr. Jah D. Lo, Director, Moulton, AL

WHAT OUR MEMBERS SAY

"I have just recently began to manifest physically the sensation of the heat current moving through the micro-cosmic orbit."
--- Mooresville, NC

"Since your first correspondence with me I have given up caffeine and sugar. Many times during training, I can feel heat (similar to water flowing) to my hands and feet"
--- Richmond, Ky

"Periodically I feel a slight warmth in my lower abdomen, but my hands tingle very definitely and everytime I practice. I have also felt as if an electrical charge moved down my arms once or twice lately"
--- Ontario, Canada

"I have electric like vibrations on my fingers, but my mind tends to wander"
--- Hunt. Sta., NY

ABOUT THE COVER

The drawings shown on the front are reproductions from "Hsing Ming Ch'ü Kwei" or "Meaning of Nature and Destiny". Written in the sixteenth century, the book is used to explain meditative breathing techniques and chi energy circulation. The drawing on the left shows the early conception of the internal organs and receptacles and their relations to the energy meridians. The drawing on the right explains the 24 hour cycle of chi energy as it fluctuates from yin to yang centers along the micro-cosmic path. (For these times refer to diagram 6 page 17 of the "Introduction to Chi Kung" booklet.

THE COST OF OUR PROGRAM

We at the Institute regret that we cannot offer the program to you without charge. The fact is, making the program available to America has been costly. Our future intention is to make translations of the large volume of Chinese documents on Internal work available to our members, and we will need support.

We have designed the program financially so it will not be a burden to you. This art in the Republic of China is somewhat expensive. A 3 month program will cost U.S. \$400 because of the nature and secrecy of it. Martial arts schools in America today range from \$25-\$100 per month.

The information and methods of Tien Tao Chi Kung are not available anywhere else in the United States. We feel that the unavailability of the methods makes our offer very fair. In less than one year you may complete the entire correspondence program (36 methods) (with personal counselling in your home) for only \$30.00 each month. The price is much less than most martial arts schools, and the total price is less than a three month program in the Republic of China (and you save air-fare to get there because we bring the Chi Kung Program to you!)

TO OUR MEMBERS

We at the Institute are glad that you have chosen to become a member. You will be rewarded with the knowledge of "glowing health". Feel free to correspond with us about anything, not only Chi Kung. You will be satisfied with the enclosed information. When you have read and understood this booklet you may request Level One (natural breathing, controlled breathing, anus control and breathing, dan tien center breathing and visualization techniques). The Level one methods are simple to understand but require practice to build the foundation. If you are practicing the methods of natural breathing and silent sitting as explained in the Introductory booklet, it is a step in the right direction. We can supply you with the knowledge but you must put forth the effort.

Please supply us with some detail, a description of your previous Chi Kung (breath control) learning. What physical sensations of Chi energy do you have, and what methods are you learning presently? Any other information that will give us an idea of your Chi Kung background will also be useful.

Taken from translated documents, our program is the result of practical experience with the methods. We welcome any questions concerning your training. We offer personal guidance.

CONTINUE OUR PROGRAM

Continue by sending your request for Level one form. The level one methods are clearly detailed and illustrated and easy to follow. Level one builds the foundation for Level two.

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THE PHILOSOPHY OF CHI KUNG

Chi Kung as an ancient practice was largely influenced by the religious practices of Taoism. Taoism as a Religion has always been associated with mystical, magical practices. It is a Salvation religion in which the adept thought to escape death by transformation of the physical mortal body into an immortal body by refining the life force, "The Great Chi". Respiratory, gymnastics, heliotherapy, dietic, alchemical, and sexual therapies were practiced together and sperately to achieve this goal. Some were said to become Immortals and ascended to Heaven in broad daylight, others, so as not to trouble society, made a semblance of dying, but buried an object(a sword or cane) that took their shape, as they ascended to immortal paradise.

The term Hsing-Ming(Nature and Life) was often used to explain spiritual attainment. Hsing(Nature) is the inborn quality of a person where spiritual consciousness begins. Ming(Life) is destiny as decreed by Heaven. Together the term, Hsing-Ming, is used to explain the spiritual state as it exists before it is corrupted by the contacts of life.

At birth it(Hsing Ming) seperates into two; Ming being the beginning of breath and chi, and Hsing being the beginning of consciousness. It is said that by meditative practices, one is able to unite these two into one again. By breath control one invigorates health and lengthens Life(Ming). Through concentration and resurrection of the Immortal heart(empty of externals) one reveals the original nature (Hsing). Hence, the two united, One dissolves himself into the Hsing Ming(Original Nature) of the Universe.

It is said that when first born, man shone with a Holy Radiance and his step was light, as is if He flew. Then, He begin to fulfill his desires and his body grew heavy and his Holy Light grew dim. Thus, men who seek the Tao must not desire what others have, must not live where others live, and must derive their pleasure from purity and quiet, free from all attachment. By nurturing the element in himself that is akin to Heaven, and checking the element akin to Earth, man rises to Heaven as an Immortal just as a flame goes upward.

Read all of these documents carefully before beginning the exercises. Correct preparation and detail will insure effective results. One should conserve and transform coarse Essence to subtle form to awaken the post-natal chi energy felt as inner heat. This may be done by diligent practice of the methods and exercises of the program. Generally, a young and middle aged man can accomplish this in one-hundred days. An older man may take three-hundred. However, the exercises should never be done with the desire of result or while counting the number of days of successive daily exercise.

When the post-natal inner heat develops one should circulate it in the Micro-Cosmic orbit, followed by the motion of the eyes. After it is cleansed and purified it should be used to stir the pre-natal chi energy stored in the brain, bone-marrow, and Kidneys, which will in time nourish the spirit until one sees his original face as the Holy circle of light that shines when his eyes are opened or closed.

The practice of dietics, mantras and mudras, visualization, and the healing breaths may be employed seperately or simultaneously, depending on the amount of time the practitioner has available daily.

SCOPE OF THE PROGRAM

If followed diligently, the exercises of the program will increase bodily strength, stabilize the heart, circulate energy, and still the mind.

The exercises of the program have a threefold purpose:

1. Activate Chi energy in the Dan Tien (field of the elixir located in the lower abdomen) and accumulate Chi by methods of cultivation.
2. Circulate Chi energy through the energy channels of the body.
3. How to use Chi energy for healing and for self-defense.

PREPARATIONS FOR THE EXERCISES

SUMMARY

Pay attention to the last page of this section. It will give you a guideline for what times to exercise the breath.

The Chinese calendar is explained in detail, however it is very complex and a knowledge of it's workings is not necessary to achieve results. Simply follow the rules as explained.

Remember effective concentration is the key and relaxation the door to activating the Chi energy.

Put to memory the following preparations and then carefully check them in your training sessions until they become instinctive.

1. Relax. Relaxation and concentration must be your primary concern when choosing a place to do the exercises. Preferably, the room is away from noise, distractions, and those who would interrupt you. Avoid sitting in a draft but keep the room ventilated with fresh air. Do not use the air-conditioner, and avoid sitting on plastics of any kind.

2. The geographical location most desired is near the ocean shores or high in the mountains. However, for most these conditions are not possible. If convenient do the exercises outside with the soles of the feet in contact with the ground. This will allow the body to discharge negative energy into the negatively charged Earth. Remember that relaxation and concentration along with fresh air is of primary concern.

3. Exercising in the nude is the most desired way. In men the testicles must hang freely in order to draw the energy. If clothing is worn it must be loosened, so that it doesn't interfere with circulation. Cotton is the best material for clothing while exercising.

4. Do not wear jewelry or glasses. The shoulders and knees are the most susceptible to cold, so they may be covered with a towel if necessary.

5. The time for performing the exercises is separated into two divisions. Heaven and Earth circulates it's breath just as man does by inhalation and exhalation. The Universal breath is divided into the "Living Breath" and the "Dead Breath".

Some people agree that the day represents the Yang living breath and night the Yin dead breath. The living breath has two important times; just before sunrise when the air warms up and before sunset when it cools down. These two important times are recommended but the following hours of the Yang living breath are more commonly followed.

The Chinese clock is divided into twelve double hours totaling the twenty four hour day. The division most commonly followed believes the six double hours from midnight to noon correspond to the Yang living breath and the six double hours from noon to midnight are the Yin dead breath. Exercises performed during the hours of the dead breath of Heaven and Earth are worth nothing. Hence, you will notice the restriction of exercising between 1-3 p.m.

The rules governing the times for receiving the living breath have been extremely varied. The breath has to match the Yin and Yang according to the hour, but the actual numbers of respiration are not easily discerned. There are rules for the six Yang hours, the twelve hours of the day, the twelve months, and the cycles of the years. Even the methods of respiration are varied, some having inhalation and exhalation alternately from the nose and mouth.

The six Yang hours are as follows:

Midnight: 11p.m.-1a.m. (Tzu)

Sunrise: 3a.m.-5a.m. (Yin)

Breakfast: 7a.m.-9a.m. (Chen)

Noon: 11a.m.-1p.m. (Wu)

Sunset: 3p.m.-5p.m. (Shen)

Dusk: 7p.m.-9p.m. (Hsu)

The twelve double hours begin with the living breath at 11p.m.. Figure 1.

Figure 1
THE TWELVE DOUBLE HOURS

The Living Breath

Tzu	11p.m.-1a.m.	North
Chou	1a.m.-3a.m.	North-Northeast
Yin	3a.m.-5a.m.	East-Northeast
Mao	5a.m.-7a.m.	East
Chen	7a.m.-9a.m.	East-Southeast
Ssu	9a.m.-11a.m.	South-Southeast

The Dead Breath

Wu	11a.m.-1p.m.	South
Wei	1p.m.-3p.m.	South-Southwest
Shen	3p.m.-5p.m.	West-Southwest
Yu	5p.m.-7p.m.	West
Hsu	7p.m.-9p.m.	West-Northwest
Hai	9p.m.-11p.m.	North-Northwest

Each double hour has a Chinese name that corresponds to the twelve Celestial Branches of the Chinese calendar. The twelve branches are phases of cyclical recurrence of the Five Elements, the twelve months, and the twelve years of the Jupiter cycle. The corresponding compass directions are also given.

The Chinese use a solar calendar in connection with the cosmic order, and a lunar calendar for agricultural purposes. The oldest calendar may be dated around the fifth century B.C.. It was arranged as a twelve month lunar calendar. The influence of Yin and Yang during the months is represented by the hexagrams in the figure below. Figure 2.

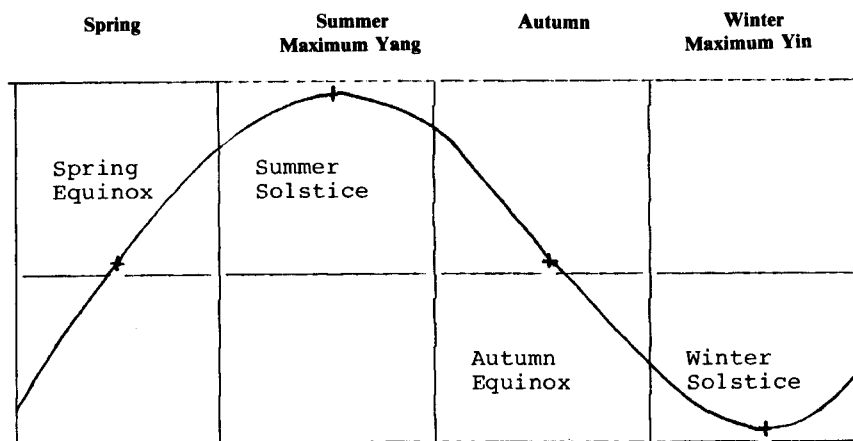
Yin and Yang have maximum influence at the winter and summer solstices. The winter solstice (December 22-25) is the time when the sun is farthest South from the equator, at the point of Capricornus. This is maximum Yin. The summer solstice is the time when the sun is farthest North from the equator at the point of Cancer (June 21-23). This is maximum Yang.

The spring and autumn equinoctial cycles are the times when the sun's center crosses the celestial equator creating equal days and nights. Spring equinox is around March 21, and autumn around September 22. Yin and Yang are in equality at these times. Figure 3. These cycles are ritually celebrated today in China and India as well as in ancient times.

Figure 2
YIN AND YANG OF THE TWELVE MONTHS

<u>Month</u>	<u>Hexagram</u>	<u>Physic Center</u>
December	Fu	Wei Lu
January	Lin	Yang-kuan
February	Tai	Ming Men
March	Ta-Chung	Chi Chung
April	Chueh	Ta Chui
May	Chien	Yu Chen
June	Kou	Bai Hui (Ni-wan)
July	Tun	Ming Tang
August	Pi	Hsuan Chi
September	Kuan	Shan-Chung
October	Po	Kuan Yuan
November	Kun	Hui Yin

Figure 3
SEASONAL INFLUENCE OF YIN AND YANG



Let it suffice to say of the monthly lunation cycle, that the first to the fifteenth of the month is Yang, with the blood and Chi energy circulation at its zenith during the full moon. The sixteenth to the end of the month is Yin, with the new moon being the time of lowest circulation. The ebb and flow of tidal motion twice in each lunar day also effects the energy flow of the body. Neap tides, just after the first and third quarters of the moon, are when the water levels are lowest and spring tides occur twice monthly after the full moon and new moon when the moon, sun, and earth are lined in opposition or conjunction. Do not drain energy at Yin times such as the new moon and supplement energy during Yang times such as the early mornings.

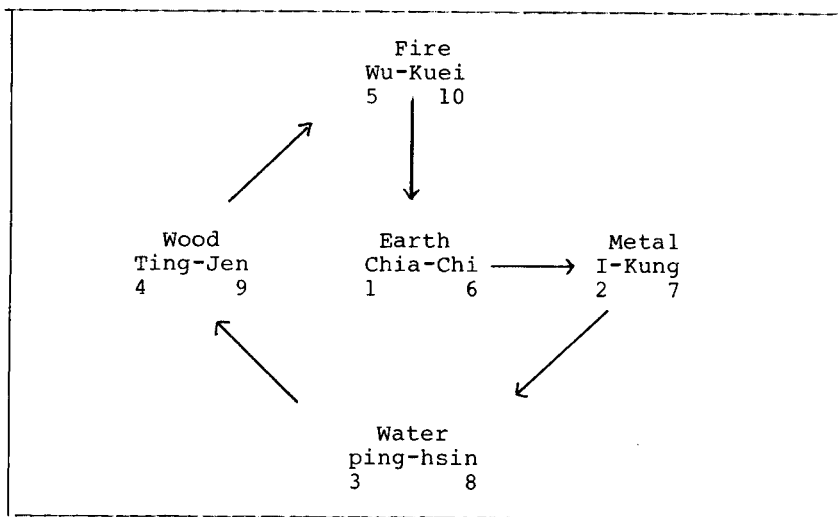
Times of celestial disturbances, such as electric storms, earthquakes, and floods, should be avoided when meditating.

The Chinese calendar is based on a sexagenary cycle, composed of binomials represented by the celestial stems and terrestrial branches. This sixty year cycle is the grouped into three cycles making a longer era of one hundred eighty years known as a Yuan, or beginning.

The opening of the 27th Era began on February 4, 1984. This sixty year cycle will end in the year 2044 with the 27th Era ending after one hundred eighty years in the year 2164.

The sixty year cycle is made by pairing the ten celestial stems and the twelve terrestrial branches. The ten stems are given below in sequence zero, of the five element evolution. They repeat themselves six times in a cycle. The even numbered are Yin with odd numbered being Yang. Figure 4.

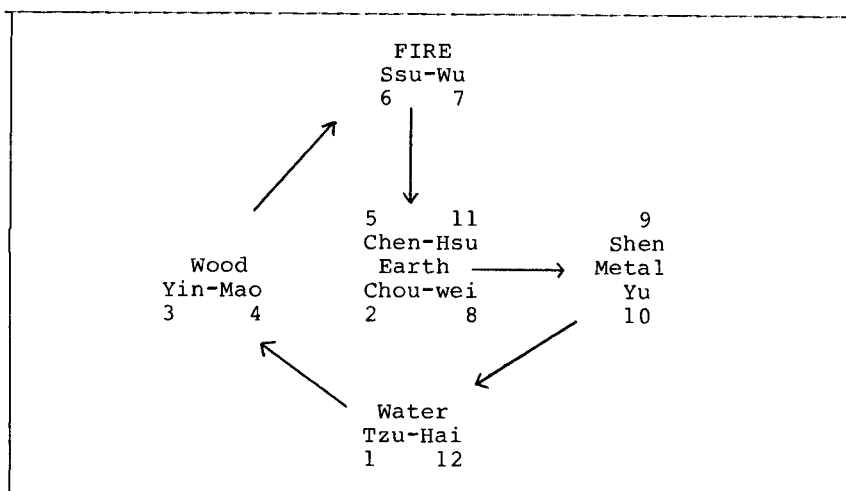
Figure 4
THE TEN CELESTIAL STEMS



The exact origins of the stems and branches are not known. They were used as early as 1500-2000 B.C. to mark the days, and later the hours, months, years, and planetary cycles. Some give their origin to the legendary Emperor Huang-Ti as early as 2600 B.C..

The terrestrial branches repeat themselves five times during a cycle. They are listed below in sequence zero of the five element evolution. Figure 5.

Figure 5
THE TWELVE TERRESTRIAL BRANCHES



By pairing the stems and branches one will obtain the sixty year cycle with each stem used six times and each branch used five times. The basic polarity of a year is determined by the number of the Celestial stem. Odd is Yang, Yin is even. Eight times during a sixty year cycle, the polarities are balanced and four times during a year there is a supreme balance. These are indicated on Figure 6 below. This balance is the ideal harmony.

Figure 6
THE SEXAGENARY CYCLE

<u>YEAR</u>	<u>CELESTIAL STEM</u>	<u>TERRESTRIAL BRANCH</u>	<u>ENERGY</u>
1984	Chia	tzu	Yang
1985	I	chou	Yin
1986	Ping	yin	Yang
1987	Ting	mao	Balanced
1988	Wu	chen	Yang
1989	Chi	ssu	Yin
1990	Keng	Wu	Yang
1991	Hsin	wei	Yin
1992	Jen	shen	Yang
1993	Kuei	Yu	Yin
1994	Chia	hsu	Balanced
1995	I	hai	Yin
1996	Ping	tzu	Balanced
1997	Ting	chou	Yin
1998	Wu	yin	Yang
1999	Chi	mao	Yin
2000	Keng	chen	Yang
2001	Hsin	ssu	Yin
2002	Jen	wu	Yang
2003	Kuei	wei	Yin
2004	Chia	shen	Yang
2005	I	Yu	Supreme Balance
2006	Ping	hsu	Yang
2007	Ting	hai	Yin
2008	Wu	tzu	Yang
2009	Chi	chou	Supreme Balance
2010	Keng	yin	Yang
2011	Hsin	mao	Yin
2012	Jen	chen	Yang
2013	Kuei	ssu	Yin
2014	Chia	wu	Yang
2015	I	wei	Yin
2016	Ping	shen	Yang
2017	Ting	yu	Yin
2018	Wu	hsu	Yang
2019	Chi	hai	Yin
2020	Keng	tzu	Yang
2021	Hsin	chou	Yin
2022	Jen	yin	Yang
2023	Kuei	mao	Yin
2024	Chia	chen	Balanced
2025	I	ssu	Yin
2026	Ping	Wu	Yang
2027	Ting	wei	Yin
2028	Wu	shen	Yang
2029	Chi	yu	Yin
2030	Keng	hsu	Yang
2031	Hsin	hai	Yin
2032	Jen	tzu	Yang
2033	Kuei	chou	Yin
2034	Chia	yin	Yang
2035	I	mao	Yin
2036	Ping	chen	Yang
2037	Ting	ssu	Yin
2038	Wu	wu	Supreme Balance
2039	Chi	wei	Supreme Balance
2040	Keng	shen	Yang
2041	Hsin	yu	Yin
2042	Jen	hsu	Yang
2043	Kuei	hai	Yin
2044	Chia	tzu	Yang

Further, the year is divided into twenty-four divisions of approximately 15.21 days each. Figure 7. Each division represents 15 degrees of the sun's motion in longitude. When four consecutive divisions are grouped, the result is six greater periods. These six periods define the chi energy of Heaven and Earth into situations of change and quality. The third and sixth periods determine the year's characteristics. These six greater periods are listed below in sequence one of the five element evolution. Figure 8.

Figure 7
THE TWENTY FOUR SOLAR PERIODS

- | | |
|------------------------|--------------|
| 1. Beginning of Spring | 5 February |
| 2. Rain water | 20 February |
| 3. Excited Insects | 7 March |
| 4. Spring Equinox | 22 March |
| 5. Clear and bright | 6 April |
| 6. Grain rains | 21 April |
| 7. Summer begins | 6 May |
| 8. Grain filling | 22 May |
| 9. Grain in Ear | 7 June |
| 10. Summer Solstice | 22 June |
| 11. Slight heat | 8 July |
| 12. Great Heat | 24 July |
| 13. Autumn begins | 8 August |
| 14. Limit of heat | 24 August |
| 15. White dew | 8 September |
| 16. Autumn equinox | 24 September |
| 17. Cold dew | 9 October |
| 18. Hoar frost | 24 October |
| 19. Winter begins | 8 November |
| 20. Slight snow | 23 November |
| 21. Great snow | 7 December |
| 22. Winter solstice | 22 December |
| 23. Slight cold | 6 January |
| 24. Great cold | 21 January |

Figure 8
THE SIX GREAT CHI (YEARLY CHANGES AND QUALITIES)

Element	Polarity	Chi Energy	Months	Terrestrial Branch
Wood	Yin waning	Growing	1-21/3-7	ssu-hai
Fire (chief)	Yin minor	Expanding	3-22/5-6	tzu-wu
Fire (support)	Yang minor	Full Grown	5-22/7-8	yin-shen
Earth	Yin major	Changing	7-24/9-8	chou-wei
Metal	Bright Yang	Gathered	9-24/11-8	mao-yu
Water	Yang major	Hidden	11-23/1-16	chen-hsu

The element fire, has been split into a chief and support function in the above diagram, to concur with the six periods of "The Heavenly Chi". By the terrestrial branch of a given year one may determine the six periods of energy fluctuation for that year. However, the knowledge to discern these periods for each year is not necessary for one's daily exercise and meditations. The celestial stem indicates the Element (earth, metal, water, wood, or fire) for a given year. Figure 6 lists the celestial stems and terrestrial branches of each year of the current sexagenary cycle.

The year is also divided into five divisions of seventy three days each representing the five elements in sequence one. This never fluctuates. It determines the dominant elemental phase for every year.

The complexity of the Chinese calendar is increased by the fact that cycles of the sun and moon are not exactly divisible. The length of one lunation is 29.53 days, while the year from vernal equinox to vernal equinox is 365.24 days. An example in Western civilization of reconciling this difference, is that of the movable date of Easter. However, the extreme accuracy of the ancient Chinese calculations can be seen in the following table.

Figure 9
VALUES OF LUNATION

True value	29.53058 days
Deduced from oracle-bones(1300 B.C.)	29.53 days

One will do well to do their exercises and meditations at the following times prescribed:

If once daily:	11p.m.-1a.m. (the Chinese hour tzu)
If twice daily:	11p.m.-1a.m. (tzu) 5p.m.-7p.m. (yu)
If thrice daily:	11p.m.-1a.m. (tzu) 5p.m.-7p.m. (yu) 5a.m.-7a.m. (mao)
If four times:	11p.m.-1a.m. (tzu) 5p.m.-7p.m. (yu) 5a.m.-7a.m. (mao) 11a.m.-1p.m. (wu)

If you have more time to spend, begin with the hour "tzu" and meditate during the Yang hours given above. The actual amount of time spent in meditation should depend on the exercises. You may find when beginning to meditate that a short session will prevent boredom. As the exercises progress you may increase the time from ten or twenty minutes to one or two hours. One should face the corresponding compass direction according to the hour when meditating. Figure 1.

Once again. Relax completely. Find a quiet place preferably with the feet on the ground. Wear loose cotton clothing and no jewelry. Train the breath according to the times prescribed above.

DETAILS OF TRAINING THE BREATH

SUMMARY

- A. Choose a posture that ensures relaxation, concentration, and proper spine alignment.
- B. The tip of the tongue should touch the palate behind the front teeth.
- C. The eyes and ears should turn inward.
- D. The anus is contracted slightly.
- E. Body, Mind, and thought are combined in stillness. Remember! With Chinese, the words mind and heart are synonymous.
- F. The breath should be fine, slow, and smooth. It should be done with the abdomen not the chest.
- G. The energy will manifest when concentration is effective.
- H. Conclude the meditation by expelling the unclean chi; collecting the energy at the dan tien center; and relaxing the eyes.
- I. Follow the prohibitions when exercising to ensure the effectiveness.
- J. Consider the Considerations.

DETAILS

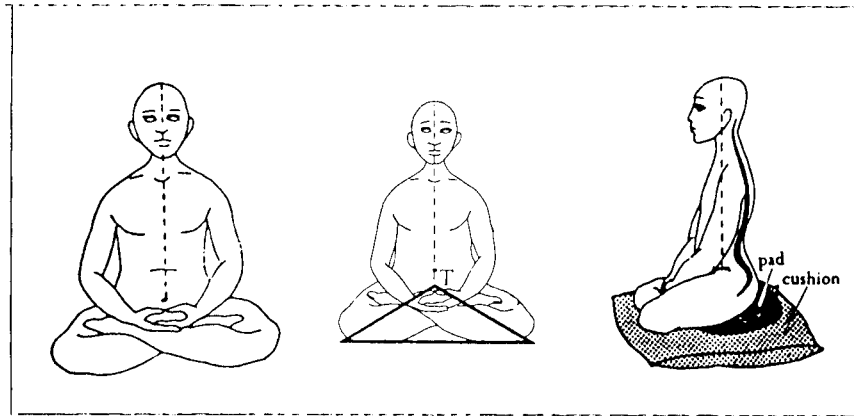
After choosing a suitable place and proper time one should adhere to the following details so that his meditation will be effective.

A. POSTURES

There are an endless number of postures one can use when meditating. Indian Yoga claims a variety of over 84,000 postures. This figure is only representative, and is used here only to illustrate an important point. Every posture, whether sitting, standing, lying, or walking will be meditation when you concentrate the mind on the "dan tien center"(located in the lower abdomen) and sink the chi energy by regulating the breath. One should not make the mistake of regulating his mind and breath only when he can find time to sit quietly in meditation. A great Master has said that when he began meditation, even when walking the streets he gently concentrated his mind(on the dan tien center). His meditation was effective and eighty five days later, the vital principle coursed through the Control channel of circulation, and his lower abdomen vibrated so that it shook his whole body. For the program exercises, one may use the cross-legged methods known as the full lotus, half lotus, and sitting with the legs loosely crossed. The method you use will depend on your flexibility. If it is possible, begin with the full lotus and if not begin with loosely crossed legs and gradually you will be able to sit in the full lotus.

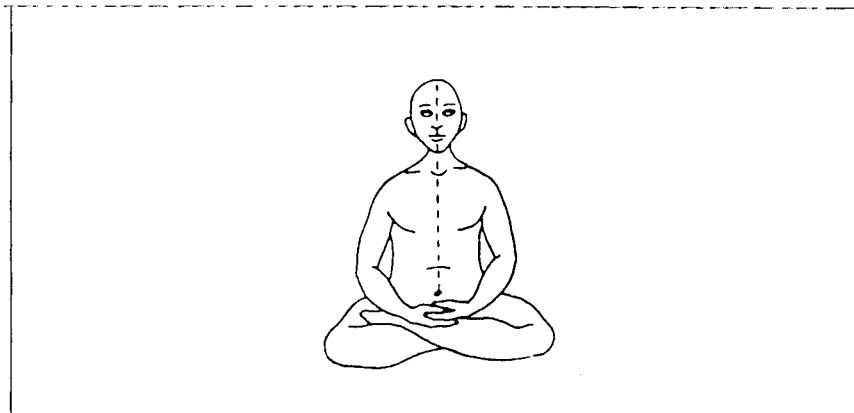
In the full lotus posture one crosses both legs placing the heels on the knees of the opposite leg, so the soles of both feet point upward. If possible you may tuck the heels into the thighs near the abdomen. Figure 1. The hands may form any mudra but are generally placed with the right hand on top of the left, palms upward and thumbs crossed or touching. This is known as the five centers(soles, palms, and bai hui on the top of the head) facing Heaven.

Figure 1
THE FULL LOTUS POSTURE



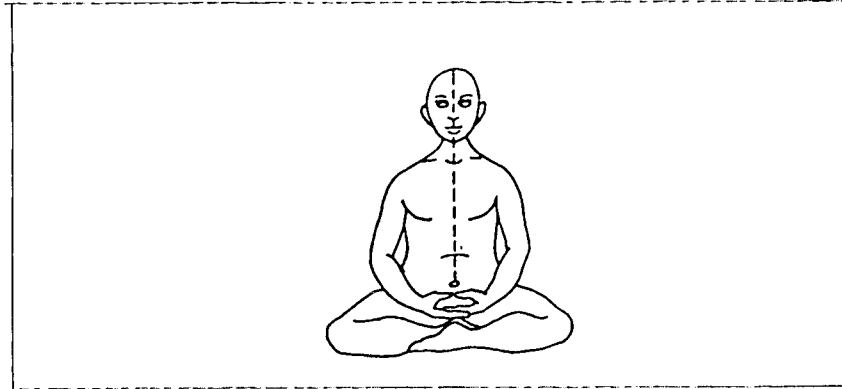
The half lotus posture is easier to perform. Cross the left leg over the right, with the heel of the left foot placed in the fold of the right knee. The right heel is under the left thigh. Figure 2. If numbness occurs one may alternate the legs, but if you can endure the numbness it will finally disappear, and will not subsequently occur. To relieve the numbness, raise the heels with the legs extended to the front, and tap them gently on the ground while inhaling the chi energy from the soles to the dan tien center in the lower abdomen.

Figure 2
THE HALF LOTUS POSTURE



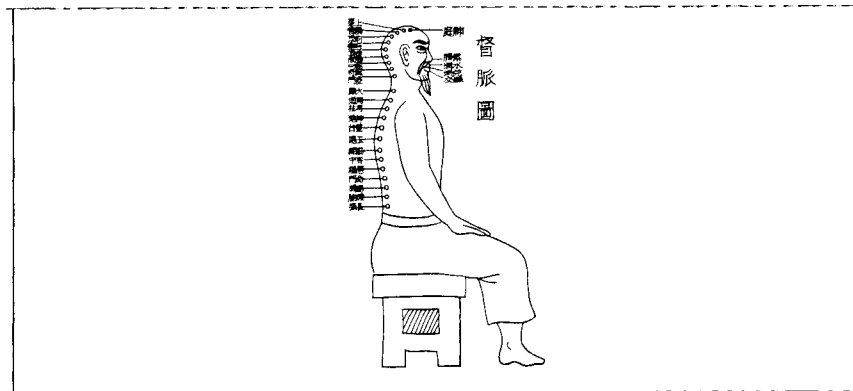
The method of sitting with the legs loosely crossed can be used if the others are uncomfortable. In time you will be able to use the others. Cross the calves of the legs and place the heels under the thighs. Cross the legs left over right. The hands may be placed on the knees with the shoulders and elbows relaxed downward or any of the mudras may be used. Figure 3.

Figure 3
SITTING WITH THE LEGS LOOSELY CROSSED



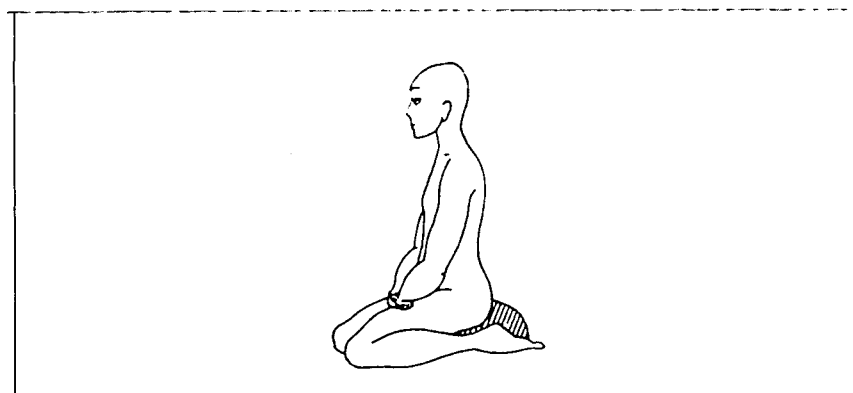
An alternative to the above methods is that of sitting on the edge of a chair. Figure 4. The back must be held comfortably erect, with the buttocks tucked inward to straighten the spine. Bow the chest slightly forward so the chi energy can sink to the dan tien center (lower abdomen) and tilt the head slightly forward. The hands can be held in any mudra or placed on the knees. In all of the postures keeping the tip of the nose on a vertical line with the navel will release the pressure and tension on the central nervous system.

Figure 4
THE CHAIR POSTURE



Perhaps the oldest posture used in meditation is the kneeling position. Place the knees on the ground and let your body rest on your heels. The big toes may be crossed, and the heels support the hip bones. Push the buttocks forward and erect the spine. The nose and navel are kept on a vertical line. The hands may be held in a praying hands mudra, or placed on the thighs. Figure 5.

Figure 5
THE KNEELING POSTURE

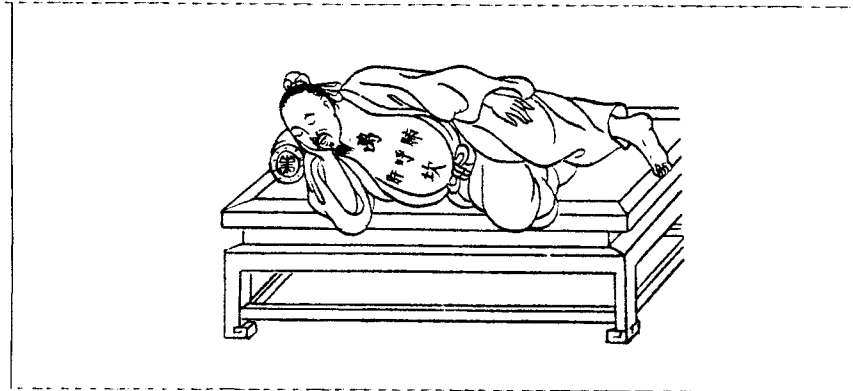


The following principles should be remembered concerning the kneeling and cross-legged postures:

1. Sit on a raised cushion so the buttocks are raised slightly higher than the knees. (About 2 inches)
2. The knees should rest comfortably on the floor so that a triangle is formed and the center of gravity is under the navel.
3. The chest is bowed slightly forward and the held comfortably erect.

Figure 6 shows the correct position for training the breath while lying. While on the right side bend the right knee and keep the left leg straight. Keep the head raised slightly to keep the blood flow downward and bend the right arm at the elbow. Keep the left arm extended along the left leg or bent at the elbow with the hand on the abdomen.

Figure 6
THE LYING/SLEEPING POSTURE



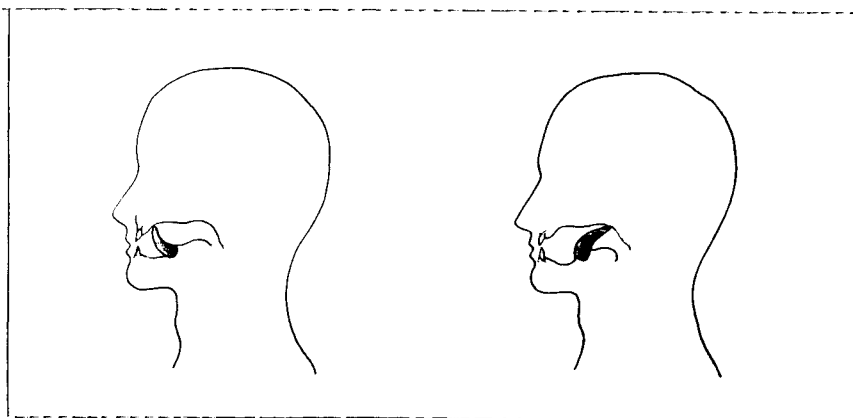
Training the breath while standing should be done with the legs spread shoulder width apart, feet parallel pointing straight to the front. Bend the knees slightly. Let the arms hang by the sides with the fingers extended pointing toward the earth. Turn the hands so that the palms face to your back and the back of the hand faces forward.

B. The Tongue

Be aware of these areas of the tongue; the root, the tip, and the point of contact on the palate. The tongue is the connector of the two primary channels of energy circulation for the micro-cosmic orbit. It should be placed about one and one half inches behind the front teeth, on the soft palate. However, as the energy courses through circulation, one will know the tongue position and may feel a tingling as the energy passes through it. When correctly positioned, proper breathing will stimulate the flow of saliva which will fill one's mouth incessantly. This a good symptom of harmonizing the body.

The method of swallowing the saliva has been the subject of several Taoist books. The general method is to tilt the head slightly forward after inhaling and swallow the saliva with a big gulp, as if the gulp were a cork to enclose the air. It will then descend the functional channel (front of the body) to bathe the five organs and then upwards to repair the brain (via the control channel). The correct tongue position is illustrated below. Figure 7.

Figure 7
THE TONGUE POSITION



C. The Eyes and Ears

The eyes and ears should turn inward(to the point of consciousness within the mind). The ears pay no attention to sounds and voices. The eyes are lightly shut to ensure stillness of mind. The left eye relates to East and is known as the sun, the element wood, and positive Yang. The right eye relates to West and is known as the moon, the element metal, and the negative Yin.

The entire body is said to be Yin, with only the eyes being Yang. Crossing the eyes and looking between and behind them, one finds the original spirit, according to Taoist practice. This crossing of the eyes is known as the union of the elements Metal and Wood, and develops psychic strength.

The eyes are also connected to the five internal organs(Heart, Liver, Spleen, Kidneys, Lungs). The element of water connects the pupils to the kidneys. The element of fire links the corners of the eyes to the heart. The element wood links the liver and irises. Metal links the whites of the eyes with the lungs and Earth links the eyelids with the spleen.

It is interesting to note that the third-eye is known as the door of the soul. It is the spot directly between the eyes, where the soul enters and exits the body. At death, the consciousness of man is usually drawn to this spot accounting for the upraised eyes. Spiritual Masters use this knowledge for the soul to exit the body at the moment of death, which invariably they know beforehand. According to Taoism, if you are not aware of this door, the soul has to exit the body through the eyes, ears, nose, mouth, navel, or vertex(bai hui center). Being the case, the soul can not escape the wheel of birth and death, and has to evolve according to the exit. The soul that leaves the body through the ears will be reborn to viviparous animals such as livestock, dogs, cats, and tigers; If through the eyes to oviparous poultry; birds, eagles, etc.; If through the mouth to moisture or water born fishes; If through the nose to moths, bees, flies, ants, etc.; If through the navel to plain and common people and if through the vertex to wealthy and powerful people.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" said Christ Jesus in Saint Matthew 6.22. Chi Kung practitioners often speak of a light that manifest like moonlight when the chi energy circulates between and behind the eyes.

In the beginning the eyes should look down and fix on the tip of the nose, with concentration on the spot between them. When concentration is fixed, the eyes may look downward into the dan tien center in the lower abdomen. When exercising the Micro-cosmic orbit, roll the eyes to follow the energy as it ascends up the governor channel and descends the functional channel. The movement of the eyes sets the spirit in motion.

D. The Anus

The movement of the internal and external sphincter muscles of the anus is an important part of Chi Kung. The anus must be contracted with slight muscular control and pushed in the direction of different energy centers(Ba Tao Chi Kung). Raising the anus is conducive to the energy entering the coccyx(wei Lu center) and ascending the governor channel. The ability to control the anal muscles is one of the keys to great feats of strength. The perineum area is a term which is analogous to anus in this book. It is the area between the genitals and the anus. The center Hui Yin is located there.

E. Mental Attitude

In meditation one wishes to banish his ceaseless thought. The attitude should be calm, loving, and forgiving. Most important is to have a natural attitude and avoid being impatient. If you have boundless faith and patience, in time your meditation will be effective.

If you look to the source of each and every thought they will gradually come to an end. The end of the rising and falling of thoughts is outside the wheel of birth and death. One has only to fix his mind on the spot three inches below the navel, and so effectively concentrate on the center of gravity and all thoughts will gradually stop.

The Buddha was asked, "Why teach men to concentrate their thought by counting respirations"? He answered, "One will not become sick, one avoids scattering his thoughts, one will no more encounter birth and death, and one reaches Nirvana(Union with the Tao)".

The method of counting respirations is: concentrate the mind on the inhalations as you count them from one to ten, ten to one-hundred, while regulating the breath with the diaphragm and lower abdomen.

When the mind is still, the five senses are without desire, and when the heart's emotions subside, then concentration is effective. All attachment to the self and the body must be dissolved. The personal ego is stripped of discrimination and perceives only the "Tao". It is with this mental attitude one is able to receive and use the life force. Psalms 46.10: "Be still, and know that I am God." This stillness is represented outside by the posture and inside by the mental attitude.

When the chi energy circulates freely throughout the entire body, wherever the mind goes the chi will follow, and wherever the chi goes there will naturally be energy. As can be seen by this statement, the mind is the commander of the chi energy and must be used to guide the energy during the exercises.

F. Regulating the Breath

For man the most important nutrient is the breath. Without food, one may live three weeks; without water, a week. Without the breath, death is assured in a matter of minutes (irreversible brain damage occurs after six minutes of oxygen deprivation). Breath is the instrument that links the living flesh with the sustaining life force.

The potential health and longevity of the body is never reached. Ordinarily, people sit or lie in crouched postures that hinder proper respiration; overeat, and breathe shallowly, with only a portion of the lungs. Hence, physical ailments, mental anxiety, and spiritual dullness are the direct results. Realizing the breath is the direct link to life, one should resolve to regulate it seriously. Turn the eyes and ears inward. Follow a regular diet and reduce your sleep. Stop the intellect and discrimination.

"Tu Na" is a Chinese word which means to inhale pure air (Ching Chi) and exhale the unclean air (Dzwo Chi). Some postulate the inhalation and exhalation should be through the mouth. This is completely wrong. There is only one way to inhale (the nose) and six ways of exhaling (the healing breaths). If you are not expelling the unclean breath, inhalation and exhalation should be through the nose.

When inhaling, the breath should be slow and long; continuous and smooth; fine and soft. It should be inaudible to the practitioners ear. The gentleness of the breath should not move a feather if placed under the nose. Exhalation should be of the same length as inhalation using the same guidelines. Always breathe with the lower abdomen not the chest.

In the Program exercises the breath is inhaled and exhaled by percentage; 100% is a complete inhalation accompanied by tightness in the chest and abdomen. A total exhalation is represented as 0%. Most of the exercises begin with an 80% inhalation, and may also use forceful respirations with the gentle.

When practicing breathing exercises to awaken the chi energy, daily practice is essential. It can be likened to a constant fanning of the coals of a fire until the flames shoot up. A minimum of one meditation per day is necessary. If you miss one session do not give up, only continue to fan the fire and the energy will manifest.

G. The Vibration and Abdominal Heat

Generally, it can be said that within one hundred days of effective meditation, the heat and vibrations will manifest in the lower abdomen. This time varies according to the individual and age. Usually the heat appears two weeks before the vibration, in which the lower abdomen vibrates and the whole body may shake. This should neither be sought nor repressed, but allowed to take its natural course. This shows the abdomen is full of life force.

The natural course is for the energy (warm current) to ascend the spinal cord and then descend the anterior of the body to complete the micro-cosmic orbit. Initially, it may ascend only partially. In time, it will complete the circuit of the Small Heavenly Cycle (micro-cosmic orbit) and subsequently the heat will rise and fall with every breath.

The reason for this manifestation can be explained as free circulation of the blood and concentration of the psychic energy. It is often compared to the embryo's pre-natal breath. Excellent personal accounts are given in several Taoist books, and today the energy manifestations have been demonstrated before scientists and scholars.

H. Concluding The Meditation

When concluding the meditation it is necessary to perform three phases. First, expel the unclean chi energy using the six healing breaths. Each of the breaths should be expelled three to six times. (Refer to the section on The Healing Breaths). Secondly, the energy should be collected in the dan tien center (lower abdomen) to prevent it from dispersing or overheating the internal organs. Use the palm of the left hand to circle the dan tien area thirty six times counter-clockwise. Imagine the energy is being drawn there. Women should reverse the direction. Third, one rubs the palms together counter-clockwise then places them over the eyes for three respirations. Absorb the warmth of the palms into the dan tien center. Afterwards, slowly open the eyes with the attention on the tip of the nose. Gradually bring the eyes into focus on a point six feet to the front.

Don't immediately leave your posture but wait until the body cools down and the perspiration evaporates, and when perspiring use only the hand to wipe.

I. Prohibitions

1. Do not exercise Chi Kung during the double hour "wei"(1p.m.-3p.m.). Remember that the living breath begins at the hour "tzu".
2. Wait at least one hour after a light meal and three hours after a heavy meal before exercising. If a liquid meal is ingested wait at least twenty minutes before the exercise.
3. Sexual activity must be restricted. It is better to stop all sexual activity for the initial one-hundred days. To stop means to stop the emission of semen for men. Every one hundred days one unit of positive principle(Yang energy) is produced, if emission is avoided, according to ancient theory. The body becomes strong and ailments vanish. Women should conserve sexual energy.
4. Excessive drinking of alcoholic beverages will dissipate one's energy and strength, which conflicts with the aim of Chi Kung, to preserve and restore strength, energy and vitality.

J. Considerations

Seek the answers to your questions within your ownself. Use your body as a laboratory for your mind. Control your heart and its passions; pleasure, anger, sorrow, joy, love, and desire. Don't only expend the energy of the five senses but also collect it. Be the master and not the slave. Gradual progress with perseverance is better than rapid progress and haste.

Decide for yourself what is the proper amount of nutrition, exercise, and rest and follow these three with discipline. Regularity and consistency are most important. Consult an encyclopedia of human anatomy and become aware of your Internal work.

Violent and uneven breathing disperses the body's energy.

Without releasing the whole body from tension in total relaxation the Chi energy cannot circulate.

DIET

One meal a day because all illnesses are caused primarily by stagnant food, states a Buddhist Sutra. This precept is still followed by Buddhist today. All Religions of the world have expounded the importance of regulating food. "Take no thought for what you shall eat and drink, for the life is more than meat. Labour not for the meat which perisheth, but for the meat which endureth unto eternal life. He that believeth on me, out of his belly shall flow rivers of living water". These are the words of Jesus Christ. As a human, Jesus practiced fasting and when there was no food he was happy without it. Out of the belly (lower dan tien center) flow the rivers of living water(life force) that increases the health, vitality, and awareness.

Taoist Religion is no exception, with rules often expounded such as; whoever overeats at night will lose one day of his life, and whoever goes to bed drunk at night will lose one month of his life. The ancient Taoist physicians described the function of digestion as a breath transformation. The ingested food, liquid and solid, descends to the stomach. Then transformed by the spleen at the interval between inhalation and exhalation, each of the five flavors(sweet, sour, salty, bitter, and pungent) becomes a breath. Each of the breaths correspond to the five elements, the five organs, and their correspondences. The breaths thus transformed each inhalation pushes them out to bathe the five organs, each absorbing and being nourishing by the breath of its element. The transformed food separates into two parts; one impure being excreted and the other pure becomes chi energy mixing with the essence of water to produce the blood. It is interesting to note that of the five organs the spleen controls digestion and the liver and kidneys are where digestion is carried out, and are known as the cooking organs.

The breath of each organ has to be balanced to maintain harmony. Excess or deficiency of one affects the others. Sourness(Wood) is of the Liver, it effects the eyes and the muscles and is nourished by mutton and corn(according to the agrarian Chinese, not the Taoist). Bitterness(Fire) is of the heart, tongue, and blood, and is nourished by chicken and peas. Sweetness(Earth) is of the spleen, mouth, and flesh, and is nourished by beef and millet. Pungency(Metal) is of the lungs, nose, skin, and hair, and is nourished by dog meat and oily grains. Saltiness(Water) is of the Kidneys, ears, and bones, and is nourished by pork and sorghum.

An excess of sourness is injurious to the muscles and hardens and wrinkles the flesh. Excess bitter causes the spleen and stomach to become dry and congested. Excess sweet causes aches in the bones and the kidneys become un-balanced; hair on the head falls out. Excess pungency causes knots in the muscles; finger and toe nails wither and decay. Excess salt causes blood disease, hardens the pulses and the complexion changes.

Use sourness to correct tardiness of the heart and to drain the liver, and strengthen the lungs. Use bitterness to drain the spleen, and remove obstructions of the upper respiratory tract. Use sweetness to drain the heart and strengthen the spleen. Use pungency to drain the lungs and increase fluid and saliva secretions.Figure 1.

Figure 1

Excess	SOUR	BITTER	SWEET	PUNGENT	SALTY
is countered by	PUNGENT	SALTY	SOUR	BITTER	SWEET
and counteracts	SWEET	PUNGENT	SALTY	SOUR	BITTER

If too much food is eaten the breath is obstructed and the psychic centers blocked. Therefore, the Taoist practiced the methods of feeding on the breaths. Little by little, the body is transformed to subtle form by avoiding all foods and absorbing the air(chi). One's body becomes extremely light. This was achieved by first avoiding the five grains; wheat, barley, millet, sorghum, and rice. Avoiding these for one year, one purified the intestines and stopped the degeneration of age by destroying the "three worms" that live in the three dan tien centers. Their main purpose was to bring death without enlightenment, and they are fed by the five grains. Abstinence is a difficult practice to observe, and one should find a competent Taoist Master before undertaking the ancient Taoist practices of Dietetics. "Pi Ku" (abstinence from the five grains) is a common Chinese term, However, it's Taoist origin is unknown to most.

Onions, garlic, leeks, absinthe, and mustard were avoided because they have the effect of an aphrodisiac. Onion, especially, increased the production of seminal fluid causing increased desire or premature emission of the "ching"(sperm or essence).

Cold foods and drinks disturb the breath, and even the place where you lie, eat, and drink in the summer(and winter) must be warm. A healthy body radiates warmth from the three dan tien centers.

Fasting has played a crucial role in Taoist ritual, as well as other Religions of the world. Ancient Taoists had at least ten days of fasting each month; each in honor of one of the many Taoist Divinities. During the year, the eight dates of the solstices, equinoxes, and beginnings of the seasons were ritually celebrated in fast. Those were the days that the good and evil deeds of men were recorded in Heaven.

