

KUNLUN



Max Christensen

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木
火
土
金
水

Kunlun

The forgotten practices
of self-awakening.

By Max Christensen
with Chris Tittle

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Dedication

I wish to thank the many kind masters who have helped me on my path, and to those who made this ancient, spiritual teaching available to me, allowing me to return the favor by helping others searching for the root of re-enlightenment.

Thanks to all of my students past and present, to all my relations who live upon the face of the mother earth, and those known and unknown in this world and the next.

With sincerity,

Max Christensen

Foreword

“Less is more.” I learned that in art school and soon adopted it as my mantra. The concept tuned my appreciation in such a way that as time passed, I was more and more deeply impacted by the poetry and power of all things simple. For within simplicity I understood, was the truth, the essence of an expression: source.

Ultimately, I applied the “less is more” concept to myself because I knew that if I could understand the essence of myself, I would have a solid point of reference from which to understand everything else. Of course, I wasn’t quite sure how I was going to get there but I believed that if I maintained a sincere effort and gave genuine consideration to the things that crossed my path, I would eventually be led to my goal.

Born with a skeptical mind and a natural aversion to the rhetoric of my family's religion, I found myself drawn to the philosophical concepts of the East. I opened myself up to many systems: T'ai Chi, Hatha and Kundalini yoga, Zen Buddhism, hypnosis, astrology, tarot, and even some wacky New Age creations.

Admittedly, I found some truth and many beneficial aspects to these systems but, aside from Zen Buddhism, the poetry of simplicity was not there for me. There was extra stuff and that "stuff", I felt, only served to confuse rather than further enlighten those practicing the system.

Zen Buddhism had a beautiful simplicity to it but the time frame to see real results seemed far too long and after a while it felt like punishment rather than an enlightening spiritual practice. I wanted something active.

From studying Kundalini Yoga, I learned about raising the

Kundalini energy. I loved the idea that there were hidden power sources within my body that could be unlocked and used to open up the different energy centers.

Effective as it might have been, even Kundalini Yoga had a lengthy time frame of 33 years to mastery; one year for every vertebrae. I wanted something faster.

It was at the Kundalini Yoga center in Taos, New Mexico that I met Lama Ngakpa Dorje (Max Christensen). He had been temporarily using their facilities to provide organ resetting and burning palm treatments to his patients.

He had a real mystique about him with his piercing, turquoise eyes and calm, pleasant demeanor. Looking at his clothing, and “Outback” styled hat, one would think he was straight from Down Under. I wasn’t sure where he was from but I could tell he wasn’t from Taos, New Mexico. The owner of the center told me that “Dorje” was an incredible healer who had been raised in a monastery and had traveled all over the world mastering different

spiritual systems.

When introduced to him, I extended my hand for the usual greeting but was surprised when he very warmly embraced my hand with both of his. He stared deep into my eyes, smiling at me. It felt like he was looking right through me, into my soul. He held the embrace for a bit longer than I was used to or comfortable with and I withdrew my hand before he was finished shaking it. Immediately afterward, I felt a bit insincere and kind of shallow for not knowing how to welcome such kindness. I just had never experienced anything like the feeling I got from his deep gaze. It was as if he already knew me and could know anything he wanted to know about me.

One of my fellow students at the yoga center sat down and started asking Lama Dorje more about what he did. Being curious myself, I immediately tuned in. Lama Dorje told him about a class he was teaching at the local park where his students learned different martial arts styles and

that they also did a secret monastery practice called, the Spontaneous Kunlun. Having never heard of such a practice, the student asked to know more about the Spontaneous Kunlun. Lama Dorje described a practice that raised the bliss energy and the magnetic potential of the practitioner such that he might shake as if in a seizure, laugh hysterically, cry, speak in tongues and could be drawn and stuck magnetically to a fence, tree or a post and not be able to get away. He said that this simple practice was all one needed to completely open one's energy centers and reach enlightenment (or re-enlightenment, as he likes to put it).

Obviously my curiosity was piqued, but when he told us that one-hour of this practice was equivalent to one hundred years of another practice, I decided that I would definitely be attending his next class.

The first class was very impressive and quite a challenge. When I arrived the group was already doing a standing nei

gung posture. I joined right in, copying the leg and arm positions of those around me and we stood holding the posture for about forty-five minutes. With shaking, cramping legs, nobody was more relieved than I when he told us it was time to stop.

Next the students broke off into their individual kung fu forms. I was amazed to find that each person was learning a different technique and my amazement turned to awe when one of the students told me that Lama Dorje was fluent in five esoteric styles of kung fu and could teach several hundred different forms.

Then myself and the other first-day students were asked to sit down and observe while the advanced students did a standing spontaneous Kunlun set. I was excited. I had been thinking of nothing but this since the day at the yoga center. "Finally, I am going to see people get stuck to fences and trees!" I thought to myself.

An air of mystery consumed the park as the students took the starting posture. Almost immediately torsos began spiraling and people started smiling. Within about a minute or so, some students started shaking. With this shaking came laughter and in some cases a kind of insane mumbling and I realized that I was witnessing “speaking in tongues.”

After a few minutes of this, the students were overcome by this shaking energy that seemed to have a will and direction of its own. The starting form had completely disappeared and everyone went off into their own thing. Some students began moving about, running, spinning in circles and many were hopping up and down as if being controlled by some unseen puppeteer.

My attention was drawn to one of the hopping students named John, who unknowingly, was being drawn toward the tennis court fence. “Here we go,” I laughed to myself, as he bounced helplessly backward and sure enough, into

the fence.

He tried time and again to pull himself away, only to be sucked back into the metal web. It was quite an amusing and bizarre site to see. The student seemed to find it pretty funny as well smiling and laughing as the fence pulled him right back after each futile attempt to get away.

Finally after a Herculean effort on his part to break free, he was yanked backwards with a force so great that he came off his feet and slammed down onto his tailbone. The fence had him, and there was no getting away.

After coming around, the highly magnetic pupil stood up, rubbed his belly for a moment, crossed his palms over his naval and then went to sit down and rest. A breakthrough day for him, it was.

My focus turned back to the teacher. I watched in

amazement as Lama Dorje stood with his hands raised and vibrating, directing the “blissed-out” students around like some magnetic orchestral conductor. Wherever his hands moved, the chosen student would inexplicably follow. Even those with closed eyes and the ones he stood twenty feet behind (obviously unaware of his focus), would find themselves moving forward, backward or sideways as the movement and direction of his hands dictated.

The most humorous and impressive display of control occurred when Lama Dorje “magnetically tied” one unsuspecting student to a stream fifty yards away. The student was sent bounding off in the intended direction and when he got to the stream, he bounced into it. It was hilarious and boy was he surprised!*

*It must be noted that while Lama Dorje cares deeply for his students, he has a wickedly playful sense of humor and he’s not afraid to use it. “Never forget to smile,” he repeats regularly, not only to keep everybody from getting too serious, but also because it opens the crown center at the top of the head.

It came time for the students to “close down.” They did this by mentally telling themselves to slow down and then by placing their left hand on their right, palms centered over their belly, just below the naval. This concluded the practice.

MY FIRST TIME

Once the advanced students had settled back into a normal state, they were asked to help show us new students the Kunlun. I was a bit apprehensive but very excited to see what would happen to me.

Sacha, the most advanced student in the class, was to be my first instructor. He started me out standing with my knees bent (such that I couldn't see my toes), tailbone and chin both tucked slightly to straighten the spine, shoulders relaxed and chest soft. My hands were positioned in the proper posture and I was told to stand and wait for the

bliss feeling to activate.

Well, I waited but when immediate results were not forthcoming, I started the movement myself, hoping to awaken in me what the others had been so successful in doing. As I moved and swiveled and swayed, I concentrated on the sensations in my spine and belly. Not much was happening (I found out later that my intense concentration and anticipation were not helping the process but severely hindering it) so, I just kept moving and after about ten minutes I started to feel my arms rise up as if there were balloons attached to my wrists. It was quite strange, I thought, so I just kind of watched them do their thing. When thirty minutes or so had passed, we were told to close down. Class was over and it was time to go home.

As I drove home, I couldn't believe what I had just experienced. At that point I knew that I had found both a teacher and a spiritual practice that I would be dedicated

to for the rest of my life.

MY BREAKTHROUGH

After several weeks of doing the practice both standing and seated I hadn't had much result. It was a bit frustrating because I had seen other students open up right away. The women in the group seemed to have the quickest success, while the men had a much slower time. It was a yin practice and we were much too yang.

Eventually, after expressing my frustration to Lama Dorje, he explained that the key to success was letting go of the mind and all expectation, and letting yourself kind of fall into the sensation as it became active. The objective sort of observation that I experienced with my arms rising up was precisely the right mental approach to this practice: the empty mind.

One day, after doing about an hour and a half of standing postures, we transitioned into the standing Kunlun practice. I was feeling quite invigorated having commanded my body to stand for such a long period of time and when I started doing Kunlun, I felt supercharged. Still, I didn't expect anything to happen with this session (since it had been about six weeks with little or no real result), but I participated with enthusiasm just the same.