Hunger, explained in terms of relating to Chi energy, is a Yin condition. Since the secretion of gastric juice is an oxydizing process(Yang) and food, by absorbing gastric juice, has a de-oxydizing effect, hunger is explained as an excess of gastric juice(oxydizing) or a deficiency of food(de-oxydizing). Because hunger is Yin and also relates to cold, eating something will appease the hunger and raise the body temperature. Thirst indicates an excess of de-oxydization and is caused by an excess of food consumed rapidly, or from a deficiency of gastric juice. The result, a dryness or heat is excess Yang requiring dispersion. A short fast creates a deficiency on the stomach, and a long fast on the small intestine. Those considering fasting should keep the following principles in mind; Do not doubt yourself and be true to your purpose. Larger amounts of water are needed during a fast. Don't physically overstrain during fasting. Gradually return to your normal diet as overeating will cause serious problems. Following these guidelines one may use the fast to empty the bowels and remove the obstruction of excrement. Intestinal stasis is the adhering of waste products to the intestinal walls. As it spoils, it becomes toxic damaging the intestinal walls and flowing into the blood stream. Removal of the excrement as seen in this light gives foundation to the abstinence of the five grains.

It is interesting to note that for Indian Yogis, the process of digestion takes place as the tongue extracts the "prana"(life force or Chi energy) from the food. As known by the Yoga Masters, the proper chewing of food completely de-polarizes(Yin and Yang) it, allowing it to be totally absorbed. Every particle not de-polarized that is swallowed, will be disruptive. Masticate well.

Ancient Taoist meditative practices advocated that sour, salty, oily, and fatty foods will injure the organs. Dog meat, pork, raw fruit, even the smell of animal flesh must always be avoided. The perfect food was the breath. However, some of the ancient Taoist Masters were recorded as surviving on alchemical drugs(mercuric sulphate), cinnaon, sesame, thistle, and asparagus, all which had undergone meticulous preparation.

Today, we know that all manner of illnesses result from overeating. One should consume no more than is sufficient for his health. Eating several times only small amounts, is better than eating heavily once. Always stop eating before the stomach is full. Eat breakfast on winter mornings avoiding evening meals in the summer.

Eliminate common salt, using sea salt if necessary. White refined sugar, white flour, and all refined cereals should be replaced by unrefined whole products. Avoid eating meat if possible. Regulate fluid intake so that urination doesn't exceed four times per day. These are some guidelines. Every individual has to follow his own metabolic rhythm. Generally, one should sleep eight hours per night. As you continue your meditation you will find that you eat less, and sleep less. There are those who no longer eat and sleep when body, mind, and spirit unite. Until you achieve such, avoid breathing the exhalation if sleeping with someone, because it contains carbonic acid and is a contagion of illness.

Sleep becomes a method of Chi Kung when man releases himself from bodily identification. The life force merges with the psychic channels to heal and rejuvenate. Over-sleeping decreases circulation and should be avoided.

Use care in regards to Eating, Sleeping, Excretion, and all activities in order to promote excellent results.

SUMMARY FOR DIET

Ancient practices were sometimes extreme in view of modern times. A good solid diet should be followed for today's average Chi Kung practitioner.

Pay special attention to the last two pages of this section.

THE SIX HEALING BREATHS

NOTE

As explained in each posture, exhale the given sound through the mouth while imagining the impurities being expelled. The sounds may be done in any position although they are most effective as prescribed. Refer to the chart on the last page of this section.

There is one way of inhaling and six ways of exhaling. Inhalation and exhalation are ordinarily through the nose unless executing the healing breaths, when exhalation should be through the mouth. The exhaling breaths each relate to the correspondences of the five elements; the five organs, the five colors, the five fingers, etc.. They are executed by silently saying the exhaling breath with a particular sound, and in a particular position. Accordingly, one also stimulates the fingers relating to the specific breaths.

The sounds executed have a relieving and healing effect on the organs. They are used as prevention as well as for cure. The impure chi (dzwo chi) that is produced by food, drink, and mental attitude is expelled directly from each organ, with the breath of the heart being most important as all the others are related to it.

In the case of meditation one executes the healing breaths with the purpose of purifying the body. Without the impure chi being expelled one will not be able to have pure thought and right emotion. Pure thought and right emotion are the basis of righteousness, good deeds, and unselfish, unrewarded service to others. In Chinese this is known as Ming Kung and is the beginning of spiritual awareness. Without the attitude of "ming kung" one's meditation can not be achieved. Thus, the practice of the six healing breaths to achieve right thought and emotion is done daily. During the living hours one should execute the breaths according to the following order and specifics. Each of the breaths should be expelled three to six times before executing the next. It is advisable to execute the breaths at the end of every meditation and session of gymnastics, because the chi energy will be circulating freely.

The Yin and Yang characteristic nature of each element has been stated in the chapter, Mantras and Mudras. One may visualize the Yin nature being expelled and the Yang nature being absorbed with the breath of each organ.

The sound of exhalation should not be forced and should be silent. The exhalation should leave the body naturally as it is said silently in each sound. A phonetic pronunciation will be given in parenthesis as close as possible to the Chinese. As always there is discrepancy concerning the exhalation sounds. The standard version is given below.

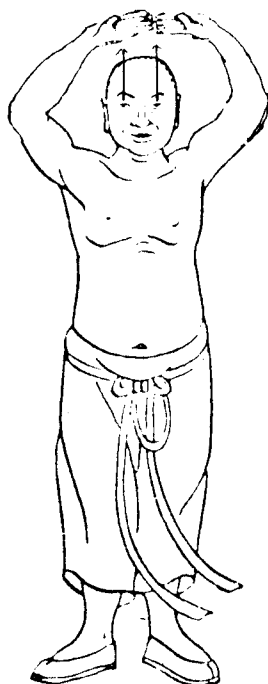
(SHU) Hsu belongs to the liver, eyes, and thumbs. Stand erect with the arms hanging relaxed by the sides. Inhale through the nose the breath that invigorates the liver. The eyes are closed as you inhale. Exhale the breath in the mode of hsu. It should be a gentle breath with the mouth open as you silently say it. It will feel lukewarm. While exhaling open the eyes wide looking at the tip of the nose. This is one respiration. Repeat it three to six times. Following the last exhalation in this mode, use the thumb and index finger of the right hand to rub the thumb of the left hand briskly. Insert the thumb into the right fist and twist it gently allowing it turn freely. The friction should create a warm feeling. Next gently pull the thumb. Repeat the same procedure rubbing, circling, twisting, and pulling the right thumb. This breath affects the liver and will improve trouble with vision and accumulation of phlegm.

(HUH) He belongs to the heart. It expels burning heat and is felt to be hot. Stand with the feet shoulder width apart, spine erect, and inhale as you raise the arms overhead in the position of supporting the sky. Figure 1. The eyes should follow the movement of the hands as they raise, palms facing inside, to eye level where they turn over, palms facing outside, and press upward as holding up the sky. Bring the hands slowly down to the sides as you exhale the "He" breath. Figure 1. The sound, though silent, is executed by opening the mouth wide and tightening the throat at the base of the tongue so that a kind of deep snoring is felt. The air is simply released naturally without force as one imagines the impurities are directly expelled from the heart. The eyes follow the movement of the hands upward and they return to look down at the lower dan tien center when the hands descend to the sides. This is one respiration and it should be repeated three to six times. After the last respiration repeat the procedure of rubbing, twisting, and pulling as described above in the Liver's breath. The middle fingers correspond to the heart. The order is left middle finger then the right.

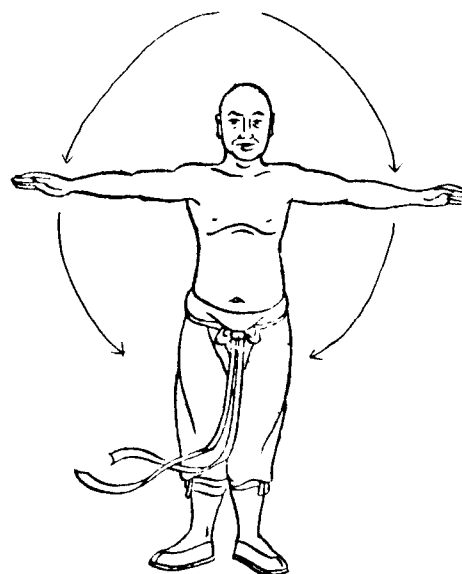
This breath of the heart is the most important. It may be executed singularly as the other breaths all relate to it. It will expell the impure breaths of food and drink and improve bad breath, fevers, and poor breath circulation. When the temperature outside is hot, one may use this breath to expell the heat from the body.

Figure 1
THE BREATH OF THE HEART

INHALATION



EXHALATION



(WHO) Hu is from the stomach and it's related organ the spleen. When these and the intestines are felt full and sluggish, or indigestion is a problem, this breath may be used. Stand with the feet shoulder width apart, back erect, and hands hanging comfortably by the sides. Close the eyes for better concentration. Inhale slowly then exhale with the mouth in a rounded position and expell the breath naturally and silently, imagining the impurities are being expelled directly from the stomach and spleen. Repeat this three to six times. After the last respiration in this mode, execute the rubbing, twisting, and pulling on the left ring finger and then the right.

(SSS) Sz is the breath of the lungs. Use this breath for problems of the skin and nose, or problems with consumption and abscesses. Stand with the feet shoulder width apart, spine erect, and bring the arms up to shoulder level, elbows bent, and parallel to the ground. The hands should be about six inches from the chest. Figure 2. This position facilitates the lungs effectiveness. The eyes are closed. Inhale slowly and exhale the (sss) breath by closing the mouth, teeth touching, lips slightly open. Let the sound be naturally expelled between the teeth. Concentrate on the impurities being expelled from the lungs. Repeat this three to six times afterwards stimulating the left and right index fingers as explained above.

(CHWAY) Chiu is the breath of the kidneys. It can be used to expell chills and is a cold breath. It is important to execute this breath to maintain the internal heat of the waist and abdomen. Begin by standing with the feet about six inches apart. Bend the knees and form a half squat position. Place the arms around the knees and interlock the fingers in the front. Figure 3. The eyes look downward at a 45 degree angle to the front. Inhale slowly and exhale using the (chway) breath, with slight force. The lips are almost closed and the breath is forced between the teeth. Visualize the breath as expelling the impurities from the kidneys. Repeat three to six times subsequently rubbing, twisting, and pulling the left little finger and then the right.

Figure 2
THE BREATH OF THE LUNGS

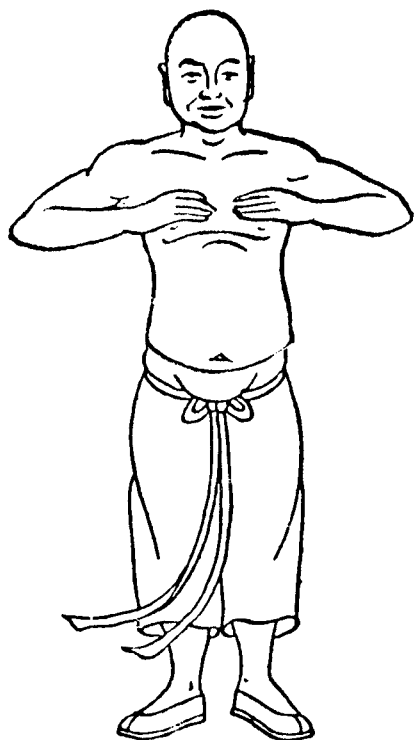


Figure 3
THE BREATH OF THE KIDNEYS



(SHE) Hsi corresponds to the single receptacle known as the triple burning space. This is unique to Chinese medicine and physiology. The upper burning point is the esophagus, the middle burning point is the interior of the stomach, and the lower burning point is the urethra. Together they form the sixth receptacle(liu fu) of Chinese physiology. One may dispel rheumatism and problems of the individual burning spaces with this breath. Stand with the feet shoulder width apart, spine erect, hands to the sides. Inhale slowly and exhale the (she) breath with the lips slightly opened and the breath passing between the tongue and upper teeth. Visualize the impurities of the three burning spaces as being expelled. Repeat this breath three to six times.

Each of the breaths must follow in the order given. However, women should perform the order as follows: The breath of the Liver, Kidneys, Lungs, Stomach, Heart, and Triple Burner.

The figure below will illustrate the breaths and their relations. Figure 4. Notice the Yin and Yang natures are also given. Giving reign to the Yin nature, one produces an impure breath that effects the nervous systems. The relationship of mental attitude and emotions with breathing patterns is well documented.

Figure 4
THE HEALING BREATHS AND THEIR RELATIONSHIPS

BREATH	PHYSIOLOGY	COLOR ELEMENT	ILLNESS	YANG NATURE	YIN NATURE
HSU (SHU)	Liver Eyes Thumbs	Green Wood	eyesight phlegm	Kind Mercy Unselfish	Rude Unfilial Stubborn
HE (HUH)	Heart Tongue Middle- fingers	Red Fire	Fever Bad- breath	Trust Complacent Open- minded	Doubt Greed Confused
HU (WHO)	Stomach Spleen Ring- fingers	Yellow Earth	Slow- metabolism Indigestion	Forgiving Sincere Compromise	Suspicious Self- centered
SZ (SSS)	Lungs Skin Index- fingers	White Metal	Dermatitis Consumption Abscess	Generous Bright Just	Jealous Cunning
CHIU (CHWAY)	Kidneys Ears Little- fingers	Black Water	Chills Earache	Peaceful Tender Wise	Arrogant Ignorant Trouble
HSI (SHE)	Esophagus Stomach Urethra		Poor- circulation		

CHI ENERGY AND WOMEN'S PRACTICE

Twice daily if possible women practitioners should massage the breast in a circular motion. First, 36 times counterclockwise from the center of the breast outward then 36 times clockwise from the outside to the center. Secondly, women should perform the same massaging action 36 times counter and clockwise around the navel. Breathing should be naturally with the abdomen. The heat that accumulates is not from friction. It is a result of practice. Take note that the healing breaths order is different from that of men. The mammary glands and ovaries represent the sexual essence which may be refined in women.

Women will have no difficulty in achieving the results that men achieve, and often in a shorter time, as their concentration is better than men's. When beginning exercises of Chi Kung Internal Work the methods of women differ slightly from those of men. Usually this takes the form of a reverse order of sequence. This can be noted in the exercise of the healing breaths, wherein the women's order is changed. Also, in the exercises of massage where one increases or collects the energy in the lower dan tien center. Women should follow a counter-clockwise then clockwise motion.

Women who practice Chi Kung meditation often stop having a menstruation cycle. The flow changes to a light-brown color then may stop altogether. In three months to one-hundred days some women have stopped their cycle. The method of producing such effects is very simple. Women should concentrate their thought, mind, and spirit, on the point exactly centered between the breast. Turn the eyes downward to that point. Once daily during meditation, one should massage the breast 36 times in a counter-clockwise motion then 36 times in a clockwise motion.

The breathing should be natural with the abdomen. Inhalation and exhalation should be of the same length and through the nose. Follow the details of techniques as set forth above. Women must also adhere to the rules of sexual intercourse. In the above method, one-hundred days allows for concentration of ching(essence). Sperm is the carrier of male essence and vaginal secretions and explicitly the ova and mammary glands represent the "ching" of women. Concentration without loss will give force to the chi energy causing it to involuntarily circulate.

If the menstrual cycle stops it is of no concern. It is a good sign that the body and mind are achieving a state of harmony. If one does not wish to stop the menstrual cycle, she should concentrate on the lower dan tien center, omit the breast massage, and regulate the breath.

The menstrual cycle is controlled by the hypothalamus, which is directly influenced by emotions and mental attitude. Cases of negative emotions stopping the cycle for one year and more are well documented. The mental state attained by meditation positively effects the hypothalamus. Psychologically, one has calmed the emotions, stilled her nature, and ceased to fulfill her desires, with a pointed mental concentration. The body is motionless and the five breaths return to their origin.

Egg cells (Ova) in the ovary of a female are formed before birth and have a fixed number. None are formed after birth. However, sperm in men, is continually being formed from puberty to old age.

At birth, the female infant has about two million egg cells. In childhood, many egg cells are destroyed and when she reaches puberty only two-hundred thousand remain. Each month from puberty to menopause, between twelve and thirty eggs are further used during the menstrual cycle, so that when she reaches menopause only about 8,000 eggs remain. These eggs become hard to stimulate and hormone levels diminish with the menstrual cycle eventually ceasing. Menopause has arrived. The main changes in the woman now occur because of fewer eggs and the diminished secretion of the hormone oestrogen.

Menstruation is not necessary to a woman's health! It is an indication that she can conceive children. If her family is complete or if she has no desire for children, it is not necessary to menstruate.

FIVE ELEMENT THERAPY

Even the slightest movement of a finger, the blinking of the eyes, or more so, thought is an expenditure of psychic energy. Physiological harmony is directly influenced by conscious movement and thought and indirectly influenced by other factors such as weather, food, emotions, and even sound. Moderation in all things is the key to well balanced energy. Excess or deficiency will give rise to physical disease, especially in the case of violent emotion, which impairs the proper function of it's related organ.

In Chi Kung, the body is divided into three regions; the head, chest, and abdomen. The internal organs, five viscera (wu tsang) and six receptacles (liu fu) are divided as yin and yang. Above the diaphragm is yang and below it is yin.

The five viscera (liver, heart, lungs, spleen, and kidneys) have the function of storing energy without draining. They are considered yin. Each is a reserve of vital energy that when depleted causes illness to ensue. It is then necessary to replenish and restore the organ's energy balance by Chi Kung therapy.

When the vital energy (chi) of each organ returns to it's source in the organ (and is not depleted by the five senses) vitality is achieved. When the five chi are balanced and reduced to two by meditation that is the union of Kan and Li (fire and water). When these two chi are refined and united into one that is the union of the three treasures (sexual essence, vital energy, and spirit).

The six receptacles, (gall bladder, small intestine, stomach, large intestine, bladder, and triple burning space) have the function of transmitting and assimilating energy but not storing it. They are considered yang. Together the five viscera and six receptacles perform the necessary functions of life; respiration, circulation, and digestion.

Each of these organs, their functions, and affinities are listed below as it corresponds to the five element theory (wood, fire, earth, metal, and water). To illustrate this theory one must first imagine universal energy "the great chi" which is then divided by the opposition of yin and yang into two major cosmic forces. Yin and Yang are then subdivided into five forces which are used to explain every substance and process of change and transformation.

WOOD

The liver functions as an equalizer of blood. It corresponds to East, the planet Jupiter, and the color green. It is united to the gall bladder and is checked by the function of the lungs. The energy of the liver is manifested as a rising warmth and has highest circulation during March and April. This energy is outwardly judged in the nails and eyes. It regulates the function of the sinews and muscles and thus is the source of physical external strength. Sourness, wind, and Spring stimulate the Liver. Likewise, any of the affinities of the wood element in moderation have a positive effect and in excess will create a liver deficiency. Hence, sourness and wind in excess will deplete the liver. Symptoms of deficiency may appear as fullness of the chest, dry throat, yellowish complexion and fatigue. These symptoms will remiss in the morning, worsen in the afternoon, and quieten toward midnight. Liver illness can be a direct result of uncontrollable anger, which is caused by an over-abundance of the liver's energy. Thus, when there is an energy deficiency one is taken by fear, and when an excess one is consumed by anger. Anger can be subdued by grief and counteracted by sympathy. The gall bladder is united with the liver and is therefore affected by the same affinities. However, the gall bladder has a special function to orient all the other organs. Symptoms of it's deficiency result in heat in the external regions of the legs and a bitter taste in the mouth.

FIRE

The heart is the seat of spirit and consciousness. It corresponds to South, the planet Mars, and the color red. It is united with the small intestine and checked by the function of the kidneys. Its energy is represented outwardly by the complexion and the color of the tongue. The ears are primarily connected to the kidneys but are also considered the opening of the heart. The circulation of this energy is highest during October and November. Bitterness, damp heat, and summer stimulate the heart's energy when in moderation. All of the element fire's affinities stimulate when in moderation with excess and deficiency creating illness. Excess joy can also create deficiency and scatter the spirit. Joy is counteracted by fear and counteracts grief. Sweetness is used to drain the heart. Symptoms appear as thirst, pains in the chest and forearm, and excess heat and pain in the palms. The small intestine is united with the heart. Symptoms of the small intestine include sore throat, shoulder and upper arm pain, and difficulty in hearing.

EARTH

Together the stomach and spleen receive the chi acquired externally (hou-tien chi or postnatal). The spleen stores the nourishing chi (ying chi) which circulates with the blood and through the meridians. It corresponds to the center, planet Saturn, and the color yellow. It is united with the stomach and checked by the liver. Externally the energy is manifested in the flesh and lips. The mouth is considered the opening of the spleen. Its energy is strongest in April and May. Sweetness and humidity in moderation have a positive effect along with the Earth's other affinities. The last fifteen to eighteen days of each season are said to represent the return of the energy to the center. The spleen's energy can be drained by excess bitterness. Sympathy is the emotion of Earth and when uncontained will impair the function of Earth organs. Sympathy is counteracted by anger and counteracts fear. Symptoms appear as distended abdomen, diarrhea, pain in the big toe or root of the tongue. The illness will worsen at sunrise, quieten in the afternoon, and remiss at sunset. The receptacle of the stomach is united with the spleen. It acts as a reservoir and distribution center for energy extracted from food. Symptoms of excess energy in the stomach may appear as intense heat over the abdomen. Deficiency may appear as abdominal pains and chills.

METAL

The lungs control the cycle of chi circulation in the body. Postnatal chi obtained from food and water goes via the spleen to the lungs as does the prenatal (yuan chi) from the kidneys. Chi is then circulated by the lungs through the meridians. They correspond to West, the planet Venus, and the color white. They are checked by the function of the heart, and linked to the large intestine receptacle. The nose is the opening of the lungs and the skin and hair are external manifestations. This energy is strongest in August and September. Dry weather in moderation, along with sourness, has a stimulating effect. Sourness may be used to replenish lung energy. Pungency in excess will drain the lungs. Sorrow overfelt will also drain. Sorrow can be counteracted by genuine joy and counteracts anger. Symptoms of excess energy include blocked nasal passages, pains in the shoulders, and hoarseness. Deficiency is indicated by shortness of breath, abnormal urine color, or disturbed circulation. Illness will worsen at noon, remiss in the afternoon and quieten toward midnight. The lungs are linked with the large intestine. Illness of the intestine may appear as disability of the index finger, dryness of the mouth or blocked nasal passages.

WATER

The kidneys correspond to North, the planet Mercury, and the color black. They are the seat of the essence (ching) and therefore known as the root of life. The original chi (yuan chi) is born in the left kidney and enters the spine or the ocean of chi (chi hai) through the gate of destiny (ming men) between the two kidneys. Chi is gathered and concentrated at this gate of destiny. The kidneys are linked to the bladder and checked by the spleen. The marrow, bones, and head hair relate to kidney function. The ears are the sense organ of the kidneys and the urethra and anus their opening. Their energy is strongest in November and December. Bitterness in moderation has a stimulating effect on the kidneys. Saltiness and cold have a draining effect. Fear harms the kidney and is counteracted by sympathy and counteracts joy. Symptoms appear as a nervous heart, easy to startle, shiny complexion, or pain in the soles of the feet. Illness worsens during the four Chinese double hours of Earth, quietens in the afternoon, and grows remiss toward midnight. Conditions of the kidneys may also affect the bladder. Symptoms are pains in the backs of the knees and little toes, flowing tears, pressure on the eyes, or severe headache.

THE TRIPLE BURNING SPACE

This single receptacle is linked with the heart and pericardium and is affected by joy. The upper space may be visualized as the esophagus, the middle as the interior of the stomach, and the lower space as the urethra. It has the function of transmitting and assimilating energy and controlling body fluids. It is the source of the nourishing chi (ying chi) that circulates on the interior and the protecting chi (wai chi) that circulates near the surface in the subcutaneous tissues between the skin and flesh. It is the "wai chi" that is projected from the body in Chinese boxing skills and healing practices. Symptoms include pain front of the ear, deafness, confusion, or stiffness of the ring finger.

ABOUT CHINESE PRONUNCIATION

The official phonetic system of China is pinyin. Graphic signs representing ideas and objects take the place of the written word. Meanings of words are formed by combinations of these graphic signs. The standard Chinese spoken word differentiates four levels of intonation established by raising and lowering the voice. The "ch" in chi is romanized as "Q" in pinyin. Pronounced (chee as in cheese) the words are often seen romanized as: Qi Gong; Chi Kung; Chi Gong.

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MOULTON, AL 35650

After reading the enclosed information, you may continue the program by sending your:

Completed "Request for Level One" form with \$30.00
Cashiers check/Money order Only

You will receive:

A Certificate of Membership Acceptance

The Level One booklet teaching Natural Breathing, Controlled breathing, Anus control and breathing, Dan Tien Center breathing and visualization techniques.

A Request form for the Level Two (second month) exercises.

We know that you will be satisfied with the knowledge bought. We hope that you will put it into action so that it will become wisdom earned.

If by chance you elect not to continue the program, we hope you will inform us. Likewise, we hope you will contact us if you have questions concerning Chinese Martial arts. We can supply you with an answer.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted,
and the technique achieved by self study.

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氣CHI KUNG功

天道 氣功 內功



LEVEL ONE

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan traditions. The systematic program has not changed. The CNCKI was conceived to bring these practices of longevity to America. Currently the Institute is administrated by: Professor Chi Kuan Wen, Chief Advisor, Huntsville, AL

Mr. James Lee, Advisor, Huntsville, AL
Professor Lee De Lun, Advisor, Taipei, ROC
Professor Cheng, Yi Han, Advisor, Taipei ROC
Mr. Jah D. Lo, Director, Moulton, AL

WHAT OUR MEMBERS SAY

"Since your first correspondence with me I have given up caffeine and sugar. Many times during training, I can feel heat (similar to water flowing) to my hands and feet"

--- Richmond, Ky

"I have electric like vibrations on my fingers, but my mind tends to wander"

--- Hunt. Sta., NY

"I have strong pleasurable sensations of electricity through the body, like bubbling water, very light, rushing throughout"

--- Albion, CA

ABOUT THE COVER

The drawings shown on the front are reproductions from "Hsing-ming Chr Kwei" or "Meaning of Nature and Destiny". Written in the sixteenth century, the book is used to explain meditative breathing techniques. The left drawing explains that chi energy will awaken when the yin and yang energies of the body are balanced. Postnatal chi derived from food and drink will then liberate prenatal chi stored in the bone and marrow. On the right: "A spark will be born in the pot (abdomen) when cinnabar (elixir) is inside and mercury (spirit) is enough. After they are mixed the yellow seed (chi) is planted and will grow. You may laugh at the caldron (pot) but it's drug is life so don't waste time in idle talk. You may laugh at the caldron but it's method is to cultivate the essence. (When the river is calm you will find the gem). My form is Shen Tai (spiritual). When the flower opens the news will be of the yellow seed. Refining the sexual essence must be controlled by the soul or else it is as if you are boiling an empty pot". The small figure fanning the pot represents "kindling the fire" by regulating the breath. The caldron pot in which the essence is boiled (to become chi) is the lower abdomen.

THE COST OF OUR PROGRAM

We at the Institute regret that we cannot offer the program to you without charge. The fact is, making the program available to America has been costly. Our future intention is to make translations of the large volume of Chinese documents on Internal work available to our members, and we will need support.

We have designed the program financially so it will not be a burden to you. This art in the Republic of China is somewhat expensive. A 3 month program will cost U.S. \$400 because of the nature and secrecy of it. Martial arts schools in America today range from \$25-\$100 per month.

The information and methods of Tien Tao Chi Kung are not available anywhere else in the United States. We feel that the unavailability of the methods makes our offer very fair. In less than one year you may complete the entire correspondence program (36 methods) (with personal counselling in your home) for only \$30.00 each month. The price is much less than most martial arts schools, and the total price is less than a three month program in the Republic of China (and you save air-fare to get there because we bring the Chi Kung Program to you!)

TO OUR MEMBERS

You have now read the Introductory and Preliminary documents. You should have a good understanding of the origins and principles as well as the preparations and details to begin your practice of Internal work. We are glad to see your interest and know that your effort will not go unrewarded.

In the above mentioned documents, two exercises were explained, Natural breathing and Silent Sitting. They are the only two methods which will be repeated in the program. Natural breathing is the foundation for all breath control and Silent Sitting is the foundation for mental control. If you have already started exercising these methods, all the better. If not, it is of little concern. Follow the program diligently and you will progress beyond the foundations.

The explanations of the exercises of breath control are kept simple and short in order to avoid confusion. Do not underestimate their importance. If there is something you do not understand write to us. This program is of old organized. The foundation of each level is built on the one before it. It has been translated well, and we think the exercises require little study to understand, but effort to comprehend their worth. With sincerity you will find serenity.

The mind of man searches outward all day.

The further it reaches,
the more it opposes itself.

Only those who look inward
Can sensor their passions,
and cease their thoughts.

Being able to cease their thoughts,
Their minds become tranquil.

CONTINUE OUR PROGRAM

Refer to the back cover (page 20)

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VISUALIZATION TECHNIQUES

SUMMARY

Locate the three Dan Tien areas (fields of elixir) and understand the energy circulates from the lower, middle, to the upper centers.

Concentrate deeply while visualizing Chi energy as light, heat, or color entering the body and being stored within the dan tien areas.

Use the daily and seasonal visualization practices as outlined in this section.

Intense concentration is the secret to awakening the life force. Where the mind goes the chi follows. This chapter will discuss techniques of visualization in which the concentrated mind visualizes the life force in various states as it is absorbed and awakened.

As always one must first enter the meditative state. Visualization sometimes takes place with the process of inhaling and exhaling and sometimes doesn't. Remember all are endowed and sustained by the life force unconsciously, but with mental concentration we can absorb, increase and circulate the amount of energy.

Perhaps the simplest method of visualization is to imagine the chi energy being absorbed through the nostrils in the form of pure energy. It is then stored in the lower dan tien center and manifests as heat and light. After sometime imagine this heat and light to ascend the spine and descend vertically the front of the body until it reaches the lower dan tien center again. The genuine manifestation of the energy will be in the form of heat and has already been discussed.

A variation of this technique is to imagine the energy being absorbed as a light where it circulates either with the breath or without it. Imagine two white lines of breath entering the nostrils and store the light in the lower dan tien center. Subsequently, when inhaling imagine the light to ascend the spine to the head and exhale lowering it to the dan tien center again. Remember to follow the guidelines of regulating the breath. Variations of the colors may be yellow or blue. (Colors have a mystical association)

When your meditation becomes natural and effective you will actually breathe through the pores of the skin. If two-thirds of the skin of the body is covered by paint or obstruction, breathing becomes difficult and eventually brain damage will occur. With perseverance, one will actually feel the skin breath. A preliminary method of visualization will be helpful.

When inhaling imagine the chi energy entering every pore, and when exhaling imagine the unclean breath(chi) of the organs is expelled through every pore. This is most effective when performed in direct sunlight.

The following method corresponds to a seasonal cycle. During the times of the solstices and equinoxial cycles absorb the breath as follows: During the spring equinox, face the East and absorb the green breath of the planet Jupiter making it enter the liver; At the Fall equinox face the West and absorb the white breath of the planet Venus making it enter the lungs; At the summer solstice face South and absorb the red breath of the planet Mars making it enter the heart; At the winter solstice face North and absorb the black breath of the planet Mercury making it enter the Kidneys. In the last month of each season face the sun and absorb the yellow breath of the planet Saturn making it enter the spleen. The rationale behind this method is that the maximum influence of the five elements corresponds with the seasonal cycle. The element wood has maximum influence at the spring equinox and minimum at the fall equinox. Each of the elements follow this pattern with the exception of Earth whose maximum influence is in the last month of each season.

A similar method establishes the communication of the breath with the organs. One beckons the green breath of the East to connect with the liver and open the eyes and the veins; the red breath of the south to connect with the heart and tongue and be the blood; the yellow breath of the center to be the flesh; the white breath of the west to enter the lungs and be the skin; and the black breath of the north to enter the kidneys and be the bones.

Another method uses only the red breath to transform the body. Between the hours of 5p.m.-7p.m., one may concentrate on the red breath and bring it down to a distance of nine feet in front of your eyes, in the shape of an egg that glows brilliantly. Let the red breath enter the mouth and circulate through the body until it reaches the upper dan tien center(Ni Wan or in physiology, the pineal gland). There it changes to fire and causes the body to glow with the red brilliance of fire. Concentrate so that your body becomes the brilliant red breath.

A method that is distinctly Taoist is to imagine a manikin three or four inches in height, dressed in intricate ritual fashion, and have him lead the breath through the body as the spirits of the body revue. Each of the spirits must be known by name and intricate detail, as the manikin must address them to receive authority to pass. Having completed a successful tour ensures proper circulation of the breath and most important that the spirits are residing in their respective places. When the spirits have left the body, death ensues. Such were the ancient practices.

Taoist practices also include methods for obtaining solar and lunar essences. At dawn concentrate on the red sun's purple brilliance in nine rays; at midnight absorb the ten yellow rays of the moon. Other methods range from absorbing the chi energy of mountains, trees, and lakes to metals and stones.

Some visualization methods are less pleasant, such as the meditation used to realize the impermanence of life and to suppress the sensual desires. The meditator visualizes the body as it is a corpse and sees the progressive degeneration through the color of death, decaying, remains of the flesh and organs; the rotting of the body; the body being eaten by carnivorous animals; the bones; and the return to dust. The idea is to awaken to the impermanence of the mortal world.

Other methods are used for curing illness. One merely directs the energy to the necessary spot then exhales the illness through the mouth.

One important point must not be overlooked. Meditation has as an aim the union of the meditator and the Supreme Being. By using the methods of visualization one is laying the foundation. The foundation has been successfully laid when the chi energy genuinely manifests and is felt to circulate in the micro-cosmic orbit. At that time the mind must be perfectly still and empty of phenomenon, to refine the chi energy into spiritual consciousness. This sublimating takes place in the three most important areas of the body, the dan tien centers. The lower dan tien, middle dan tien, and upper dan tien are the cauldrons where the original chi energy (yuan chi) endowed to each person before birth is located, and are the areas where the essence(ching), chi energy, and spirit are transmuted.

An interesting note is the etymology of the words "dan tien". The Chinese character "dan" is the equivalent of "elixir" in English. An elixir is a vital drug used to attain immortality. The character "tien" means field of cultivation for rice. Thus, dan tien is the area of the drug of immortality. That drug is the internal original energy(yuan chi, Nei Chi).

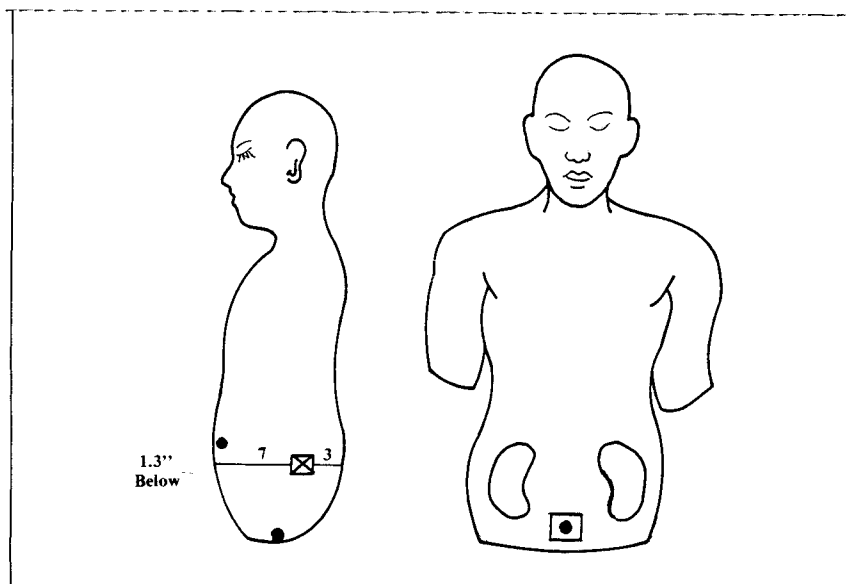
The exact locations of the dan tien areas are difficult to render and often the areas are given general locations. To almost every Chinese in the Republic of China, the words dan tien represent the lower abdomen. Though this is a common word, the fact that there are three in the body is not. Only those who are knowledgeable of Chi Kung are aware.

The lower dan tien center is the most important of the three. It is there that the ching(essence) must be refined to produce the chi energy and spirit. In a sense, it is the foundation of the foundation.

The lower abdomen contains three important positions; the dan tien is the most important, chi hai or the ocean of chi, and ming men or the gate of destiny. The three are often confused as to location. Dan tien is often thought of as the same as chi hai and ming men, or the latter is placed behind the dan tien. Ming men is sometimes thought of as the navel, sometimes as the left kidney or the right kidney, and sometimes between the kidneys. Chi hai may be three inches below the navel, or it may be the dan tien itself or located behind it.

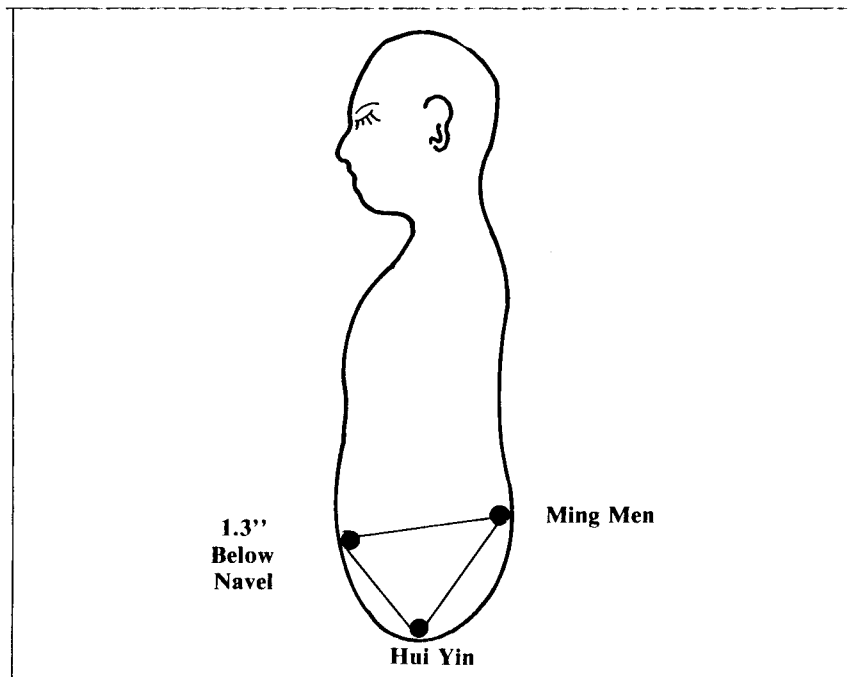
The following figures show the standard conception for these three important areas. The lower dan tien is located 1.3 inches below the navel, inside the abdomen at a ratio of 7-3 horizontally. It is the point just below, in front of and centered between the kidneys. It is linked to the upper dan tien center and to the soles (yung chuan) of the feet. Figure 1.

Figure 1
THE LOWER DAN TIEN CENTER



Ming men is located between the kidneys, and the original chi energy is born in the left kidney and leaves through ming men. It proceeds into the ocean of chi(chi Hai) which may be seen as a triangle formed by the point 1.3 inches below the navel, ming men, and hui yin(between the anus and the genitals).Figure 2.

Figure 2
THE TRIANGLE OF THE OCEAN OF CHI

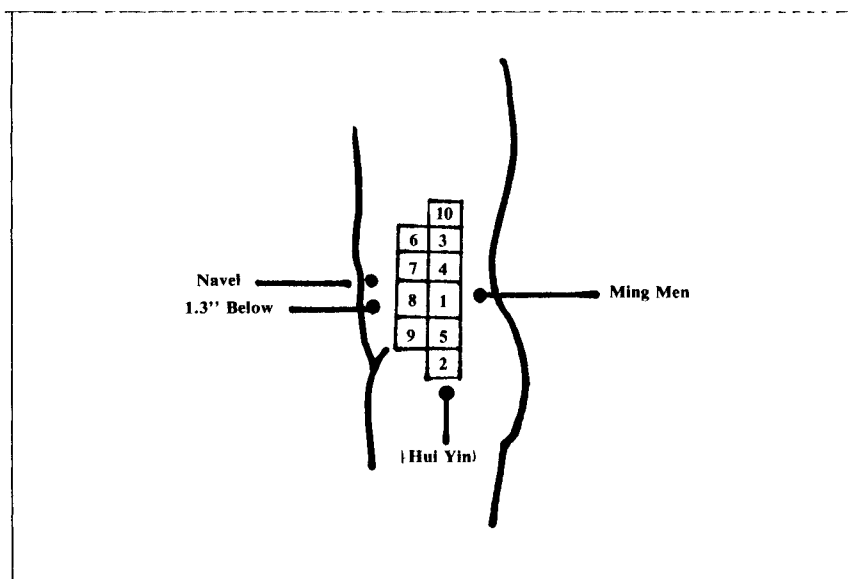


When the ocean of chi has genuinely manifested the energy in the form of heat, it will of it's own, ascend the spine sometimes completely and sometimes partially. With perserverance it will complete the circuit of the micro-cosmic, thus, the foundation will be lain.

Each of the dan tien areas is composed of nine cubicles or chambers. There exact locations and names are somewhat vague. The yellow court is a term used to describe the areas where transmutation of energies take place. There are two represented by the area abehind the eyes,the upper yellow court, and the middle yellow court in the area of the spleen.

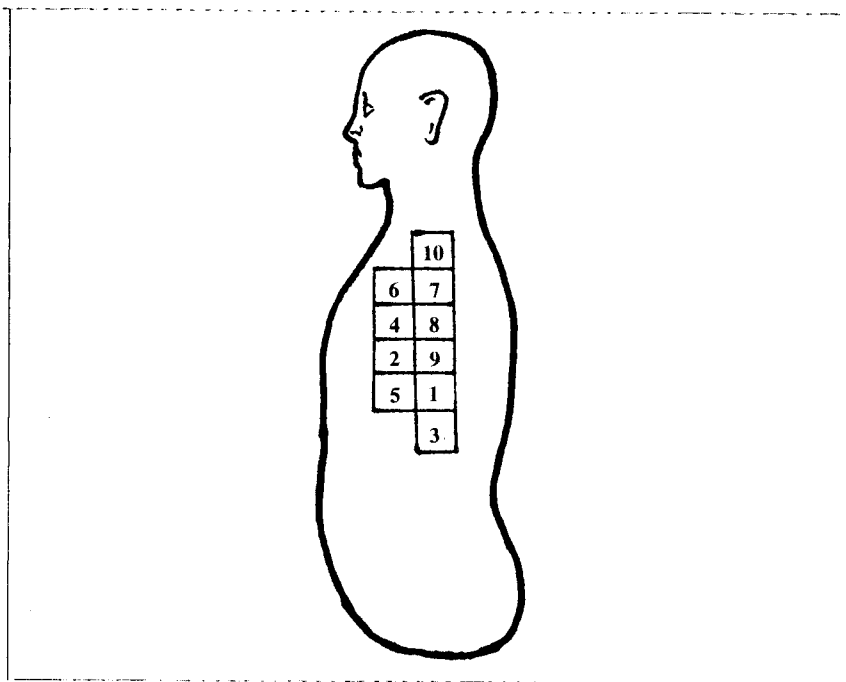
Figure 3 shows the representation of the lower dan tien chambers. Each chamber is one inch square. The lower dan tien itself is represented as 1.3 inches below the navel, and the spleen is located three inches above the navel.

Figure 3
THE NINE CHAMBERS OF THE LOWER DAN TIEN CENTER



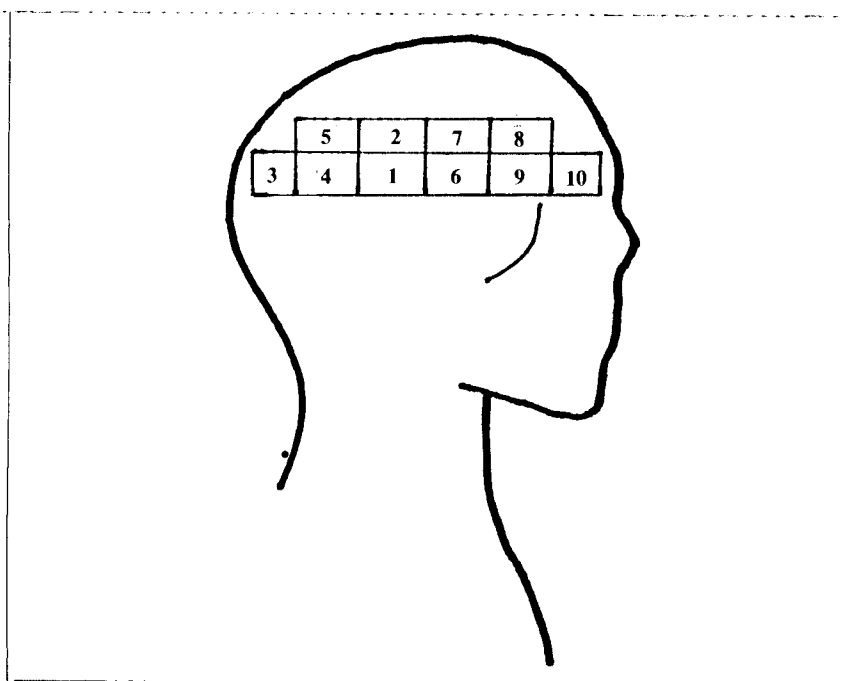
The middle dan tien center is situated one inch from the end of the heart and three inches inside the chest. The other cubicles are placed vertically in the chest. Figure 4.

Figure 4
THE MIDDLE DAN TIEN CENTER



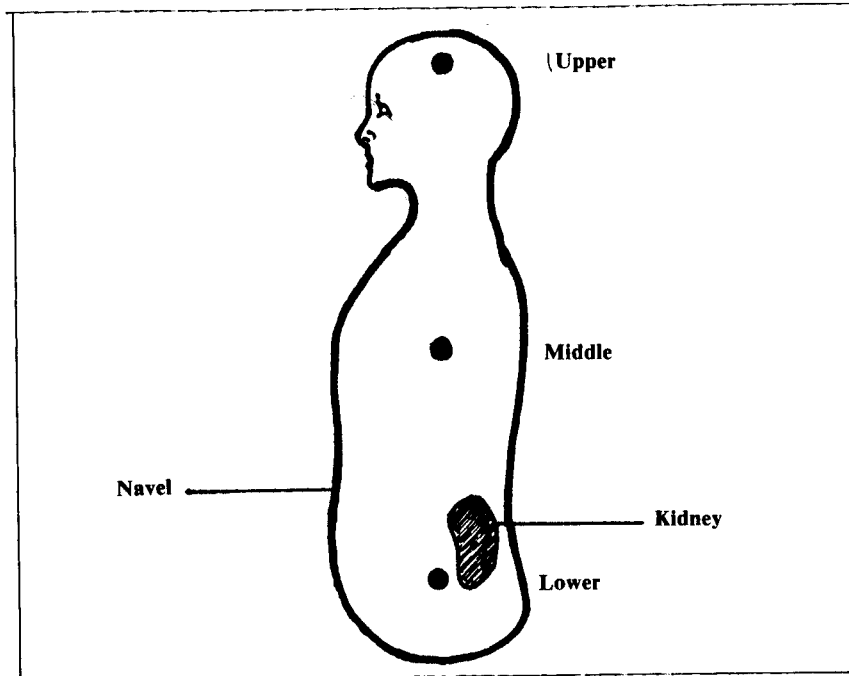
The upper dan tien center is known as Ni Wan, a transcription of the Buddhist Sanskrit word "Nirvana". Literally, Ni Wan means mud pill. Nirvana denotes the final absolute union of man with the Supreme. This center corresponds to the pineal gland. It is where the spirit is refined. Figure 4.

Figure 5
THE UPPER DAN TIEN CENTER



These representations are not exact, only the locations of each of the dan tien centers can be exactly discerned. As the heat current manifests and flows like water the positions of the dan tien areas will be experienced without question. The location of the dan tien areas is precise and can be used in visualization until them. Below is the representation of the three dan tien areas in the body. Figure 6. (The shaded areas represent the dan tien centers).

Figure 5
THE THREE DAN TIEN AREAS



KEY TO THE NINE CHAMBERS OF THE THREE DAN TIEN CENTERS

A. THE NINE CUBICLES OF THE LOWER DAN TIEN CENTER

1. The "lower field of the elixir" (Dan Tien)
2. The Palace of Jade
3. The Chamber of Government
4. The Purple Chamber
5. Chamber of Moving Pearls
6. Heaven's Cover Chamber
7. Chamber of the Ultimate
8. Mysterious Chamber of the Elixir
9. Chamber of Splendor
10. Spleen

B. THE NINE CUBICLES OF THE MIDDLE DAN TIEN CENTER

1. The "middle field of the elixir" Dan Tien
2. Chamber of the Mysterious Elixir
3. Lower Inch of the Heart
4. Chamber of the Ultimate
5. Chamber of the Splendor
6. Heaven's Cover
7. The Twelve Storied Chamber (esophagus)
8. Chamber of Government
9. The purple Chamber
10. The Throat

C. THE NINE CHAMBERS OF THE UPPER DAN TIEN CENTER

1. The Highest Field of the Elixir (Ni huan)
2. Chamber of the Mysterious Elixir
3. Chamber of the Jade Emperor
4. Chamber of Moving Pearls
5. Chamber of Splendor
6. Purple Chamber
7. Chamber of the Ultimate
8. Cover of Heaven
9. Chamber of Government
10. Entrance of the Spirit

Taoist Interior visualization circulates the breath with the consciousness through each chamber. One may also imagine the breath to circulate through the cubicles beginning with the lower, middle, the upper centers.

THIRTY SIX EXERCISES OF BA TAO CHI KUNG

The thirty six exercises of Tien Tao Chi Kung are mostly of the Ba Tao (forced) meditation division. They will nourish and awaken the chi energy in a short period of time. With the use of mental control, muscular force, and respiratory techniques they achieve the same result that would take much longer with natural meditation. When one takes a shorter route the risks are usually higher and such are the risks of forced meditation. Too much force may injure the internal organs when unnatural pressure is created. Usually, the adverse effects are not immediately visible, but remain latent in the body. Adverse effects can be avoided by remembering the following principles.

1. Remain relaxed with the mind always concentrated and in control.
2. Never exceed the limits of inhalation and exhalation prescribed in the exercises.
3. Do not strain when using muscular force. Use gentle, firm, smooth muscular contraction.
4. Do not experiment with the exercises. Stick to the schedule.
5. Do not omit any of the exercises and always do the prerequisite exercises.
6. When concluding every session of meditation collect the energy at the lower dan tien center. This may be done by massaging the area in a circular motion 36 times clockwise and 36 times counter-clockwise.
7. After collecting the energy at the lower dan tien center, rub the palms together briskly and place them over the eyes for three respirations. Then open the eyes slowly. Do not immediately move from your position, wait until your body cools down and the perspiration evaporates.
8. If one follows these principles avoiding body movement (unless prescribed) there will be no adverse effects. However, some of the effects that could be expected if the exercises were abused are:
Any of the internal organs may be damaged by creating excess muscular and respiratory pressure. The severe effect may be internal hemorrhaging or in lesser case, a hernia. In the beginning one may experience nausea, belching, vomiting, diarrhea, yawning, loss of appetite, increased sexual desire, and coughing. These symptoms are produced by the chi energy clearing the psychic channels of the obstructions created by the stress and strain of everyday life. This stress may be psychological, physical, or spiritual. Excess internal heat produced by forced meditation will sometimes damage tissues or cause hallucinations. If one always collects the heat current at the lower dan tien center, there will be no side effect. Follow the program, and there will be no risk of injury.

A great Yoga Master said the qualifications of a true Master are not physical but spiritual. A healthy body does not indicate higher use of energy, nor does a weak body indicate an enlightened mind. These exercises awaken the chi energy that will be used to strengthen the body, still the mind, and gain awareness.

The positive effects on health will be noticed immediately (as in exercise 25) and long term. In general, Ba Tao Chi Kung exercises the circulation of chi energy to just one particular area. Any illness of that area will improve as the blood and chi clean the impurities and rejuvenate. Exercises (1,2,3,4,6,7,8,12,13,14,15,30,31) will have a positive effect on gastro-intestinal problems. Increased efficiency in digestion and elimination will be the natural result. Each of the organs will be strengthened and cleansed.

Exercise 10, Kidney Breathing, will improve lower back strength.

Exercise 12, Waist Breathing, will improve liver, spleen, and kidney problems.

Exercises 17 and 18, The Back Methods, will improve shoulder and back problems.

Exercise 20, Guiding the Chi to the Arms, will improve knuckle and joint problems, arthritis, and nervous pain.

Exercise 23, Iron Upper Abdomen, will improve stomach and liver problems.

Exercise 25, The Equalizing Method, will improve respiratory problems and internal injuries.

Exercise 26, The Throat Practicing Method, will improve throat problems and respiratory infection.

Exercises 28 and 29, The underarm methods, will improve chest and underarm problems.

Exercise 30, The Perineum Practicing Method, will improve sexual ability, impotence, and diarrhea.

Exercise 33, The Iron Legs Method, improves leg and joint problems and should be practiced by pregnant women.

The Iron Body Methods train the breath to react unconsciously, preparing the body for defense.

All of these methods are to be employed as written in the schedule, with the purpose of conserving and transforming the essence to postnatal chi energy. The term chi is used as breath and when beginning the chi circulation exercises, one only imagines the energy circulation until the inner heat current develops. One should then use his willpower to circulate the heat through the micro and macro-cosmic orbits. These orbits represent the basic foundation for a healthy body, a calm mind, and increased awareness.

THIRTY SIX EXERCISES OF BA TAO CHI KUNG

LEVEL ONE

1. Natural Breathing
2. Controlled Breathing
3. Anus Control and Breathing
4. Dan Tien Center Breathing

LEVEL TWO

5. Silent Sitting
6. The Inhaling Breath
7. The Exhaling Breath
8. The Iron Abdomen

LEVEL THREE

9. Cultivating Yang energy through the eyes
10. Kidney Breathing
11. Raising the Chi
12. Waist Breathing

* Not including the supplemental exercises

The following schedule is recommended for the Level One exercises. Depending on age, health, and discipline one hundred days should suffice in awakening the heat current or accompanying symptoms of chi energy. If after the fifteenth week you are not aware of the energy current, do not be dismayed. The physical constitution of every individual differs and the time necessary to awaken the life force is not fixed. Continue to exercise and in time the energy will make itself known.

All of the previous chapters should be read with special emphasis on "Preparations" and "Details of the Techniques".

SCHEDULE OF LEVEL ONE EXERCISES

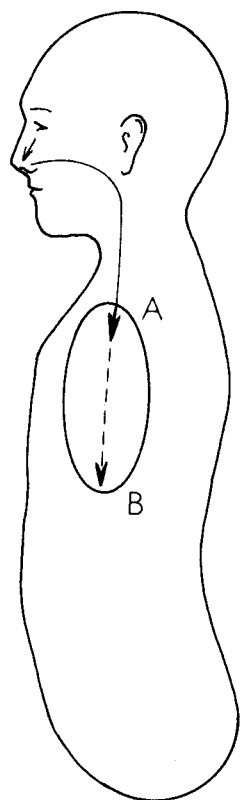
Spend one day with each exercise to thoroughly become familiar with it. After becoming familiar with all four methods then if time permits, practice all four each day afterward. Always begin by exercising the natural abdominal breath to stabilize breathing. Spend at least ten minutes with natural breathing before beginning any other methods. Practice the breaths in sequence, natural, controlled, anus, and dan tien center. Always begin by natural breathing even when you will practice just one of the others. Become familiar with all the breathing patterns of each exercise. It is necessary to practice these exercises daily for thirty days. Level Two results depend on building the foundation through Level One. Spend as much time as possible meditating daily. Driving the car, at the office, at work, concentrate the mind and regulate breathing by these four methods.

EXERCISE ONE: NATURAL BREATHING (WITH THE ABDOMEN)

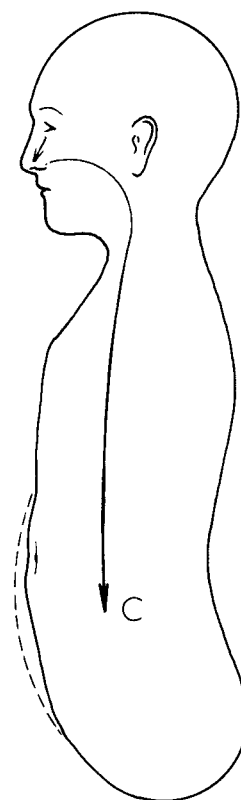
Relax your body releasing all the tension you have, especially in the abdomen and the joints. Close your eyes and look at the tip of the nose. Stop all thoughts in your mind, and concentrate attention on the lower dan tien center. Breathe long, evenly, and slowly. When inhaling the abdomen expands outward. When exhaling, relax, allowing it to contract inward slightly. Use slight force to contract it. When the abdomen expands it should gently form a "pot belly". Respiration should be as a circle without interruption, inhalation and exhalation changing unceasingly.

Inhale evenly and slowly for 6 seconds to complete a 100% inhalation directly into the ocean of chi. The lungs and chest should show no expansion.Figure 1. Relax the abdomen allowing exhalation slowly and evenly to last 6 seconds. Repeat this continuously by inhaling 6 seconds; exhaling 6 seconds.

Regulating your breath will be difficult at first, but with practice you will be able to increase the time to 30 seconds inhalation and 30 seconds exhalation. This is known as ventilation or "kindling the fire".



NORMAL BREATHING



INHALE AND EXPAND

Figure 1

NATURAL BREATHING (WITH THE ABDOMEN)

1. Relax your body.
2. Close your eyes and look at the tip of the nose.
3. Stop all thoughts in your mind.
4. Concentrate your mind to see inside the dan tien center.
5. Inhale slowly (6 seconds) directly into the ocean of chi while expanding the abdomen.
6. Relax the abdomen exhaling slowly 6 seconds.
7. Repeat this exercise a minimum of 10 minutes if other methods will be exercised simultaneously, 20 minutes if not.

Concentrating the mind on the lower dan tien center while slowly counting a 10 second inhalation and exhalation will help to stop the thoughts. Figure 1(A) represents the breathing of a woman usually shallow and with the upper section of the lungs. (B) represents the ordinary breathing of a man as he breathes more deeply but only with the lower section of the lungs and not the abdomen. Both (A) and (B) are to be avoided. Only abdominal breathing (C) will cultivate the life force.



THE GREEN DRAGON AND WHITE TIGER UNITE IN THE LOWER ABDOMEN

The green dragon represents fire, the heart, and the trigram Li. Water, the kidneys, and the trigram Kan are symbolic of the white tiger. When the tiger and dragon are united in the cauldron (lower abdomen) yin and yang energy are in stable equilibrium (sui huo ji ji) and the heat current of chi energy circulates through the body.

EXERCISE TWO: CONTROLLED BREATHING

This exercise is a method of holding the breath (pi chi). The ancient Taoists practiced holding the breath to make sure it passed through the entire body from the nose and mouth to the ten fingers. This began with an apprenticeship and holding the breath from three to twelve counts and was known as a small series (hsiao tung); one hundred twenty counts was a large series (da tung); from the large series one was able to cure himself and treat his illnesses through breathing. At 300 counts the eyes no longer see, the ears no longer hear, the heart no longer thinks, exhalation is then little by little to avoid decompression. When able to hold the breath a count of one thousand, one is near to attaining immortality.

We do not advocate this ancient method and believe it to have serious disadvantage when not exercised properly. A Master should be consulted when practicing the large series of holding the breath. However, if controlled breathing is practiced it will serve to regulate the breath and cultivate the postnatal chi energy.

Begin by relaxing , closing your eyes and looking at the tip of the nose, stopping all thoughts in the mind, and concentrating the mind on the lower dan tien center. Inhale 50% directly into the ocean of chi while expanding the abdomen. Hold the breath for three counts (three heartbeats) without exhalation.

Inhale the remaining 50% and hold it for five counts (five heartbeats). Relax the abdomen and with gradual slowness exhale to the normal posture. Repeat this method 10 minutes minimum. Figure2.

Figure 2

CONTROLLED BREATHING

1.	2.	3.	4.	5.
INHALE 50%	HOLD THREE COUNTS	INHALE 50%	HOLD FIVE COUNTS	SLOWLY EXHALE

1. Inhale 50% into the ocean of chi while expanding the abdomen.
2. Hold the breath for three heartbeats.
3. Inhale the remaining 50% without exhalation.
4. Hold the breath for five heartbeats.
5. Relax and exhale slowly.
6. Repeat for minimum of 10 minutes.

EXERCISE THREE: ANUS CONTROL AND BREATHING

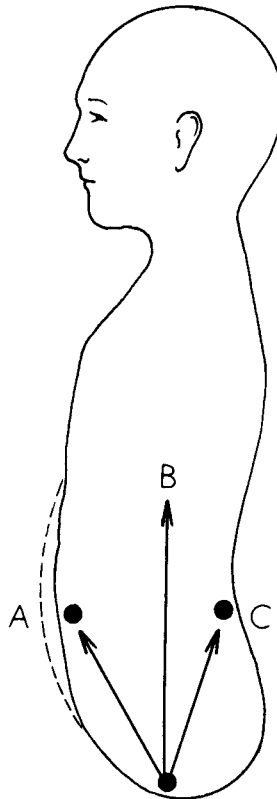
The anus serves an important function in Chi Kung. A crude analogy is tying a knot in a balloon to keep the air inside. Being able to control the anus will keep the internal organs tight, and that is the secret to obtaining abdominal power and prolonging life. Indian Yoga practice emphasizes the anus, believing that anus strength will prolong a dying man's life by several days.

The first part of this exercise is to simply relax, then using slight muscular control, push the anus forward and upward toward the navel. Relax, then push the anus backwards and upwards toward ming men center.

This is the basis for the second part and should be repeated until you feel the following can be performed. You must match inhalation and exhalation with the pushing of the anus (with slight muscular force) toward the navel and then ming men center. Inhale slowly expanding the abdomen simultaneously pushing the anus toward the navel. A gradual 100% inhalation with a matched forward and upward contraction of the anus should be reached, then without relaxing, slowly exhale simultaneously pushing the anus backward and upward toward the ming men center on the back. Repeat this procedure 72 times.Figure 3.

Do not push the anus upward toward the Chung Mai channel, to do so may cause headaches. The procedure for opening the middle (chung) channel (mai) is given in the eight psychic channels. (Level Three)

A-NAVEL
B-MIDDLE CHANNEL
C-MING MEN CENTER



Anus

Figure 3

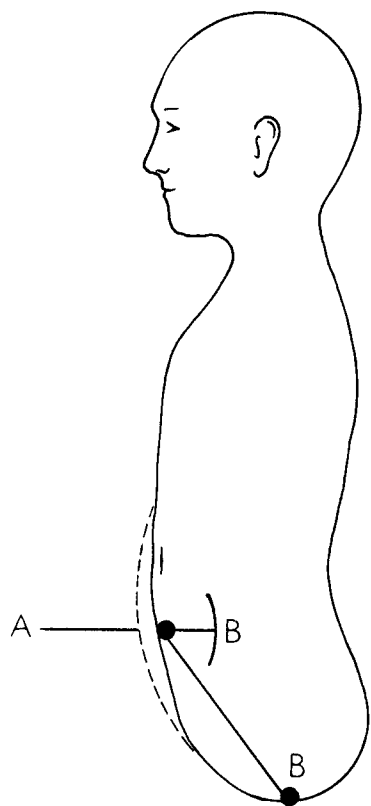
ANUS CONTROL AND BREATHING

1. Push the anus forward and upward to the navel, relax and push the anus backwards and upwards toward ming men (without regulating the breath).
2. Inhale slowly, expanding the abdomen and simultaneously pushing the anus toward the navel. Without relaxing, exhale slowly pushing the anus toward ming men. Repeat 72 times.
3. The eyes should be closed to keep the spirit from wandering outside and the mind concentrating on the lower abdomen. At no time should the middle channel be exercised this way.

EXERCISE FOUR: DAN TIEN BREATHING

This exercise can be used to collect chi energy in the lower dan tien center. Inhale 50% expanding the abdomen, stop the breath, and with a quick simultaneous action push the abdomen muscles forward and outward, and push the anus forward and upward toward the navel. Hold this posture for three heartbeats then relax, and exhale slowly from the abdomen. After the 50% inhalation and expansion, the simultaneous actions of pushing the abdominal muscles and the forward upward contraction of the anus should serve to compress the air into the ocean of chi.Figure 4. Repeat this exercise 18 times a day, minimum, 81 times max.

Figure 4
DAN TIEN BREATHING



1. Inhale 50% expanding the abdomen(A) then stop the breath.
2. Quickly and simultaneously push the abdominal muscles forward and out(B) and the anus forward and upwards(B).
3. The breath, abdominal muscles, and anus should be concentrated toward the navel. The eyes are closed.

BREATH CONTROL IS THE KEY

To cultivate fullness of the five energies:

WATER

The body does not move and the ears stop desiring to hear externals. Then will the life force be in the abdomen.

FIRE

When the heart is unstirred and the tongue stops moving (idle talk) then right spirit will be in the heart.

WOOD

When one's nature is still and his eyes stop desiring to see then the liver's energy is invigorated.

METAL

When passion subsides and the nose stops the desire for smell then the energy of the lungs attains fullness.

EARTH

When thought is held then the energy of the four elements unite with earth in the center (yellow court).

When these five energies of metal, wood, water, fire, and earth are smelted to perfection without being deficient or in excess, then they will return to the basic substance. This is known as "Three flowers gather together on the crown (bai hui center) and the five energies return to their source.

The return of the five breaths to one is the union of the three treasures (sexual essence, vital energy, and spirit).

Hold the one by regulating the breath in stillness of mind, body, and spirit until the abdomen is hot with vital generative force.

LEVEL ONE TRAINING

Practice these methods for four weeks. (Send your request for Level Two form after three weeks). Do not underestimate the importance of these methods. Exercise them daily. They are authentic Chi Kung Martial art methods. They will build the foundation for Level Two. Our program is designed to awaken Chi energy and circulate it through the Micro-cosmic orbit. You must follow the scheduled program.

CHINESE NATIONAL CHI KUNG INSTITUTE

PO BOX 105

MOULTON, AL 35650

After the third week of training with these Level One methods, you may continue the program by sending your:

Completed "Request for Level Two" form with \$30.00

You will receive:

The Level Two booklet clearly detailed and illustrated including "Mantras and Mudras", Silent sitting, The Inhaling Breath, The Exhaling Breath, and The Iron Abdomen.

A Request form for the Level Three (third month) exercises.

We know that you will be satisfied with the knowledge bought. We hope that you will put it into action so that it will become wisdom earned.

If by chance you elect not to begin the program, we hope you will inform us. Likewise, we hope you will contact us if you have questions concerning Chinese Martial arts. We can supply you with an answer.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted,
and the technique achieved by self study.

Cashiers Check/Money Order Only
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CHINESE NATIONAL CHI KUNG INSTITUTE

氣功 CHI KUNG 功

CORRESPONDENCE PROGRAM

天道 氣功 內功

圖藥二外內

大藥雖分神氣精三般原是一根生凡夫生死如輪轉因迷却本來心即性也故即然子曰本來直性號金丹四大為爐煉作圓此頓教也實法也接上根人及主根



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SILENT SITTING
THE INHALING BREATH

THE EXHALING BREATH
THE IRON ABDOMEN

LEVEL TWO

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan traditions. The systematic program has not changed. The CNCKI was conceived to bring these practices of longevity to America. Currently the Institute is administrated by: Professor Chi Kuan Wen, Chief Advisor, Huntsville, AL
Mr. James Lee, Advisor, Huntsville, AL
Professor Lee De Lun, Advisor, Taipei, ROC
Professor Cheng, Yi Han, Advisor, Taipei ROC
Mr. Jah D. Lo, Director, Moulton, AL

WHAT OUR MEMBERS SAY

"Since your first correspondence with me I have given up caffeine and sugar. Many times during training, I can feel heat (similar to water flowing) to my hands and feet"
--- Richmond, Ky

"Periodically I feel a slight warmth in my lower abdomen, but my hands tingle very definitely and everytime I practice. I have also felt as if an electrical charge moved down my arms once or twice lately"
--- Ontario, Canada

"I have generated heat in my lower abdomen with no signs of discomfort"
--- Portland, OR

"I have electric like vibrations on my fingers, but my mind tends to wander"
--- Hunt. Sta., NY

"I have strong pleasurable sensations of electricity through the body, like bubbling water, very light, rushing throughout"
--- Albion, CA

ABOUT THE COVER

The drawing shown on the front is a reproduction from "Hsing-ming Chr Kwei" or "Meaning of Nature and Destiny". Written in the sixteenth century, the book is used to explain meditative breathing techniques. This drawing defines (Nei Yao) and (Wai Yao). "Nei" means internal and "Wai" means external. "yao" means drug or medicine. The three big drugs are the three treasures; Ching or sexual essence, vital energy or chi, and shen (spirit). Although the root of each is the same their origin is the circle of birth and death turning. Man's original heart is lost when he is overtaken by sexual desire. Confucius said the original intercourse is "Ching Dan". That is Golden Elixir, the spiritual embryo which is developed by this internal alchemy. When the drug (chi) goes through the small heavenly circle and passes through the upper dan tien (Ni Wan) (pineal gland) it will feel warm and natural.

THE COST OF OUR PROGRAM

We at the Institute regret that we cannot offer the program to you without charge. The fact is, making the program available to America has been costly. Our future intention is to make translations of the large volume of Chinese documents on Internal work available to our members, and we will need support.

We have designed the program financially so it will not be a burden to you. This art in the Republic of China is somewhat expensive. A 3 month program will cost U.S. \$400 because of the nature and secrecy of it. Martial arts schools in America today range from \$25-\$100 per month.

The information and methods of Tien Tao Chi Kung are not available anywhere else in the United States. We feel that the unavailability of the methods makes our offer very fair. In less than one year you may complete the entire correspondence program (36 methods) (with personal counselling in your home) for only \$30.00 each month. The price is much less than most martial arts schools, and the total price is less than a three month program in the Republic of China (and you save air-fare to get there because we bring the Chi Kung Program to you!)

TO OUR MEMBERS

Keep a positive attitude. You should be using the methods daily. Please note that the program requires the necessary time of 3-4 weeks each level.

Self Cultivation is not an easy path. It requires great will. You are only in the second level of our program. Do not be discouraged if you have no physical symptoms of Chi or it's circulation. Perseverance is a must.

Continue to follow the breathing methods as they are outlined in the program. Regulate your passions accordingly. Use discipline in eating, drinking, and sleeping. If you can do this you cannot fail to reach the goal.

Hou Tien (postnatal) chi is derived from the regulation of breath, and from food and water. Cut down your diet, but you must maintain health. Eat proper foods but eat only until 2/3 full. When the heat of postnatal chi develops it will then liberate the prenatal chi stored in the brain and marrow.

Can you concentrate on your breathing to reach harmony, and become as an innocent babe?

Can you clean the dark mirror within yourself
And make it of perfect purity?

CONTINUE OUR PROGRAM

Continue the program by sending the request for Level Three form. The effectiveness of Level Three depends on the amount of effective meditation accomplished using these Level two methods. Be natural. But be diligent in your daily training.

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MANTRAS AND MUDRAS SUMMARY

Seek Purity and Holiness in thought, words (mantra), and action (mudra). In total relaxation let the inner mind dictate where the hands are placed. Still the mind's thoughts and concentrate upon Holy Word(s).

The trinity of Thought, Word, and Action is expressed by visualization, mantra, and mudra. The use of mudra (hand gestures) with corresponding mantra formulas (spoken words or incantations) has as its objective, the psychic union of the meditator with the Supreme. The use of the correct mudra with the correct mantra enables the meditator to release the anxieties of the five senses and identify himself directly with the Supreme.

In Buddhism, mantras and mudras were greatly proliferated by the Yoga Master, Asanga. He is generally thought to be the founder of Tantrism. Asanga's doctrine seems to have been transmitted through five generations to, Fu Ku, who in 719 A.D., travelled to China from India and became the founder of the Mi Tsung(secret doctrine) Sect. This sect is still widely taught to the public in the Republic of China today.

In Taoism, the mantras and mudras were said to be given by the Dieties directly to men whose moral character was of the highest quality and whose spiritual nature was such as to allow them to make use of the knowledge. When the nine breaths formed the myriad things out of chaos, the ancient books were also formed. Thus, this knowledge was transmitted only to those who could use it, with the highest knowledge never written down, always passed on orally. Today in the Republic of China this tradition still stands formally, with "secrets" being transmitted orally by blood oath with instructions that they should never be written. However, this sounds eccentric and one imagines the picture of cults transmitting secrets in the darkness of night. Not the case. One has great difficulty in even finding the one person who has such knowledge and when found he is always under the guise of the proverb; "He who speaks does not know and he who knows does not speak". The ancients say that one person in a million may be in possession of the ancient knowledge of "immortality", at any given time.

Mantra translated from Sanskrit means, "instrument of thought". Mantras are words that when vocalized, resonate causing vibrations in the body, producing certain states of consciousness. "OM" or "AUM" is representative of the most common mantra. It is said to be the vibration of creation, it reverberates throughout the universe.

Word carries a mystical meaning in many countries. In the Old Testament of the Bible, God reveals his name to Moses. The Hebrews held this name in reverence by hiding its pronunciation, out of respect, and out of fear of misuse of the power of the name. Hence, the commandment, "Thou shalt not take the Lord's name in vain".

In the ^{HINDU}~~Buddhist~~ Upanishads the word has three manifestations; creation, preservation, and destruction. Every word puts into action one of these manifestations. Man is not defiled by what enters the mouth, but by what proceeds from it. Saint John 1:1, "In the beginning was the word, and the word was with God, and the word was God".

Thus, mantra is used to bless or to curse. The meditator can use these words to join with the Supreme, to bless and banish evil, or in the case of the Tao of the left, to bring evil and destruction. There are mantras for protection, defense, causing rain, halting epidemics, or to tune oneself to the infinite vibration of the universe.

Mudras are the symbolic gestures of action that seal the word with the thought to achieve the absolute union. It is used in some cases to recognize the authenticity of the doctrine or teaching, or to recognize a certain divinity by knowing his hand sign or mudra. The esoteric sects use the mudra to recognize the essence of the true knowledge as opposed to the sects of apparent knowledge who follow only the traditional teachings.

Mudras have a psychological and physiological effect on the nervous system. The outward hand gesture is symbolic of the inward mental state of the meditator. The Japanese warrior-assassin sect of Ninjutsu employs certain mudras when concealing themselves to maintain an internal and external state of invisibility. By combining the mantra and mudra and regulating the breath one may produce an altered state of consciousness in which one no longer perceives the outside world, nor identifies with himself, only with creation.

Given below are examples of Mantras and Mudras that may be used together or separately. Perhaps the most widely known mantra is "aum" or "om". It is said to vibrate with the atomic essence of creation. A Tibetan variation is "Om Mani Padme Hum". The words "Amen", used by the Greeks, Romans, and Christians, and "Amin", used by the Muslims, have a striking similarity to the "aum" of the Vedic scriptures.

One may speak out loud the mantra in which he can feel the vibrations or silently say it under the direction of the mind. A Yoga Master has said, "We speak when we exhale. We can't speak when inhaling. We exhale much while we speak so we need more inhalation. The more we inhale and exhale the more energy we consume. By not speaking, we restore the energy which can be used for union with the Tao".

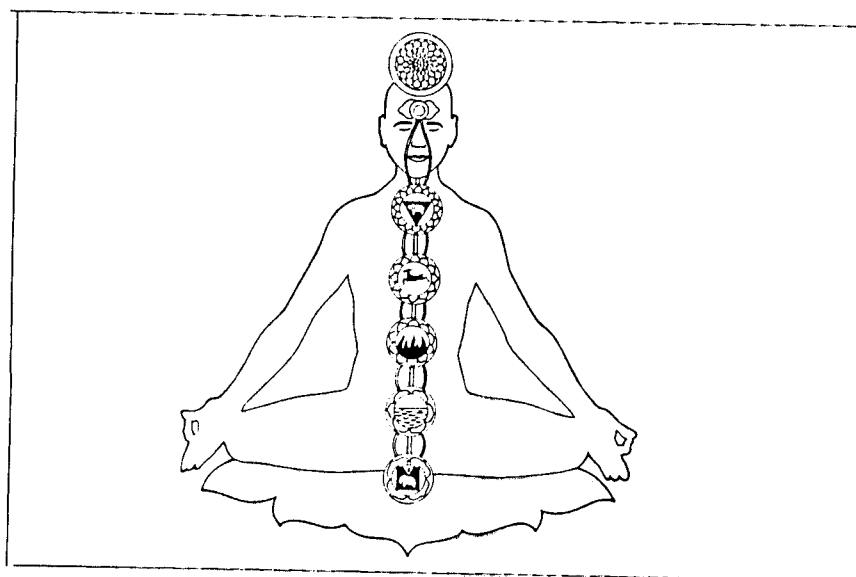
The "OM" mantra may be used with any mudra but is commonly used with the Amida mudra given below. The pronunciation of "OM" is as follows:

O - O - O - O - M

Only the O rises, M does not. As with all of the exercises in this book, an experienced teacher is an indispensable aid.

The Amida mudra is formed by placing the thumbs in the first joints of the index fingers to make a circle. Figure 1. The circle represents the perfection and eternity of the Tao. It signifies the descent of the Buddha into the world.

Figure 1
THE AMIDA MUDRA



The Pure Land Sect of Buddhism chants the mantra "Amida Buddha" or "O-Mi-To-Fo", and sometimes a longer version from fifty to five hundred thousand times per day. Supported by faith in Buddha's forty eight vows and observance of precepts, this repetition enables them to end all thoughts, purify their mind, and be reborn in Paradise. Every Christian is aware of the power in the spoken prayer.

The Indian monks who spread Buddhism into China objected to writing the mantras because it was impossible to translate them directly to Chinese. And so it is with the translation of Chinese to English. Below is given a mantra of the five elements. The correct pronunciation is to maintain a lowered bass tone and on the second to last syllable raise the sound slightly by increasing the force of the exhalation, then the last syllable the sound tapers off as one imagines the chi of the breath to enter the body. One may even see the breath as the color of the element. Performed daily this mantra will change the Yin of the body to Yang. One must purify the body before clean thoughts come. Clean thoughts produce right emotion. There is no corresponding mudra for this mantra and it should be done standing. The romanized Chinese is given with an English translation.

Note that the change of Yin to Yang in meditation is symbolic of creating an equilibrium of fire and water, or the manifestation of the heat current known as Chi. Also listed are the Yin and Yang aspects of the five elements.

MANTRA OF THE FIVE ELEMENTS

Chinese Romanization

Wood: Shan ren kan wo you ju yi.
Fire: Shan ren kan wo you min Li.
Earth: Shan ren kan wo you shin shr.
Metal: Shan ren kan wo you shang liang.
Water: Shan ren kan wo you rou he.

MANTRA OF THE FIVE ELEMENTS

English Translation

Wood: Good people look; I have the right idea.
Fire: Good people look; I have the right manners.
Earth: Good people look; I am sound and solid.
Metal: Good people look; I am far reaching.
Water: Good people look; I am soft and tender.

The Five Elements and their Opposing Natures

The Wood element corresponds to the Liver
Yang Nature: Kindness, mercy, unselfish
Yin Nature: Rude, unfilial, stubborn

The Fire element corresponds to the Heart
Yang Nature: Trust, satisfied, open-minded
Yin Nature: Doubt, greed, confused

The Earth element corresponds to the stomach and spleen
Yang Nature: Forgiving, sincere, compromising
Yin Nature: Begudging, suspicious, self-centered

The Metal element corresponds to the Lungs
Yang Nature: Correct judgement, generous, bright
Yin Nature: Hypocritical, jealous, cunning

The Water element corresponds to the Kidneys
Yang Nature: Peaceful, soft and tender, wisdom
Yin Nature: Troublesome, arrogant, ignorance

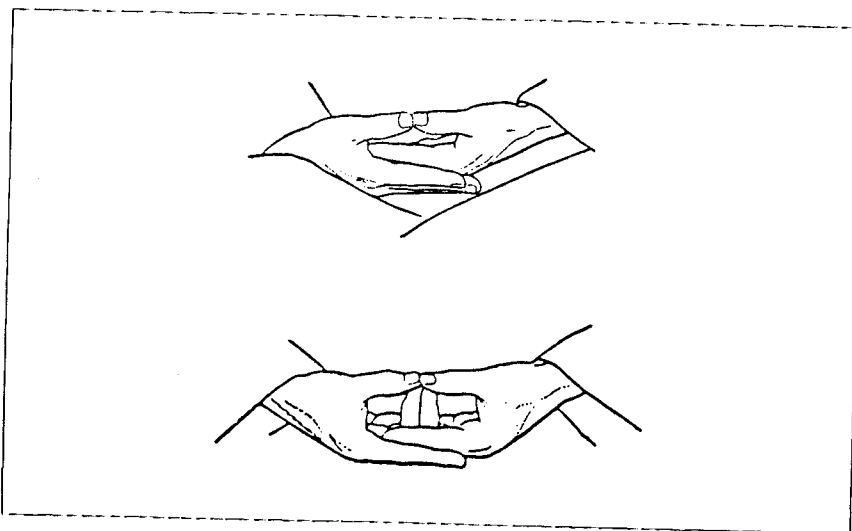
By knowing the origin of the Yin nature you may return it to it's source where it becomes Yang energy for positive use.

As for further examples of mantras, it would be futile to write them. Without a teacher to pronounce the correct intonations the subtle effects that create a higher consciousness may not materialize. As for the power of words spoken, let it suffice to repeat the words of Christ Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of Judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Saint Matthew 12:36-37.

During meditation one should use a mudra that allows total relaxation and concentration. That may mean placing your hands on the knees or one of the mudras given here, or your subconscious mind may even dictate a mudra that will relax the nervous system. Below are several other examples of mudras that may be used.

Ting Yin mudra is a mudra of ecstatic concentration. Figure 2. It signifies entry into deep meditation. It seals the body with the mind which is outside the perception of the external world. It is symbolic of tranquility, calmness, and complete spiritual quietness.

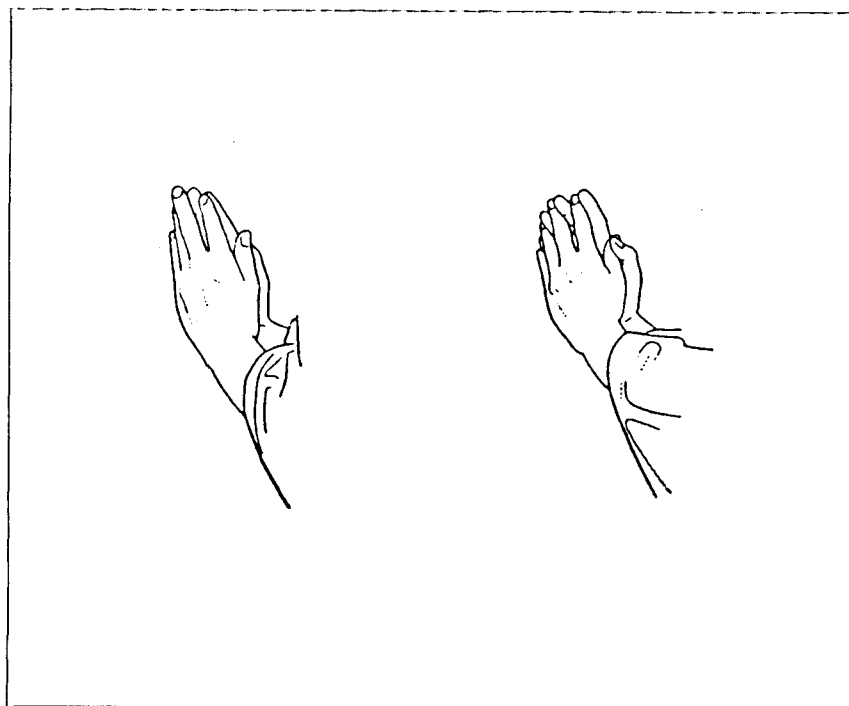
Figure 2
THE TING YIN MUDRA



Ting Yin mudra is formed by placing the hands in the lap with the left hand under the right hand, palms up. The thumbs either touch or extend upward slightly to form a triangle.

The praying hands mudra is known by all, but the fact the muscles in action emit radio waves is not. The smaller the muscles the stronger the radio waves, so that, the fingers and hands emit the strongest. The intensity of the waves are directly related to the intention of the person. Thus, it is that the Saints have used their palms to perform Holistic healing. The praying hands mudra will improve blood circulation and sharpen sensory nerves. It is the mudra used by the novice in the Mi Tsung Sect, and is formed by placing the palms together with the finger tips level and held comfortably in front of the body. The fingers are held touching without pressure. The thumbs are crossed left over right. Keep the elbows pointing down with the shoulders relaxed, and don't raise your center of gravity from under the navel. Figure 3.

Figure 3
THE PRAYING HANDS MUDRA



THIRTY SIX EXERCISES OF BA TAO CHI KUNG

LEVEL ONE

1. Natural Breathing
2. Controlled Breathing
3. Anus Control and Breathing
4. Dan Tien Center Breathing

LEVEL TWO

5. Silent Sitting
6. The Inhaling Breath
7. The Exhaling Breath
8. The Iron Abdomen

LEVEL THREE

9. Cultivating Yang through the eyes
10. Kidney Breathing
11. Raising the Chi
12. Waist Breathing

LEVEL FOUR

13. Dan Tien Practicing Method
14. Waist Practicing Method
15. Turtle Breathing
16. The Strong Kidney Method

SCHEDULE OF LEVEL TWO EXERCISES

Spend one day with each exercise to thoroughly become familiar with it. After becoming familiar with all four methods then if time permits, practice all four each day afterward. Always begin by exercising the natural abdominal breath to stabilize breathing. Spend at least ten minutes with natural breathing before beginning any other methods. Practice the breaths in the given sequence. Begin with natural breathing if only practicing one of the methods. It is necessary to practice these exercises daily for thirty days. Level three results depend on building the foundation through Level Two. Concentrate the mind and regulate the breathing as often as possible using these four methods.

EXERCISE FIVE: SILENT SITTING

This exercise is a most efficient meditation and if practiced without supplement will lead to the goal. However, practice all the techniques to gain better control and a quicker result. Union of body and heart(mind) by refining the postnatal chi energy to awaken the prenatal chi energy can be done when the lower abdomen vibrates and the positive fire (inner heat current) ascends with inhalation up the control channel through the three gates. It should be allowed to pass over the head and down the channel of function to the ocean of chi again. This process is explained in exercise thirty-five, the micro-cosmic orbit.

Silent sitting will increase the concentration on the lower abdomen area, cultivating the positive fire. It will be done in seven steps and should be preceded by Natural breathing and Dan tien breathing. Figure 5.

ONE. Use natural breathing with the mind concentrating on the lower abdomen. Focus the eyes (opened) on a point directly in front of you and even with them, not looking up nor down. The distance should be about 6 feet. Continue step one for three to five minutes.

TWO. Without interrupting your breathing or losing your focus, shift and stop the eyes at a point on a 45 degree angle down and in front of you at a distance of 3 feet. Continue only three to five minutes.

THREE. Continue natural breathing while shifting and fixing the eyes to a point directly between your feet. Concentrate here only three to five minutes.

FOUR. Continue natural breathing while bringing the pupils of the eyes in unison by concentrating them on the tip of the nose. Concentrate here for three to five minutes.

FIVE. Allow the eyes to close gently, maintaining concentration on the tip of the nose. Continue breathing naturally as you practice feeling the air enter the nose and descend to the ocean of chi energy. The air should feel cool as you inhale. Feel the air leave chi hai(ocean of chi) as you exhale a warm breath. Continue this for three to five minutes.

SIX. Continue natural breathing and listen to the sound of the air as it flows smoothly into and out of the ocean of chi. The breath should be subtle and not coarse. Continue for three to five minutes.

SEVEN. Shift your concentration totally to the lower abdomen(3 inches below the navel). The eyes (still closed) should be crossed to bring the pupils in union and looking down (gently) into the body to see (with the mind) the ocean of chi. The mind should be without thought and concentrated on the abdomen as it expands and contracts. Now, change the breathing to a three, three, six rythm. Inhale for three counts (heartbeats) slowly and evenly. Stop the breath for three counts, and then gently exhale for six counts.

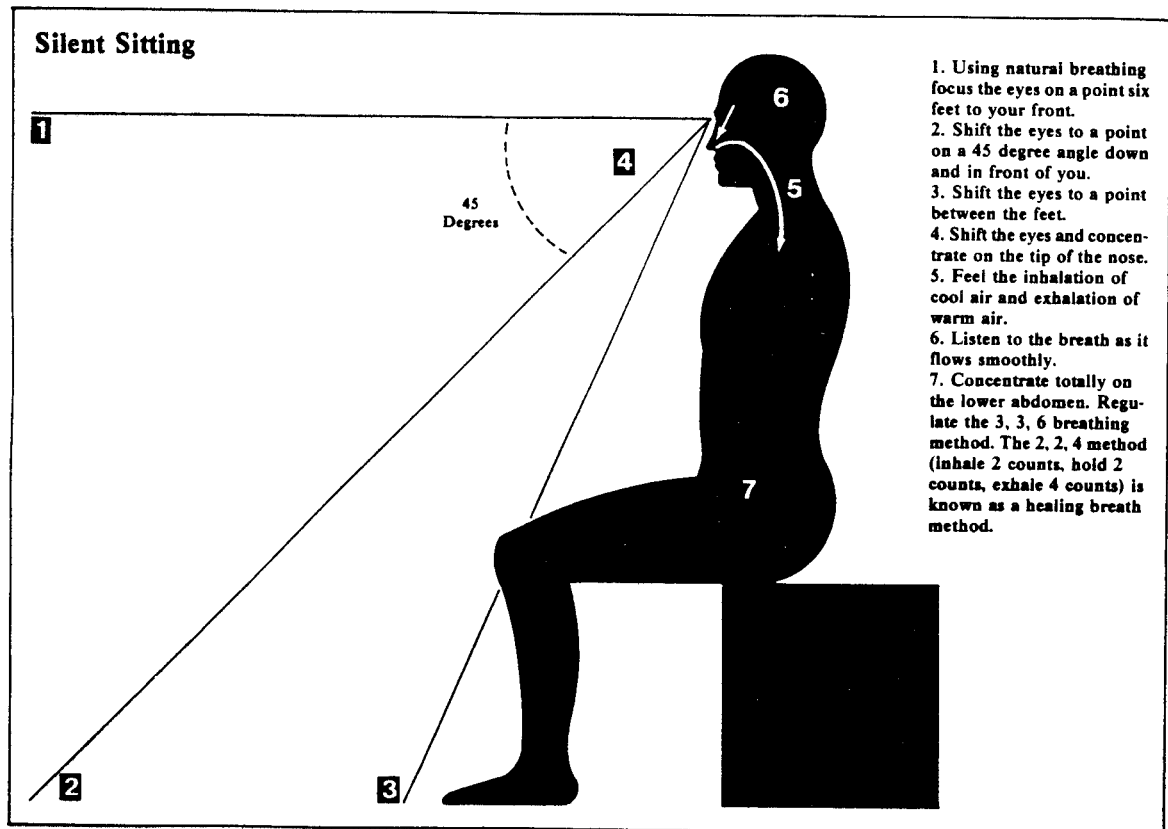
(The breath should be so gentle that it doesn't cause the nasal hair to move when inhaling and exhaling. Ancient Taoist recommended triming hair from the nose to remove obstruction of the breath. However, with today's pollution in the cities, it serves a most necessary function).

You should when sitting silently, be able to percieve your heartbeat, but if not, count three seconds inhalation, three seconds pause, and six seconds exhalation. Continue this three, three, six rythm until all thought of self and others disappears. You will find your breathing is regulated of itself and you no longer are counting. This is efficient meditation and cannot be achieved in a short time. You may feel your body has disappeared and cannot be felt, or that you are blissfully floating. The breath will become so subtle that it will be imperceptible. This step should be practiced as long as time allows.

Do not move abruptly in order to avoid scattering the chi energy and spirit. First exhale from the mouth as you imagine impurities in the body are being expelled from the psychic channels. The exhalation should be of the Element

Fire (The Six Healing Breaths). Next, before opening your eyes rub your palms together counter-clockwise and place them over your eyes. Inhale naturally, absorbing the warmth into the eyes and bringing it down into the ocean of chi. Do this three times then open your eyes slowly. Wait for your body to cool down before moving.

Figure 5
SILENT SITTING



EXERCISE SIX: THE INHALING BREATH

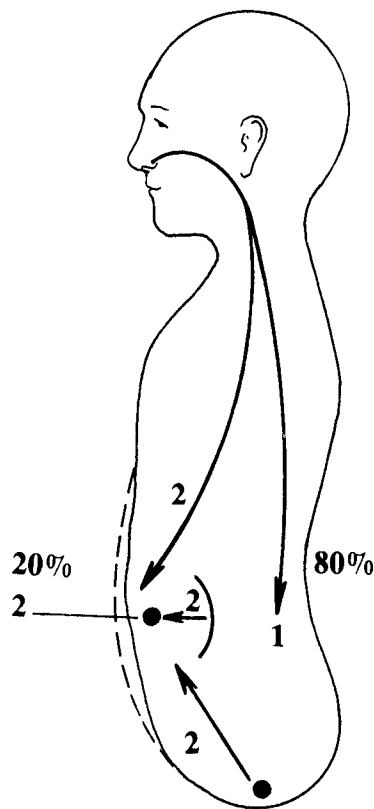
This exercise will develop the exhaling breath (exercise seven) which will be used in the Iron Body methods. It must be exercised two ways; with a slow 20% final inhalation and a quick 20% final inhalation.

Willpower (Yi jr Li) is described as, emphatically determined to, desirous to. More so, it is body, mind, and spirit combined with a determination. It must be used in this exercise as well as all the others, in an attitude of total concentration.

The first way of exercising this method consist of concentrating on the lower abdomen. Inhale 80% slowly, evenly, and long then pause for one count (one heartbeat). Slowly and simultaneously contract and push the anus and abdominal muscles (using slight muscular force) toward the navel (in a forward and upward direction) as you inhale slowly and gradually (three counts) the remaining 20%. Pause two counts, relax the abdomen and exhale from the ocean of chi. Repeat this until thoroughly familiar before beginning the second step.

The quick inhalation is done the same as the slow inhalation explained above. Concentrate on the lower abdomen. Inhale 80% slow, even, and long then pause for one count (one heartbeat, one second). Next, quickly inhale the remaining 20% as you simultaneously push (use your willpower with a one point concentration) your anus and abdominal muscles (with slight muscular force) toward the navel. Pause two counts, relax, and exhale from the ocean of chi. (Remember the abdomen expands with inhalation and contracts with exhalation). Figure 6.

Figure 6
THE INHALING BREATH



STEP ONE (SLOWLY)

1. Concentrating on the lower abdomen, inhale 80% slowly and evenly expanding the abdomen, and pause one count.
2. Inhale slowly the remaining 20% while contracting and pushing the anus and abdominal muscles toward the navel. Pause two counts then exhale slowly from the ocean of chi. Repeat this exercise until familiar before beginning step two.

STEP TWO (QUICKLY)

1. Concentrating on the lower abdomen, inhale 80% slowly and evenly expanding the abdomen, and pause one count.
2. Inhale quickly the remaining 20% while pushing the anus and abdominal muscles toward the navel. Pause two counts then exhale slowly from the ocean of chi. Repeat this a minimum of eighteen times.

*The eyes are closed and looking at the tip of the nose.

EXERCISE SEVEN: THE EXHALING BREATH

This exercise should be preceded by exercise six to develop it properly. It is the breath that will be used in the Iron Body methods that will follow. As you repeatedly train the exhaling breath it will become a subconscious reaction to compress the muscles and release surplus air from the part of the body that is being struck, hence, protecting the internal organs. After training the subconscious mind by repetition of the exhaling breath the body will react instinctively when in danger.

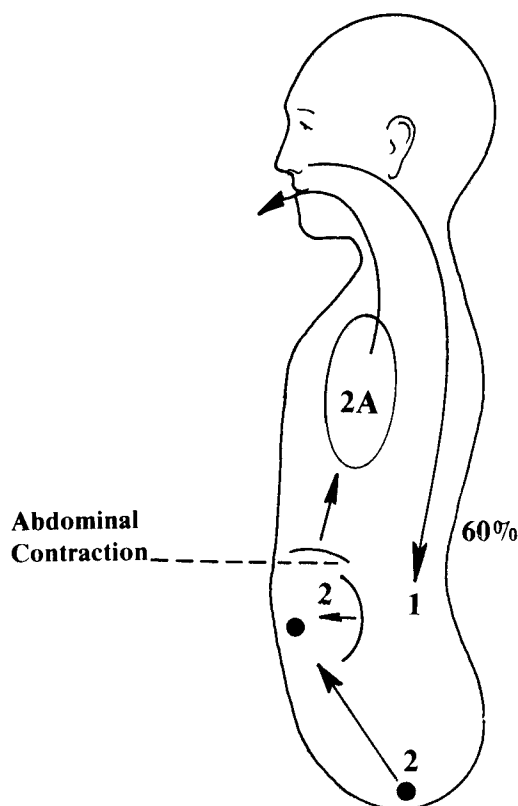
This exercise must be done in two steps. The first is with a slow simultaneous compression of the abdomen, pushing of the anus toward the navel, and exhalation of surplus air from the lungs. The second step is with a quick simultaneous compression of the abdomen, anal movement, and exhalation.

Begin by inhaling 60% into the lower abdomen slowly and evenly as the abdomen expands. When 60% is reached pause one count then slowly and simultaneously expand and compress the abdominal muscles (without inhaling), push the anus forward toward the navel, and expell a small amount of surplus air (5%) from the lungs. The expelling of the air from the lungs should be the result of the expanding and compressing of the abdominal muscles and pushing of the anus. Pause two counts then relax the abdomen and exhale slowly. Repeat this eighteen times.

Secondly, perform the exercise the same as step one except use a quick expansion and compression of the abdomen, pushing of the anus, and expelling of the surplus air. Inhale 60%, pause one count then quickly and simultaneously expand and compress the abdomen, push the anus toward the navel, and expell a small amount (5%) of surplus air from the lungs through the nose. Pause two counts, relax the abdomen and exhale completely and slowly from the nose. Repeat this eighteen times. Figure 7.

The expelling of the surplus air and compression of the abdomen is done similar to the reaction when a friend surprisingly strikes at you. Instinctively, you flinch or tighten the abdomen and make a grunting sound expelling a little air.

Figure 7
THE EXHALING BREATH



STEP ONE (SLOWLY)

1. Inhale 60% slowly and evenly expanding the abdomen.
2. When you feel 60% is reached, pause one count then slowly compress and expand the abdomen (without inhaling) and push the anus forward toward the navel simultaneously.
- 2A. This final compression and expansion should expell a small amount (5%) of surplus air from the lungs through the nose. Pause two counts, relax the abdomen and exhale slowly. Repeat this eighteen times.

*The eyes should be closed looking at the tip of the nose.

STEP TWO (QUICKLY)

1. Inhale 60% slowly and evenly expanding the abdomen.
2. Pause one count, then quickly and simultaneously compress and expand the abdomen, push the anus toward the navel and
- 2A. expell a small amount of surplus air from the lungs. Pause two counts, relax the abdomen and exhale slowly. Repeat this eighteen times.

EXERCISE EIGHT: IRON ABDOMEN

This exercise strengthens the abdomen with the purpose of concentrating the chi energy to be used for defense. Repetition will train the unconscious mind to react instinctively. An analogy to this exercise is that of a glass cup inside a basketball. If you strike the basketball the cup remains unbroken. When the chi energy circulates freely and permeates the cells the internal organs will be protected similarly. You need only have perseverance to accomplish such. The exercise is done in five steps with the first four as preliminary steps to train the last.

ONE. Using the inhaling breath (exercise six), inhale 80% slowly and evenly expanding the abdomen with the mind fixed on the lower abdomen. Pause for one count then quickly and simultaneously inhale 20%, expand the abdomen muscles pushing them forward, and push the anus (with slight muscular force, don't strain) toward each of the five points shown in figure 8. Pause two counts, relax and exhale slowly. This step is referred to as five point concentration around the ocean of chi. Follow figure 9 to locate points one through five using the index finger of either hand to press each point and help concentrate there. Remember you must physically push and mentally direct the anus to each point as you press the point of concentration with the index finger. Complete points one through five then repeat the series seven times.