I assumed the position, closed my eyes and began spiraling from the waist (as if working an imaginary hula-hoop). Then Lama Dorje walked up and I could sense that he was doing something in front of me. Curious, I opened my eyes for a second to find him raising his vibrating hands from naval to my throat. Suddenly, I felt my legs start shaking and then my whole body started bouncing. It was one, two, three bounces and then backwards into the air. Eight feet was about the distance I covered before landing on my back in the snow. When I hit, I felt an intense surge of bliss rush through my whole body. It felt

so good that I just lay there laughing and laughing. It was the kind of laughter that can come from a really intense orgasm. My body was buzzing with a light, tingly sensation that felt wonderful!

As I lay there laughing, I snapped into a perspective from which the whole world suddenly looked completely absurd. The very concept of our existence seemed utterly ridiculous with all of the dramas we perpetually create and partake in. It was clear that ultimately none of it mattered and I realize now that in that moment I was “getting” what is referred to as, “the Cosmic Joke” and it was hilarious. The laughter came from deep, deep, deep within my soul and I just let it rip.

Since then, I have had a wonderful time with this practice. There have been moments, while practicing in the full lotus position, where the bliss energy rose up so strong that I couldn't move. I found myself trapped in a column of ecstasy with my eyes rolled back and my mouth gaping

wide. The energy had rushed to the top of my head and got stuck there because my crown center was not open yet, so it had no place to escape. Finally, after consciously moving it down to my heart it found release, radiating outward for what seemed like a distance of twenty feet. It was intense.

My life has changed in so many positive ways since starting this practice that it is hard to remember what I was like before. It has helped me release old emotional blocks and energy blocks that I didn't even know I had. My heart is softer, my organs have released a lifetime worth of toxins, and I rarely get sick. I always feel really vibrant and the bliss stays with me all day long.

The best part of the Kunlun practice is that it raises your vibration rate, such that you are vibrating higher than most of the people around you. It's great because not only can others sense this higher vibration, they find themselves feeling better because it raises them up too. You find that

people actually become more attracted to you, as if you have become a beacon of light in a world of darkness.

I like to do the seated Kunlun in the evening, before bed. I find that it blows out all of the stress and negative energy I have accumulated during the day. It's like resetting yourself. It is as if anything other than your innate, glorious, vibrant, beautiful, harmonious true nature is cast off, rejected by this simple practice. You are left feeling light, happy, content, and centered, very aware of your Buddha nature: enlightened.

I know that learning Kunlun from a book cannot compare to learning it in person, from a true master who can give you the energetic transmission, but it is a great place to start. I wish you the best of success in unleashing your bliss!

Chris Tittle, December 2003

History

Spontaneous Kunlun is a Taoist lineage that was founded by a hermit of the Kunlun Mountains, nearly 1700 years ago during the Jin Dynasty of China (265 A.D.).

Kunlun Shan is a mountain range north of the Himalayas in northwest Tibet, now part of the Sichuan province of China, and is the most sacred mountain range in Taoist mythology. It is covered with countless temples and is home to an enclave of Taoist Immortals. It is said that the founder of Taoism, Lao Tzu, left Yin Xi, the Guardian of the Pass, his famous Tao Te Ching as his final testament and legacy, before retiring to the Kunlun Mountains “in the West.”

The lineage specializes in nei gung (internal power cultivation) to practice nei dan (internal alchemy). The

techniques favored by this lineage include chi gung and nei gung.

In Taoist tradition, it is said that "celestial masters", immortals from another world system, came to Kunlun Mountain 6,000 years ago, bringing with them the secrets of the universe. These beings lived among humans and taught them the secrets of life as Buddhas and Immortals.

It is said that this art was first revealed in the third century A.D. The story tells of a young girl, beautiful and simple in nature, bowing before the ancestral tan (altar). She was 16 years old, with raven hair, fair skin, and a shy disposition. She had traveled throughout the Kunlun mountain range seeking enlightenment. After much searching she had become frustrated because the methods she found were very difficult and required long hours of meditation.

One day the young girl sat kneeling, facing west to the

ancient Taoist Cave of Demons, with her hands in front of her heart in the Buddha's Palm posture. Then putting her hands in the Spirit-Calling-Buddha posture, she called out from the deepest part of her heart, repeating over and over, "Choy Tin Lau Gung Chung Lau." She said, "Bring me a dream! Great being of thunder and lightning, grant me a method of enlightenment that I may see within the depths of my world of dreams." Then she bowed humbly before the altar of her ancestors.