A guide to step one is summarized:

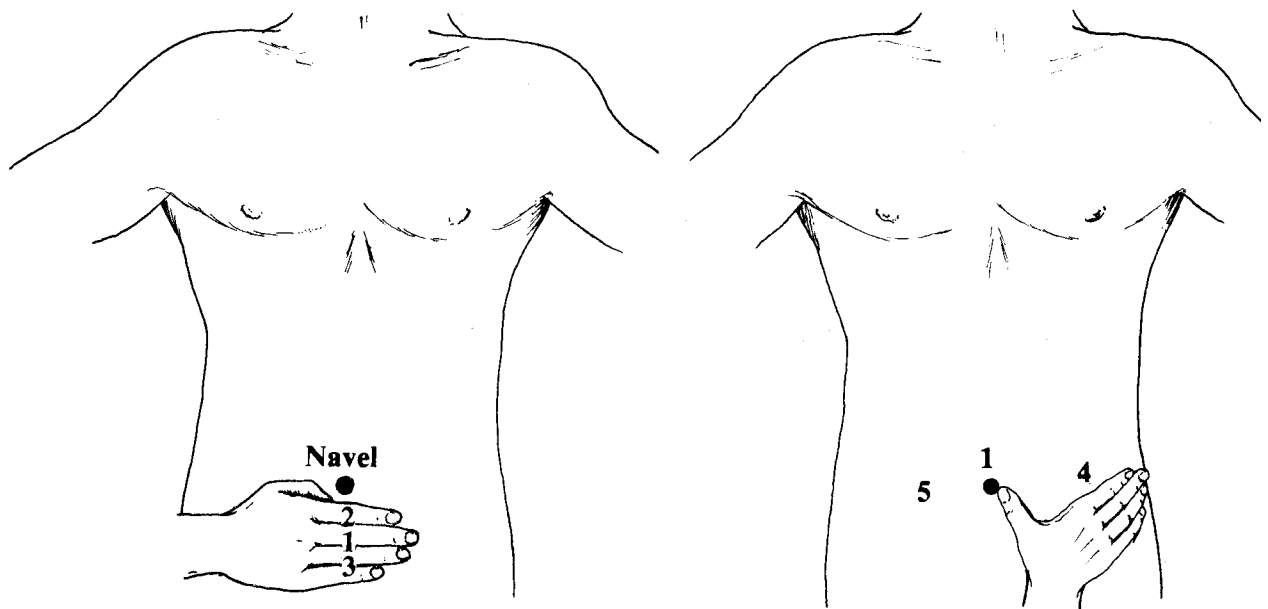
1. When using the inhaling breath (exercise six), with the 20% quick inhalation expand the abdomen and push the anus toward the point one and one-third inches below the navel (figure 8)(1) while using the index finger to press there.
2. Use the index finger to locate point two, midway between the navel and point one. Press the point with the index finger as you complete the 20% phase of the inhaling breath simultaneously pushing the anus toward the point.
3. Press with the index finger, point three, as you simultaneously complete the 20% inhalation and push the anus toward point three.
4. Press point four as you complete the 20% inhalation and push the anus toward point four.

5. Complete the 20% inhalation and pushing the anus while pressing point five.

Exhale slowly each time after a two count pause at each point. Repeat the series from points 1-5, seven times for a total of seven times at each point.

Figure 8

STEP ONE: LOCATING THE 5 POINTS AROUND "CHI HAI"

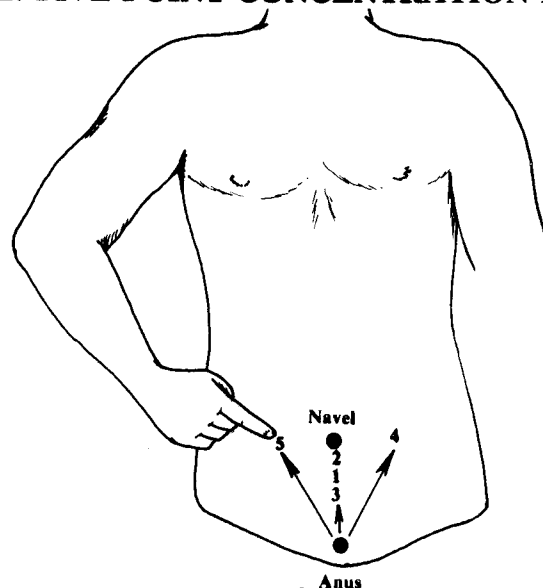


Points:

1. One and one-third inches below the navel.
2. One finger below the navel.
3. Three fingers below the navel.
4. Midway between point 1 and the side.
5. Midway between point 1 and the side.

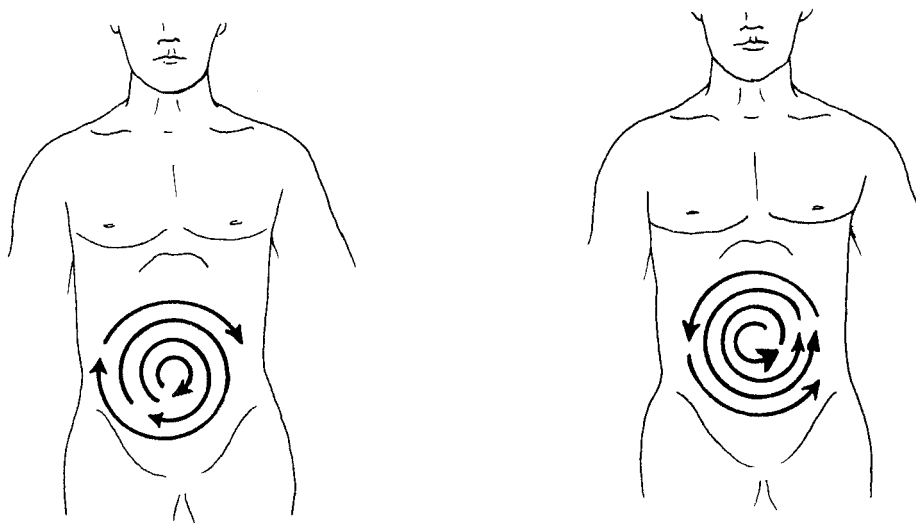
Figure 9

STEP ONE: FIVE POINT CONCENTRATION AROUND "CHI HAI"



STEP TWO. This step consists of massaging the five points around the ocean of chi. Using the inhaling breath (exercise six), inhale 80% slowly and evenly expanding the abdomen then pause for one count. Inhale the final quick 20% inhalation and hold the breath. Using the palms (the left hand is placed on top of the right hand) circle clockwise around the five points 36 times lightly and briskly while holding the breath. Relax and exhale slowly. In the beginning it will be difficult to retain the breath while massaging 36 times, however complete as many times as possible without straining. Gradual progress and perserverance is a must. Women must reverse the directions by first circling counterclockwise and then clockwise. Use the inhaling breath again and hold it while massaging in the opposite direction (counterclockwise for men) 36 times. Relax and exhale slowly. There should be no interference of clothing allowing the palms to contact the skin. Repeat a minimum of twice. Figure 10.

Figure 10
STEP TWO: MASSAGING THE FIVE POINTS AROUND "CHI HAI"

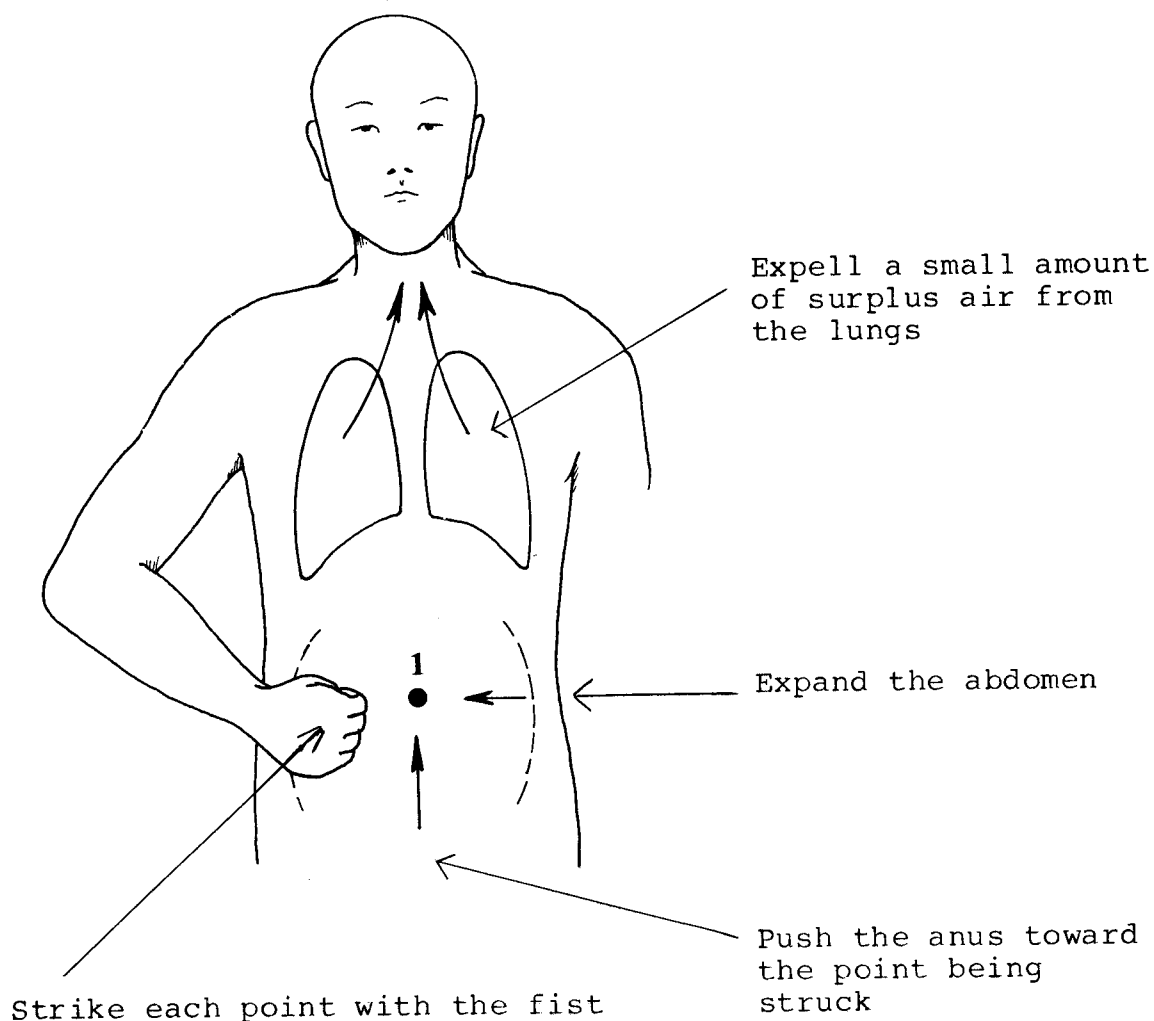


Men massage 36 times clockwise, 36 times counterclockwise.
Women massage counterclockwise then clockwise.

STEP THREE. Use the fist to train the exhaling breath (exercise seven) in this step. The next three steps will use the exhaling breath. This step is preparation for defense, as the exhaling breath is used whenever the body is struck by an outside force.

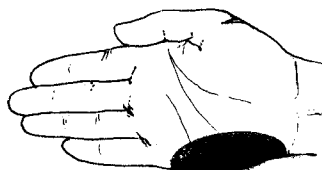
Begin by inhaling 60% slowly and evenly while expanding the abdomen. Pause one count. Simultaneously and quickly, expand the abdominal muscles, push the anus upward toward the point being struck and expell a small amount of air from the lungs (through the nose). Figure 11. Use the fist to strike each of the five points (intially with slight force and gradually increasing as you progress) at exactly the same time as the 3 simultaneous actions of expand, anus movement, and expulsion of the surplus air. When completed relax and exhale slowly. By using the fist to strike the body at the same time as the 3 simultaneous actions gradually the body will react instinctively to even the strongest of blows and when coupled with the force of the external chi energy (wai chi) the internal organs are protected. The fist must strike one of the five points as you perform the 3 simultaneous actions. Continue to exercise all of the points until you are thoroughly familar. Only after several months can this kreath be trained to withstand a heavy blow, so perserverance is a must.

Figure 11
STEP THREE: STRIKE POINTS 1-5 WITH THE FIST



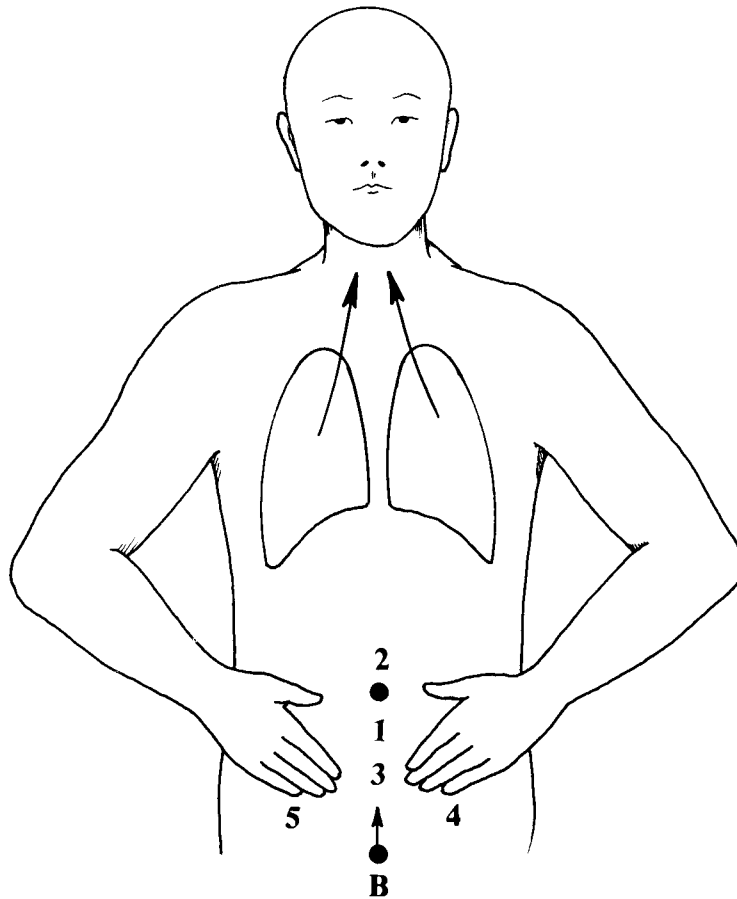
Step three is a simultaneous action of these four movements.

STEP FOUR. Using the exhaling breath (exercise seven) the action is the same as step three, except you must use the palm edge (knife hand) to strike two points simultaneously. Strike any two of the five points (remembering gradual progress) while executing the final three actions of the exhaling breath simultaneously. Figure 12. Repeat until all the points have been exercised well.



Use the shaded area of the hands to strike with.

Figure 12
STEP FOUR: STRIKE POINTS 1-5 WITH THE PALM EDGE



Strike any two points simultaneously while:

- A. Expanding the abdomen (no inhalation)
- B. Pushing the anus toward the navel (not the points)
- C. Expelling the surplus air from the lungs with the nose

STEP FIVE. This is the final step of the iron abdomen exercise. It serves to create proper timing when encountering an outside force. After repeated exercise the exhaling breath will become an unconscious reaction. The mind will carry the blood and chi energy automatically to any part of the body necessary. When the unconscious mind reacts to an outside force with the exhaling breath you have made achievement.

The breathing of this step is a repetition of three and four. They differ in that you need a partner to help you (if none are available you may exercise this step as possible). Have your training partner to command "exhale" just before they strike your abdomen. This should prepare you and you must react (instinctively) with the exhaling breath. After they have struck and you have reacted simply relax and exhale. Repeat as much as possible. If no one is available you may do this alone but to improve timing try to find a training partner. Remember perserverance is a must.

CHINESE NATIONAL CHI KUNG INSTITUTE

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After the third week of training these Level Two methods, you may continue the program by sending your:

Completed "Request for Level Three" form with \$30.00

You will receive:

The Level Three Booklet clearly detailed and illustrated including "The Eight Psychic Channels of Chi Circulation", The method of cultivating Yang energy through the eyes, Kidney Breathing, Raising the Chi, and Waist Breathing.

A Request form for the Level four (fourth month) exercises.

We know that you will be satisfied with the knowledge bought. We hope that you will put it into action so that it will become wisdom earned.

If by chance you elect not to continue the program, please take the time to inform us of your decision and the reasons. Likewise, if you have questions concerning Chinese martial arts you may contact us.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted,
and the technique achieved by self study.

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CHINESE NATIONAL CHI KUNG INSTITUTE

氣 CHI KUNG 功

CORRESPONDENCE PROGRAM

天道 氣功 內功



CULTIVATING YANG THRU THE EYES
KIDNEY BREATHING

RAISING THE CHI
WAIST BREATHING

LEVEL THREE

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan traditions. The systematic program has not changed. The CNCKI was conceived to bring these practices of longevity to America. Currently the Institute is administrated by: Professor Chi Kuan Wen, Chief Advisor, Huntsville, AL
Mr. James Lee, Advisor, Huntsville, AL
Professor Lee De Lun, Advisor, Taipei, ROC
Professor Cheng, Yi Han, Advisor, Taipei ROC
Mr. Jah D. Lo, Director, Moulton, AL

WHAT OUR MEMBERS SAY

"Since your first correspondence with me I have given up caffeine and sugar. Many times during training, I can feel heat (similar to water flowing) to my hands and feet"

--- Richmond, Ky

"Periodically I feel a slight warmth in my lower abdomen, but my hands tingle very definitely and everytime I practice. I have also felt as if an electrical charge moved down my arms once or twice lately"

--- Ontario, Canada

"I have generated heat in my lower abdomen with no signs of discomfort"

--- Portland, OR

"I have strong pleasurable sensations of electricity through the body, like bubbling water, very light, rushing throughout"

--- Albion, CA

ABOUT THE COVER

The drawing shown on the front is a reproduction from "Hsing-ming Chr Kwei" or "Meaning of Nature and Destiny". Written in the sixteenth century, the book is used to explain meditative breathing techniques. This drawing defines in Taoist esoteric language the equilibrium that results from the successful union of the body's energy. When equilibrium is achieved the heat current of the vital energy, chi, will circulate around the torso in the small heavenly circle. First the energies of the five elements must be harmonized and is accomplished by stilling the five senses. These energies will condense into Yin energy and Yang energy. When these two primordial energies harmonize the heat current of chi will circulate. Yin and Yang are symbolized by the Green Dragon and White Tiger. The green dragon is the heart, Trigram Li, and fire. The white tiger is the kidneys, Trigram Kan, and water. By mental stillness and breath control these two are united into "sui huo ji ji" or Water and Fire Yin and Yang in equilibrium.

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THE COST OF OUR PROGRAM

We at the Institute regret that we cannot offer the program to you without charge. The fact is, making the program available to America has been costly. Our future intention is to make translations of the large volume of Chinese documents on Internal work available to our members, and we will need support.

We have designed the program financially so it will not be a burden to you. This art in the Republic of China is somewhat expensive. A 3 month program will cost U.S. \$400 because of the nature and secrecy of it. Martial arts schools in America today range from \$25-\$100 per month.

The information and methods of Tien Tao Chi Kung are not available anywhere else in the United States. We feel that the unavailability of the methods makes our offer very fair. In less than one year you may complete the entire correspondence program (36 methods) (with personal counselling in your home) for only \$30.00 each month. The price is much less than most martial arts schools, and the total price is less than a three month program in the Republic of China (and you save air-fare to get there because we bring the Chi Kung Program to you!)

TO OUR MEMBERS

Keep a positive attitude. Use the methods daily. Please note that the program requires the necessary time of 3-4 weeks each level.

At this point your biorhythms should begin to come under conscious control. Your heart beat is slower, respiration is longer, deeper, slower, and your mind is calmer. If you feel you have not progressed pay attention to the principles and restrictions.

Self Cultivation is not an easy path. It requires great will. You are only in the second level of our program. Do not be discouraged if you have no physical symptoms of Chi or it's circulation. Perseverance is a must.

Continue to follow the breathing methods as they are outlined in the program. Regulate your passions accordingly. Use discipline in eating, drinking, and sleeping. If you can do this you cannot fail to reach the goal.

Hou Tien (postnatal) chi is derived from the regulation of breath, and from food and water. Cut down your diet, but you must maintain health. Eat proper foods but eat only until 2/3 full. When the heat of postnatal chi develops it will then liberate the prenatal chi stored in the brain and marrow.

CONTINUE OUR PROGRAM

(See page 20 of this booklet)

THE EIGHT PSYCHIC CHANNELS SUMMARY

During effective concentration guide the breath (chi) through the eight psychic channels of chi circulation. Follow the outline given below and clear the psychic channels daily (by visualization). Soon the chi energy felt as a heat current will flow freely.

As the chi energy is cultivated and circulates freely through the channels of circulation there will be eight physical sensations which may be felt: warmth, weightlessness, coldness and heaviness, vibration, roughness or smoothness, and itching. The sensations are usually felt at different times, sometimes one after the other.

1. The (Tu Mai) governor channel of is of primary concern. It rises from the perineum and passes through the coccyx to go up the backbone to the crown of the head then down along the forehead and nose ending in the gums. Figure 1.

2. Connecting with the governor channel by the tongue, the functional channel (ren Mai) goes down from below the eyes through the upper lip, throat, chest, pit of the stomach, passing through the navel along the abdomen to the perineum. Figure 2.

3. The middle channel (chung mai) rises from the perineum up between the governor and functional channels and ends in the chest. Figure 3.

4. The belt channel (Tai Mai) begins at both sides of the navel forming a belt which circles the abdomen around to the ming men point on the spine. Figure 4.

5. The outside leg channel (yang chiao) rises from the center of the soles of the feet along the outside of the ankle and leg and connects with the perineum center (hui yin). Figure 5.

6. The inside leg channel (yin chiao) rises from the center of the soles of the feet along the inner side of the ankles and legs and connects to the perineum center (hui yin). Figure 6.

7. The outside arm channel (yang wei) rises from the perineum up the back and enters the outside of the arm skirting to the middle finger. Figure 7.

8. The inside arm channel (yin wei) rises from the perineum up the back under the arms down the inside of the arms through the middle of the palms to the tips of the middle fingers. Figure 8.

FIGURE 1: THE GOVERNOR CHANNEL

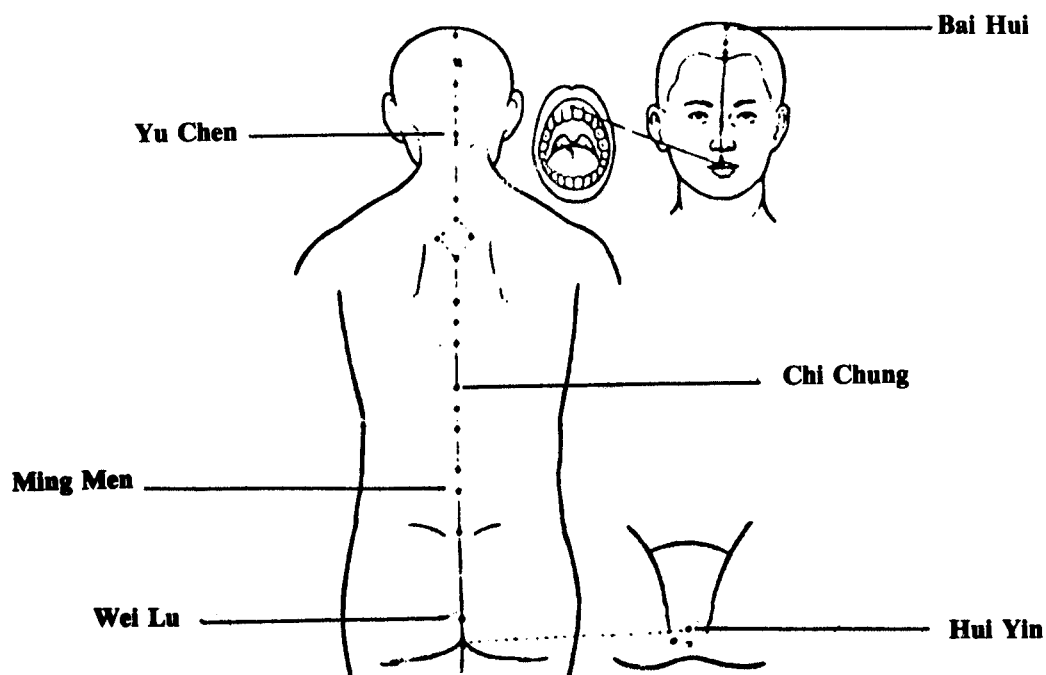


FIGURE 2: THE FUNCTIONAL CHANNEL

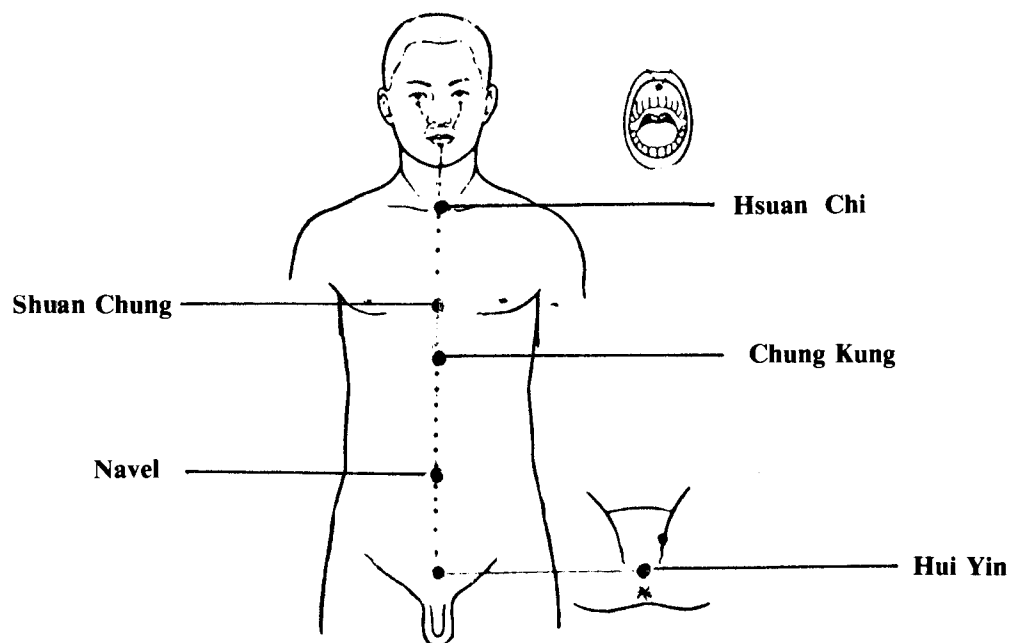


FIGURE 3: THE MIDDLE THRUSTING CHANNEL

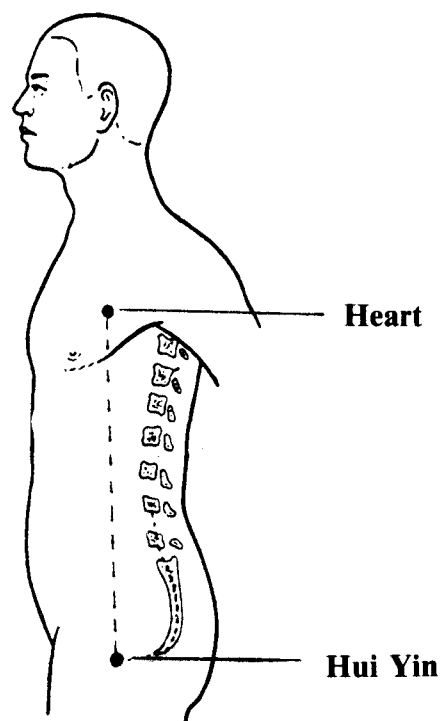


FIGURE 4: THE BELT CHANNEL

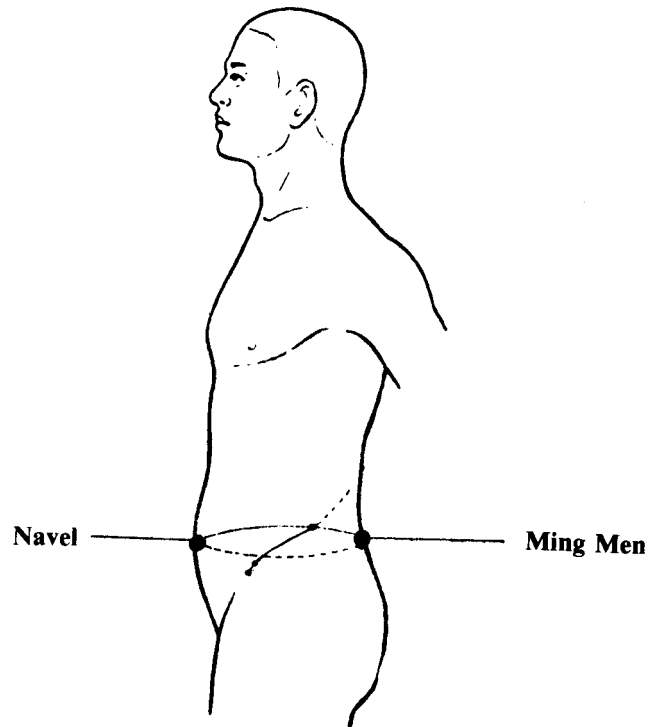


FIGURE 5: THE OUTSIDE LEG CHANNEL

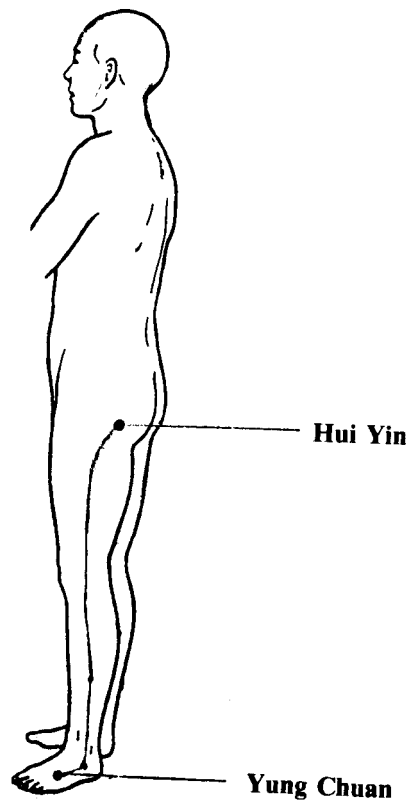


FIGURE 6: THE INSIDE LEG CHANNEL

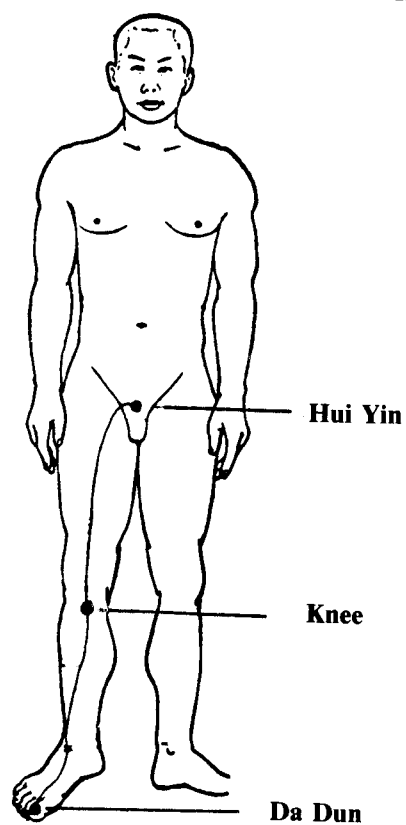


FIGURE 7: THE OUTSIDE ARM CHANNEL

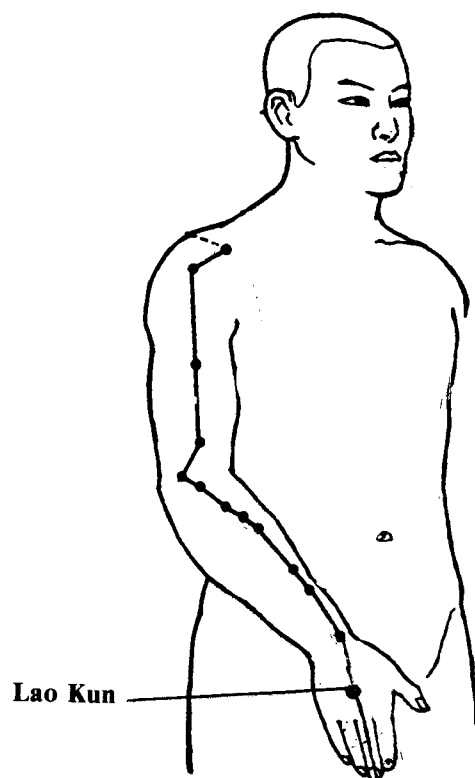
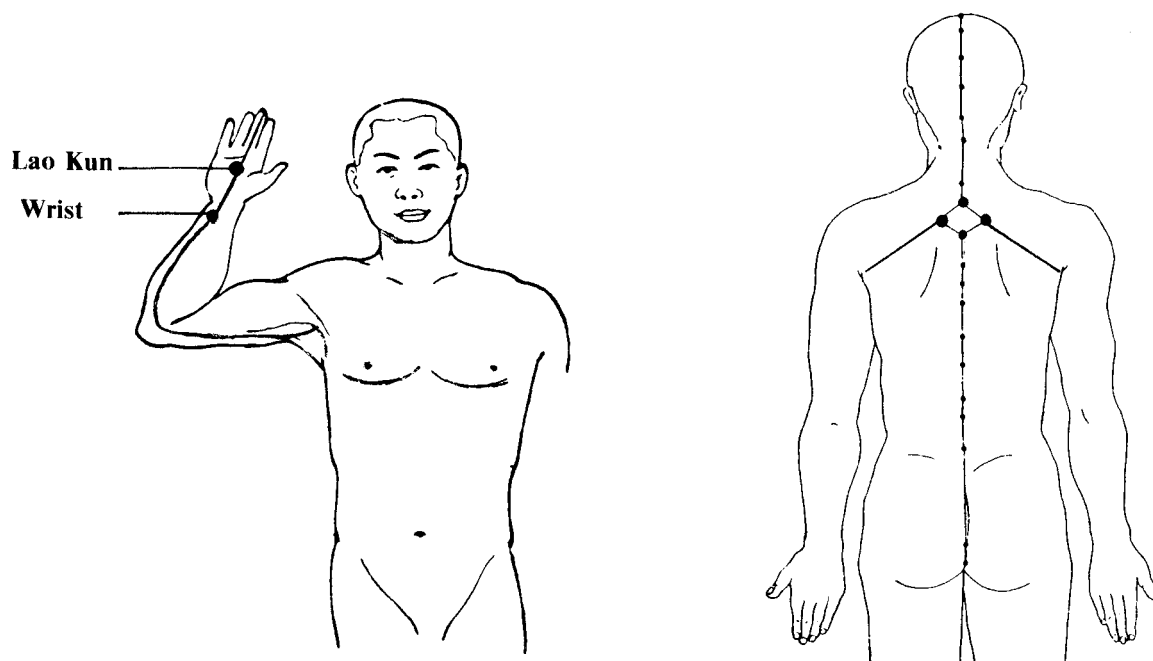


FIGURE 8: THE INSIDE ARM CHANNEL

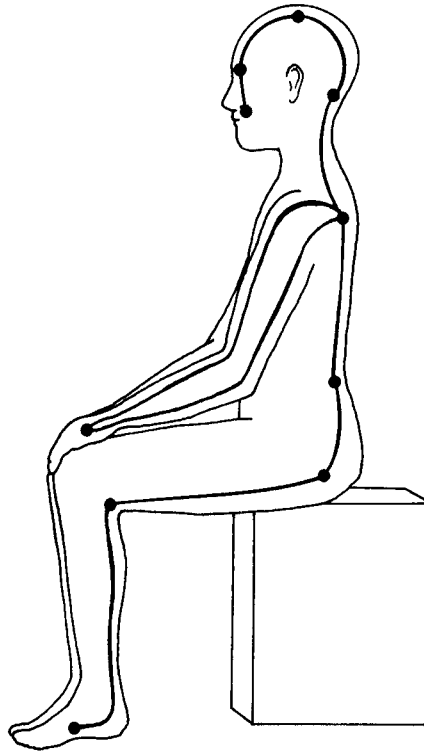


The eight psychic channels should be cleared daily while using the lying posture. Preferably, when retiring for the night. To do this guide the breath as follows:

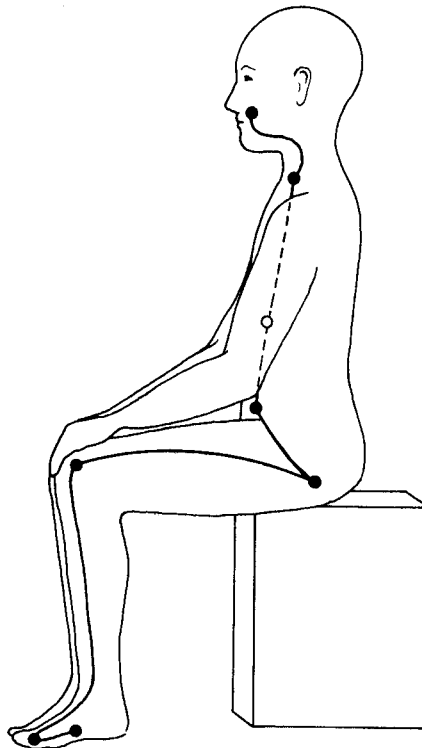
INHALATION PATH: Touch the tongue to the palate. Inhale and visualize the chi (breath) rising from the soles of the feet up along the outside leg channels to the perineum point hui yin. Continue inhaling as you contract the anus and guide the breath up the spine (governor channel) to the middle point between the shoulders. Continue inhaling while leading the breath from the mid point between the shoulders down the outside arm channels along the elbows to the tips of the middle fingers. Continue inhaling leading the chi through the inside arm channels from the tips of the middle fingers through the middle of the palms (lao Kun centers) along the wrists and inside of the arms to the underarms and back to the mid point between the shoulders. Continue inhaling guiding the breath upward from the shoulders mid point along the spine through the occiput (yu chen center) and crown (bai hui center) to the end of the governor channel in the palate. This should be one continuous slow, even, smooth, and long inhalation as the breath is lead through the outside leg channels, governor channel, outside and inside arm channels, and completion of the governor channel. Figure 9.

EXHALATION PATH: With the tongue connecting the governor and functional channels now exhale guiding the breath down through the functional channel centers back to hui yin then continue exhaling down the inside leg channels completing the exhalation as the breath returns again to the soles of the feet. Exhalation should also be slow, smooth, even, and long. Figure 10.

EIGHT PSYCHIC CHANNELS: INHALATION PATH



EIGHT PSYCHIC CHANNELS: EXHALATION PATH



EXERCISE NINE: CULTIVATING YANG ENERGY THROUGH THE EYES

This exercise is that of curing the body and stilling the mind with the eyes. It will be done in three steps. Chi Kung has the eyes linked to the five internal organs (liver, heart, stomach, lungs, kidneys) by the functioning of the five elements. The entire body is Yin negative with only the eyes being Yang positive. This Yang should be used to rid oneself of latent ailment that have accumulated in the body. Begin by sitting in meditation until your mind is settled. Use natural breathing (exercise one).

STEP ONE: Place a lighted red candle in front of you, level with the eyes at arm's length. Figure 1. Breathe naturally while gazing the eyes at the inner flame (the dark area above the wick). Do not blink the eyes. You must keep the eyes always open slightly wide. Tears will flow when done correctly. They will be saline (salty) and may smell because they are the residue of inner combustion.

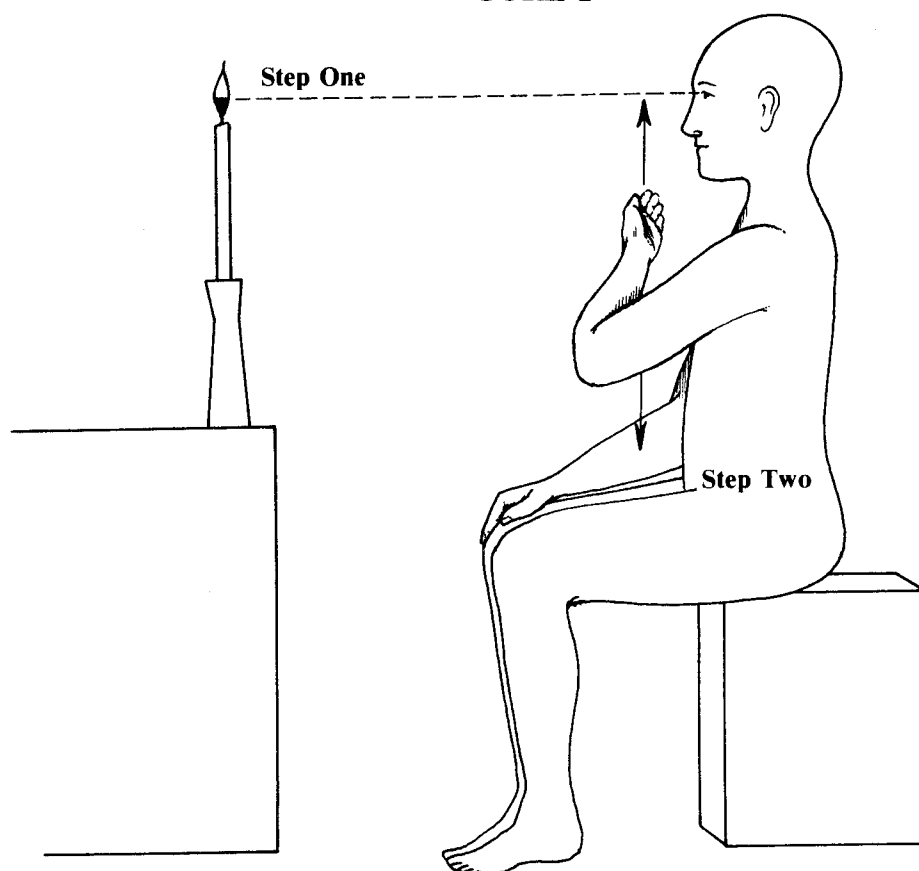
When inhaling, mentally draw the flame towards yourself and when exhaling mentally direct the flame away. After the tears are flowing, expand the eyes opening them slightly wider. Practice holding them open while gazing at the flame. When stopping the exercise, close the eyes momentarily to cool them so they are not injured by the heat. Continue this step daily for a minimum of fifteen minutes.

STEP TWO: This step involves using the hand as a guide for raising and lowering the chi from the lower abdomen to the eyes. While breathing naturally with the abdomen use the hand (palm facing the body about one inch away) to guide the chi energy upward from the lower dan tien center to the eyes as you inhale. The eyes (closed) must follow the movement of the hand up and down as you inhale and exhale.

As you exhale guide the Chi energy (with the hand) back down from the eyes to the lower dan tien. Until the positive fire has developed in the lower abdomen (known by the warm to hot feeling) you must visualize and will the chi to follow the breath. Where the mind is concentrated there will be energy.

To summarize this step: Inhale guiding the breath by the hand upward from the lower dan tien to the eyes. The eyes although closed follow the movement. Exhale guiding the chi back down from the eyes to the lower dan tien. Continue this step for a minimum of five minutes. Figure 1.

FIGURE 1

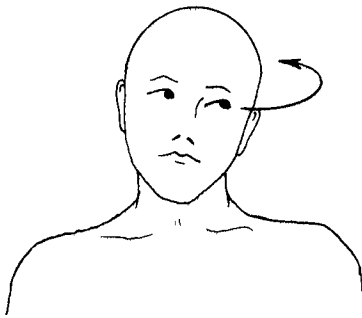


STEP ONE: Using Natural breathing, hands resting on the knees, gaze at the inner flame without blinking the eyes until tears flow. Mentally direct the flame with your respiration. The candle should be about arm's distance.

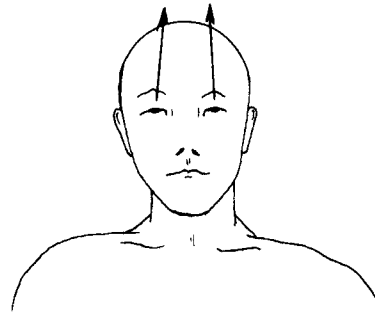
STEP TWO: Using natural breathing let the hand guide the chi energy from the lower dan tien to the eyes as you slowly inhale. Exhale and guide the chi back down from the eyes to the dan tien slowly and smoothly.

STEP THREE: Figure 2. The third step of this exercise is rotating the eyes with the head. Drop the chin to the chest with the eyes looking to the extreme direction as they follow the rotation of the head. Begin slowly circling the head from left to right. Inhale as the head turns left and exhale as it turns right. Use natural abdominal breathing. The eyes look to the extreme left (as if to see the horizon) then to the extreme rear and changing to the extreme right as the head moves back to the starting position. Now reverse the direction, inhaling as you circle the head and eyes to the right and exhaling as you circle them to the left. Repeat this five times in both directions.

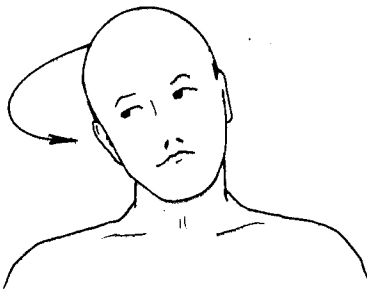
FIGURE 2: ROTATING THE HEAD AND EYES



CIRCLE THE HEAD AND EYES
TO THE LEFT AS YOU
INHALE



THE EYES LOOK TO THE REAR
AS THE HEAD CIRCLES BACK
AND TO THE REAR



CIRCLE THE HEAD AND EYES
TO THE RIGHT AS YOU
EXHALE

REVERSE THE DIRECTION AND REPEAT FIVE TIMES EACH WAY.

After finishing exercise nine you must redirect the chi energy to the lower abdomen by closing the eyes and circling them right to left three times then left to right three times (the head remains still). Continue by concentrating on the point between the eyes until your concentration is efficient. As in all the exercises, the tongue must be correctly placed to increase the flow of saliva. The three steps of exercise nine should be done until the pupils of the eyes are bright and surrounded by a bluish white; only then will you be free of latent illnesses.

EXERCISE TEN: KIDNEY BREATHING

This exercise will help direct the chi energy to the kidneys. It has three steps.

STEP ONE: Begin by leaning the torso slightly forward and placing the backs of the hands lightly on the kidney areas (while sitting). Inhale 100% slowly and evenly into the lower dan tien. Use your hands to feel the body (kidney area) expand as you inhale. After inhaling, relax the kidney areas and exhale from the lower dan tien. Continue this inhale and expansion until it becomes natural and comfortable. Figure 10 part 1.

At first it will be difficult to make the kidney area expand as you inhale. Patience and practice is needed. When you can do this continue part two of step one by: Inhaling 80% slowly and evenly into the lower dan tien (expanding the abdomen). Stop the breath one count. Simultaneously push the abdomen and the anus (with slight muscular force) backward toward the point ming men on the spine. Mentally direct the chi to ming men. (You should feel the kidney area expand slightly when inhaling). Relax the abdomen directing the chi back to the lower dan tien (from ming men) then exhale slowly from the belly. Figure 10 part 2. Repeat these two parts of step one until comfortable then go to step two.

STEP TWO: In this step you must push and direct the chi energy to the ming men point on the spine twice in one inhalation. Do this by: Inhaling 80% slowly and evenly into the lower dan tien expanding the abdomen. Stop the breath for one count. Simultaneously push the lower abdomen and anus (using slight muscular force) toward the point ming men on the spine while directing the chi energy to that point. Now relax the muscles and direct the chi energy back to the abdomen.

Without inhaling or exhaling push and direct the abdomen and anus for a second time toward ming men point. Now relax letting the chi sink back to the abdomen. Slowly exhale from the abdomen. You should feel the kidney area expand slightly when inhaling and when pushing toward ming men point.

Step Two summarized: Inhale 80% then direct the chi back and forth twice toward ming men point before exhaling. Continue this step a minimum of eight minutes.

STEP THREE: In this step you will in one inhalation push the chi back and forth three times toward ming men point (expanding the kidney areas) before exhaling.

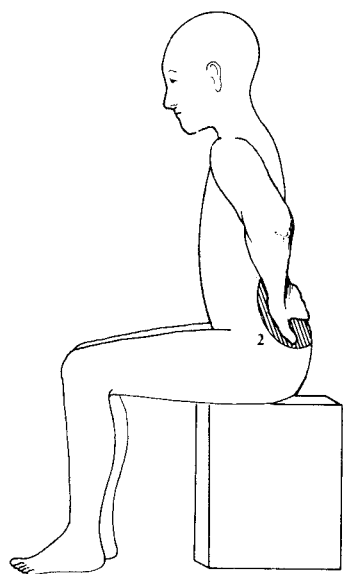
Do step three exactly as step two only: after the first pushing of the anus and abdomen toward ming men, relax the abdomen holding the breath. Again push the anus and abdomen toward ming men then relax the abdomen holding the breath. For the third time push the anus and abdomen toward ming men then relax the abdomen and exhale slowly.

Step Three summarized: Inhale once then push the anus and abdomen toward ming men point three times before exhaling. After inhaling push toward ming men then relax, push toward ming men then relax, push toward ming men then relax. Exhale slowly from the lower abdomen.

As you can see the exercises are progressive and must be done in order. This exercise begins by expanding the kidney area without using muscular force. Then use slight force to push the abdomen and anus backward toward ming men point one time. In step two you must push toward ming men and relax twice before exhaling. Step three teaches pushing the chi energy back and forward three times in one inhalation. After you can do step three it is no longer necessary to do steps one and two.

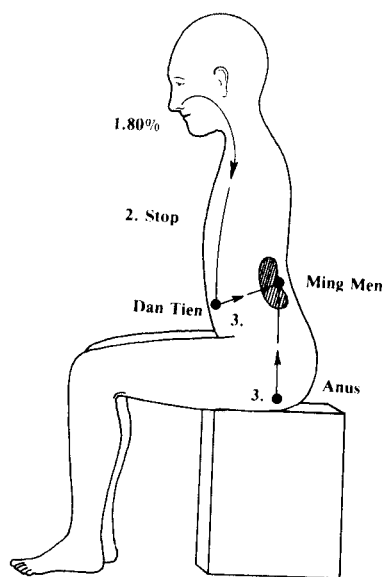
Remember! Until the warmth of the positive fire develops in the lower abdomen it is most necessary to mentally will the chi energy to the desired area.