That night, as she lay sleeping, she found herself in a strange dream. A blue-skinned, sky-being with fierce eyes, a powerful body and out-swept wings had suddenly appeared before her. It was Lau Kung, the god of thunder and lightning. In one hand he held a spike, in the other a large hammer. "Who calls me from out of my sky temple?" He asked, creating a brilliant arc of lightning by striking the hammer and spike together.

The frightened girl looked upon the wrathful face, "Master

Lau Kung, I have been seeking a new method of enlightenment. Please reveal to me the secret of self-awakening, so that I may be free from the endless cycle of re-birth and suffering.”

Hearing this, Lau Kung swept his mighty wings and with a flash of lightning and roar of thunder, sent the girl into pitch-black darkness. Unsure of where she had been sent and unable to see in the dark room, she was overcome with fear. Suddenly a voice from out of the darkness bellowed, “Practice what you find etched upon these ancient cave walls, for these are the ways and means of attaining that which you desire. Practice with an openness to all that the Tao has to offer and your rewards will be great indeed.” With that, three torches ignited, illuminating the walls.

The young girl looked upon the beautiful figures etched in stone and suddenly they began to move. She watched in awe as the figures revealed to her the ecstatic postures of

what has since become known as the Kunlun Formless Form of nei gung practice. She understood that by repeating these postures not only could a great bliss be achieved, but that one could be liberated spiritually.

She awoke back in her room the next morning, thrilled at what had taken place. With tears of joy and gratitude, she gave thanks for the precious gift she had been given. She practiced her new art regularly and quickly began to unlock her own internal mystery.

Introduction

I have traveled the world in my search for the main root common to all of Earth's twelve mystery schools. I have met with high-level Lamas from Tibet, Taoist masters from different traditions, and many others who have shown me incredible things. The Kunlun Formless Form of nei gung has proven to be one of the most incredible.

This ancient method has never been taught outside of monasteries. It has never been written about and with no doubt has its variations based on those masters that teach it. Traditionally this knowledge has been next to impossible to find since many old masters would rather pass on to the next world with these precious pearls of knowledge than share them with those they feel are unworthy. Fortunately for us all, there are other masters who freely give away all their secrets so that the art will not die.

I have promised to reveal these teachings only when those who taught me said the time was right. That time is now. As my close friends say, “the East must now come to the West, and the West must now learn from the East”.

This method is an ancient “root” practice that has its variations in some of the Earth’s oldest mystery schools. The Sufis, the Whirling Dervishes, and the Mo’o (dragon practitioners of Hawaii), all had variations of this sacred science. The Dogens of Africa, filled their bodies with the power of “Na-Um”, the power of the fiery serpent.

The clans which I have been affiliated with throughout most of my life have been in various forms of the snake clan: the Shang-Ching Taoists with their snake magic, the Tantric Ngakpas of the ancient order of Tibet, and the Mongolian Lamas of the Monastery of the Black Kahn.

If you’ve ever seen Tibetan thankas of wrathful deities that

look like they're dancing, or the carvings of dancing women on one leg, or others in ecstatic dance postures, they actually have been exposed to some root form of the practice that you are about to learn.

This rare Kunlun Formless Form of nei gung is a very powerful and yet simple way of letting go of all that is not needed. It is the simplification of the self and all it contains. Kunlun helps us re-connect the fragmented parts of ourselves with the whole essence of all that there is, and all that there will ever be. It is the expression of god-discovery from within, simple at its most profound level. This practice is meant for all people and sex, age, or belief system does not matter.

This art is for those seeking the “direct experience”. It allows the merging of the microcosm (the universe within) and the macrocosm (the universe outside). The union of these two worlds allows the activation of the bliss body and through this bliss body, or dragon body, re-

enlightenment is possible to the average person.

When we realize this great potential, a golden, blissful nectar fills us to over-abundance. This energy (the sweet elixir of immortality) flows up the spine and from the third-eye, the inner soma drips down our throats, giving us heightened levels of expanding bliss.

In the bliss state, the heart is open and one becomes aware of the fundamental nature of reality. One has a strong sense of being connected to the essence of life. A natural bodhisattva-like compassion for all living things is felt and the “great mystery” is revealed to us. No “faith” is required.

Practicing the first level of Kunlun regularly will purify the entire body as the seventy-two thousand nerves, called nadis, are toned and cleared by the psychic heat generated. The end result is that the nerves can handle

much stronger current, which is important because the further you go with this practice the stronger the current becomes.

Within minute strains of DNA, lay the true essence of who and what you are, and what you can potentially become. It lies asleep waiting to be awakened by a strong magnetic pulse of bio-energy. The Kunlun practice provides this powerful magnetic pulse.