FIGURE 10: KIDNEY BREATHING; STEP ONE



PART 1

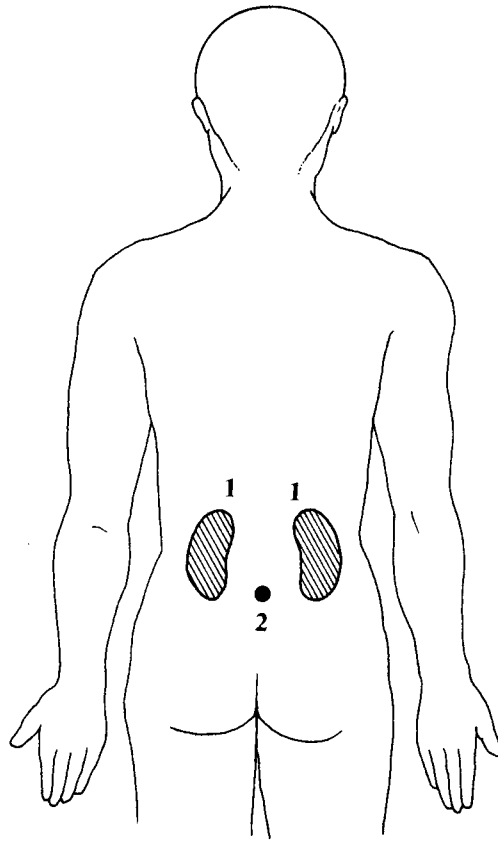
1. Lean slightly forward. Inhale 100% into the dan tien slowly and evenly.
2. The dark is the area of expansion. Use your hands to feel the area push out.



PART 2

1. Lean slightly forward. Inhale 80% slowly and evenly.
2. Stop the breath.
3. Simultaneously push the anus and abdomen toward ming men. Relax the abdomen and exhale slowly.

EXERCISE TEN: KIDNEY BREATHING



1. The shaded areas represent the kidneys. These are the areas of expansion when training the kidney breath.

2. This is the point ming men. "Ming" means life. "Men" means door or gate. Ming men means "gate of life".

Note: Steps two and three have no figure to illustrate them. They are done the same as part two of step one (figure 1), except you must within one inhalation push the chi back and relax it forward two and three times respectively before exhaling.

EXERCISE ELEVEN: RAISING THE CHI

This exercise will be conducive in opening the Functional channel. It consist of raising the chi energy up to the solar plexus, chest, and throat.

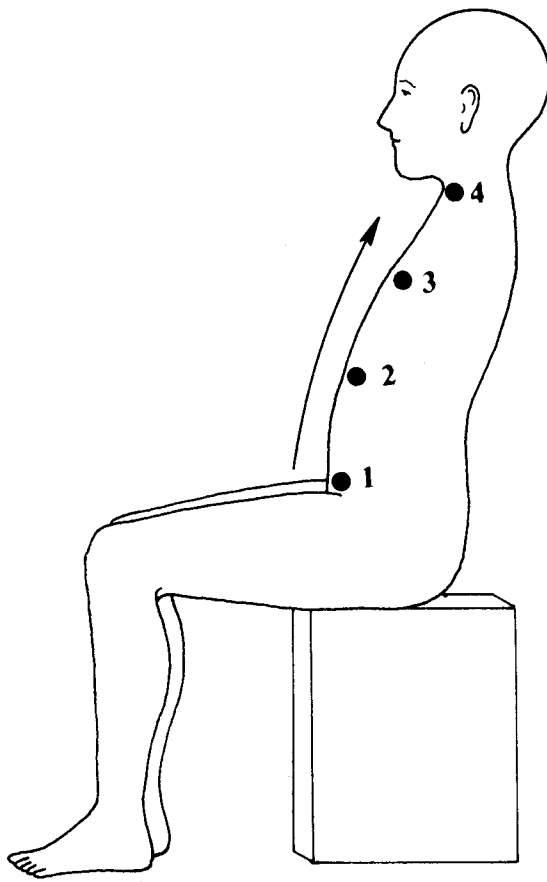
Lean your torso slightly to the rear with the chin tucked in a little. Use the hand as a guide to raise the chi up and down from the abdomen to the throat. Inhale 80% into the dan tien slowly and evenly expanding the abdomen. Stop the breath. Contract the abdomen slightly and mentally direct the chi energy to rise up the anterior channel (slowly) as you guide it with the hand. Raise it to the solar plexus. Figure 11.

Relax the abdomen and direct the chi energy back down to the dan tien as you guide it down with the hand, then exhale slowly. The solar plexus represents the point Chung Kung. Figure 11. Repeat this six times.

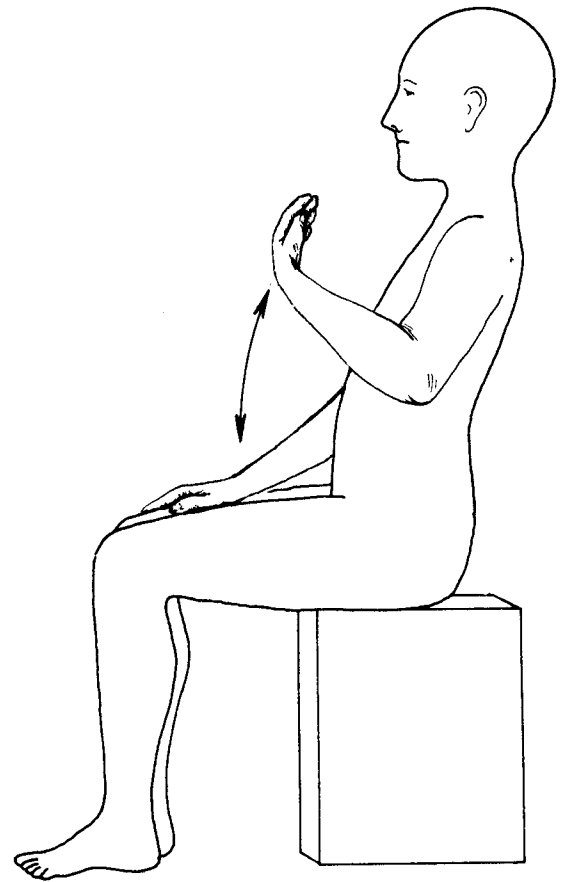
Now continue by raising the chi energy to the chest (point Shuan chung). In the same posture inhale 80% into the dan tien slowly and evenly, expanding the abdomen. Stop the breath. Contract the abdomen around the dan tien slightly and guide the chi energy up to the chest (slowly) . Figure 11. Relax the abdomen and direct the chi back down to the dan tien. Then exhale slowly. Repeat this six times.

Continue by inhaling 80% into the dan tien slowly and evenly expanding the abdomen. Stop the breath. Contract the dan tien area slightly and mentally direct the chi energy upwards to the throat (point Hsuan chi) as you guide it with the hand Figure 11. Relax the abdomen and guide the chi energy back to the dan tien then exhale slowly. Repeat this six times.

FIGURE 11: RAISING THE CHI



1. Dan Tiën
2. Solar Plexus (chung kung)
3. Chest (shuan chung)
4. Throat (hsuan chi)



Use the hand as a guide
as you mentally direct
the chi energy to each
of the points.

EXERCISE TWELVE: WAIST BREATHING

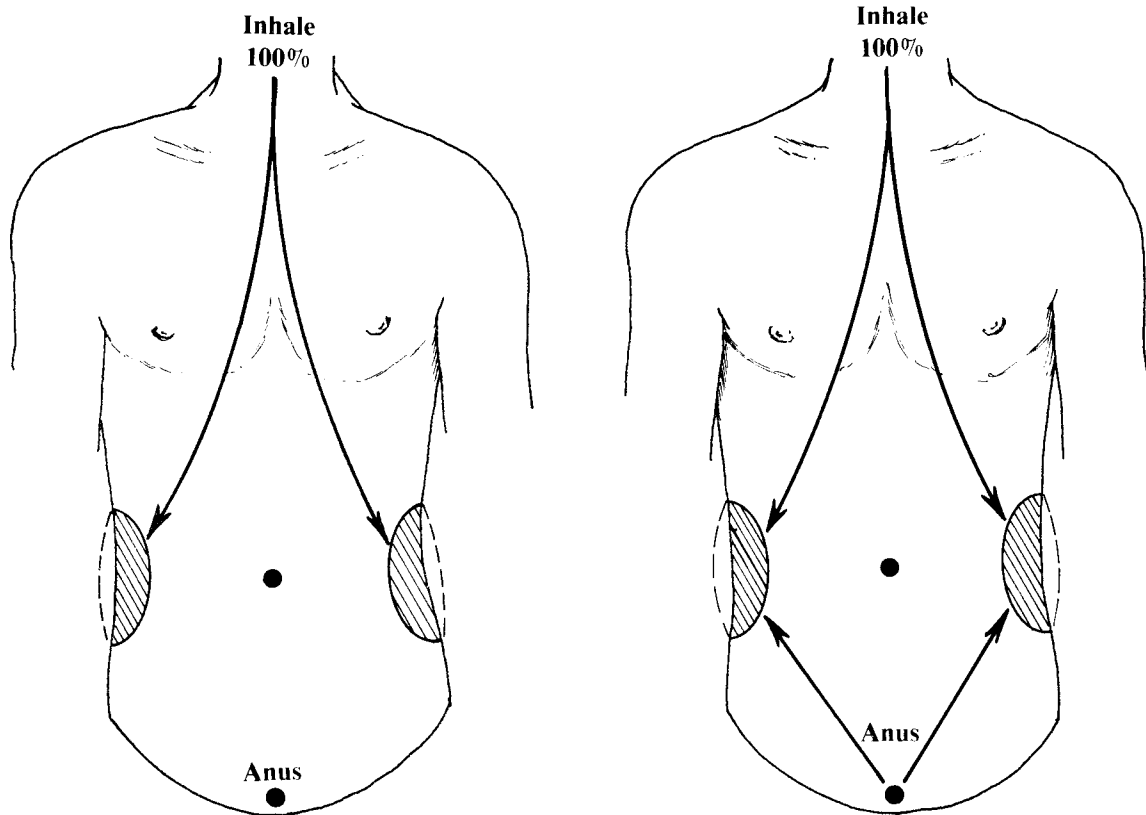
In this exercise the waist is considered the area of the external oblique muscles on both sides. Expansion of this area when you inhale will be difficult at first. You will place the hands on each waist side to detect expansion as you inhale. It will be performed two ways.

First, inhale slowly and evenly 100% directly into both sides causing them to expand slightly. (Do not inhale into the lower abdomen). Figure 12. When 100% is completely inhaled, relax and exhale slowly. Repeat this until you feel the waist expand with inhalation every time and it becomes comfortable. If you cannot make the waist area expand, relax the abdomen and try again. Relaxation is the key.

Secondly, inhale 100% slowly and evenly while expanding the waist sides as you contract the anus and push it toward both sides. (Using slight muscular force). Figure 12. When completed, relax the abdomen and exhale slowly.

Pushing the anus in two directions can be accomplished by mental concentration. It may seem awkward beginning.

FIGURE 12: WAIST BREATHING



Inhale 100% directly into both sides causing them to expand slightly. Use your hand to detect the expansion. Relax and exhale slowly.

Inhale 100% slowly and evenly while expanding the sides of the waist. Simultaneously contract the anus and mentally push (with slight muscular force) it toward both sides. Relax and exhale slowly.

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After the third week of training these Level Three methods, you may continue the program by sending your:

Completed "Request for Level Four" form with \$30.00

You will receive:

The Level Four booklet clearly detailed and illustrated including the Dan Tien practicing method, Waist practicing method, Turtle breathing, The strong Kidney method, and supporting documents such as normal and abnormal indications.

A Request for the Level Five (fifth month) exercises.

We know that you will be satisfied with the knowledge taught. We hope that you will put it into action so that it will become wisdom learned.

We want your feedback. Take time to detail your results to us so that we know your feelings toward this program. We desire for answers to your questions.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted
and the technique achieved by self study.

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CORRESPONDENCE PROGRAM

天道 氣功 內功



DAN TIEN PRACTICING METHOD
WAIST PRACTICING METHOD

TURTLE BREATHING
STRONG KIDNEY METHOD

LEVEL FOUR

TIENTAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan health practices. The CNCKI was conceived to bring these practices to America.

TO OUR MEMBERS

You have progressed to the level of directing the energy upward. Through disciplined daily training, your past month's exercises should have laid the foundation of this training. Your body should be adjusting to your new schedule. Your heartbeat should be slower, your respiration deeper and longer, and your mind tranquil. Use care in eating, sleeping, and drinking.

Continue to regulate the breath by the methods outlined this month without anxiety for success or symptoms of chi. The chi will manifest when the conditions are met. Perseverance brings success.

ABOUT THE COVER

The backbone should be strong and steady as a mountain with the whole body relaxed. The superior man or saint uses this way to wash his heart and hide himself. The red and white lily flower comes from the water. Below the water the earth is very dirty, yet the lily comes from the dirt but is very clean and fresh. The stem is straight and the bulb empty yet it flowers. Your way must be empty (of externals) and straight (in daily training) to flower. One road is very straight but no one passes. When busy the road is close to you and yet you cannot see it clearly. But after you are removed to the quiet it becomes clear. After meditation you know what is important. Meditation is just the breath. Dan Tien is the first step. Next is the soles of the feet. The Saint breaths every breath from Yung chuan (soles). Walk in the yellow court not in a public place. Practice quietism without using the five senses. In this way the Saint keeps himself.

EXERCISE THIRTEEN: THE DAN TIEN PRACTICING METHOD

With the previous methods you have exercised three areas; the abdomen (exercise one), the kidneys (exercise ten), and the waist (exercise twelve). This method combines the three exercises into one. It is conducive to awakening the vital energy, chi, and should be performed two ways; first without and then with the contraction of the anus.

INHALATION

Begin by inhaling 40% into the abdomen slowly and evenly as it expands, continue with a 10% inhalation into both sides (20% total) as they expand and then 40% to the kidneys as they expand. This should be one slow smooth breath into the abdomen, sides, and kidneys for a 100% inhalation. FIGURE 13.

EXHALATION

When 100% is reached, relax the abdomen directing the breath to the lower dan tien then exhale slowly. Repeat this until you can feel the expansion in all the areas. Then proceed to doing the exercise with anus force. You will no longer need to exercise the exercise this first way.

INHALATION WITH ANUS FORCE

Inhale 40% into the abdomen slowly and smoothly as it expands while simultaneously pushing the anus with 40% force toward the navel; continue inhaling 10% into both sides pushing the anus with 10% force to both sides (20% total); and 40% inhalation to the kidneys as you push the anus 40% toward the ming men center on the spine. The breath should be slow, continuous, and smooth as you simultaneously use slight muscular force to push the anus to each area. FIGURE 13A.

EXHALATION

Relax the abdomen and direct the breath (chi) to the lower dan tien center. Exhale slowly. Repeat this exercise a minimum of nine times.

EXERCISE THIRTEEN: THE DAN TIEN PRACTICING METHOD

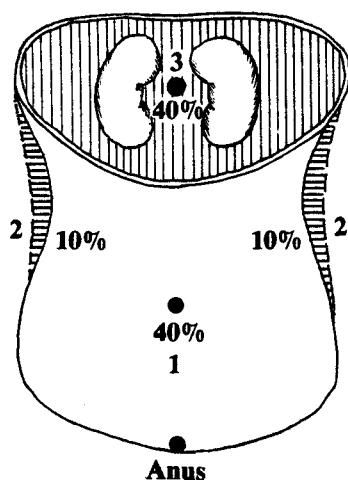
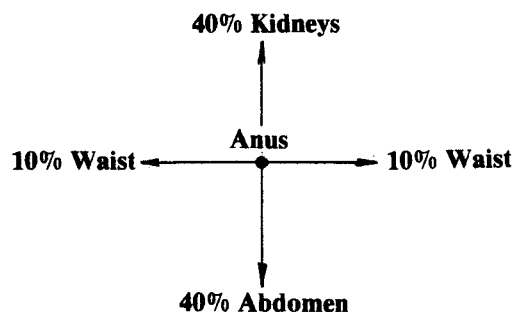


FIGURE 13

1. Inhale 40% into the abdomen
2. Continuing, inhale 10% into both sides (20%)
3. Then 40% to the kidneys (ming men). Relax and direct the chi energy to dan tien exhaling slowly.

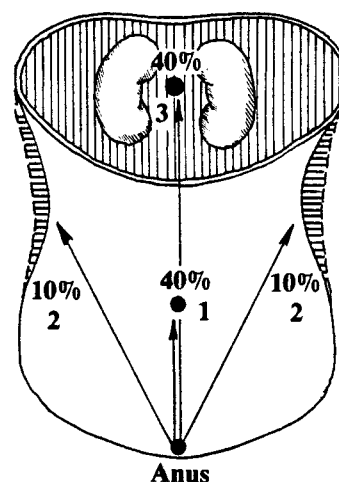


FIGURE 13A

1. Inhale 40% into the abdomen with 40% anus force
2. Inhale 20% into the waists with 20% anus force
3. Inhale 40% to the kidneys with 40% anus force. Relax exhale slowly.

EXERCISE FOURTEEN: THE WAIST PRACTICING METHOD

Exercise twelve was the preliminary work for this method. Precede this exercise with kidney breathing (exercise ten) when possible.

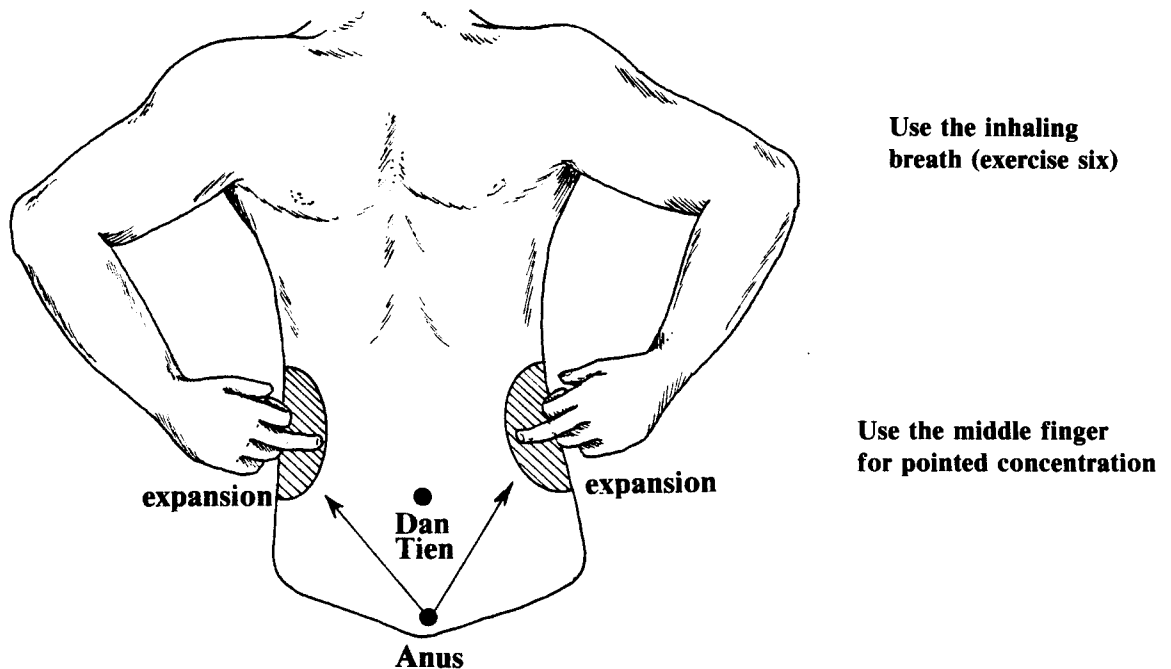
This method will be done in five steps; the first two using the inhaling breath (exercise six) and the last three using the exhaling breath (exercise seven).

STEP ONE

Place the tip of the middle finger of each hand on it's respective side of the waist. Using the inhaling breath, directly inhale 80% slowly and evenly into the waist sides causing them to expand slightly. Pause one count and inhale the remaining 20% quickly as you push the anus toward both sides. Mentally direct the breath to the points where the middle fingers touch. Feel the expansion. FIGURE 14.

Relax and exhale slowly. Repeat this step six times.

FIGURE 14: STEP ONE

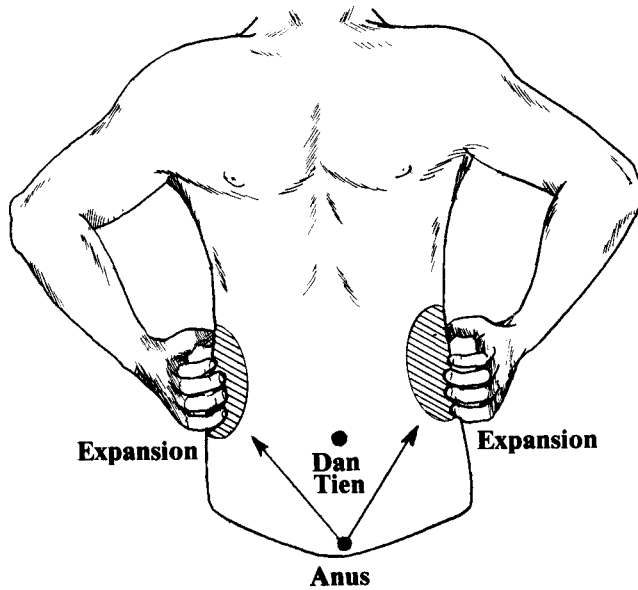


STEP TWO

Form a tiger's claw with each hand and grasp the waist sides gently. Inhale 80% slowly and smoothly into the sides. Feel the expansion. Quickly inhale the remaining 20% and grip the waist sides as they expand. Don't forget the anus movement must be simultaneous with the 20% inhalation. FIGURE 14A.

Relax the waist and exhale slowly. Repeat six times.

FIGURE 14A: STEP TWO



Use the inhaling breath

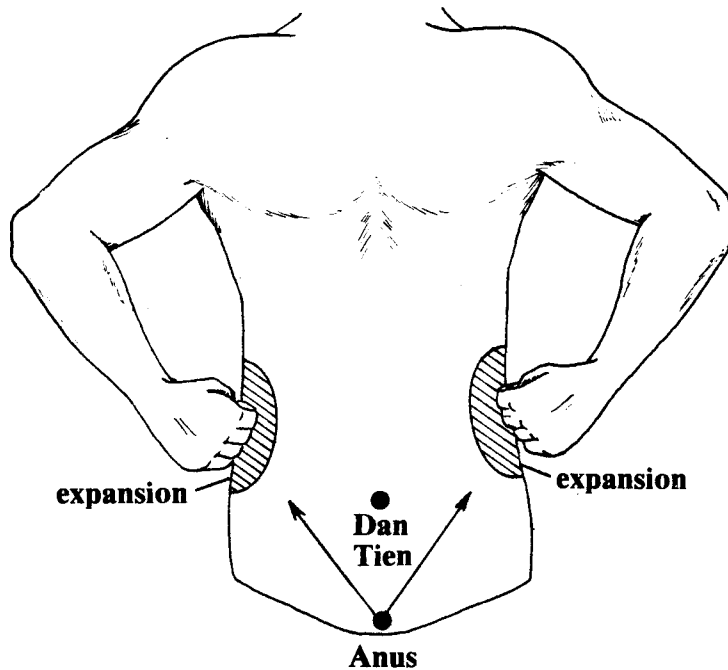
Use a claw to grip
the waist

STEP THREE

The breathing changes to the exhaling breath (exercise seven). Form a fist with both hands and place them on the waist sides. Inhale 60% slowly and evenly into the waist as it expands. Pause one count. Compress and expand the abdomen pushing the anus forward and expelling a small amount of air from the lungs (exercise seven). Simultaneously press the fists against the waist sides during this action. FIGURE 14B.

Relax and exhale slowly. Repeat this six times.

FIGURE 14B: STEP THREE



Use the exhaling
breath (exercise seven)

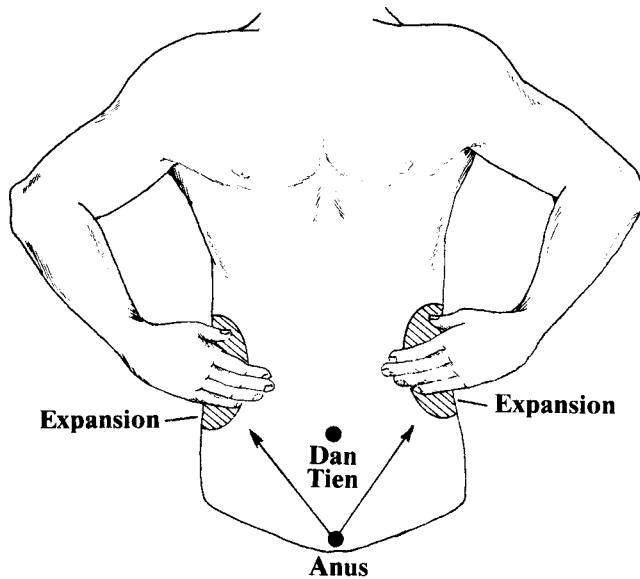
Use the fist to press
the waist sides

STEP FOUR

Place the palms of each hand on it's respective side. Inhale 60% slowly and evenly expanding the sides. Pause one count, then compress and expand the abdomen pushing the anus forward as you expell a little air from the lungs. At the same time gently (increasing in intensity as you progress) slap the waist sides as you compress the abdomen. FIGURE 14C.

Relax and exhale slowly. Repeat this six times.

FIGURE 14C: STEP FOUR



**Use the exhaling breath
(exercise seven)**

**Use the palms to
slap the waist sides.**

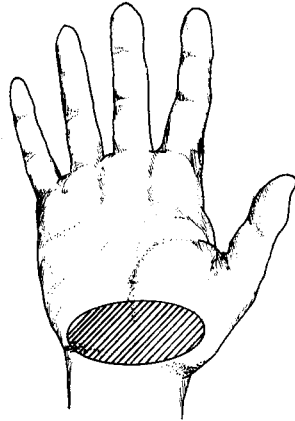
STEP FIVE

In this final step you must use the palm heels to strike the waist areas in timing with the abdomen compression, forward anus movement, and expulsion of air. Gradual progress over a protracted time will enable you to withstand heavy blows to these areas.

Inhale 60% slowly and evenly into the waist sides as they expand. Pause one count. Compress and expand the abdomen pushing the anus forward and expelling air from the lungs as you strike the sides with the palm heels. Remember gradual progress is needed. FIGURE 14D.

Relax and exhale slowly. Repeat this step nine times.

FIGURE 14D: STEP FIVE



**USE THE EXHALING BREATH
(EXERCISE SEVEN)**

**USE THE PALM HEEL (the shaded area)
to strike the waist. See steps one - four.**

REMEMBER HASTE MAKES WASTE. GRADUALLY INCREASE THE INTENSITY OF THIS EXERCISE AS YOU TRAIN IT DAILY OVER AN EXTENDED PERIOD. USE SLIGHT FORCE IN YOUR ACTIONS WHEN BEGINNING.

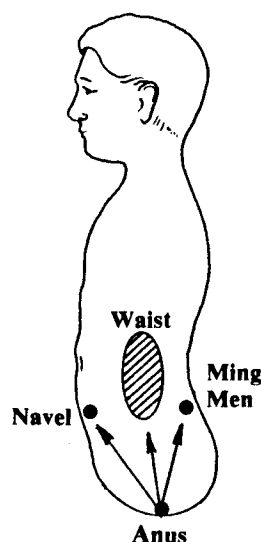
EXERCISE FIFTEEN: TURTLE BREATHING

This exercise is so named because it requires very slow respiration. It should be practiced two ways, the first as a preliminary which can be dispensed with after the exercise is understood. You should precede this exercise with the dan tien practicing method (exercise thirteen).

Inhale slowly and evenly for three counts into the abdomen as it expands, three counts into the waist areas as they expand, and three counts into the kidney areas as they expand. The breath should be one long smooth inhalation. Relax and exhale for nine counts. Repeat this six times.

Next perform the same exercise while pushing the anus toward the navel, waist sides, and ming men center as you inhale. FIGURE 15. Relax and exhale slowly. Repeat this exercise six times. Do this as a preliminary to turtle breathing. When turtle breathing is understood then you need not practice exercise thirteen.

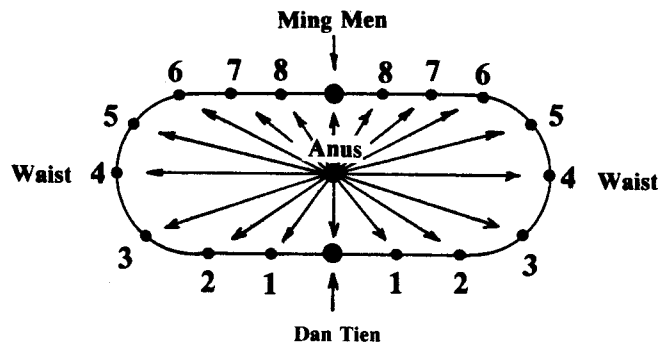
FIGURE 15: PRELIMINARY TO TURTLE BREATHING



Study FIGURE 15A noting the positions of the dan tien and ming men centers. Turtle breathing exercises the belt channel (Tai Mai) (Level Three: Eight Psychic channels) that circles the waist.

Notice there are eight points on each side of the waist, with the beginning point being dan tien center and the last point being ming men. Points one are located one inch from the dan tien. Points two, three, and four are evenly spaced with four being the waist side. Points five, six, and seven are evenly spaced around the back so that point eight is one inch from ming men. The points are symmetrical on both sides. FIGURE 15A.

FIGURE 15A: TURTLE BREATHING

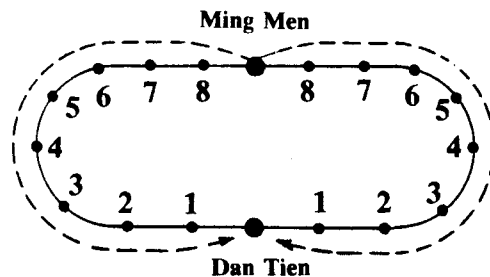


INHALATION

* Hold the breath three counts at each point.

1. Inhale 10% with 10% anus force to the dan tien center.
2. Inhale 10% with 10% anus force to both points 1.
3. Inhale 10% with 10% anus force to both points 2.
4. Inhale 10% with 10% anus force to both points 3.
5. Inhale 10% with 10% anus force to both points 4.

Continue until you reach ming men center on the back.



EXHALATION

After a three count holding at ming men, exhale very slowly, directing the breath and chi energy in reverse (both sides) through points 8,7,6,etc. until you reach the dan tien center. It should be a slow continuous exhalation from ming men reversing to dan tien. Repeat a minimum of nine times.

When you have studied Figure 15A then begin the exercise. The inhalation is continuous from the dan tien to ming men (Do not exhale until you reach ming men).

Inhale 10% slowly and evenly expanding the abdomen and pushing the anus toward the navel with 10% of your force. Hold the breath for three counts. Continue inhaling 10% to points one symmetrically and push 10% anus force to points one. Hold the breath for three counts. Continue inhaling 10% and 10% anus force to points two symmetrically. Hold the breath three counts. Continue inhaling 10% and 10% anus force to points three. Hold the breath for three counts. Continue with 10% inhalation and 10% anus force to each point symmetrically with a three count pause between them. Ending with a 10% inhalation and anus force at ming men, you will have completed a 100% inhalation with a three second pause between each of the points symmetrically.

After holding three counts at ming men, exhale very slowly, guiding the breath and chi energy in reverse from points 8, 7, 6, 5, 4, 3, 2, 1, to the dan tien center. Your exhalation must be slow and continuous as you guide it around both sides back to the dan tien.

Repeat this exercise a minimum of nine times. Use the index fingers to press the points for better concentration. One count is one second or one heartbeat.

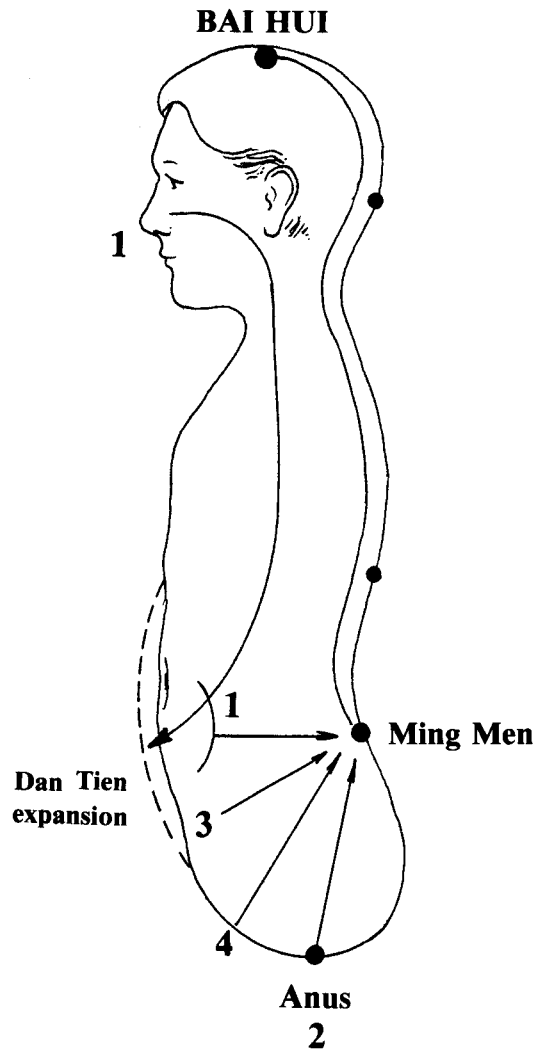
EXERCISE SIXTEEN: THE STRONG KIDNEY METHOD

This exercise will be conducive in opening the control channel. It will exercise the kidneys, anus, bladder, and testicles (vagina) consecutively.

1. Begin by inhaling 80% into the dan tien slowly and evenly expanding the abdomen. Contract the abdominal muscles pushing backwards toward the kidneys causing the kidney area to expand.
2. Push the anus with slight muscular force toward ming men.
3. Contract the bladder and pull it back toward the ming men point.
4. Tighten and contract the testicles (vagina) pulling them back toward ming men.
5. Relax slightly and direct the chi energy up the control channel (spine) to the point bai hui on top of the head. Hold the breath and chi energy at bai hui for six counts and then relax the abdomen directing the chi energy to the lower dan tien, then exhale slowly. FIGURE 16. Repeat a minimum of nine times.

1 - 4 should be done evenly and consecutively without pause. If you feel holding the breath six counts is a strain, then begin with three counts and gradually hold longer. Remember the chi energy is commanded by the mind and must be mentally directed by the will. * Bai Hui means meeting of the hundred points or nerves.

FIGURE 16: THE STRONG KIDNEY METHOD



1. Inhale 80% expanding the abdomen then contract the abdominal muscles pushing toward ming men.
2. Contract the anus and push it toward ming men.
3. Contract the bladder and pull it toward ming men.
4. Contract the testicles (vagina) and pull them toward ming men. Relax slightly and direct the chi energy up the spine to bai hui center. Hold the breath six counts. Then direct the chi energy to the dan tien and exhale slowly.

NORMAL AND ABNORMAL REACTIONS OF CHI KUNG

Normal reactions to Chi Kung training occur when the practitioner follows the right way and directions. Abnormal reactions may occur when one is overanxious in seeking the effect or result and violates the correct procedures.

Normal Reactions are:

1. Calm minded, and energetic
2. Increase of sleep
3. Active body metabolism
4. Relaxed sensations
5. Increased flow of saliva
6. Warm sensations
7. Itching and involuntary contractions of muscles
8. Shaking of the body

Abnormal Reactions are:

1. Dizziness, headache
2. Breathing felt obstructed
3. Pains in the chest, waist, or abdomen
4. Thirst, dry tongue
5. Fatigue
6. Distracting thoughts
7. Changes in mood
8. Frightened
9. Hallucinations

Abnormal reactions can be avoided by closely following the details and principles as outlined in the course. If such occurs during your training, first determine what principle you are violating then contact us for direction.

TAO TE CHING

Men go out of life and into death. Thirty percent are followers of life, thirty percent of followers of death, and thirty percent more who could live hasten towards the place of death. Why so? Because they would augment the richness of life. I am told that a man who is good at taking care of his life may travel through the wilderness, without trying to avoid rhinoceroses or tigers, and may enter battles, without being equipped with armors or weapons. The rhinoceros finds no place in which to jab it's horn, the tiger finds no place in which to dig it's claw, and the sword finds no place in which to thrust it's blade. Why so? Because he has no vulnerable point. Thus he who takes no measure whatsoever for life is accomplished at valuing life.

Close the openings and block the doors (the sense organs) and so long as you live you will have no trouble; but open your apertures and become involved in affairs, and so long as you live, you will not avoid trouble.

--- Lao Tzu

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After the third week of training these Level Four methods, you should continue the program by sending your:

Completed "Request for Level Five" form with \$30.00

You will receive:

The Level Five booklet clearly detailed and illustrated including the methods of Directing the Chi to the Back, The Iron Back, Tu Mai the Control Channel, and Directing the Chi to the arms.

A request for the Level Six exercises.

We know that you will be satisfied with the knowledge bought and suggest that you put it into action so that it becomes wisdom gained.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted
and the technique achieved by self study.

氣CHI KUNG功

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LEVEL FIVE

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan health practices. The CNCKI was conceived to bring these practices to America.

TO OUR MEMBERS

You are now directing the energy upward during training. Through disciplined daily training, your past month's exercises should have laid the foundation of this training. Your body should be adjusting to your new schedule. Your heartbeat should be slower, your respiration deeper and longer, and your mind tranquil. Use care in eating, sleeping, and drinking.

Continue to regulate the breath by the methods outlined this month without anxiety for success or symptoms of chi. The chi will manifest when the conditions are met. Perseverance brings success.

Level Five exercises are conducive to opening the primary channel of chi circulation and guiding the chi to the arms and hands. Pay special attention to exercise nineteen; the Governor Channel.

ABOUT THE COVER

The backbone should be strong and steady as a mountain with the whole body relaxed. The superior man or saint uses this way to wash his heart and hide himself. The red and white lily flower comes from the water. Below the water the earth is very dirty, yet the lily comes from the dirt but is very clean and fresh. The stem is straight and the bulb empty yet it flowers. Your way must be empty (of externals) and straight (in daily training) to flower. One road is very straight but no one passes. When busy the road is close to you and yet you cannot see it clearly. But after you are removed to the quiet it becomes clear. After meditation you know what is important.

EXERCISE SEVENTEEN: DIRECTING THE CHI TO THE BACK

This exercise is a preliminary to exercise eighteen, and is conducive to the chi circulating upwards through the spine.

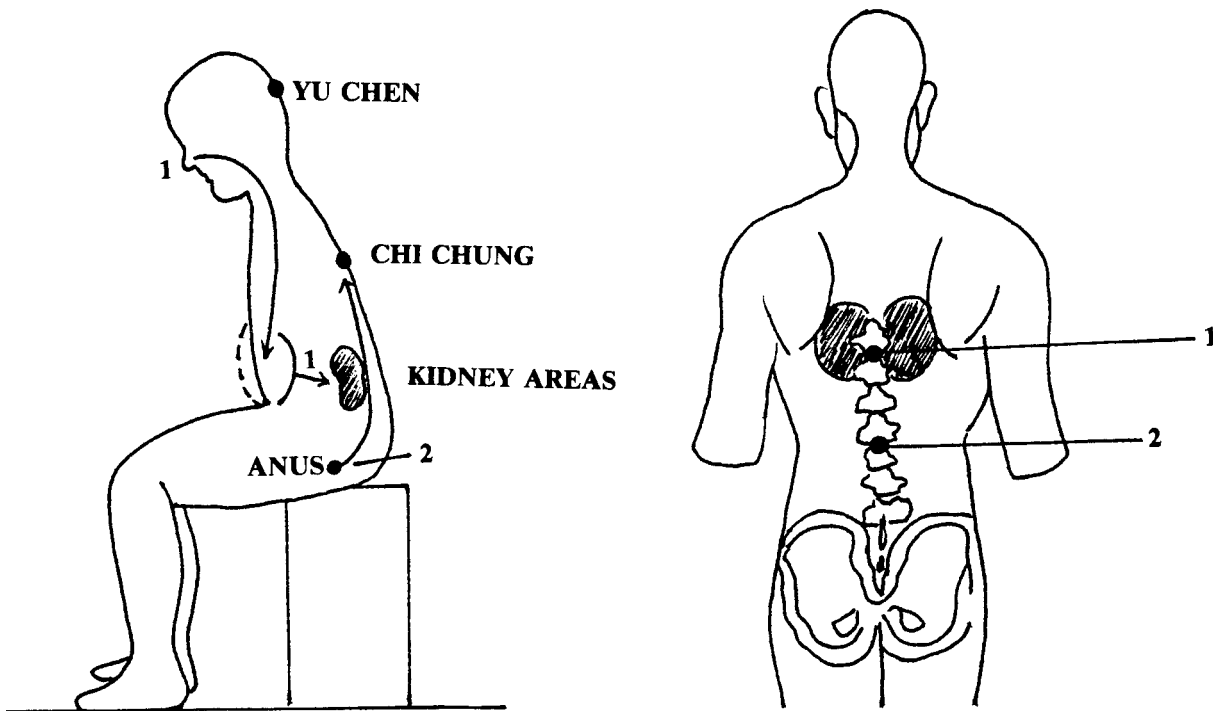
Begin by leaning your posture slightly forward. Inhale 80% slowly and evenly into the Dan Tien while expanding the abdomen. Use muscle contraction to push the air and chi energy backward from the Dan Tien to the kidney areas (exercise ten). Tighten the anus and push it back and upwards toward the chi chung point, as you mentally direct the chi energy upwards to chi chung. (Try to feel the expansion in this area).

Hold the breath at chi chung for six counts then relax the abdomen directing the chi energy back down the control channel to the Dan Tien, and exhale slowly. FIGURE 17.

Use only enough force and will to raise the energy to chi chung as too much and you may ascend to the next center, Yu chen (Yu =jade; chen = pillow).

If holding the breath six counts is uncomfortable begin with three and develop gradually. Repeat this exercise nine times.

FIGURE 17: DIRECTING THE CHI ENERGY TO THE BACK



1. Inhale 80% slowly and evenly into the Dan Tien then contract and push back to the kidney areas.

2. Contract the anus and push upwards to the chi-chung point, as you mentally direct the energy to rise. (slight expansion). Hold the breath at chi chung six counts. Relax and direct the energy in reverse to Dan Tien. Exhale slowly. Repeat Nine times.

1. The chi chung point is located between the thoracic vertebrae eleven and twelve. The shaded areas represent the areas of expansion.

2. The point ming men (gate of life) is located between lumbar vertebrae two and three.

EXERCISE EIGHTEEN: THE IRON BACK

As with all the Iron Body methods , the aim is to train the breath to react unconsciously and instinctively to an offensive blow. This exercise uses the inhaling and exhaling breaths (exercises six and seven), and has five steps. You may train this exercise alone, however, a partner is needed.

STEP ONE: Have your partner place his fist on the area around the chi chung point as shown in figure 17 above. This will your area of concentration. If a training partner is not available, you may place the back against a door post or something similar.

Using the inhaling breath, inhale 80% slowly and evenly into the Dan Tien, then compress and contract the abdominal muscles pushing the air and energy to the kidney areas. Inhale the remaining 20% quickly, simultaneously tightening the anus and pushing upward to the chi chung point, as you mentally direct the energy to rise. FIGURE 18A.

You should feel a slight expansion in the area. Relax and direct the chi back to the dan tien then exhale slowly. Repeat this until you feel the expansion. If you have a partner, have him to place his hand over the area to feel any expansion. This area will be difficult to exercise but with perseverance you will succeed. Remember in this part your partner (or you) are only pressing against the chi chung area to allow you to concentrate there.

STEP TWO: In this step your partner will use his palm to slap (with slight force to be gradually increased) the back area as you time the breath and expansion. If you have no partner you may press backwards forcefully against the door.

Inhale 80% slowly and evenly into the Dan Tien then with muscular contraction push the air and chi energy to the kidney areas. Quickly inhale the remaining 20% and push the anus upward toward chi chung as you time the expansion of the area with your partner's slap. FIGURE 18B.

Relax and direct the energy in reverse to Dan Tien then exhale slowly. Remember the slap and he 20% inhalation to the back area must be simultaneous. Repeat this step nine times minimum.

STEP THREE: In this step your partner must use the knife edge of his hand (as in a karate chop) to press and massage the back area in a circular motion as you time the 20% inhalation.

Inhale 80% slowly and evenly into the Dan Tien using muscular force to push it backwards to the kidney areas. As you quickly inhale 20% and push the anus upward toward chi chung have your partner press and massage around the chi chung point in a circular motion. FIGURE 18C.

You should feel slight expansion. Use his hand as a guide to mentally direct the chi energy to the area. Relax and direct the energy back to Dan Tien then exhale slowly. If no partner is available, try using the door or something similar. Repeat this nine times.

STEP FOUR: In steps four and five, the breathing changes to the exhaling breath. In this step your partner must use the palm heel of his hand to press against the back area as you expell a small amount of surplus air from the lungs through the nose. (exercise seven)

Inhale 60% slowly and evenly into the Dan Tien. Compress the abdominal muscles and contract the anus pushing them upward to chi chung causing the surplus air (5%) to be expelled. As you expell the air your partner must press against the chi chung area. FIGURE 18D.

You should feel the expansion. Relax and direct the energy back to Dan Tien then exhale slowly. Repeat nine times.

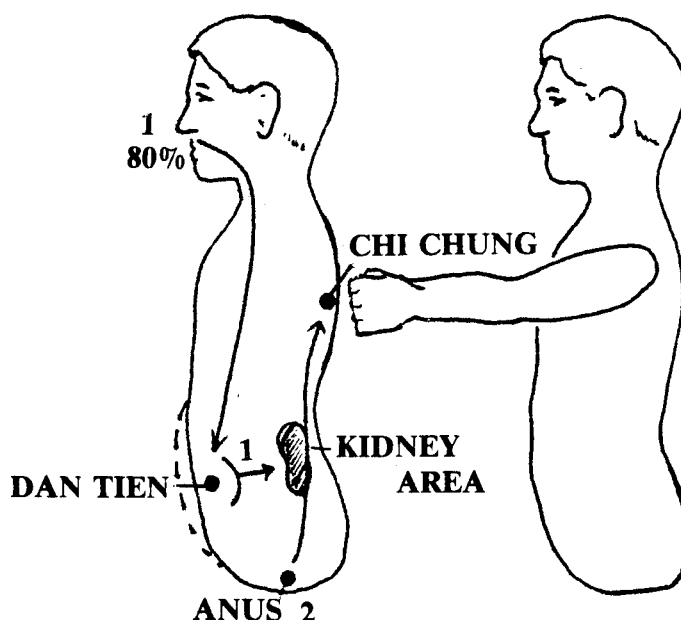
The expansion of the back area with your partner's press is important. To improve the timing of this he may say "now" or some signal word to allow you to time the breath with the press.

STEP FIVE: In this step your partner will use his fist to strike the chi chung area as you time your exhaling breath. He may give a signal word so that your timing is exact. Do not strike with too much force in the beginning to avoid injury. Gradually as you are able to direct the breath and chi energy to this area you may increase the intensity of the strike.

Inhale 60% slowly and evenly then compress the abdominal muscles and contract the anus pushing both of them upward to chi chung, as you expell a slight amount of surplus air. Simultaneous with the expellation of air have your partner to strike the back area.

Relax and direct the chi energy back to the Dan Tien, then exhale slowly. Repeat this nine times. Repetition is the key to training the unconscious mind.

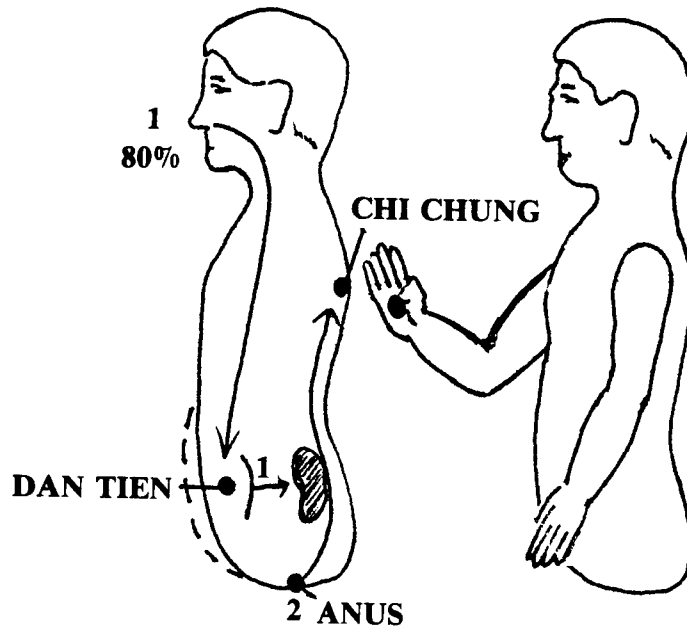
FIGURE 18A: STEP ONE



1. Using the inhaling breath inhale 80% into the Dan Tien, compress and contract the abdomen pushing back to the kidney areas.

2. Contract the anus pushing it upward to chi chung (using your partners fist for concentration) as you quickly inhale the remaining 20% directing the breath and chi energy to chi chung. Relax and direct the energy back to Dan Tien then exhale slowly.

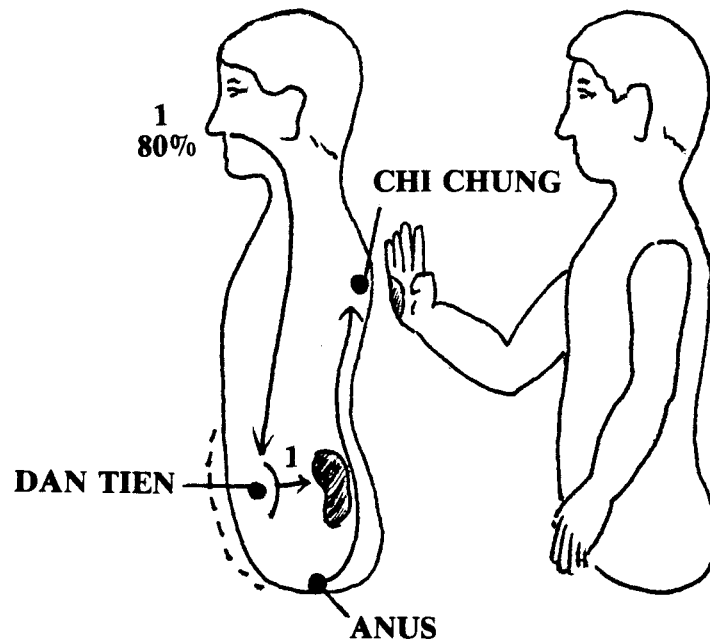
FIGURE 18B: STEP TWO



1. Inhale 80% slowly and evenly into the Dan Tien, then use muscle contraction to push it to the kidney areas.

2. Contract the anus and push it to Chi Chung as you quickly inhale 20% and your partner slaps the area with his palm. You should be able to feel the area expand slightly with the inhalation. Relax and direct the energy back to Dan Tien then exhale slowly.

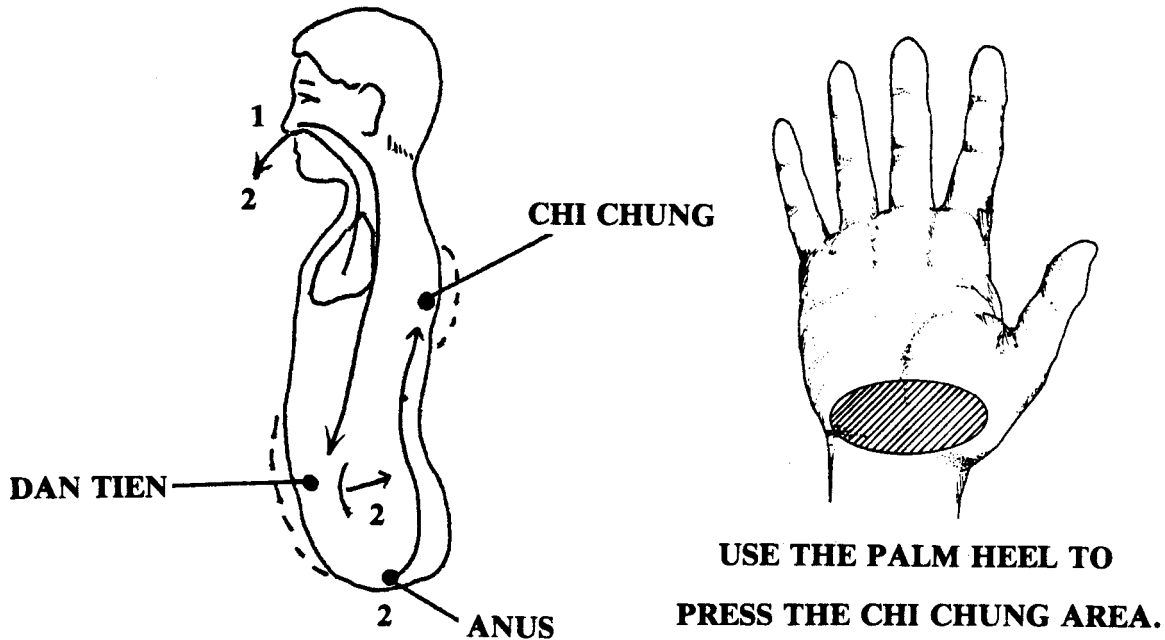
FIGURE 18C: STEP THREE



1. Inhale 80% slowly and evenly into the Dan Tien then use muscular force and push to the kidney area.

2. Contract the anus and push toward chi chung as you quickly inhale 20% and your partner massages with the knife edge of his hand in a circular motion the area around chi chung. Relax and direct the energy back to Dan Tien then exhale slowly.

FIGURE 18D: STEP FOUR



1. Inhale 60% slowly and evenly into the Dan Tien.
2. Compress the abdomen, contract the anus and push them both toward chi chung, as you expell 5% surplus air from the lungs, through the nose. Simultaneous with your partner you must use the palm heel to press against chi chung. Relax directing the energy back to Dan Tien then exhale slowly.
3. Step five is performed as above except that your partner must use his fist to strike the chi chung area. Remember that timing the breath is most important.

EXERCISE NINETEEN: THE CONTROL CHANNEL OF YANG ENERGY

The control channel extends from the base of the spine (coccyx) upwards to the brain (bai hui). It is the primary route for the Small Heavenly circle, and is the Yang channel. With sufficient training a warm current will develop in the abdomen and then suddenly ascend up the spine through the control channel. This is known as the ascending positive fire.

When it reaches Bai Hui it will be easy to direct it's flow down the anterior functional channel of Yin energy thus completing the Small heavenly circle or Micro-cosmic orbit. The three most difficult points to pass will be ming-men, chi chung, and yu chen. These are known as the three gates. When the chi energy reaches the bai hui point, a light feeling may be felt in the top of the head.

This exercise will be done two ways, with a single inhalation and a continuous inhalation. The actual points or centers will correspond to the areas being exercised (see FIGURE 19A).

Begin the single inhalation method by leaning your posture slightly forward. Inhale 80% slowly and evenly into the Dan Tien, then with muscular force push back toward the kidney areas as you contract the anus and push it toward the coccyx. Continue without pause, by inhaling slowly the remaining 20% and direct the chi energy to each area without pushing the anus toward each area. As you direct and inhale upwards from the coccyx (wei lu) pass the breath through the waist area, kidney area, back area, shoulder area, neck area, occiput, and reaching bai hui at the top of the head. FIGURE 19B.

After the initial 80% inhalation and muscular contraction to the coccyx area, the 20% inhalation should be a single slow and smooth breath directed upwards through the areas. This time simultaneously contract the anus smoothly push it toward each area. This smooth contraction must accompany the breath. FIGURE 19C.

When you reach bai hui center hold the breath for three counts then relax and direct the breath in reverse through each area back to Dan Tien then exhale slowly. Repeat this single inhalation method nine times.

The second method is with a continuous or multiple inhalation. You may feel strained or tightness when exercising this method. The method is to inhale into the Dan Tien first then at point three inhale again into the Dan Tien and push it up to point five, hold it there inhaling again into the dan tien and push it up to point seven, holding it there inhaling again into the dan tien and pushing it up to the bai hui point. Thus it's called continuous or multiple inhalation. FIGURE 19D.

Begin by inhaling 80% slowly and evenly into the Dan Tien. Contract the abdomen and anus pushing toward the coccyx. Without exhaling, slightly inhale again (5%) into the Dan Tien then push the anus up toward the kidney area (point three) as you direct the breath and chi energy there. Pause one count.

Inhale another (5%) into the Dan Tien and push the anus toward the back area (point five) as you direct the breath there. Pause one count.

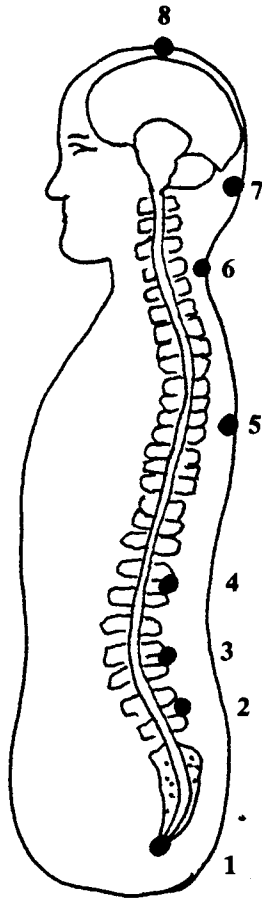
Inhale another (5%) into the Dan Tien and push the anus toward Yu Chen point of the occipital region, as you direct the breath and energy there. Pause one count.

Inhale another (5%) into the Dan Tien and simply direct the breath and chi energy to the top of the head (bai hui). Pause for one to three counts here then relax and direct the chi energy back to Dan Tien then exhale slowly.

When the breath reaches the top of the head you will have completed a very full 100% inhalation and should feel tight. Try to stay relaxed and feel the expansion as you direct the breath and chi up the channel. Practice this method a minimum of nine times.

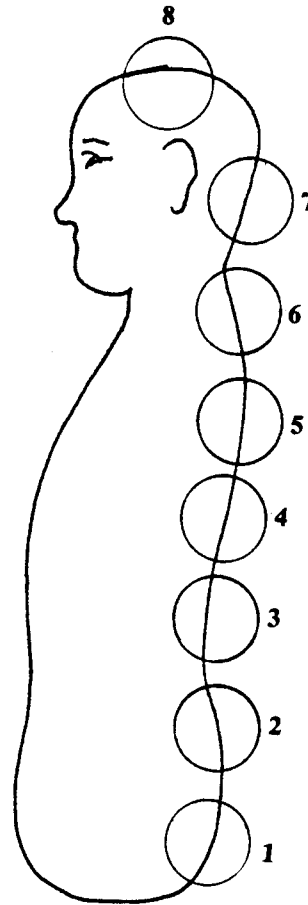
*Ancient texts list some 23 points on the control channel from the coccyx to the bottom lip.

FIGURE 19A: CONTROL CHANNEL CENTERS AND AREAS



INDIVIDUAL CENTERS

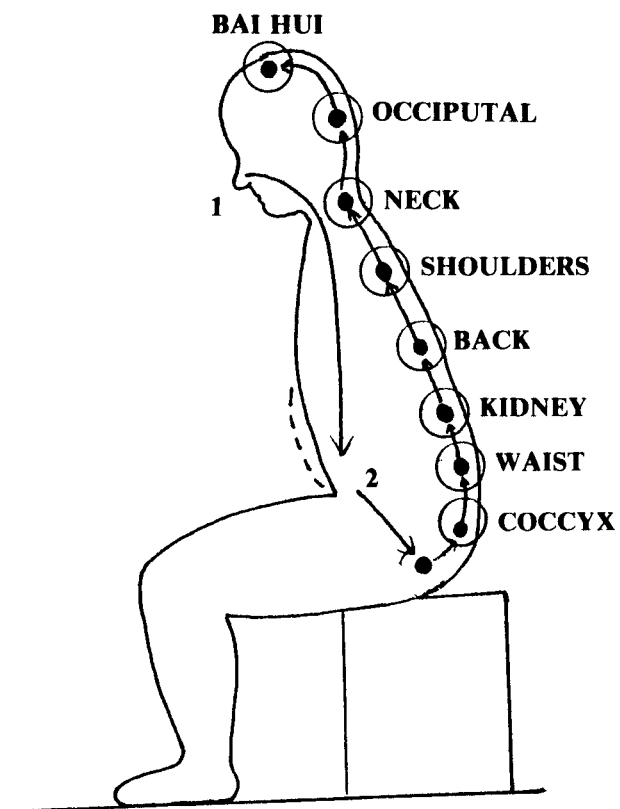
1. WEI LU
2. YANG KUAN
3. MING MEN
4. CHI CHUNG
5. TA CHUI
6. YA MEN
7. YU CHEN
8. BAI HUI



AREAS

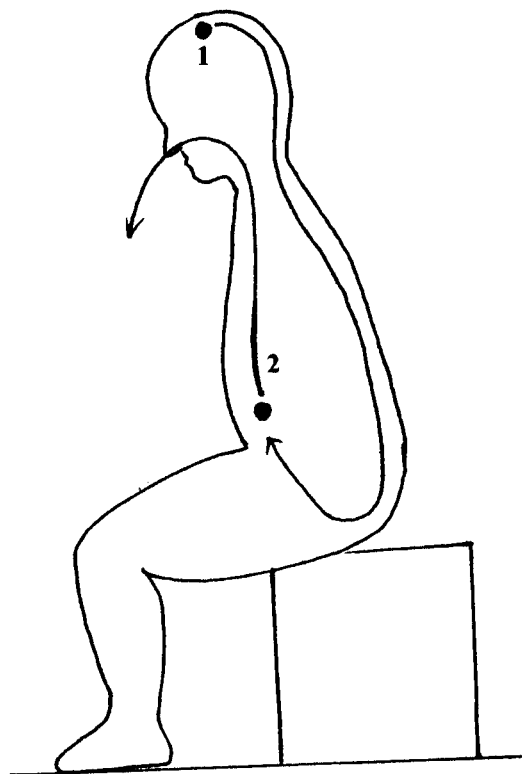
1. COCCYX AREA
2. WAIST AREA
3. KIDNEY AREA
4. MID BACK AREA
5. SHOULDER AREA
6. NECK AREA
7. OCCIPUTAL AREA
8. TOP OF THE HEAD

FIGURE 19B: THE SINGLE INHALATION WITHOUT ANUS FORCE



INHALATION

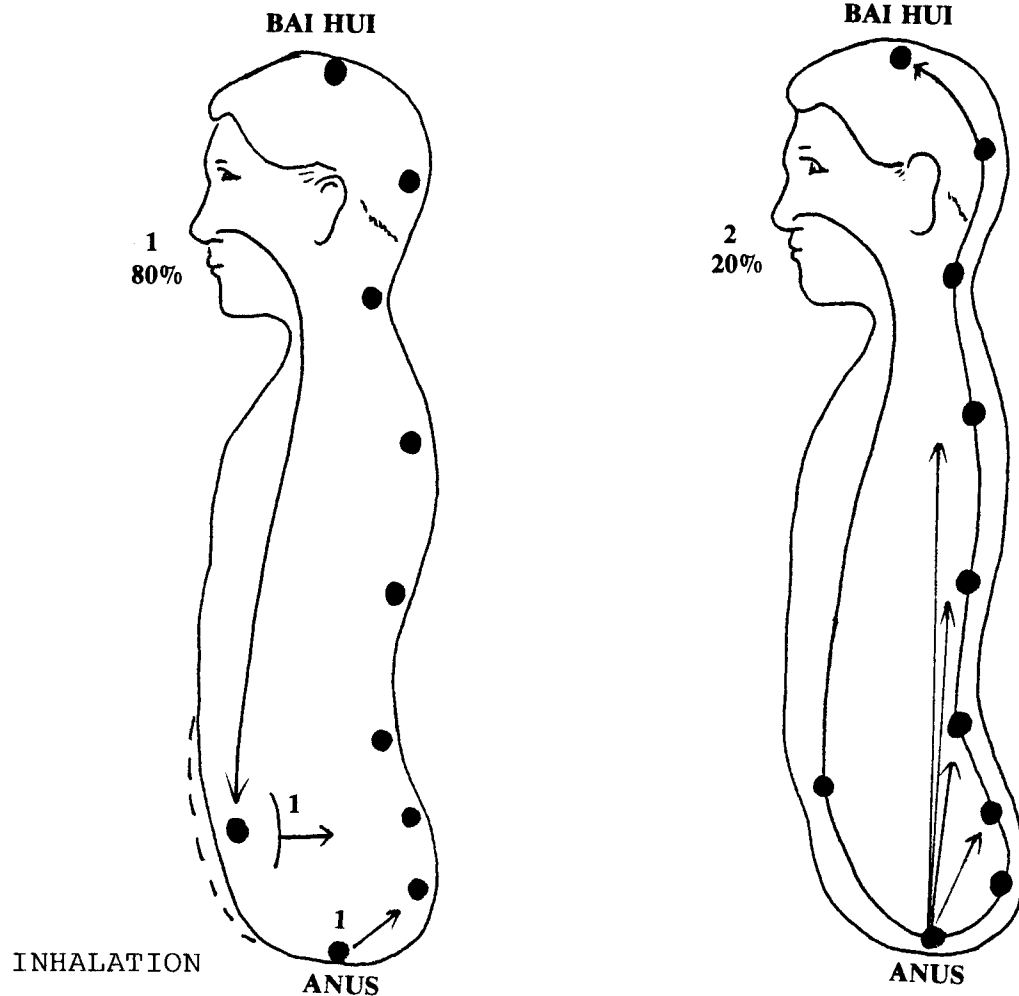
1. Inhale 80% into the Dan Tien slowly and evenly.
2. Slowly inhale the remaining 20% directing it to pass the anus then ascend upward through each of the areas to reach the top of the head. Hold for 3 counts.



EXHALATION

1. Relax and direct the chi to reverse the course of the control channel to the Dan Tien.
2. Exhale slowly.

FIGURE 19C: SINGLE INHALATION WITH ANUS FORCE



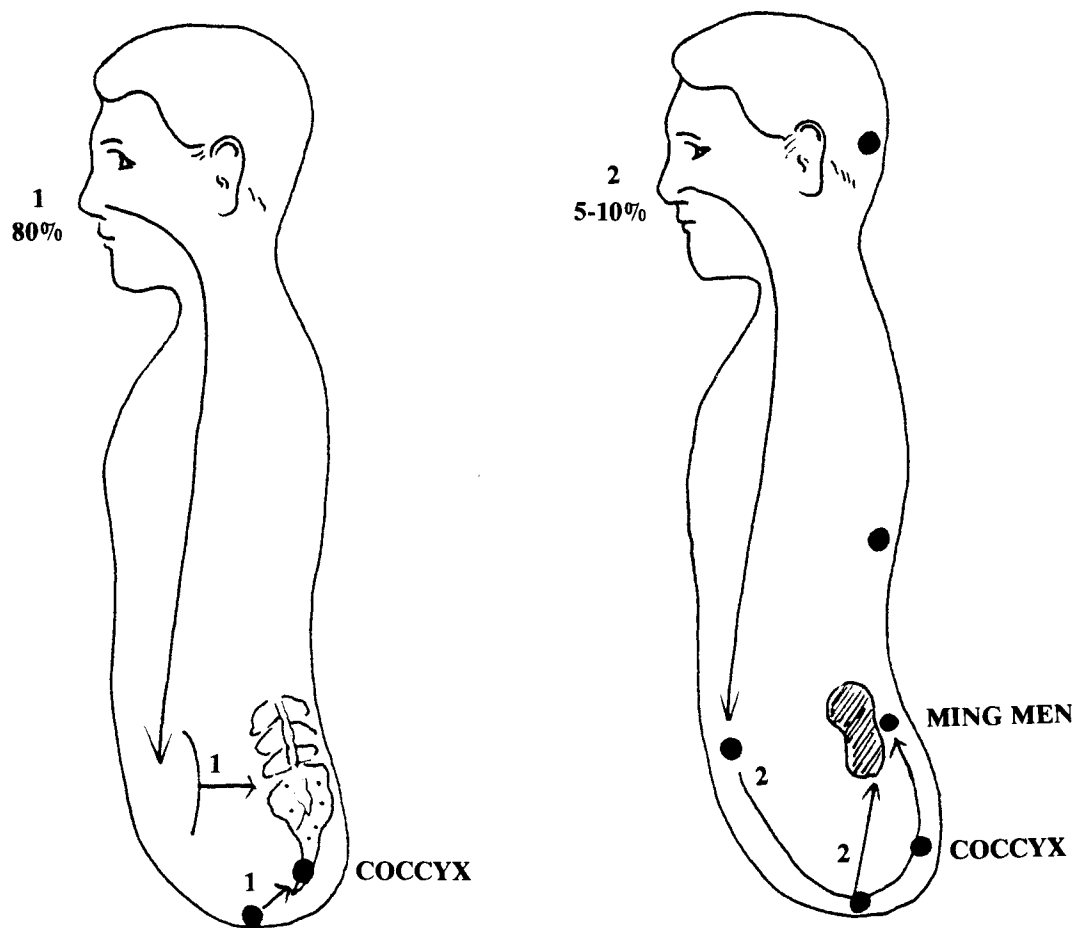
1. Inhale 80% slowly and evenly into the Dan Tien, contract the abdomen and push it toward the kidneys as you push the anus toward the coccyx.

2. Inhale the remaining 20% slowly as you direct it to pass each area or point while simultaneously contracting and pushing the anus toward each point as the breath passes it. Pause three counts at Bai Hui.

EXHALATION

1. Relax and mentally direct the breaths reverse course to the Dan Tien then exhale slowly.

FIGURE 19D: THE CONTINUOUS INHALATION

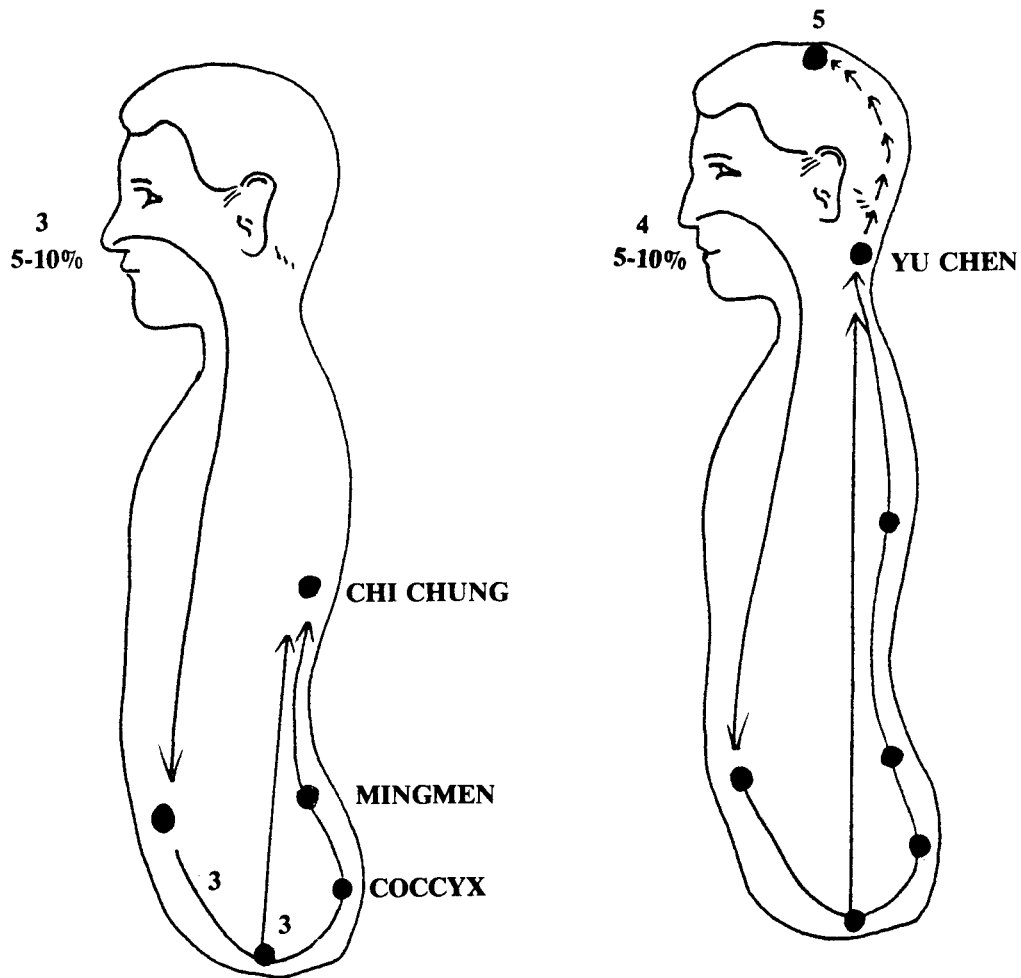


INHALATION

1. Inhale 80% slowly and evenly then contract the abdomen and anus toward the coccyx.

2. Inhale another 5% into the Dan Tien then direct it to the Ming men via the anus as you push the anus toward ming men. Pause one count.

FIGURE 19D CONTINUED



CONTINUED INHALATION

3. Inhale 5% into the Dan Tien directing it via the anus, coccyx, and ming men to the point chi chung. Simultaneously push the anus to chi chung. Pause one count.

4. Inhale 5% into the Dan Tien directing it via the anus, coccyx, ming men, and chi chung, to Yu chen. Simultaneously pushing the anus toward yu chen. Pause one count.

5. Inhale another 5% and simply direct the energy from yu chen to bai hui. Pause for three counts and exhale as in 19C.

EXERCISE TWENTY: GUIDING THE CHI TO THE ARMS

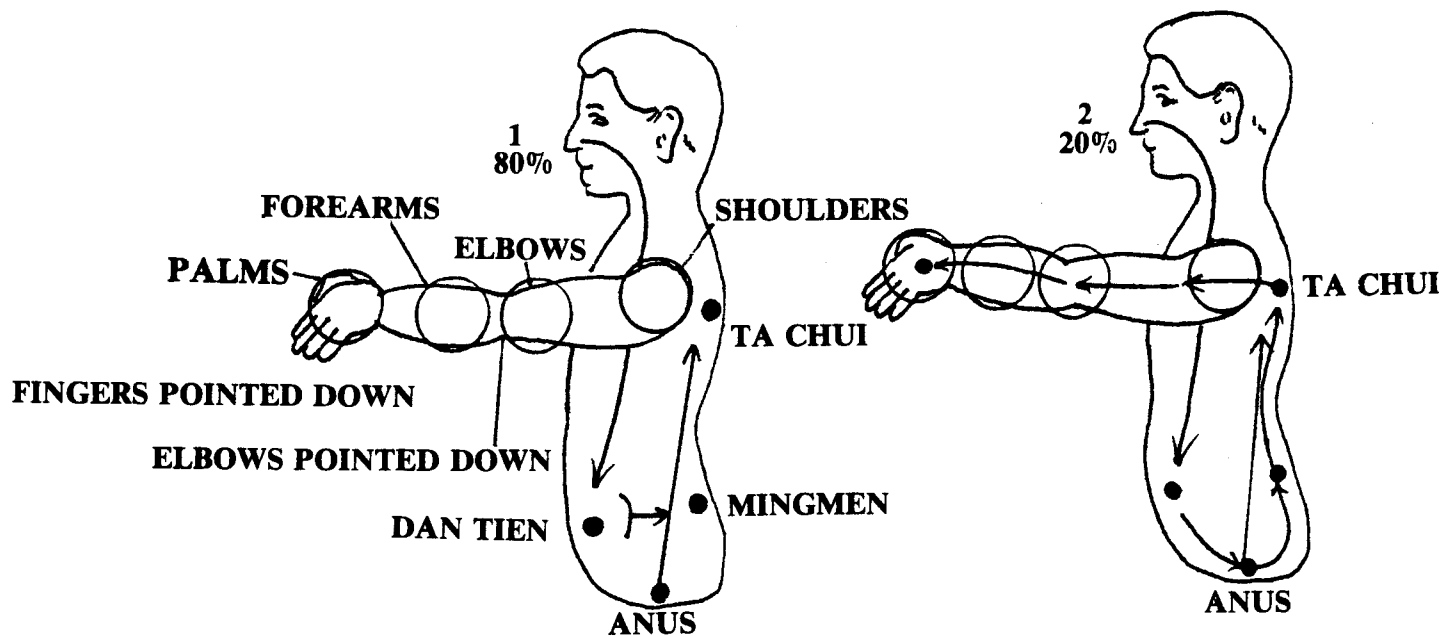
To direct the chi energy to the arms and increase the feeling of expansion is difficult. In the beginning use your mind and will the energy to each area. You will exercise four areas of the arms with this method. The shoulders, elbows, forearms, and palms are the areas of concentration.

Begin by inhaling 80% slowly and evenly into the Dan Tien, as the abdomen expands. Stop the breath. Contract the muscles of the Dan Tien area pushing back toward the kidneys as you contract and raise the anus up to the point between the shoulders (Ta Chui) while mentally directing the breath and energy there.

Inhale the remaining 20% as you hold the raised position of the anus and direct the breath and chi energy to pass from Ta Chui to the shoulders, elbows, forearms, and palms. (The arms are held in front of you parallel to the floor with the elbows bent slightly and pointed down). Make this 20% inhalation smooth and continuous as it reaches from the nose to the palms. FIGURE 20.

Try to feel the expansion in each of the areas as the breath passes through them. When you reach the palms with a 100% inhalation, pause two counts, relax and direct the energy to reverse and then exhale slowly. Repeat nine times minimum.

FIGURE 20: GUIDING THE CHI TO THE ARMS



1. Inhale 80% into the Dan Tien. Contract the muscles and push to the Kidneys. Raise the anus to Ta Chui.

2. Hold the raised position of the anus. Inhale the remaining 20% slowly and smoothly directing the chi energy and breath from Ta Chui to pass the shoulders, elbows, forearms, and stop at the palms. Pause two counts. Direct the energy in it's reverse course then exhale slowly.

* Note that both arms are extended to the front and parallel to the floor. The elbows and wrists are slightly bent with the fingers and elbows pointed down. You must totally relax.

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After the third week of training these Level Five methods, you should continue the program by sending your:

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You will receive:

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IRON ARM METHOD
METHODS OF KEEPING STRONG

IRON UPPER ABDOMEN
IRON CHEST

LEVEL SIX

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan health practices. The CNCKI was conceived to bring these practices to America.

TO OUR MEMBERS

You are now progressed to the sixth month of Chi Kung training. If you have followed the program with discipline definite changes have been effected. Your heartbeat is slower, your respiration deeper and longer, and your mind tranquil. You should have corrected your daily habits in eating, sleeping, and drinking. If you have not achieved symptoms that accompany the awakening of chi it is of no importance.

Continue to regulate the breath by the methods outlined this month without anxiety for success or symptoms of chi. The chi will manifest when the conditions are met. Perseverance brings success.

Level Six exercises are conducive to opening the anterior functional channel of chi circulation and completing the circuit necessary to achieve the micro cosmic orbit.

ABOUT THE COVER

To train this way you must catch the dragon (water) and the tiger (fire). If you cannot catch the dragon (cultivate the sexual essence) you cannot reach the level of hsien (supernatural accomplishment). If you catch him the dan (lower abdomen) will be full. The dragon is very excitable and creates much disturbance but when caught the rain will stop and the clouds will disappear. When caught the dragon's pearl will be brighter everyday.

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EXERCISE TWENTY ONE: THE IRON ARM METHOD

Exercise twenty is the preliminary for this method. Using this method you will exercise seven areas; the shoulders, biceps, elbows, forearms, wrists, palms, and fingers. This method must be done two ways; with a single inhalation and with a continuous inhalation (refer to exercise nineteen). Using the continuous inhalation you will inhale again at points one (shoulders), three (elbows), five (wrists) and seven (fingers).

Begin with the single inhalation by inhaling 80% slowly and evenly into dantien. With slight muscular force push back toward the kidneys as you raise the anus to the ta chui point (between the shoulders) as you direct the breath there.

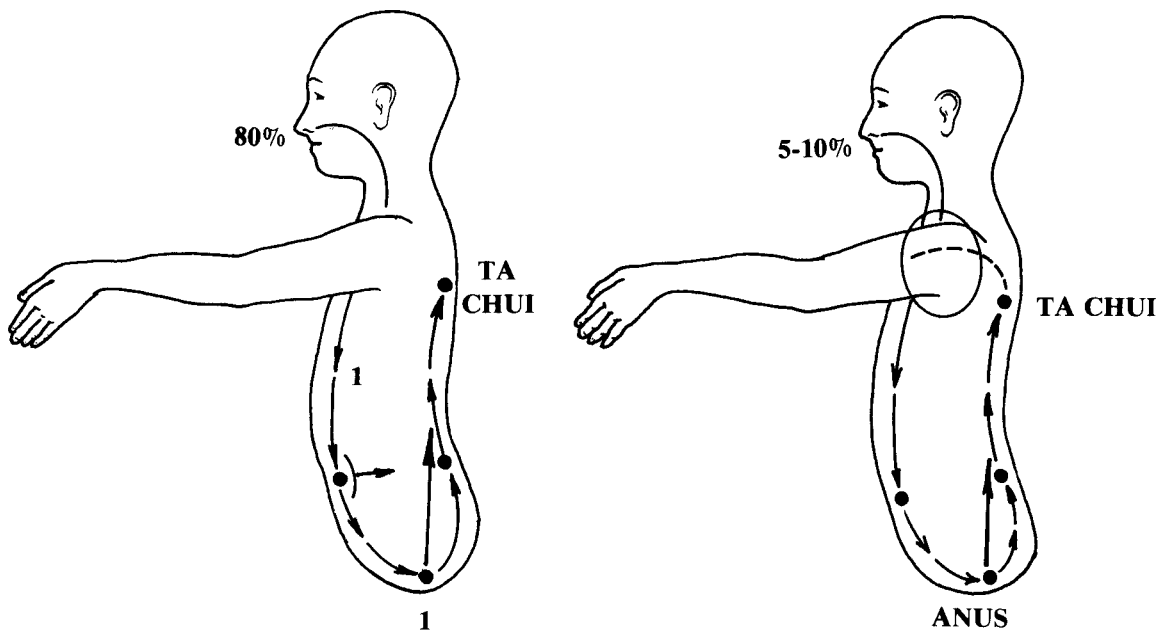
Inhale the remaining 20% slowly and evenly and direct the breath to pass from ta chui to each of the arm areas to arrive in the fingers. Pause two counts and direct the breath (chi) in reverse course to dantien, then exhale slowly with the abdomen. Repeat this nine times. (For an explanation see figure 20 and add the bicep, wrist, and finger areas).

Begin the continuous inhalation by inhaling 80% slowly and evenly into the dantien. Contract the abdomen and push toward the kidneys raising the anus toward ta chui. Inhale another 5% and direct the breath to pass from ta chui to the shoulders, pause one count and try to feel the expansion. Inhale another 5% and direct the breath to pass from the shoulders to the elbows pausing one count. Inhale again 5% and direct the breath from the elbows to the wrists pausing one count. Inhale another 5% and direct the breath to the fingers. FIGURE 21.

Tense or tighten the fingers and wrists once then relax and direct the energy reverse course back to the dantien. Then exhale slowly from the abdomen. Repeat this nine times.

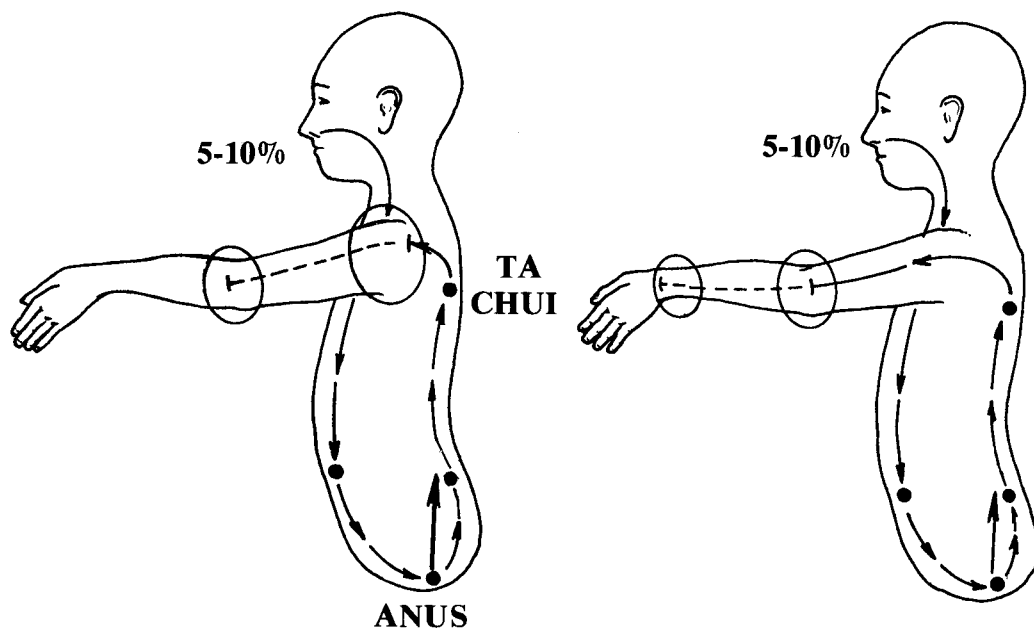
FIGURE 21: IRON ARM CONTINUOUS INHALATION

* Steps 1 - 5 make a complete 100% inhalation.



1. Inhale 80% slow and even into dantien. Contract the abdomen and push toward the kidneys as you push the anus toward ta chui directing the breath there. Pause one count feeling any expansion.
2. Hold the position of the anus raised to ta chui. Inhale 5% directing the breath to pass from ta chui to the shoulders. Pause one count to feel the expansion.

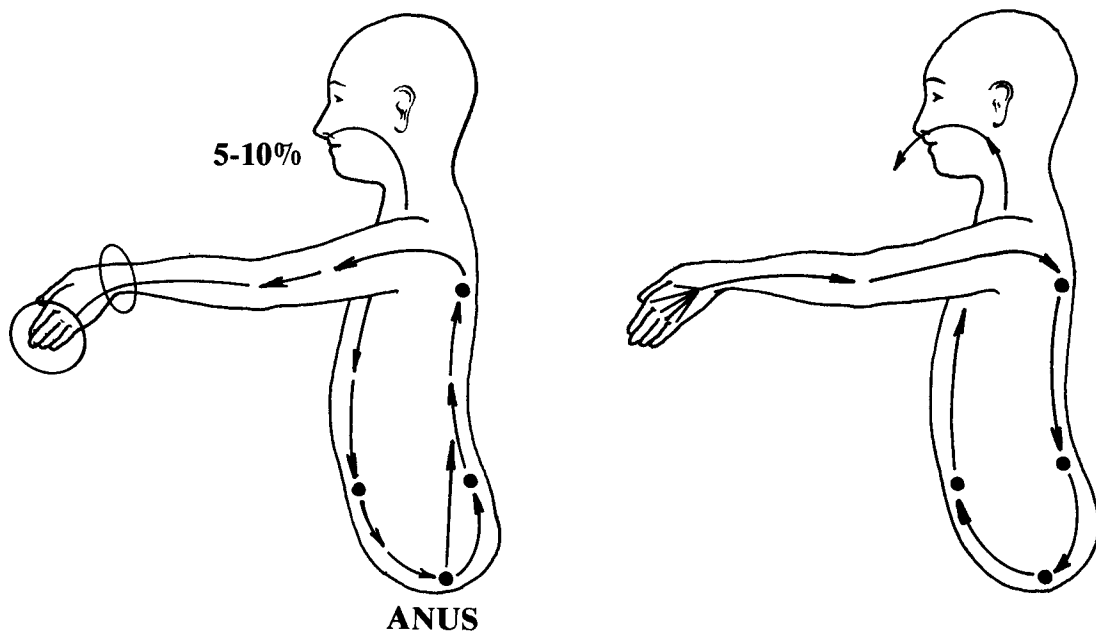
FIGURE 21: STEPS THREE AND FOUR



3. Holding the anus position inhale another 5% and direct the breath and chi energy from the shoulder areas to the elbow areas. Pause one count.

4. Holding the anus position inhale another 5% and direct the breath and chi from the elbow areas to the wrists. Pause one count.

FIGURE 21: STEP FIVE AND EXHALATION



5. Holding the anus position, inhale another 5% and direct the breath (chi) from the wrists to the fingers. Tense the wrists and fingers once. This will have completed a 100% inhalation. Without pause exhale.

EXHALATION: Relax and direct the chi energy from the hands in reverse course to the dantien. Then exhale slowly.

EXERCISE TWENTY TWO

METHODS OF KEEPING AND INCREASING STRENGTH

Four methods of keeping and increasing chi energy and the strength of the internal organs will be presented here. They are relatively simple yet effective when trained diligently.

The first method uses the inhaling breath (exercise six) and is conducive to the stomach and spleen. Mentally concentrate the chi energy into these areas. Inhale 80% slowly and evenly into the abdomen, then quickly inhale the remaining 20% and hold the breath. Using the palm of the left hand (right hand on top of the left) massage in a circular motion over the stomach 36 times counterclockwise. Relax and exhale slowly. Repeat the same breath and massage 36 times clockwise. It may be difficult to hold the breath for 36 turns at first. Do not strain but make gradual progress. You must make skin to skin contact (using the palm on the stomach). Repeat this until you're satisfied and occasionally go back to perform this exercise.

The second method uses natural breathing (exercise one) and consists of placing the right hand on top of the left and using the left palm to vibrate (push up and down) the area of the heart, solar plexus and area of the lower dantien. Vibrate each area 18 times (gently when beginning). The vibrations should be quick and rapid. Repeat this as often as you have time.

KEEPING STRONG CONTINUED

The third method is known as the water curing method and should be used only after 8pm. First while in the chair posture using natural or controlled breathing, place your hands in a basin of cold water and simultaneously place your feet in a basin of hot water. Continue this for five minutes. Then reverse the positions placing the hands in hot water and the feet in cold water. Hold this for five minutes. This is a means of convection and will increase the circulation of energy. Also, in the evening you may place a hot towel over the stomach and massage slowly and circularly using natural breathing. Similarly, in the morning a cold towel may be used.

The fourth method is conducive to the intestines and stomach. Press the index and middle finger of the left hand into the area just below the solar plexus as you exhale. (Do not use too much force). Quickly, remove your fingers and inhale immediately a full 100% then begin to exhale slowly (pressing with the fingers again). Repeat this until satisfied.

EXERCISE TWENTY THREE: THE IRON UPPER ABDOMEN

As in all iron body methods this one aims to train the exhaling breath to react instinctively to an offensive blow. This method has five steps with the first two using the inhaling breath and the next two using a slow (3 - 4 seconds) exhaling breath and step five using a quick exhaling breath.

STEP ONE: Using the fingertips press slightly point A (figure 23) to increase your ability to concentrate on the area. Using the inhaling breath, inhale 80% slowly and evenly expanding the abdomen the pause one count. Inhale the remaining 20% quickly as you direct it to the point of concentration (point A) simultaneously contracting and pushing the anus toward point A. Pause two counts then direct the chi energy to the dantien the relax and exhale slowly. Repeat this six times.

STEP TWO: This step uses the fingertips to massage in a circular motion the points (B,C,E) figure 23. You may do this one at a time or two simultaneously. If you exercise two points together contract and push the anus to the center of the two points. Using the inhaling breath, inhale 80% slowly and evenly expanding the abdomen, pause one count. Quickly inhale the remaining 20% directing it to the point(s) you are massaging while simultaneously contracting and pushing the anus to the points. Pause two counts then direct the energy to dantien, relax and exhale slowly. Repeat this step six times.

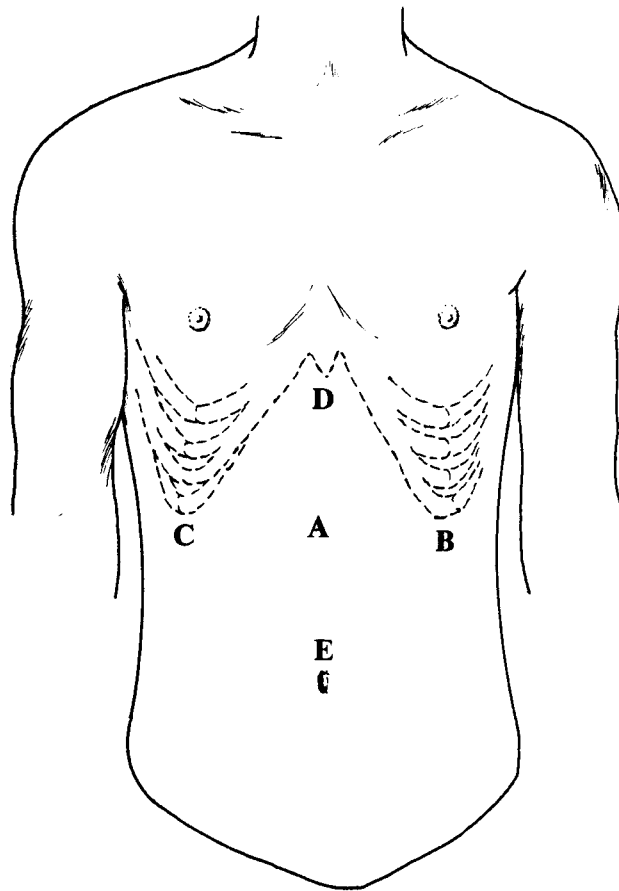
STEP THREE: This step uses the palm heel to press points (A - D) (Figure 23) as you use the slow exhaling breath. Inhale 60% slowly and evenly expanding the abdomen, then pause one count. Slowly compress and push the abdominal muscles forward (no inhalation) as you contract the anus and push it toward the point being pressed with the palm heel. This compression should expell a small amount of surplus air (5%) from the lungs. Time the press of the point with the expulsion of air. Pause for two counts relax the abdomen and exhale slowly. Repeat this until all points A - D have been exercised thusly.

EXERCISE 23: STEPS FOUR AND FIVE

STEP FOUR: This step uses the thumb to press point (D) as you use a slow exhaling breath. Inhale 60% slowly and evenly expanding the abdomen then pause one count. Compress and expand the abdomen forward as you push the anus toward point D while pressing with the thumb. The thumb press should be in time with the small amount of surplus air expelled. Pause two counts, relax and exhale slowly. Repeat this six times.

STEP FIVE: This step uses the palm to vibrate (gently at first) all the points (A - E) of figure 23. Using the quick exhaling breath, inhale 60% slowly and evenly into the abdomen then pause one count. Quickly and simultaneously compress and expand the abdomen while pushing the anus toward the point(s) being vibrated and expell the surplus air. The action of abdominal contraction, anus push, and 5% expulsion of air should be timed with the vibrating palm. Pause two counts, relax and exhale slowly. Remembering repetition is the key to instinctive training, repeat this a minimum of six times.

FIGURE 23: THE IRON UPPER ABDOMEN (POINTS A-E)



Point A is located four fingers width directly beneath the zyphoid process of the solar plexus.

Point B is located under the rib cage on the left side. The distance is the length of the middle finger from point A.

Point C is located under the rib cage on the right side. The distance is the length of the middle finger from point A.

Point D is located two fingers width directly beneath the zyphoid process.

Point E is located six fingers width directly beneath the zyphoid process, or two fingers width above the navel.

EXERCISE TWENTY FOUR: THE IRON CHEST METHOD

This exercise uses the inhaling and exhaling breaths as do all of the iron body methods. Steps one and two use the inhaling breath; steps three and four use a slow exhaling breath; and step five a quick exhaling breath. Figure 24 illustrates the points to be exercised.

STEP ONE: Using the fists press against points A and B to help concentrate there. Inhale 80% slowly and evenly expanding the abdomen, then pause one count. Quickly inhale the remaining 20% directing it toward points A and B as you simultaneously contract the anus and push it forward and upward toward the lower dantien. You should have an expansion of the chest with the 20% inhalation. Press against the points as you time it with the anus push and 20% inhalation. Relax and direct the chi energy back to the dantien and exhale slowly. Repeat six times.

STEP TWO: Use the palm heels to massage points A and B in a circular motion as you perform the inhaling breath. Inhale 80% slowly and evenly then pause one count. Quickly inhale the remaining 20% directing it to points A and B as you push the anus toward lower dantien while massaging points A and B. Relax and direct the energy to lower dantien before exhaling slowly.

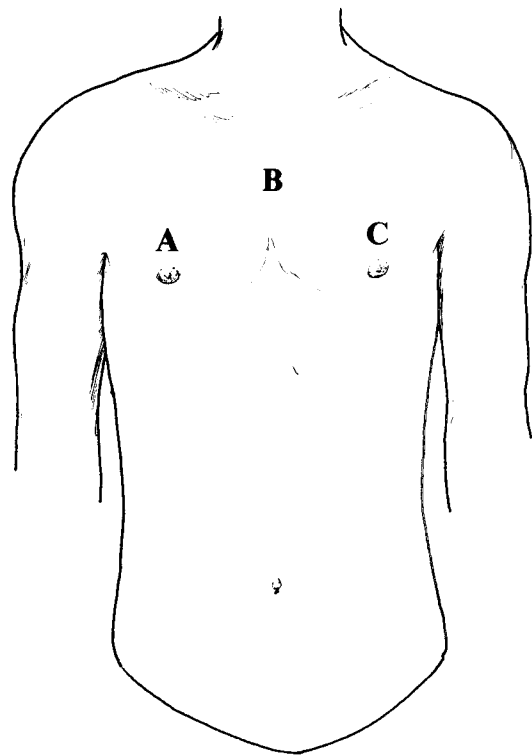
STEP THREE: This step uses a slow exhaling breath as you lightly strike point C with a half formed fist (a slightly closed fist). Inhale 60% slowly and evenly into the dantien pausing one count. Simultaneously push the anus toward lower dantien and slowly expell 5% air from the lungs as you strike point C. (Gradually build up the amount of force in your strike). Pause two counts and relax the abdomen and exhale slowly. Repeat six times.

STEP FOUR: This step also uses a slow exhaling breath as you use the palms of the hands to slap points A and B. Gradually increase the force. Inhale 60% slowly and evenly into the dantien. Pause one count. Simultaneously, push the anus toward lower dantien and expell 5% air from the lungs as you slap points A and B with the palms rapidly. Your total concentration should be on these areas. Pause two counts. Relax the abdomen and exhale slowly. Repeat six times.

STEP FIVE: This step uses the quick exhaling breath as you use the fists to vibrate points (A and B). Inhale 60% slowly and evenly into the lower dantien. Pause one count. Quickly and simultaneously push the anus toward lower dantien expelling 5% air from the lungs as you vibrate points A and B with the fists. Pause two counts relax then exhale slowly. Repeat this six times. Because the previous iron body methods have clearly shown the execution of these steps there will be no illustrations.

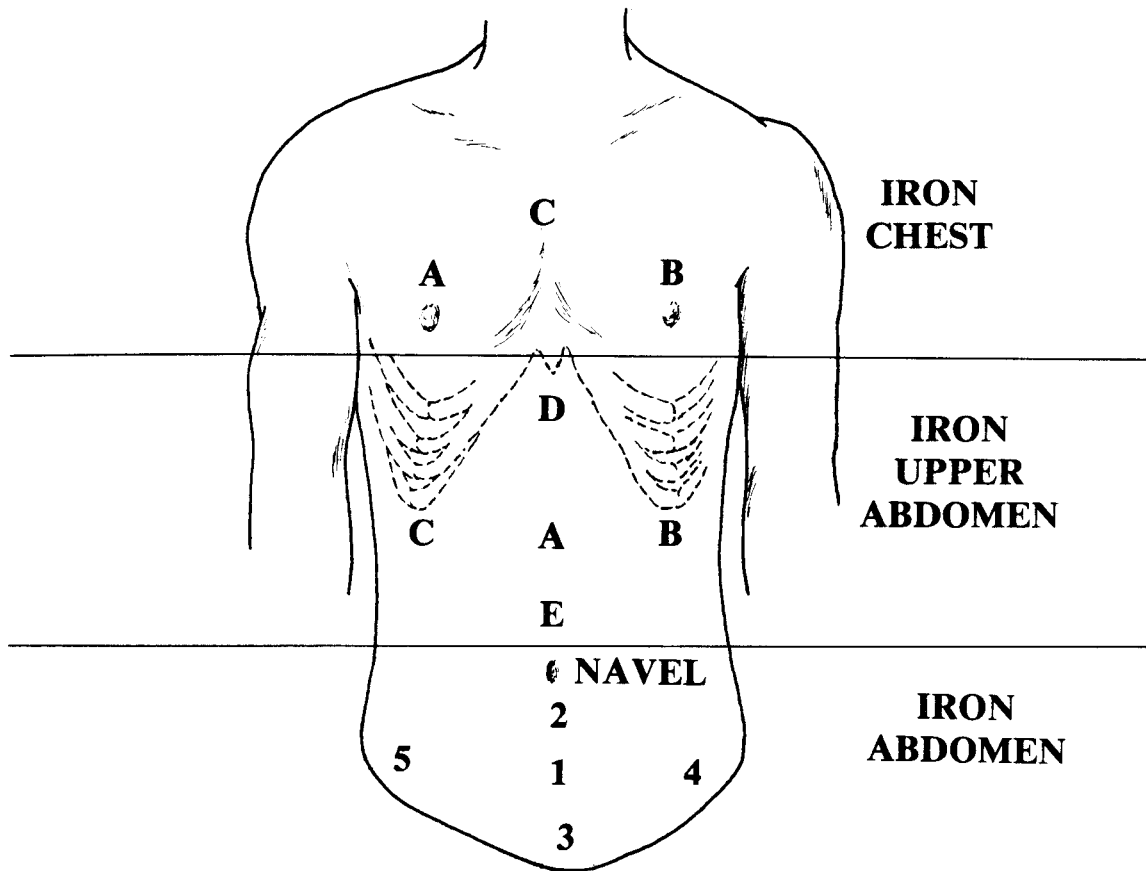
The iron body methods are conducive to opening the circulation of energy to the exercised areas. They will strengthen the internal organs and muscle tendon structure. The ability to withstand powerful blows to the body will come only after extensive training of these methods. As outlined in the program they will not produce the ability to withstand heavy blows. However, they will lay the foundation for such training as well as the foundation of your Internal work. Use discipline in your training.

FIGURE 24: IRON CHEST



- A. 1" above the right
- B. 1" above the left
- C. 1" above points
A and B and centered
between them.

ANTERIOR LOCATED POINTS OF THE IRON BODY METHODS



FOR DETAILED LOCATIONS OF THE POINTS REFER TO:

IRON ABDOMEN (LEVEL TWO: EXERCISE EIGHT)
IRON UPPER ABDOMEN (LEVEL SIX: EXERCISE TWENTY THREE)
IRON CHEST (LEVEL SIX: EXERCISE TWENTY FOUR)

Smelt the essence to transform it
into energy;
Smelt the enrgy to transform it
into spirit;
Smelt the spirit to return it
to the void;
Smelt the void to return it
to nothingness;

For long life and long vision
Smelt the cinnibar.
The five energies complete their revolution
and illumine the great way.
After nine turnings to a pure Yang body
one is tranquil.

When cultivating the creative life force, one must also
cultivate purity of heart and holiness.

To smelt the essence into energy is the foundation.

What is the essence? It is the generative sexual energy
without desire. When raised to it's highest pitch and
directed by the will the generative sexual force is creative
by nature. It must not be spent in desire, lust and greed.
the liberation of this force releases the power which is
transmuted to chi energy. It must be driven upward by the
force of regulated breathing.

Postnatal nourishing and restoring pertain to the base and
inferior method. Past cultivators refused to reveal it
because to disclose it was extremely laughable. "To speak
of the root of nature and life is to make the speaker blush
with shame, and although the method is profound, it can
cause much laughter.

When the genital organs are aroused and excited in the absence of sexual desire this is due to the essence vibrating in the body (to seek an outlet) and due to insufficient circulation of the breath. Hence, the method of reinforcing the brain; stop sexual stimulation before peak, breath in, roll the eyes from up along the spine to the brain while raising the heart, spirit, and thought together. Exhale, lower the thought, heart and spirit while rolling the eyes down to the abdomen. Continue the breath and gather the heat energy in the lower abdomen.

People who cultivate should not harbor thoughts of sexual desire. They shouldn't have this kind of greed. Since they have no sexual desire they attain great spiritual power. It is said, "Their bodies will emit light, and they will be able to fly at will. Their resolve will be solid".

However, with perseverance and patience should this kind of yin greed be cultivated into Yang nature. Gently hold the mind in purity, it cannot be forced.

Smelt first the essence into chi energy, this is the foundation.

To Complete the five energies:

Water: body does not move, and the ears stop desiring to hear externals, then will the life force be in the abdomen.

Fire: heart is unstirred, and the tongue stops moving spirit will be in the heart.

Wood: one's nature is still, and the eyes stop desiring to see, the liver's energy is full.

Metal: when passion subsides and the nose stops the desire for smell, the lungs will be full.

Earth: When thought is held the four elements unite with earth in the center (Yellow court).

When the five energies of metal, wood, water, fire, and earth are smelted to perfection without being deficient or in excess, then they will return to the basic substance. This is known as the "three flowers (ching, chi, shen) gather together on the crown; and the five energies return to the source.

The return of the five breaths to one is the union of the three treasures (sexual essence, vital energy, spirit) which is the golden elixir (ching dan).

Hold the one by regulating the breath in stillness of mind, body, and spirit until the abdomen is hot with the generative force.

Heaven and Earth and I live together, and all things
and I are one.
Near the middle of the day, when clouds are thin and
the breeze is light
I stroll along the river, passing the willows and the
blooming trees.
People of the day do not understand my joy.
Fish jump in the water
People mill about the marketplace
Not knowing to do good acts and create virtue
They harden their hearts and create offenses.
Gold and silver piled up as high as a mountain
Are all gone when you close your eyes.
With empty hands you go before judgement.

When cultivators do not seek fame, do not have greed for bliss, pleasure or reward, but seek only to resolve the spirit, these resolves express the proper attitude. Get rid of human desires completely, then the heavenly principle will flow forth and manifest wisdom. The key to cultivation is to hold the mind even to a single condition and to deeply enter one gate until there is penetration.

DIRECTORS NOTE

The above three pages are translations from ancient documents which document the self cultivator's path. Chi Kung as such a path was never divorced from its origin in Chinese religion and Chinese medicine. Strong influence remains on the proper development of personal character. Today, one need not practice or believe the spiritual aspects of chi kung in order to receive the benefits.

In our translation of this program we present Chi Kung as taught in China. Your results will be according to your efforts. The practices of Chi Kung will effect the entire being, body, mind, and spirit.

ROSTER OF LEVELS ONE THROUGH SEVEN

LEVEL ONE

1. Natural Breathing
2. Controlled Breathing
3. Anus Control and Breathing
4. DanTien Center Breathing

LEVEL TWO

5. Silent Sitting
6. The Inhaling Breath
7. The Exhaling Breath
8. The Iron Abdomen

LEVEL THREE

9. Cultivating Yang through the Eyes
10. Kidney Breathing
11. Raising the Chi
12. Waist Breathing

LEVEL FOUR

13. DanTien Center Practicing Method
14. Waist Practicing Method
15. Turtle Breathing
16. The Strong Kidney Method

LEVEL FIVE

17. Directing the Chi to the Back
18. The Iron Back
19. The Control Channel
20. Directing the Chi to the Arms

LEVEL SIX

21. The Iron Arm Method
22. Methods of Keeping Strong
23. The Iron Upper Abdomen
24. The Iron Chest

LEVEL SEVEN

25. The Equalizing Method
26. The Throat Practicing Method
27. The Functional Channel of Circulation
28. The Underarm Method

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You will receive:

The level seven booklet clearly detailed and illustrated including the Equalizing method, The Throat Practicing method, The functional Channel, and the Underarm Method.

A Request for the Level Eight exercises.

We know that you will be satisfied with the knowledge bought and suggest that you put it into action so that it becomes wisdom gained.

To enter the door and be shown the way,
you must be taught by the word.
The practice is uninterrupted
and the technique achieved by self study.

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天道 氣功 內功



THE EQUALIZING METHOD
THE THROAT PRACTICING METHOD

THE FUNCTIONAL CHANNEL
THE UNDERARM METHOD

LEVEL SEVEN

TIENTAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan health practices. The CNCKI was conceived to bring these practices to America.

TO OUR MEMBERS

The methods of level seven will be conducive to opening the functional channel of circulation. Practice the equalizing method any time you have acute nasal or respiratory trouble.

Continue to regulate the breath by the methods outlined this month without anxiety for success or symptoms of chi. The chi will manifest when the conditions are met. Perseverance brings success.

ABOUT THE COVER

To follow this way you must go to the mountain or to the sea (take solace in silence). To find the medicine (vital energy) go to the tiger river. The tiger (fire of the heart's passion) is excitable, but he may be caught and returned.

When going out, ride the tiger like a horse. To catch the dragon (water) and ride the tiger (fire) is not really difficult. When caught bring them back to the mountain (silence) to fill the dantien.

Water and fire, sun and moon, yin and yang, essence and passion. When caught in the dantien, sun and moon revolves. Don't worry the dan will fill easily.

Go to the tiger's lair to find the tiger's milk and cheese. The taste is very good. If anyone can do it he may be a successful person.

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EXERCISE TWENTY FIVE: THE EQUALIZING METHOD

This exercise is conducive in keeping the chi energy balanced and is especially good for those who have equilibrium, nasal, or respiratory problems. When performed only a few times daily the results will be felt.

Begin by standing with your feet shoulder width apart and parallel, knees slightly bent. Inhale slowly and evenly 80% into the dantien, and pause one count. Contract the abdomen and allow the chest to expand as the air and chi energy fill it. Inhale another 5-10% directly into the chest, and pause. Inhale another 5-10% into the chest and pause. Again inhale another 5-10% as the chest expands filling tightly.

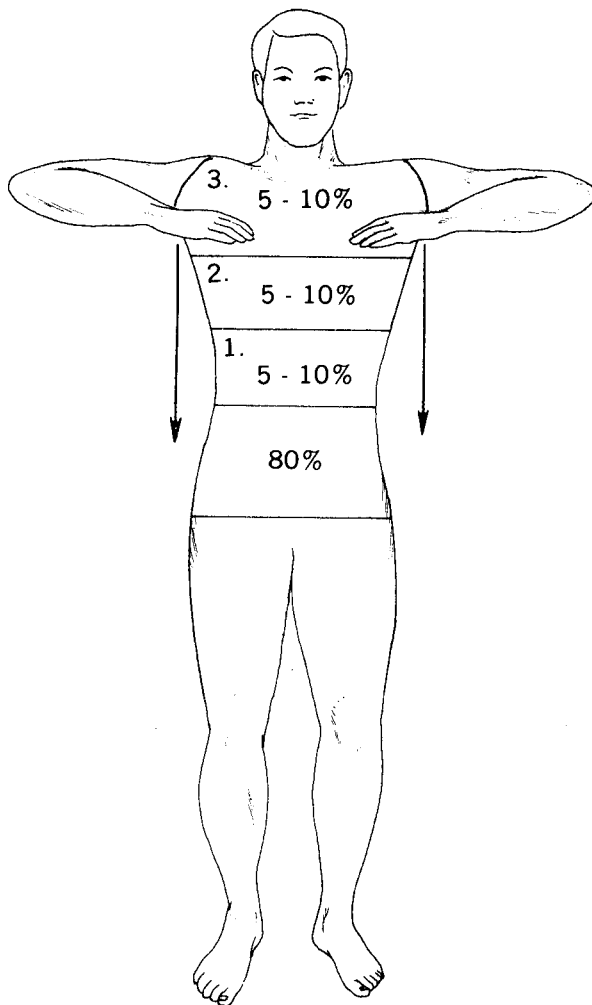
(You should think of the chest as filling with these three 5-10% inhalations from the bottom of the lungs to the top of the collar bones, as though it were divided into three sections, filling each with one inhalation. Refer to figure 25).

Now that you have completely filled the chest with these inhalations, bring your palms (pointing down toward the ground) up to shoulder level and as you quickly and forcefully exhale the air through the nose from the chest, press your palms straight down your sides (quickly). The emphasis is a quick and forceful unobstructed exhalation.

If you have respiratory problems, mucous may be discharged from the nose during the forceful exhalation.

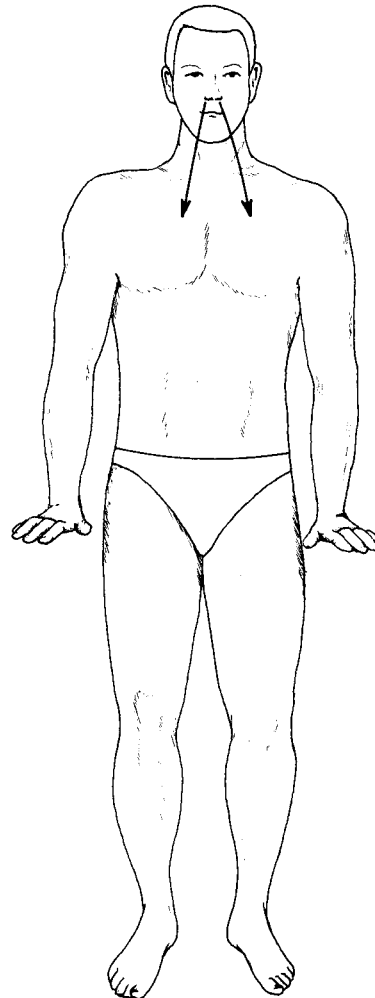
Repeat the very full inhalation into the chest and then the simultaneous press down of the palms and forceful exhalation through the nose. In three to four times you will feel the effect. Repeat ten times. FIGURE 25.

FIGURE 25: THE EQUALIZING METHOD



INHALATION

Inhale 80% into the dantien, and pause one count. Contract the abdomen allowing the chest to expand. Inhale 5-10% in 3 stages, filling the chest from top to bottom.



EXHALATION

Quickly press the palms straight down as you quickly and forcefully exhale through the nose.

EXERCISE TWENTY SIX: THE THROAT PRACTICING METHOD

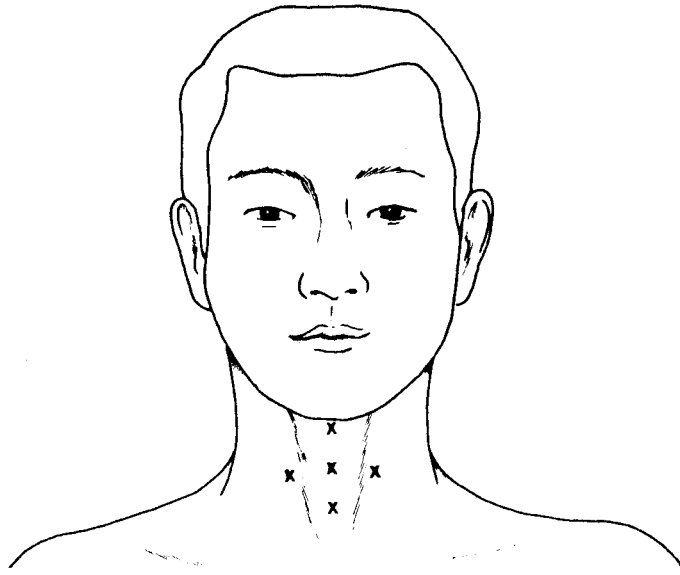
CAUTION must be exercised when using this method, as the throat area is one of the most vulnerable of the body. Refer to exercise eleven to practice raising the chi energy to the throat before beginning this method.

Begin by inhaling 80% into the dantien slowly and evenly, and pause one count. Press against the throat area with either palm as you inhale the remaining 20% directly into the throat area while simultaneously contracting the anus and pushing it forward and upward toward the throat.

Your concentration should be totally on the throat. Try to feel the changes in the throat when you inhale and push the the anus toward the throat. You may notice expansion and tightening, accompanied by a warm sensation. Gradually increase the force of the palm press over an extended period of time.

In the second step use the thumb of either hand to press against the sides and front of the larynx (throat area). Do not apply pressure on the sides of the neck. Remember to use caution. Using the exhaling breath (exercise seven), inhale 60% slowly and evenly expanding the dantien area. Pause one count, then quickly and simultaneously compress the abdomen and push the anus toward the throat area as a small amount of surplus air is expelled from the lungs. Use the thumb to press the throat as you expell the surplus air. Again be aware of the changes in the throat area. Concentrate on the throat only. You may find yourself consciously tightening the throat muscles, however try to relax and use the breath to withstand the pressure. Repeat nine times minimum. FIGURE 26.

FIGURE 26: THE THROAT PRACTICING METHOD



"X" indicates the areas to be pressed with the palm or thumb during exhalation and anus contraction.

EXERCISE TWENTY SEVEN: THE FUNCTIONAL CHANNEL (YIN)

The functional channel extends from the brain to the base of the genital organ, on the anterior side of the body. It is the secondary channel of the micro-cosmic orbit and is known as the yin channel. When the warm current travels up the spine through the three gates to bai hui center, it will (if connected by the tongue) flow down the front and center of the body to make a complete circuit.

Notice in FIGURE 27A the individual centers that correspond to the areas of the anterior channel. As with the control channel there are two ways to perform this method, the single and the continuous inhalation.

EXERCISE TWENTY SEVEN CONTINUED: THE FUNCTIONAL CHANNEL

Begin the single inhalation method by inhaling 80% into the dantien area expanding the abdomen. (You may lean slightly rearward as in exercise eleven). Stop the breath. Mentally direct the chi energy to rise upward toward each area as you raise the anus (10-13%) upward toward the area. FIGURE 27B. As you pass each area and reach bai hui center on top of the head the anus will be contracted 100%.

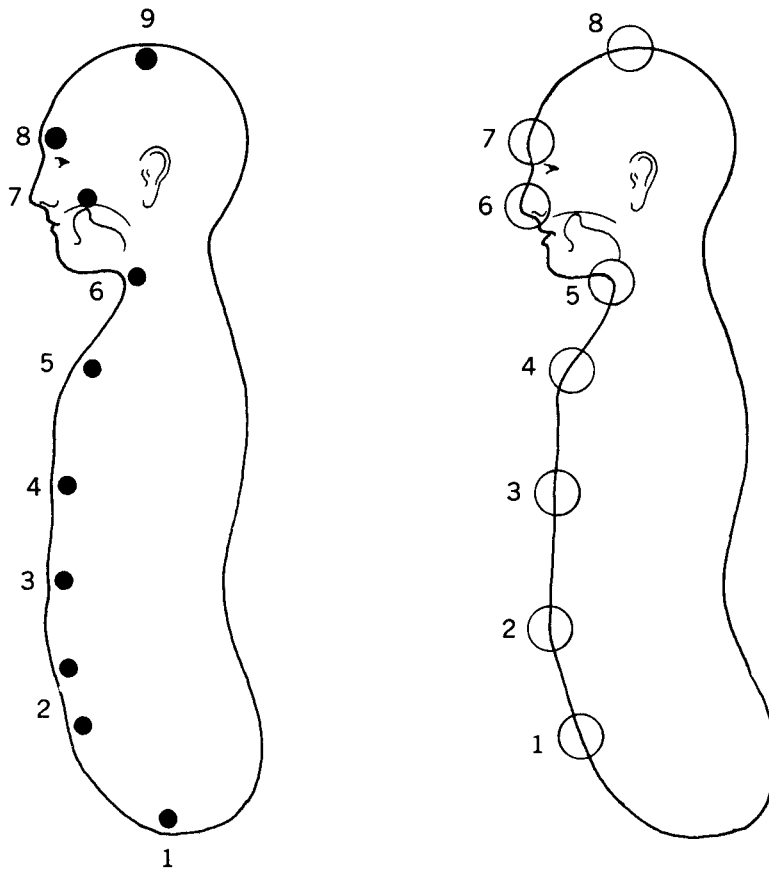
When you reach bai hui, relax directing the energy and breath back downward to dantien. Then exhale slowly. Repeat this single inhalation a minimum of six times.

The continuous inhalation begins by inhaling 80% slowly and evenly expanding the abdomen. Pause one count then inhale 2-5% into the kuan yuan point as you contract and push the anus there. Continue without exhalation to pause one count between each area, and inhale 2-5% at each area as you contract the anus and push it upward while mentally directing the chi energy there. FIGURE 27C. When you reach bai hui, you will have made a very full 100% inhalation. You will feel tight and expanded.

Relax directing the chi energy back to the dantien then exhale slowly. If the warm current is under the direction of your willpower you will have integrated the yin energy of this of this channel, if you have not noticed this feeling, nor any of the symptoms of the life force, do not dwell upon it but continue your exercises without falter and success is inevitable. Repeat the continuous inhalation a minimum of six times.

Note that ancient works on the flow of chi energy enumerate some 24 points on the functional channel, from the perineum area to just under the bottom lip on the chin.

FIGURE 27A: FUNCTIONAL CHANNEL; ENERGY CENTERS AND BODY AREAS



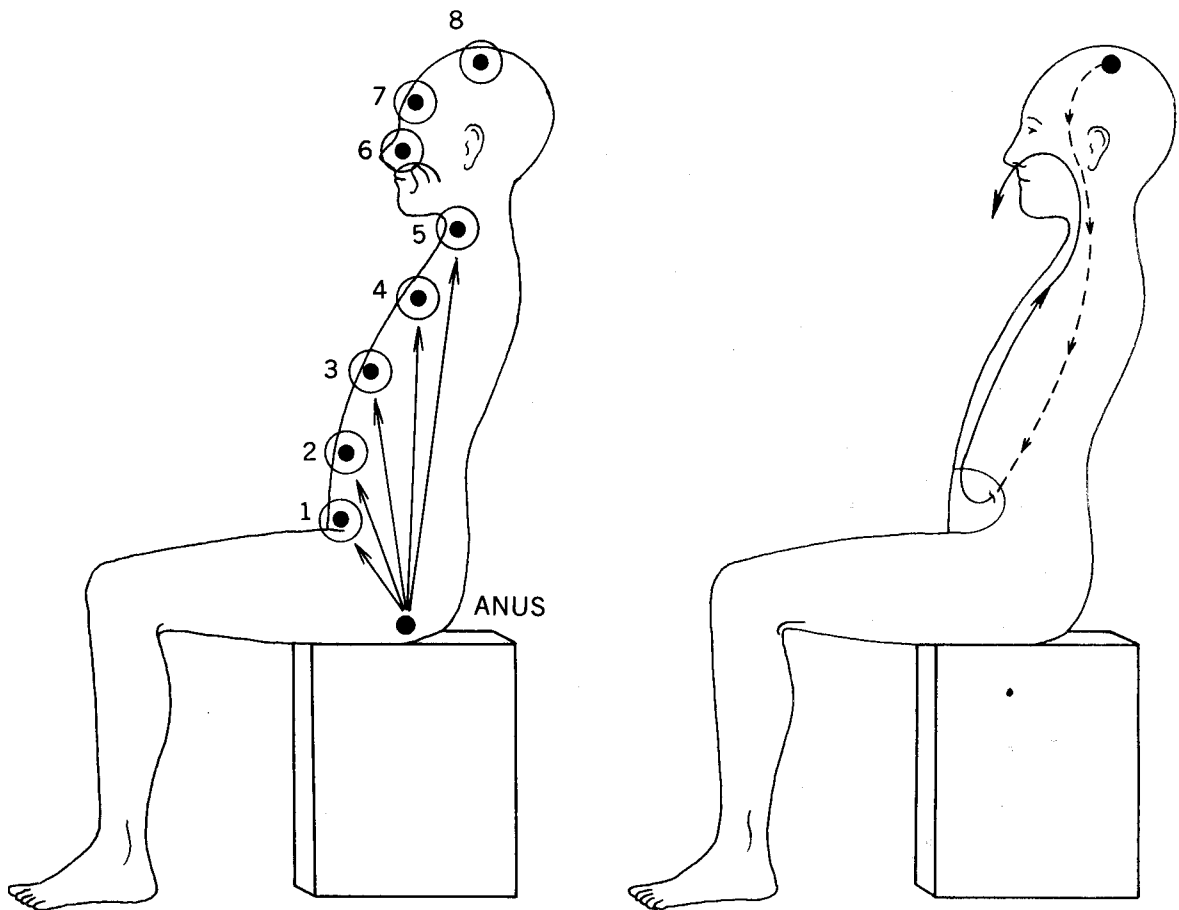
CENTERS

1. Hui Yin
2. Kuan Yuan
3. Xia Dan Tien
4. Chung Kuan
5. Shan Chung
6. Hsuan Chi
7. Hsuan Ying
8. Yin Tang
9. Bai Hui

AREAS

1. Lower abdomen
2. Dan Tien
3. Solar plexus
4. Chest
5. Throat
6. Nose
7. Mid Eyebrow
8. Top of the head

FIGURE 27B: THE SINGLE INHALATION



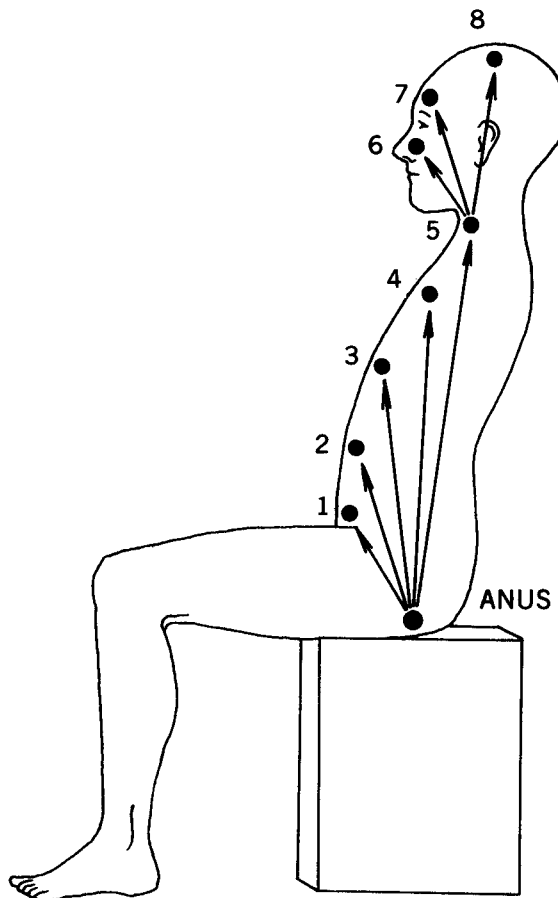
INHALATION

Inhale 80% slowly and evenly into dantien. Stop the breath. Contract and push the anus forward and upward with even force toward each area. Mentally direct the energy to each area.

EXHALATION

Relax and mentally direct the energy in reverse to the dantien (represented by the broken line). Then exhale slowly.

FIGURE 27C: THE CONTINUOUS INHALATION



INHALATION

Inhale 80% slowly and evenly into dantien. Pause one count. Inhale 2-5% into area one and push the anus there. Pause one count and continue this to area eight. When area eight is reached you will have made a full 100% inhalation and anus contraction.

EXHALATION

Same as figure 27b.

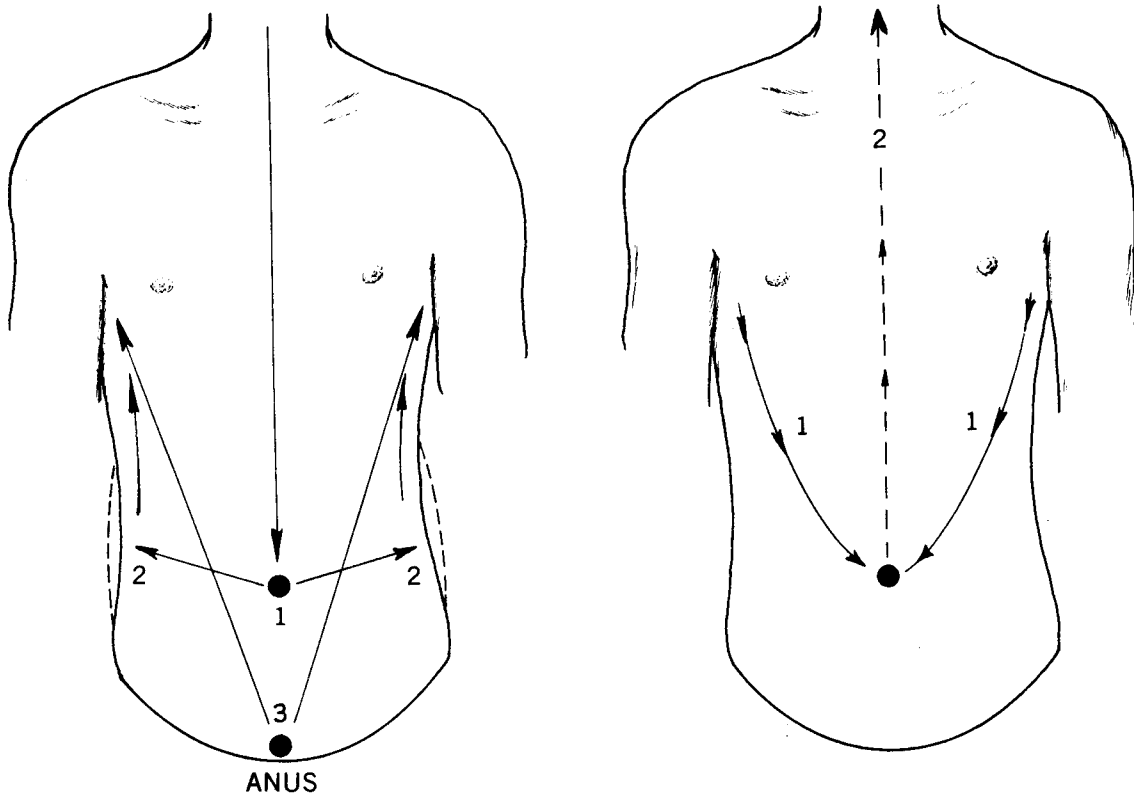
EXERCISE TWENTY EIGHT: THE UNDERARM METHOD

This method is to train the chi energy to reach the underarms. It should be preceded by natural, kidney, and waist breathing. Begin by inhaling 80% slowly and evenly into the dantien. Mentally direct the chi energy to the waist sides and you should have muscular expansion there (see exercise twelve). Tighten the anus pushing it toward both underarms as you direct the chi energy from the waist sides upwards to the underarms. FIGURE 28. You will notice a feeling of expansion there and in the clavicle areas (collarbones).

Relax and direct the chi energy back to the dantien, then exhale slowly.

Do not use too much muscular force to expand the waist. You must remain relaxed as possible at all times. The hands may be used as a guide when you direct the energy from the waist to the underarms.

FIGURE 28: THE UNDERARM METHOD



INHALATION

1. Inhale 80% slowly and evenly into dantien.
2. Direct the energy into both waist sides, notice the expansion areas.
3. Contract and push the anus upwards toward both underarms, as you mentally direct the energy upwards from the waist.

EXHALATION

1. Relax and direct the energy back to dantien. Exhale slowly.

FOUR PRINCIPLES FOR SUCCESS

1. RELAXATION: Mentally and physically you must be completely relaxed.
2. EVENNESS: Breathing must always be even and never violent.
3. SLOWNESS: The slower the breathing and outside active are the better. Always move the body in conjunction with the breath.
4. DEEP BREATHING: Breathe deeply with the lower abdomen in gentle slow drawn out breaths.

RELIGIOUS ORIGINS OF CHI KUNG BREATHING EXERCISE

Ancient Taoist ritual pursued immortal life through regimens of diet, gymnastics, sexual intercourse, heliotherapy, alchemy, and chi kung respiratory techniques. Immortality or Long life (chang sheng) was a material immortality of the body itself. It was the adept himself who must produce the immortal body within him during his life. Herein lies the importance of the above regimens; to produce the immortal body. That body takes shape in the same fashion as the embryo develops and when it reaches full development then deliverance from the corpse takes place.

The immortal body is produced mysteriously inside the mortal body. As the embryo grows it replaces the gross elements little by little with subtle imperishable elements. The bones are said to have become gold and the flesh jade. There is no real break between mortal and immortal, but an imperceptible passage. Only within the body was it possible to attain an immortality which would continue the personality of the living person and which would not be divided into several independent personalities as the Chinese believed in multiple souls and the Taoist believed in even more; spirits living within the body and controlling the functions of the organs.

Common was the idea that man is composed of a body (hsing), inside which are essence (ching), breath (chi), and spirits (shen), the sum which makes the person (shen). Thus to nourish the vital principle one had to nourish the breath (yang chi), nourish the spirit (yang shen), and nourish the body (yang hsing).

All of these procedures were in accord and followed the principles of Chinese medicine. Hence, today the religious principles need not be observed to derive the benefit of longevity.

ROSTER OF LEVELS ONE THROUGH EIGHT

LEVEL ONE

1. Natural Breathing
2. Controlled Breathing
3. Anus Control and Breathing
4. DanTien Center Breathing

LEVEL EIGHT

29. The Underarm Practicing Method
30. The Perineum Practicing Method
31. Retracting the Testicles
32. Eight Area Concentration

LEVEL TWO

5. Silent Sitting
6. The Inhaling Breath
7. The Exhaling Breath
8. The Iron Abdomen

LEVEL THREE

9. Cultivating Yang through the Eyes
10. Kidney Breathing
11. Raising the Chi
12. Waist Breathing

LEVEL FOUR

13. DanTien Center Practicing Method
14. Waist Practicing Method
15. Turtle Breathing
16. The Strong Kidney Method

LEVEL FIVE

17. Directing the Chi to the Back
18. The Iron Back
19. The Control Channel
20. Directing the Chi to the Arms

LEVEL SIX

21. The Iron Arm Method
22. Methods of Keeping Strong
23. The Iron Upper Abdomen
24. The Iron Chest

LEVEL SEVEN

25. The Equalizing Method
26. The Throat Practicing Method
27. The Functional Channel of Circulation
28. The Underarm Method

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The level EIGHT booklet clearly detailed and illustrated including the UNDERARM PRACTICING METHOD, THE PERINEUM PRACTICING METHOD, RETRACTING THE TESTICLES, AND EIGHT AREA CONCENTRATION.

A Request for the Level NINE exercises.

We know that you will be satisfied with the knowledge bought and suggest that you put it into action so that it becomes wisdom gained.

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圖形現兒嬰

夫蟄蛰之虫
孕蟄蛰之子
傳其精交其
特其氣和
其神隨物大
小俱得至真

潛龍今已化飛龍
變現神通不可窮
一初跳出珠光外
湧身直到紫微宮
他日雲飛方見真人朝上帝

神水溶液
激灌和株
內外無塵
長養聖軀



此時丹熟更須慈母惜嬰兒
氣穴法名無盡藏
藏包於數般包空
我問空中誰是子
他云是你主人翁
行住進臥
抱維守雌
綿綿若存
念茲在茲

UNDERARM PRACTICING METHOD
PERINEUM PRACTICING METHOD

RETRACTING THE TESTICLES
EIGHT AREA CONCENTRATION

LEVEL EIGHT

TIEN TAO CHI KUNG

Tien Tao Chi Kung originated on the Chinese mainland. It was transplanted to the Republic of China at the turn of the century, where it was kept an esoteric tradition. It was not until the last decade that these esoteric practices were opened to those of non-Chinese race. The therapies are an assimilation of ancient Chinese, East Indian, and Tibetan health practices. The CNCKI was conceived to bring these practices to America.

TO OUR MEMBERS

You will soon have completed the 36 methods of Tien Tao Chi Kung. Your success in doing so has been indicative of your own discipline. By consciously gaining control of the breath of life, you have no doubt mastered to some degree the circumstances of your life. Mentally and physically you have increased your positive vitality. You exude mental calmness. You no longer create nor allow circumstances to disturb you. You travel the middle path of a calm, peaceful, joyful, and complacent existence, avoiding any extreme.

Continue to regulate the breath by the methods outlined this month without anxiety for success or symptoms of chi. The chi will manifest when the conditions are met. Perseverance brings success.

We have scheduled a review training guide and questionnaire between Level Eight and Level Nine. Upon receiving your request for Level Nine we will first send this review and questionnaire. We ask that you take one week to complete this and then return it, at which time we will send the Level Nine booklet.

ABOUT THE COVER

The successful balance of Yin and Yang, fire and water, hsing and ming, right thought and action, internal and external affairs has produced in the lower dantien the golden elixir or spiritual embryo. As it grows replacing the old nature with the pure righteous character of your original nature you will meet with the fulfillment of your destiny.

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“NEI KUNG HUA SHEN”: CHANGING THE CHARACTER AND INCREASING VITALITY TO PURIFY ONESELF”

A SHORT DISCOURSE BY TEACHER CHENG YI HAN

When beginning to undertake self cultivation (and use of higher energy) one must understand the notion of Nature and life (hsing-ming). All people, however different their lives may be in other ways, are alike in this, that they possess a "natural state", an original nature. It might be likened to the portion of the light element that is imprisoned in the darkness of the body. It is the "original nature" as it exists before it is corrupted by the contacts of life.

Before you are born, original nature can be likened to a piece of white paper, spotless. After birth, the white paper begins to be painted by the ideas of your parents and relatives and as you grow and are swept up into the world it is painted by the color of the world.

Again, the original nature may be likened unto a bright shiny mirror before birth. Day by day the mirror becomes covered with the dust of the world, until it no longer reflects. The purpose of self cultivation is to day after day polish the mirror of your original nature until it shines through brightly. You must erase the paint of world

and family conceptions to reveal your spotless original nature. Thus it is said, "The way of the world is daily increase, but the way of Cultivation is daily decrease".

As stated by Ko Hung, legendary Chinese Alchemist, "If cultivators do not perform actions of merit but solely pursue the esoteric techniques, they will never attain Fullness of Life. Doing good stands in first place; eschewing one's faults comes next. Followers of the divine process feel that saving people in trouble so that they can avoid disaster, and protecting others from illness so that they will not die before their times, are good acts of the highest class. Loyalty, filial piety, friendliness, obedience, the human ideal, and trustworthiness are basic".

Further it is said that to make small progress, one must do three hundred consecutive good deeds, and to make a big progress one must acquire twelve hundred good deeds. If after acquiring 1199, one commits a single bad deed, all the previous ones are lost, and one must begin anew. No benefit can be derived from circulating Chi energy without the accomplishment of restoring the original nature. In meditation you will reap the rewards of your good deeds.

Hence, Ming Kung and Hsing Kung are necessary to achieve results in Chi Kung, however progress in one will lead to progress in the others. Ming Kung, the development of Righteous character in Life, will in turn reveal the development of Original Nature. It is in meditation that the rewards of Ming Kung are brought back to the Original self. Circulation of Chi energy is the result of this natural Spiritual law. It is said that the divine process is achieved slowly and involves many taboos. It is not to be maintained without superhuman will and great energy.

The method of studying the divine processes consists of: (A) A true desire to attain calm and repose, to free oneself of covetousness, to see and hear internally, and to be entranced and freed from emotion.

(B) Calm freedom of action, and obliviousness to our physical frames avoiding innumerable diversions which excite the breath, heart, and mind.

(C) Extending Love to the things that creep and crawl, so that nothing which breathes may be harmed.

(D) Regulating the breath, undergoing rituals of purification, rising with the dawn and going to sleep late in order to sublimate the five elements.

(E) Avoiding potent wines which trouble the harmony of the vital breath; disciplining sexual desire so that the essence is not diminished, thought processes weakened, and calm and concentration destroyed.

(F) (optional) Avoiding even the smell of animal flesh and purifying the intestines by stopping the intake of starches.

(G) Extending Love to the very frontiers of the universe and to view others as we do ourselves.

Therefore, cultivators of divine process and character travel paths different from those of the rest of mankind.

Hence, Hsing denotes man's natural constitution in which is recognized the presence of the pure, unspoiled substance connecting man's nature with the nature of the universe. Man was originally attuned with the universe and by forsaking it he did not simply infringe the spiritual law, but also severed his connection with the pure source of life. His departing from Original Nature, while constituting the greatest offense he could commit, separated him from the Way of God, and disconnects him from the whole and delivers him to himself.

Hsing, being the nature of man, is essentially good. Men themselves moreover, partaking all of the same nature, are "all equally men", though they may come to differ greatly from each other according to whether they pursue or neglect the essence and the ordinances of their Original Nature. Nature cannot be changed. Man, therefore, is urged to correct his subjective nature and to restore his Original One.

The loss of proper nature is attributed to: the beauty of the five colors that disorder the eye; the five musical notes that disorder the ear; the five odors which disorder the head; the five flavors which disorder the mouth; all preferences and dislikes that disorder the mind.

Hence, to restore proper nature one must remove the desires of materialism. The Original nature will manifest as benevolence and righteousness though the basic value of Nature is that it is originally related to Chi (life force) and Te (Virtuous Action).

Ming is destiny as decreed by Heaven. It is the appointed order of the Universe. Hsing Ming denotes the natural endowments and talents entrusted to man by Heaven and Earth. The endowments and talents of your nature are not your property. They have been appointed and made available to you that you may carry out the natural endowments and exhaust the essence. The fulfilment of one's nature, which is made possible by complying with the talents peculiar to one's constitution will then permit the completion of his destiny as decreed by Heaven.

GOD (CHINESE TAO)

The single, the void, the undetermined,
the nameless, the pure motion, the essence
which was of itself before Heaven and Earth

GOD (CHINESE TAO)

The Material Universal Substance, the named, the Universal
Principle, the Origin of things

Extension of God (Tao)

in

HEAVEN

EARTH

repository of

repository of

YIN

YANG

the feminine

the masculine

CHI

the vivifying breath as the issue and interaction

Yin and Yang

TE

the virtues of GOD (TAO) and the articulations of
Chi energy

MING

the actualization of GOD in physical Man

HSING KUNG

MING KUNG

NEI KUNG

WAI KUNG

INTERNAL WORK

EXTERNAL WORK

SILENCE

MOVEMENT

PRIMARY

SECONDARY

BODY

USEFULNESS OF BODY

MEDITATION

GOOD DEEDS

|
|-----ONE ABSOLUTE-----|

Meditation without Good Deeds will create (Zo Huang Lu Mo)
demons

HSING KUNG

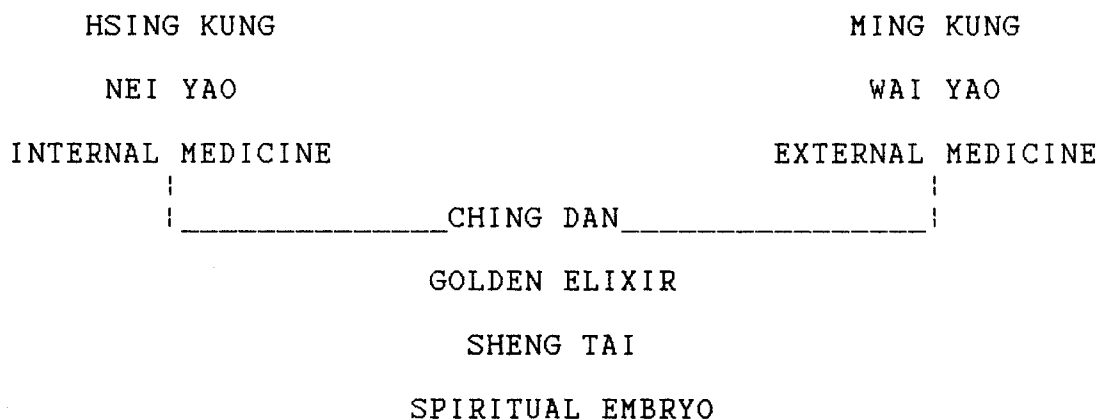
1. Repent. Body, Mind, and Spirit must be peaceful so you must meditate. Use meditation to purify the mind of no desire.
2. Increase Yang energy by meditation to develop a halo which Yin energy cannot penetrate. Wrongful and bad deeds diminish the light of the body and spirit.
3. Break the Ego image that you have created about yourself by understanding that it is not absolute reality, you have created it.
4. Realize the Ego of the body ends with death.
5. Break the gap of individuality, the Original Nature of all people is the same. The air contained inside a bottle is the same as the air outside the bottle. When the bottle is broken there is just one air. The bottle is the Body Ego and the air is the Original Nature.
6. Consider others as yourself.

7. Use meditation to expell the impure Chi (dzwo chi) created by negative emotion and wrongful Ming Kung (action).

MING KUNG

1. Create good deeds and actions without thought of any reward coming to you; service to others, unselfishness, cure others illness.
2. Take all hardship without complaint. The root of happiness is bitter hardship.
3. The body must stop all bad habits.
4. Cultivate a consciousness that has no temper. Anger exhaust the spirit's energy.
5. Have a mind that is not selfish with private desires.
6. Bring Someone to Spiritual understanding.
7. Practice Hsing Kung and Ming Kung constantly.

MING KUNG and HSING KUNG cannot be seperated and must be unified in sincerity.





HSING KUNG

TRIGRAM LI

ORIGINAL NATURE

FIRE

CHING LOONG (GREEN DRAGON)

MEDITATION

PURIFICATION INSIDE PRODUCES
RIGHT ACTION OUTSIDE

YIN

|
|
|

UNION AND HARMONY PRODUCES
CHI (vital energy)



MING KUNG

TRIGRAM KAN

SUBJECTIVE NATURE

WATER

BAI HU (WHITE TIGER)

GOOD DEEDS

RIGHT ACTION OUTSIDE
RETURNS ORIGINAL NATURE
INSIDE

YANG

|
|
|

1. There is no such thing as self-cultivation with the observance of the rules of discipline.

2. The most common defects of a beginner lie in his inability to lay down his habits of false thinking; of self indulgence, ignorance caused by pride and jealousy, of self inflicted obstructions caused by anger, stupidity, love, and sexual desire; of laziness and gluttony, and of attachment to wrong and right, to self and others. With a belly filled with all the above defects who can be responsive to the life force?

3. Then answer this question, "If the lady Chang O came down from the moon with her naked body and embraced you in her arms, would you heart remain undisturbed; and if someone without any reason insults and beats you, will you not give rise to feelings of anger and resentment? Can you refrain from differentiating between enmity and affection, between love and hate, between self and other, between right and wrong? (A "Chan" (Zen) meditation)

4. If there is awareness of purity, it becomes impurity.

Our conscience is originally pure like that of a new born baby. However, as time passes, our minds have been bogged down with bad deeds and influences and our conscience obscured by wrong desires and insatiable wants. Man loses his character through the desire for fame, and knowledge leads to contention. In the struggle for fame, men crust each other, while their knowledge is but an instrument for scheming and contention. Mankind is living in a "sea of sins" and treats it as though it is the "garden of happiness".

People who abnormally develop humanity, while exacting character and suppressing their nature in order to gain a reputation, make the world noisy with their discussions and cause it to follow impractical doctrines. People commit excess in arguments, like piling up bricks and tying knots, analysing and enquiring into distinctions of hard and soft, while their identities and differences wear themselves out in vain useless terms. In exchange for the material essentials of civilized life, man has lost certain essentials which are necessary for his peace of mind.

The way is not far from man though it is impeded in us. He who finds it, seeks it. Man lured by earthly attractions is stubborn to recover his Original Nature and return to the Original State. Those who lose their selves in material things and lose their Original Nature in the material world may be compared to people who stand on their heads.

PERSONAL CONDUCT IN SELF CULTIVATION

A) HEART

1. Honor and be obedient to parents.
2. Subject to the State and loyal at heart.
3. Ready to help the poor and needy.
4. Be passionate to those in difficulty.
5. Do not be greedy or jealous of possessions.
6. Do not harbor evil thoughts of sensual pleasure.
7. Do not be jealous of other's talent.
8. Do not blame yourself or hate others for being better.
9. Always be honest and upright.
10. In whatever you do, exercise sincerity.

B) PERSONALITY

1. Wear clean and neat attire. Regulate your dress carefully to show dignity and respect.
2. Perfect yourself morally and set a good example.
3. Facial expression firm; walking and sitting upright and straight, respectful and well mannered, thinks before talking, calm, and works according to position.

C) TALKING

1. Do not boast of wealth and act arrogantly.
2. The highly educated must not underestimate others.
3. Speak in a low voice with respect to seniors and elders.
4. Polite and chivalrous in front of ladies.
5. No one sided talk on behalf of money.
6. Do not blame yourself in poor living.
7. Speak the necessary words and keep from excess with silence.
8. Patience is the antidote for curing anger.
9. Do not exaggerate or speak untrue.
10. Do not boast of yourself.
11. Do not criticize others.
12. Do not indulge yourself in imagination.
13. Do not be stubborn to your point of view.
14. Always be wholesome.

These guidelines come from the function of the body and are considered MING KUNG.

Visualize a stream of yellow light passing through and washing every cell of your heart. All toxic accumulations are removed as each cell receives the currents of healing light from the very throne of God. This is HSING KUNG.

MING KUNG and HSING KUNG cannot be separated. Their union leads to development in Chi Kung. Review the pages above concerning cultivation of the Original Nature and the importance of Right Action. Your meditation will be of no use, only one-sided, without the understanding of Hsing Ming. Hsing Ming must be your daily attitude.

Below are the Level Eight exercises which must be used in your daily meditations. In the tranquility of Hsing Ming, the breathing meditations will restore, increase, and circulate Chi.

EXERCISE TWENTY NINE: THE UNDERARM PRACTICING METHOD

This method is performed as an iron body method. It will train, in five steps, the ability to use the breath to withstand an outside force. However, to use the chi energy it must be remembered that daily training over a protracted time is the only means of success.

The first two steps use the inhaling breath, the last three use the exhaling breath. The areas to be exercised are the areas of the armpits and directly underneath the armpits. FIGURE 29A. It will be somewhat difficult to exercise both sides at once, if so, exercise one side at a time. If available, a partner may be used as in exercise eighteen.

ONE: Use the fists to press against the underarm if it will help concentrate there. Inhale 80% slowly and evenly into the waist sides (refer to exercise twelve). Pause one count. Quickly inhale the remaining 20% into the underarm areas as you simultaneously contract and push the anus toward both of these areas (see figure 29B). You should with the 20% inhalation mentally direct the chi energy to rise from the waist areas to the underarms. You will notice a slight expansion of the chest and underarm areas.

Relax and direct the energy back to the lower dantien then exhale slowly. Repeat this six times minimum.

TWO: Instead of pressing with the fist (or having a partner press with fists) use the palm heels to press against the underarm areas and massage in a circular motion while using the inhaling breath as explained in step one above.

THREE: This step uses a slow exhaling breath as you lightly use the palm to slap the underarm areas. Inhale 60% slowly and evenly into the waist sides and pause one count. Simultaneously contract and push the anus toward the underarm areas as you compress the waist sides and slowly release 5-10% surplus air from the lungs. {This action acts as a buffer for any force being delivered to the area. Concentration should be totally on the underarm areas. The chi follows the mind}.

After exhaling the 5-10% surplus, pause two counts, relax the abdomen and exhale slowly. Repeat six times.

FOUR: This step uses the thumb to press against the underarm areas as you use the exhaling breath exactly as in step three above. Remember the concentration must be on the underarm areas. Repeat this six times minimum.

* The slow and quick exhaling breaths used in the above steps are illustrated in exercise seven and the iron body methods.

FIVE: Use a quick exhaling breath as you use the fists to vibrate the underarm areas: Inhale 60% slowly and evenly into the waist sides. Pause one count. Quickly and simultaneously contract and push the anus toward the underarm areas as you compress the waist sides and expell 5-10% surplus air quickly through the nose. Pause two counts. Relax the abdomen and exhale slowly. Repeat a minimum of six times.

FIGURE 29A: THE AREAS TO BE EXERCISED

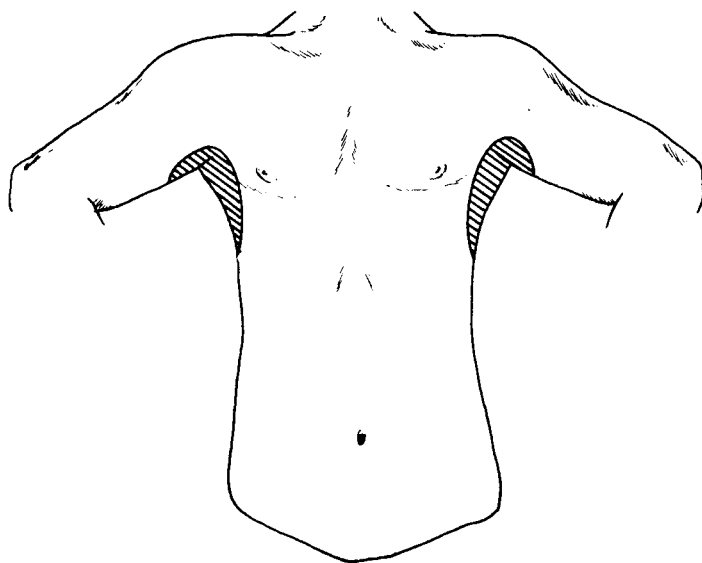
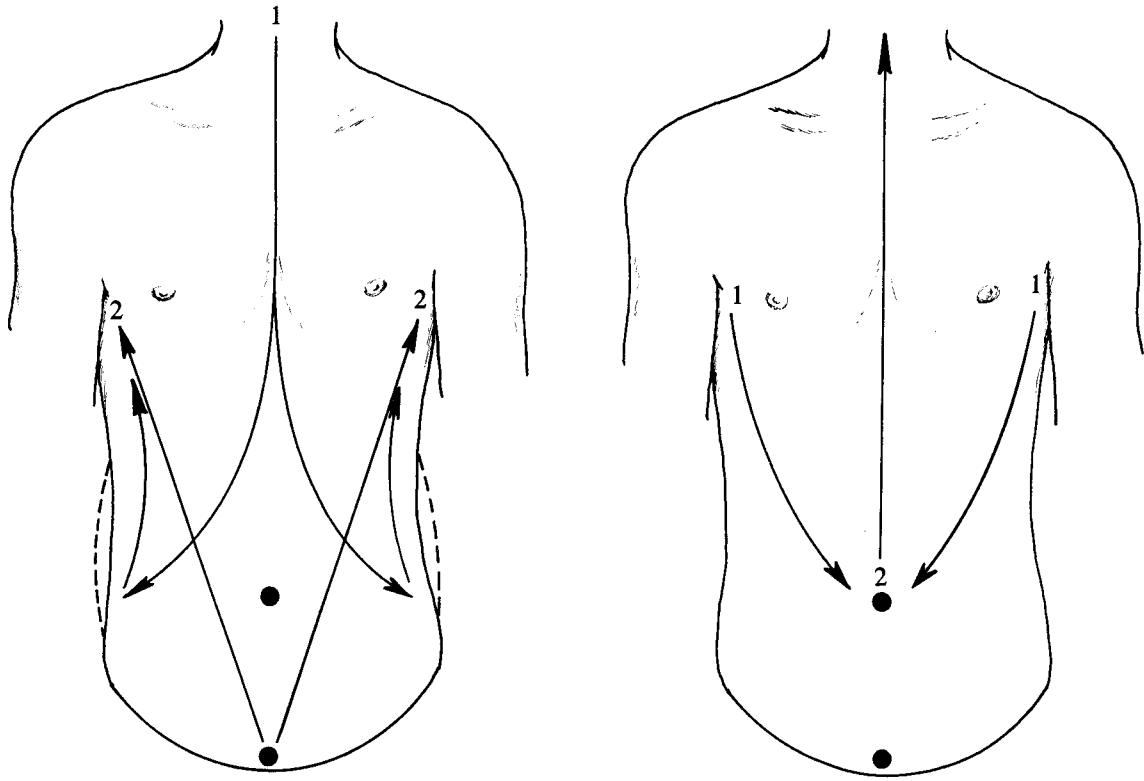


FIGURE 29B



INHALATION

1. Inhale 80% slowly and evenly into the waist area. Pause one count.
2. Quickly inhale the remaining 20% into the underarm areas as you contract and push the anus toward both areas. Pause two counts.
3. Don't forget to press the fists against the areas to insure total concentration. Step two uses the palm heels.

EXHALATION

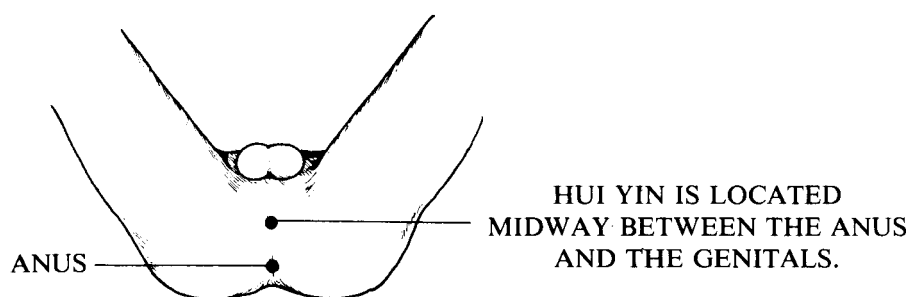
1. Relax and direct the energy back to the dantien.
2. Exhale slowly.

EXERCISE THIRTY: THE PERINEUM PRACTICING METHOD

The perineum is the area between the genitals and the anus. The Hui Yin energy center is located here. Inhale 80% slowly and evenly into the dantien. Stop the breath. Mentally direct the chi energy from the dantien to the perineum area as you muscularly push downward and feel that area press downward. (Do not use anus force). Hold the breath for three counts then exhale slowly visualizing the chi moving from the perineum area to collect and fill the lower dantien (abdomen). Practice this step until thoroughly familiar before progressing to the next step.

Inhale 80% slowly and evenly into the dantien. Stop the breath and force the chi energy to the perineum by pressing downward muscularly with the internal organs, not the anus. Visualize the chi collecting in the perineum hui yin center for 8 counts. Without exhaling relax the muscular exertion downward and visualize the chi filling the abdomen. Then continue without exhaling by pushing downward again and collecting the energy at hui yin center for another 8 counts. If you do not feel uncomfortable or strained then repeat again for 8 counts before relaxing the abdomen and exhaling. Upon exhalation visualize the chi remaining in the lower dantien. Repeat this a minimum of nine times. FIGURE 30 illustrates the perineum area and the hui yin center.

FIGURE 30: THE PERINEUM AREA



EXERCISE THIRTY ONE: RETRACTING THE TESTICLES

Concentrate on the area that is four fingers below the navel. Make a continuous slow even inhalation as you simultaneously contract this area pulling it rearward while contracting the anus pushing toward ming men center on the spine and pulling the testicles (muscularly) up as if to pull them inside the body. Do not use too much power.

Do these three actions while inhaling and when you reach a full inhalation, exhale without relaxing the contraction of the three. Inhale again slowly and evenly while contracting more and concentrating on pulling the testicles inside the body. Do not use too much force at first but gradually progress daily.

Repeat for a third time as you maintain contraction.

Relax totally, and exhale slowly. Repeat a minimum of nine times.

EXERCISE THIRTY TWO: EXERCISING THE EIGHT AREAS

This method should be practiced often. It combines eight areas previously exercised into one method. After one inhalation the dantien, kidney, waist, upper abdomen, chest, underarms, back, and throat will be exercised successively before exhaling.

ONE: Inhale 80% slowly and evenly into the lower dantien while tightening the anus and pushing it toward the navel. Stop the breath.

TWO: Direct the chi energy and breath to the kidneys as you push the anus toward mingmen center. Relax directing the chi back to the lower dantien.

THREE: Direct the chi to both waist sides as the anus is physically contracted and mentally pushed to both sides. Relax and direct the chi back to the dantien.

FOUR: Direct the chi to the upper abdomen pushing the anus to the area. Relax directing the chi back to the dantien.

FIVE: Direct the chi to the chest while pushing (directing) the anus toward the area. Relax directing the chi back to dantien.

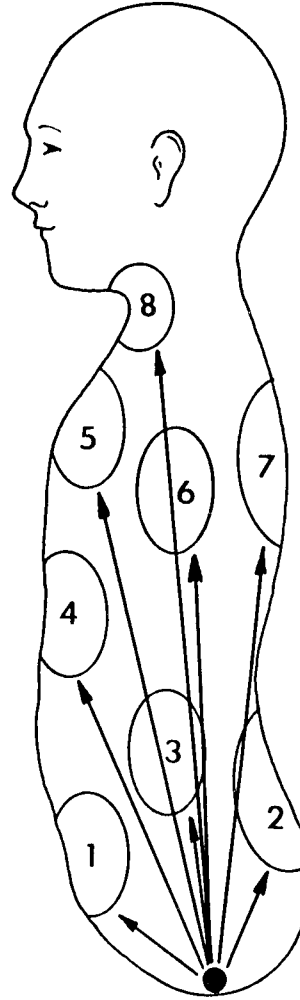
SIX: Direct the chi to the underarms while constricting the anus and pushing it (under mental direction) to the underarms. Relax directing the chi back to dantien.

SEVEN: Direct the energy to the middle back area while pushing the anus in that direction. Relax allowing the chi to return to dantien.

EIGHT: Direct the energy to rise via the functional channel to the throat while pushing the anus to the area. Relax allowing the chi to return to dantien. Slowly exhale. FIGURE 32.

Remember the breath must be held until all eight areas are exercised and then slowly exhale. The length of the exercise doesn't have to be long, to be effective. However, it should be performed in a relaxed manner and without tension. Do not use excessive muscular force or strain.

FIGURE 32: EXERCISING THE EIGHT AREAS



THE EIGHT AREAS

1. Lower Dantien
2. Kidneys
3. Waist
4. Upper Abdomen
5. Chest
6. Underarms
7. Back
8. Throat

* Try to feel expansion in each area when directing the energy there.

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CORRESPONDENCE PROGRAM

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THE IRON LEGS METHOD
GUIDING THE CHI TO THE PALMS

THE MICROCOSMIC ORBIT
THE MACROCOSMIC ORBIT

LEVEL NINE

THE TIEN TAO CHI KUNG PROGRAM

Our program is a comprehensive program designed to lead you to better health and tranquility. We have made every effort to insure it's correctness in translation and presentation. We are continually reviewing and revising our efforts for our member's benefit and for the promotion of Chinese traditional fitness exercises. Future efforts will include the unpublished Tien Tao system in written, audio, and video medium. We look forward to your participation and benefit in our upcoming dissemination of the Tien Tao system.

TO OUR MEMBERS

Congratulations! You are completing the 36 methods of Tien Tao Chi Kung. If you have earnestly trained the methods as outlined in our program you have without a doubt found benefit physically, mentally and emotionally. We didn't intend this program to be of spiritual guidance but a door to better health and peace of mind. You have displayed by your diligence and perseverance thus far, a quality which is rare.

Use the review in this booklet to continue your chi kung training until the vital energy surges within your body. Our future publications will enhance your training as well as broaden your knowledge of this ancient fitness therapy. To insure you receive future updates and mailings keep in contact by writing to us.

Use the methods of our program to benefit yourself. Remember however, that even a purified body eventually dies, but your good actions and words used to benefit others are an imperishable treasure. Cultivate your vital energy to help others. View others as you view yourself.

ABOUT THE COVER

With all affairs internal and external in harmony the positive spirit must appear in the world to perform it's work of salvation such as curing the sick and alleviating human sufferings. As time passes while dwelling in utter serenity the true fire of positive spirit will develop fully and radiate inside and outside to become all embracing, shining on heaven, earth and the ten thousand things which appear in it's light. This is the final achievement and one's training comes to an end.

EXERCISE THIRTY THREE: THE IRON LEGS METHOD

Having previously read the document on the eight psychic channels, you will be familiar with the yin and yang leg channels of circulation. Remember! Chi follows the conscious mind and is cultivated by deep quiet concentration.

The iron legs method is performed two ways. Begin by inhaling 80% slowly and evenly into the lower dantien. Stop the breath. Relax and use slight muscular force while contracting the anus and pushing it toward the knees. You may use the hand as a guide while directing the energy to pass into the legs, down to the knees and then to the feet. Try to feel any expansion of the muscles. Direct the chi back to the dantien and then exhale slowly. Repeat this exercise until completely familiar.

Next inhale 80% into the dantien. Stop the breath. Use a little force pushing the anus toward the legs. (If you are relaxed you will feel this force in the knees). With the hand guide the chi energy down the legs to the soles of the feet and back to the dantien. This should be done as slowly as possible. Become completely familiar with this.

Now, perform the above, but before exhaling guide the chi to the soles of the feet and back to dantien three times instead of once. Remember! Inhale pushing the anus; guide the chi to the soles and back to dantien three times; exhale slowly.

Now change from the chair posture by loosely straightening the legs out in front of yourself. They should be extended to the front but not locked with the toes pulled back toward you. Locate the energy centers in legs and guide the chi through them using the above method. Repeat this method until completely familiar.

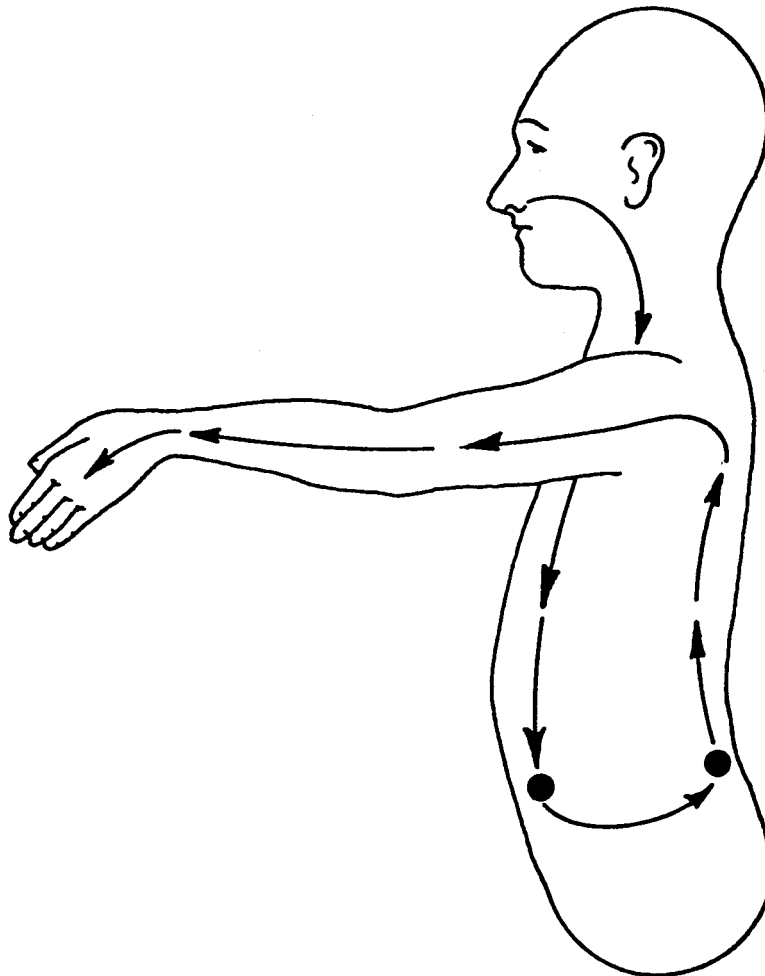
EXERCISE THIRTY FOUR: GUIDING THE CHI TO THE PALMS

The preceding method and this exercise is conducive to opening the Macrocosmic channels of circulation. Remember! The vital energy follows the mind.

Inhale 80% into the dantien and stop the breath. Direct the chi to pass through mingmen up the spine to the shoulders as it then travels down the arms to the palms. (Arms are held in front of you slightly bent, elbows pointed down). Now, reverse the direction directing the chi back to the dantien. Relax, and exhale slowly.

When completely familiar with the above exercise then follow the same procedure except that during one respiration you must direct the vital energy from the dantien to the palms and back three times before exhaling. That is: In one inhalation direct the chi to the palms and back to dantien three times. Then exhale slowly. Perform this until thoroughly familiar.

FIGURE 34: GUIDING THE CHI TO THE PALMS



EXERCISE THIRTY FIVE: THE MICROCOSMIC ORBIT

This exercise (also known as the small heavenly cycle) is used to circulate vital energy through the two main channels; Ren Mai (The functional channel) and Du Mai (The governor channel). Figure 35A.

The Taoist view man as a microcosm of the universal macrocosm. The internal functioning of the human body is inexplicably correlated to the external movement of the universe. The four seasons, the five elements, the nine divisions of heaven, and the three hundred sixty day year correspond to the four limbs, five organs, nine openings (eyes, ears, nose, mouth, anus, and urethra), and the joints. The internal emotions of man are manifested by the external manifestations of weather. Thus, man achieves harmony with the universe by integration of himself with the cosmic order.

At this time it is necessary to reiterate. The body has three treasures; sexual essence, chi energy, and spirit. These represent the basic building blocks of man's spirituality. Exhaustion of sexual essence will cause one's memory to fail and one's spirit to become fatigued. Conservation of sexual energy is of primary importance otherwise there will not be enough force to push the chi energy up the governor channel to the brain.

When the microcosmic circuit is complete, you may find yourself eating less and sleeping less. You may feel the heat current in the bone marrow. This heat current can be felt in three different ways; on the surface of the skin, as a flow in a single line (as in the governor channel up the spine), or concentrated in a single energy center.

For the best results you should meditate in the open with the soles of the feet firmly planted on the soil of the earth. This direct contact allows one to absorb positive energy from the atmosphere and negative energy from the earth through the yung chuan centers on the soles of the feet. (After 9 pm. exercise the six healing breaths with the feet in direct contact with the soil. At sunrise the following morning face the palms of the hands toward the sun and regulate the breath with natural breathing).

The explanations and symbolisms of the microcosmic orbit are many and varied; the ba gua, animal characterizations, seasons, five elements, etc. However, there is only one circuit with a fixed number of centers comprising the governor and functional channels.

The actual physical sensation of the heat current circulating through the governor and functional channel should be mastered before attempting to circulate the heat through the macrocosmic orbit (exercise 36).

In the beginning the practitioner must realize that the chi energy is guided by the mind and the warm current is imaginary. The exercises of this program if followed diligently will have paved the foundation for what is truly the foundation of internal work, the microcosmic orbit. In time you will succeed.

To perform this method the chi energy must be circulated (directed) in two directions; clockwise and counter-clockwise. Clockwise the circulation follows the governor channel down functional channel. Counterclockwise it flows up the functional channel and down the governor channel.

The first way to be exercised is clockwise and will aid in steaming the sperm/sexual essence into vital energy. Inhale 80% slowly and evenly into the dantien. Stop the breath, contract the anus, and direct the breath energy to pass through the hui yin center and flow upward through the centers on the spine (governor channel) until it reaches the bai hui center on the top of the head. Tilt the head slightly rearward, connect the tongue to the palate and direct the energy to flow down the functional channel to the dantien. You will have completed the circuit. Relax and exhale slowly. (The eyes closed and looking inward follow the flow of the energy as it circulates up the spine and down the front). Figure 35b. Repeat this clockwise exercise a minimum of 10 minutes.

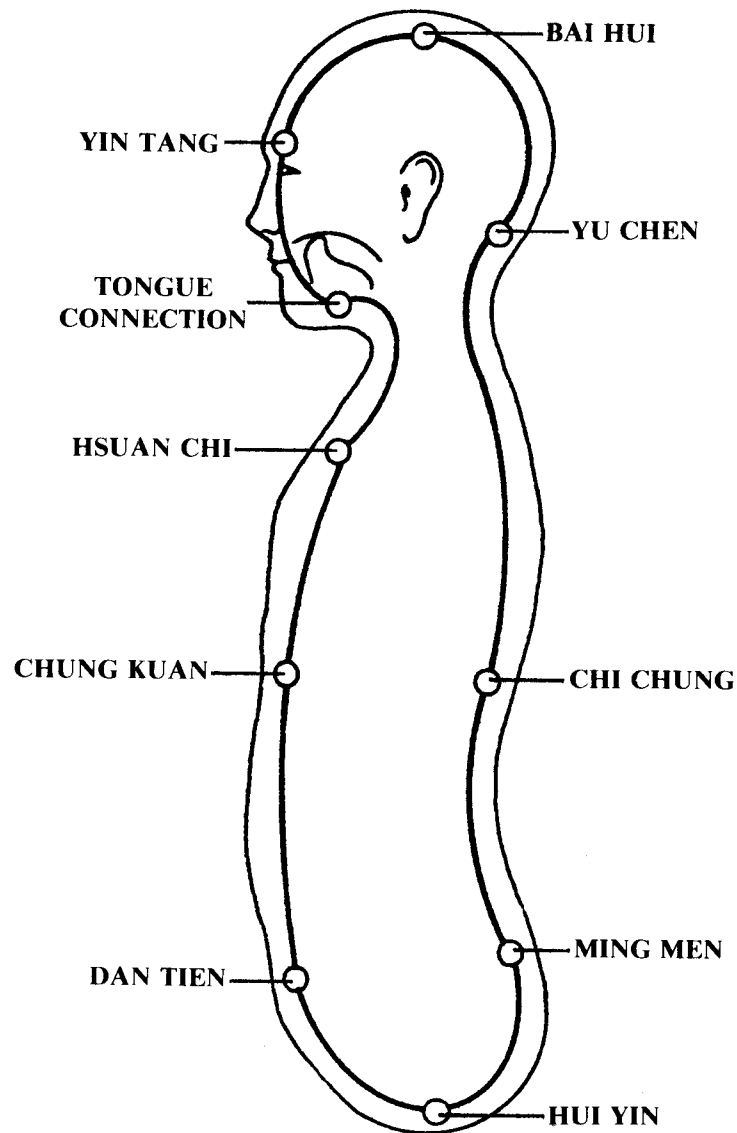
*** Visualization: Imagine the chi energy as a silver or blue thread of light that flows through the channels of circulation with inhalation and exhalation.

Next, circulate the energy counterclockwise which is representative of changing chi energy to spirit. Inhale 80% into the dantien. Stop the breath, raise the anus and circulate the energy through the centers on the functional channel until it reaches the top of the head (bai hui). Tilt the head forward slightly, connect the tongue and direct the energy to flow down the governor channel centers to hui yin and back to the dantien. You will have completed the circuit. Relax and exhale slowly. Figure 35c.

After successful practice the energy will automatically flow in a clockwise movement and may feel like a warm stream of water passing through the spine, over the head, down the face and front of the body. This is a successful union of yin and yang; fire and water in equilibrium; union of kan and li. Each time afterwards that you sit in meditation the warm current will rise when you inhale and fall when you exhale. (This is known as the opening and closing mechanism). You will enjoy a vibrant health as you become increasingly calm.

You may also practice the technique of inhaling and raising the chi and exhaling directing it back to the lower dantien.

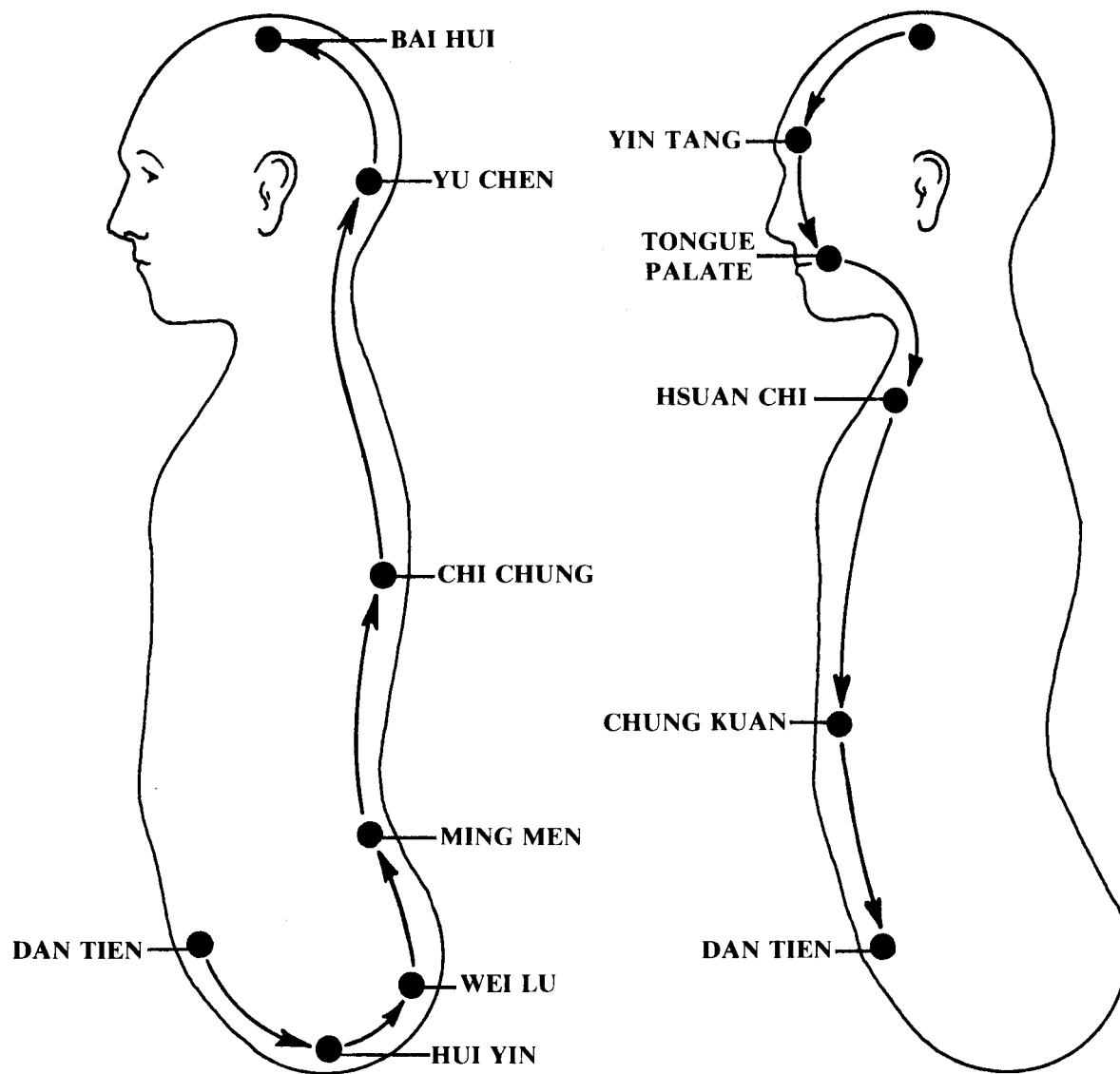
FIGURE 35A: THE MICROCOSMIC ORBIT CIRCULATION



*** The microcosmic orbit is represented with the centers and darkened line as a continuous circuit of energy. It is formed by the tongue touching the palate connecting the anterior channel (ren mai) with the posterior channel (du mai).

*** Notice the breath is held and the energy circulated and directed by the mind. Alternatively you may circulate the energy with inhalation and exhalation.

FIGURE 35B: CLOCKWISE CIRCULATION OF THE MCO

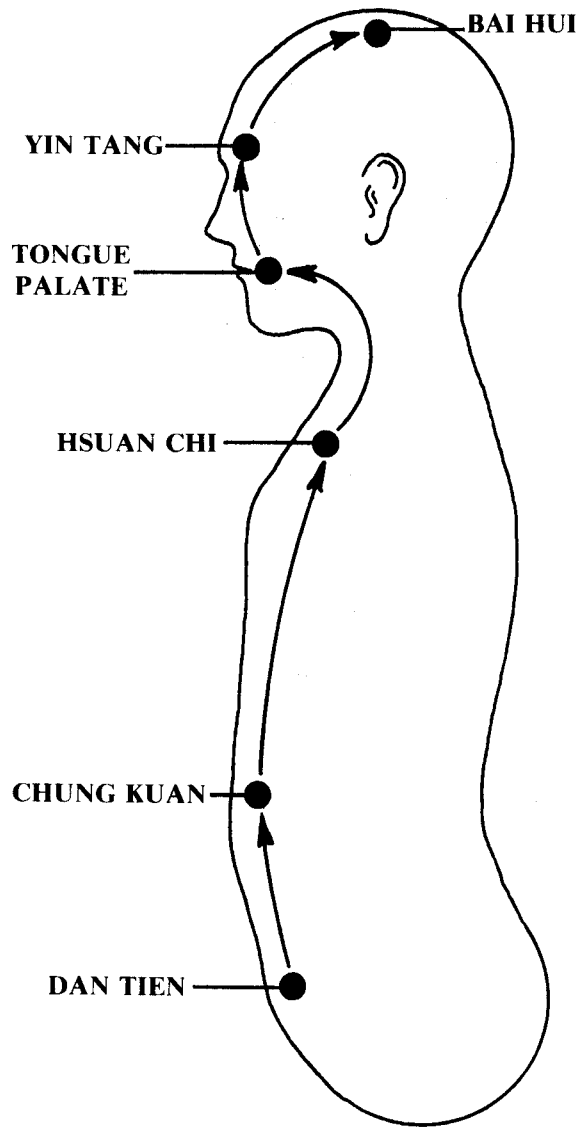


INHALATION THROUGH THE
CONTROL CHANNEL

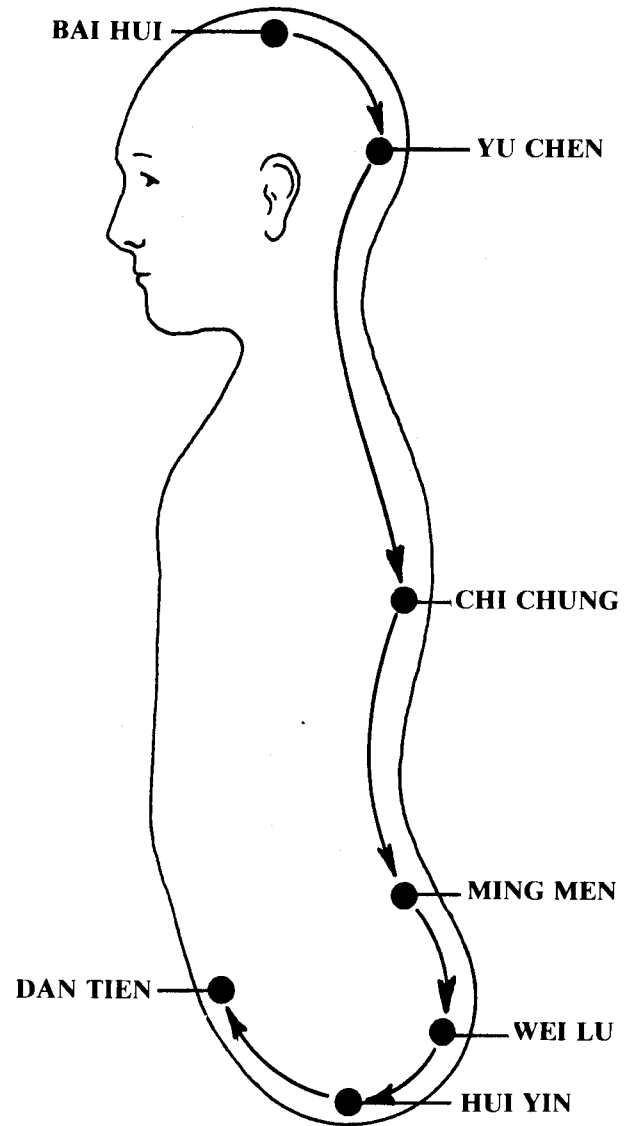
EXHALATION THROUGH THE
FUNCTIONAL CHANNEL

*** The energy is circulated with inhalation and exhalation.

FIGURE 35C: COUNTERCLOCKWISE CIRCULATION OF THE MCO



INHALATION THROUGH THE
FUNCTIONAL CHANNEL



EXHALATION THROUGH THE
CONTROL CHANNEL

EXERCISE THRITY SIX: THE MACROCOSMIC ORBIT

The macrocosmic orbit is also known as the Grand Heavenly Cycle. Figure 36a. It is the circulation of the chi energy into the arms and legs once the primary foundation of circulation is established in the small heavenly cycle. Remember the energy is directed by the mind!

Begin by raising the anus and touching the tongue to the palate. Inhale slowly and evenly raising the energy from the soles of the feet along the inside of the ankles and legs where it reaches the hui yin center and is directed through the control channel to the middle point between the shoulders and divides going down the outer sides of the shoulders, elbows, and wrists to the middle fingers and palms where it then comes back from the palms through the insides of the arms to reach the armpits and middle point between the shoulders again. It continues up the spine to the yu chen point where it separates circling around the bottoms and tops of the ears returning to yu chen when it then circles over the head at bai hui center and yin tang center where it separates down both cheeks merging again at the top of the palate. This is the inhalation phase. Figure 35b.

Without pause slowly exhale as the energy descends through the tongue down the channel of function to the dantien and hui yin point where it separates flowing down the outsides of the legs, over the knees, shins, and big toes to reach the soles of the feet again. This is the exhalation phase. Figure 35c.

Continue this exercise until automatic circulation takes place. You may also practice this method as exercise thirty five where you inhale, hold the breath, and direct the energy mentally through the circulation, then exhale slowly.

FIGURE 36A: THE MACROCOSMIC CIRCULATION

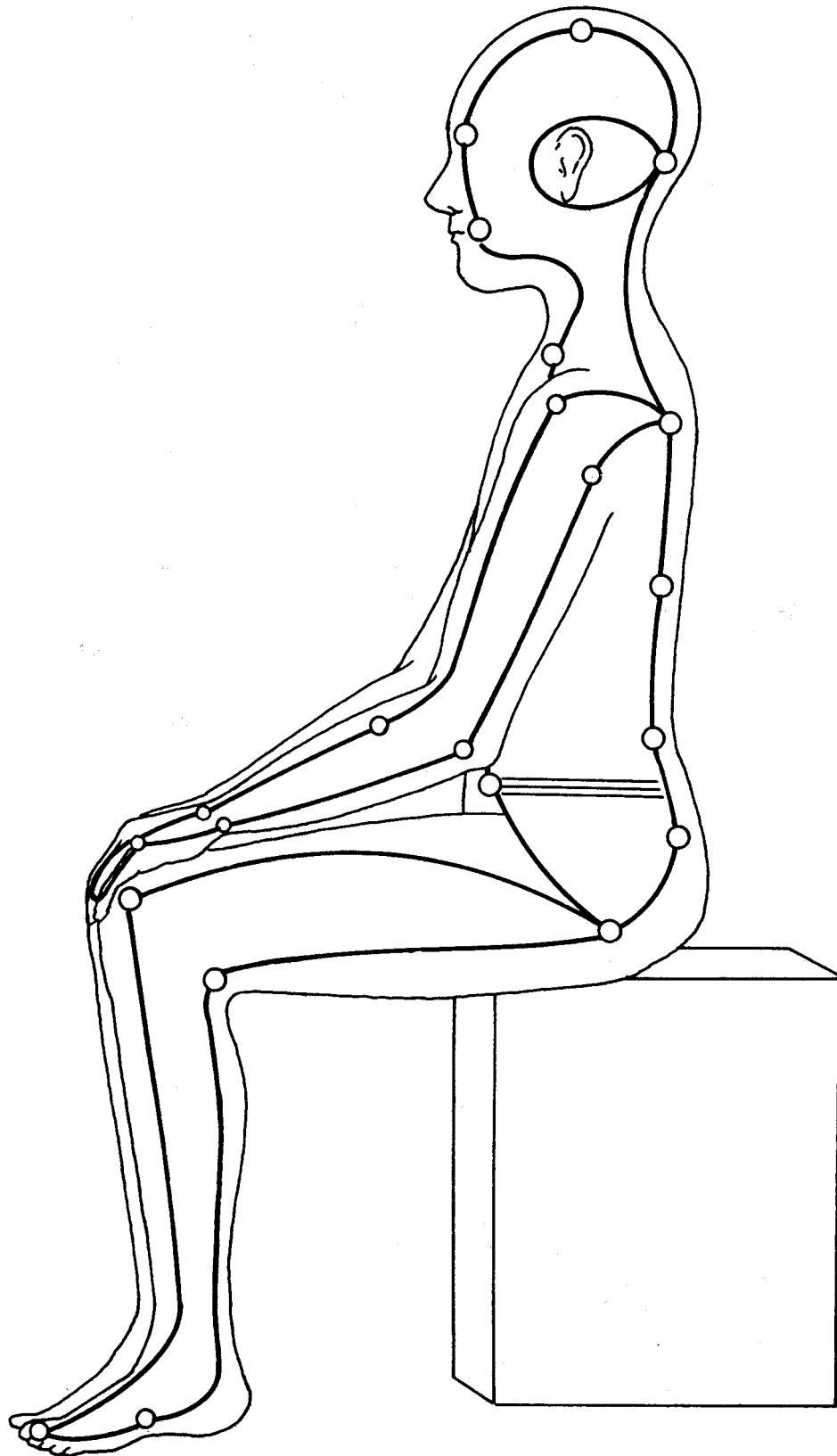
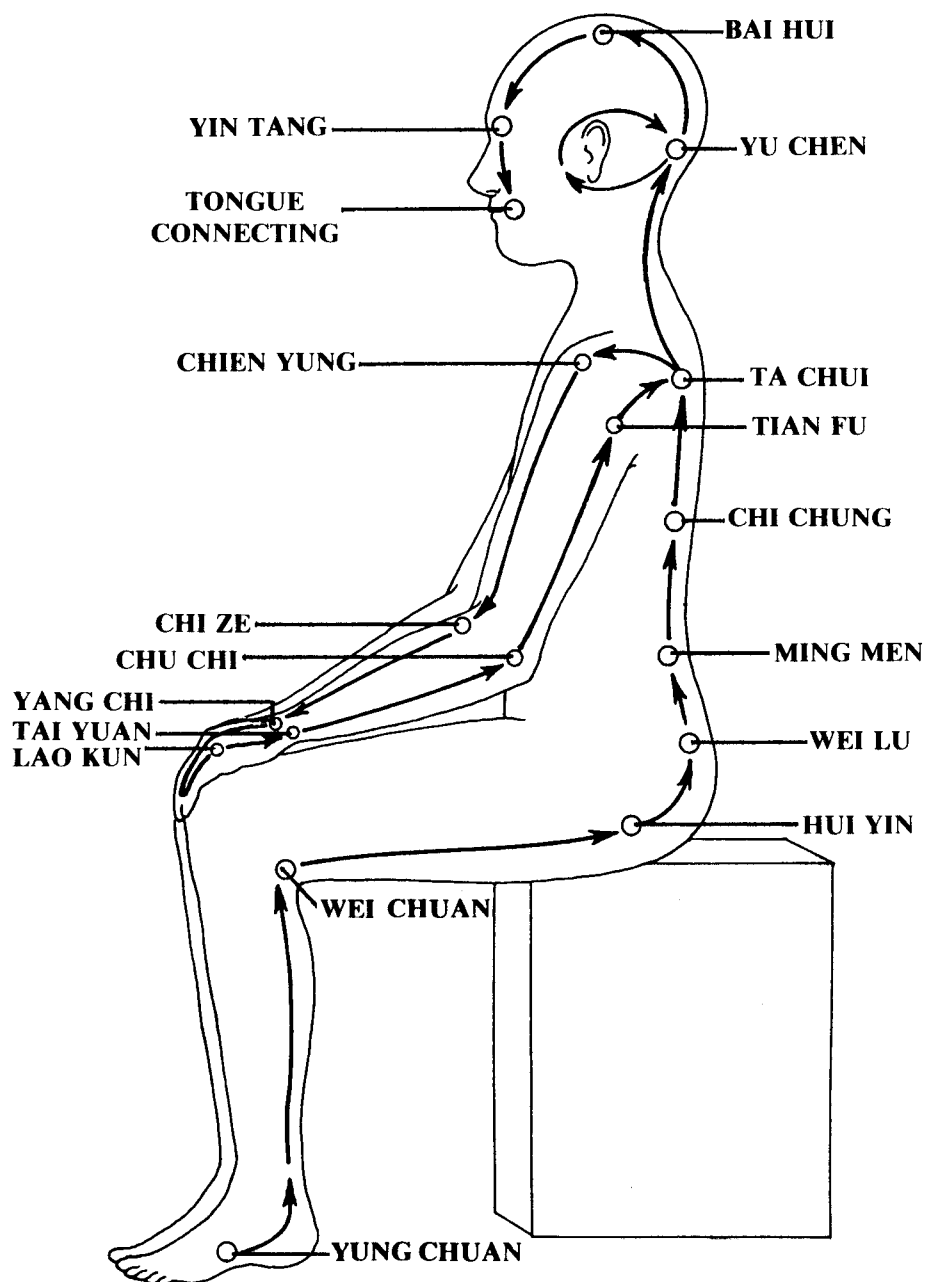
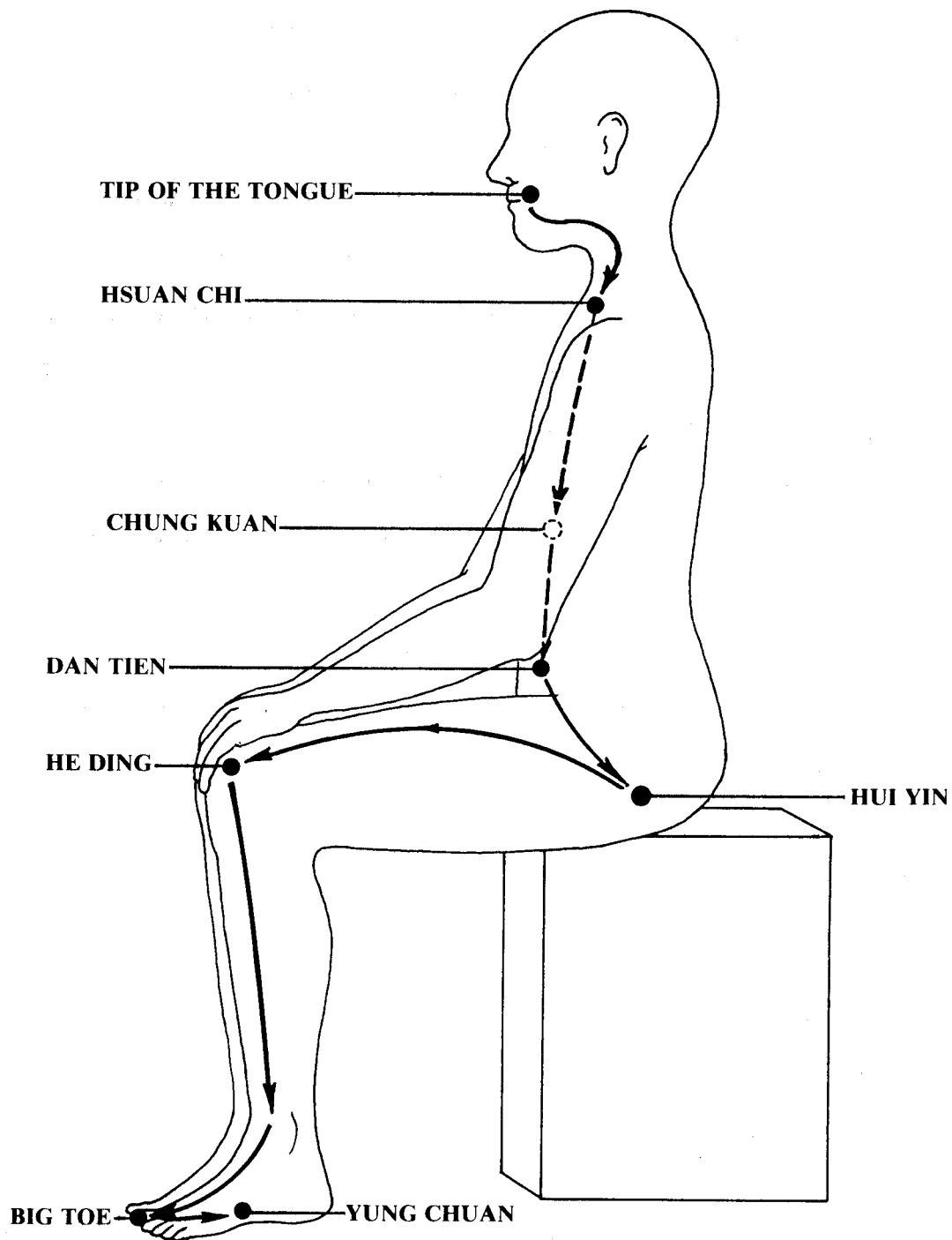


FIGURE 36B: THE MACROCOSMIC ORBIT INHALATION



*** The inhalation begins in the soles (yung chuan or bubbling wells) and follows the yin chiao leg channels to hui yin, then up the control channel through the spine to the midpoint of the shoulders where it descends the yin wei arm channels to the middle fingers and then the palms, back up the yang wei channels to the mid point then back up the spine to yu chen where it separates circling the ears and meets at yu chen going over the head descending to yin tang separating down both cheeks and meeting in the palate.

FIGURE 36C: THE MICROCOSMIC ORBIT EXHALATION



*** The exhalation descends the energy down the functional channel to hui yin where it descends the yang chiao leg channels to the "bubbling well" centers in the soles of the feet.

REVIEW OF THE CORRESPONDENCE PROGRAM

Once this program is completed use this guide to review all of the exercises. After level nine you should continue on a daily basis by using natural breathing (exercise one), controlled breathing (exercise two), and the microcosmic orbit (exercise thirty five). Should you need special attention to any of the organs then place special emphasis on it's corresponding method. Practice the iron body methods to increase resistance from outside blows.

Use the active methods contained in the video tapes daily to increase strength and stimulate and clear the vital energy channels.

You will find it of great benefit to begin and train the correspondence program over again just as you did until now. New depths of understanding and results can be achieved by doing this.

Pay special attention to:

Level One: exercise 1,2,3
Level Two: exercise 5,6,7
Level Three: exercise 10,12
Level Four: exercise 15
Level Five: exercise 19
Level Six: exercise 22,23,24
Level Seven: exercise 25,27
Level Eight: exercise 29,32
Level Nine: exercise 35,36

You may review these methods by adding them to your post completion schedule. As an example; add the special emphasis exercises for level one to your schedule for one week. Rotate until you have reviewed all the special emphasis exercises over a nine week period.

THE THIRTY SIX METHODS OF TIEN TAO CHI KUNG

LEVEL ONE

1. Natural Breathing
2. Controlled Breathing
3. Anus Control and Breathing
4. DanTien Center Breathing

LEVEL TWO

5. Silent Sitting
6. The Inhaling Breath
7. The Exhaling Breath
8. The Iron Abdomen

LEVEL THREE

9. Cultivating Yang through the Eyes
10. Kidney Breathing
11. Raising the Chi
12. Waist Breathing

LEVEL FOUR

13. Dantien Center Practicing Method
14. Waist Practicing Method
15. Turtle Breathing
16. The Strong Kidney Method

LEVEL FIVE

17. Directing the Chi to the Back
18. The Iron Back
19. The Control Channel
20. Directing the Chi to the Arms

LEVEL SIX

21. The Iron Arm Method
22. Methods of Keeping Strong
23. The Iron Upper Abdomen
24. The Iron Chest

LEVEL SEVEN

25. The Equalizing Method
26. The Throat Practicing Method
27. The Functional Channel of Circulation
28. The Underarm Method

LEVEL EIGHT

29. The Underarm Practicing Method
30. The Perineum Practicing Method
31. Retracting the Testicles
32. Eight Area Concentration

LEVEL NINE

- | | |
|---------------------------|----------------------------------|
| 33. The Iron Legs Method | 34. Guiding the Chi to the Palms |
| 35. The Microcosmic Orbit | 36. The Macrocosmic Orbit |

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NUMEROUS COLORS MAKE MAN SIGHTLESS.
NUMEROUS SOUNDS MAKE MAN UNABLE TO HEAR.
NUMEROUS TASTES MAKE MAN TASTELESS.
RACING AND PURSUING GAME MAKE MAN'S HEART VIOLENT.
VALUING RARE THINGS MAKES MAN WORRY ABOUT THEIR SAFETY.
THEREFORE, THE WISE CONCENTRATES ON THE BELLY AND NOT ON THE
TEMPTATIONS OF THE SENSES.

CONTEMPLATE THE ULTIMATE VOID.
REMAIN TRULY IN QUIESCENCE.
ALL THINGS ARE TOGETHER IN ACTION, BUT LOOK
INTO THEIR NON-ACTION.
THINGS ARE UNCEASINGLY MOVING AND RESTLESS.
YET EACH ONE IS PROCEEDING BACK TO THE ORIGIN.
PROCEEDING BACK TO THE ORIGIN IS QUIESCENCE.
TO BE IN QUIESCENCE IS TO RETURN TO THE DESTINY OF BEING.

TO BUILD A HOUSE IN THE WORLD OF MAN
AND NOT TO HEAR THE NOISE OF HORSE AND CARRIAGE,
HOW CAN THIS BE DONE?
WHEN THE MIND IS DETACHED, THE PLACE IS QUIET.
I GATHER CHRYSANTHEMUMS UNDER THE EASTERN HEDGEROW
AND SILENTLY GAZE AT THE SOUTHERN MOUNTAINS.
THE MOUNTAIN AIR IS BEAUTIFUL IN THE SUNSET,
AND THE BIRDS FLOCKING TOGETHER RETURN HOME.
IN ALL THESE THINGS THERE IS A REAL MEANING,
YET WHEN I EXPRESS IT, I BECOME LOST IN NO-WORDS.

WHEN WORDS EXPRESS TRUTH, THEY ARE NOT REFINED.
WHEN WORDS ARE REFINED, THEY DO NOT EXPRESS TRUTH.
ONE WHO IS PROFICIENT DOES NOT DEPEND ON VERBAL DISPUTATION.
ONE WHO DEPENDS ON VERBAL DISPUTATION IS NOT PROFICIENT.
ONE WHO KNOWS IS NOT ENCYCLOPEDIA.
ONE WHO IS ENCYCLOPEDIA DOES NOT KNOW.
THE WISE DOES NOT ACCUMULATE.
THE MORE HE WORKS FOR OTHER PEOPLE, THE MORE HE GAINS.
THE MORE HE SHARES WITH OTHER PEOPLE, THE MORE HE RECEIVES.
THE WAY FOLLOWED BY HEAVEN IS TO DO GOOD AND NOT TO HARM.
THE WAY FOLLOWED BY THE WISE IS TO WORK AND NOT TO CLAIM CREDIT.