When we blissfully magnetize our being, the DNA unwinds allowing the RNA to become accessible. So when we are in bliss, a new magnetic program, so to speak, is impressed upon it. When we finish with our practice, the DNA again re-winds and causes this program to affect other newly created cells. This leads one to experience what we call “cellular cascade.”

When you open yourself up at the genetic level, you affect

organs, their structure and alignments, and then affect the mind and your energy. These changes are subtle at first, and you can feel them internally, but over time the results also become noticeable outside of your body.

With Kunlun, we are able to absorb up to ten times more bodily energy than a normal person. The average sick person, running minimally on their bio-energy is like trying to start a car with a nine-volt transistor battery, it just won't turn over. With the excess chi potential of a practitioner, there is plenty to spare for both himself and others lacking. This method of awakening has helped many with various ailments. In fact, after a period of time most practitioners seldom ever get sick.

Kunlun is a magnetic potential that is created between heaven and earth, heaven being the head, and the earth being the naval area, or what we will call the lower cinnabar field. When we activate the dormant bliss through our practice, a polarity field is created between these two

opposing poles. When this polarity charge reaches a critical saturation of magnetic potential, we lose this potential and the energy pulses from one bodily pole to the other resulting in the heat of blissful awakening. The greater the stored charge, the more intense the bliss will be.

Bliss cannot fully arise if we are still in the yin/yang state of polarity, In other words, while we are still breathing in and out. If you look at Indian and Tibetan breath control methods of attaining enlightenment, you'll usually see an illustration of a body with three lines running from the top of the head down to the area just below the naval. These are the three main energy channels. The central channel, called the sushumna, runs down the core of the body, and the sun and moon channels run along each side of the spine.

When we breathe in and out the sun and moon channels are activated. This is a state of polarity. During Kunlun

level one, breathing becomes less and less and eventually ceases as the sun and moon channels energetically collapse. When this occurs, the central channel activates and opens one up to a pure magnetic reality. To the outsider, this looks like a near-death experience, but definitely one of sublime bliss. There is no danger of dying in this state and before long normal breathing resumes. Remember, there is no “half way” on this path.

If you decide after a minimum of two weeks of practicing for one hour a day that you really wish to master this unique art, I strongly suggest not doing other energy practices that deal with the flow of chi (the intricate energy that flows around and through you). The reason for this is simple: nei gung conforms your body to specific frequencies or magnetic impulses that occur in nature. Different styles of chi gung or nei gung flow the energy in different directions, and at different frequencies. When you mix in something that is out of harmony with the frequency you have already established, a third harmonic

is created that may be extremely detrimental to your health. The resulting “sang-kung” (energy sickness), in certain cases, cannot be cured in any medicinal way.

My godfather of Wudang looked at practitioners of the west and would say, “knowledge of many and master of none.” What he meant was that in the west we are always looking for something new, rarely taking the time to fully understand the essence of any one thing. So, I emphasize the importance of practicing this art exclusively. You will not regret letting all previous practices go.

Within levels of bliss, we attain quickly and safely what would take other practitioners many years of training. As my godfather said to me, “One hour of our practice is equal to one hundred years in another system.” In my experience thus far, I have found this to be true.

The Art of Kunlun Nei Gung

There are three levels of practice in Kunlun. Some people who learn this art stop after level one because most actually are very happy with simply having experiences of bliss from time to time. It is not a requirement to do all three levels and you will find your own level of comfort.

In level one there is nothing to search for, nor is there anything to grasp onto. If you surrender your mind to the experiences that arise, merely observing what occurs without controlling it, you will attain a blissful awareness in a matter of a few tries. Just fully relax. Let the mind go and feel the subtle rhythm in your body; fall into it and allow the body to do its own movement.

If you are the type of person that uses your mind a lot, it may take a few times for the spontaneous movement to

activate. Have patience with yourself, it will happen sooner or later. If you are consciously making movements such as raising your arms, this is wrong and is not the way to do this practice.

Having a child-like mind when practicing this art will make you more joyful and more interested in your own awakening. Smiling with a child-like nature will open the crown to allow the chi to flow both upward and downward. If you frown, your crown will shut and you will get a headache.

It is important that you do not rush or jump levels. One level builds upon another for a profound effect.

Using alcohol or drugs prior or during your practice is very risky. Because of the magnetic potentials of our practice it is wise to keep clear and in good spirits when we do our path to awakening.

Find a natural setting for your practice, a park, forest, or your yard if it is suitable. It should be free of distractions and nosy people who might disturb your training.

Never stand in the hot sun when outside. Do your breath work under an evergreen tree, for they have a purifying affect on you as you do your breathing.

When you enter your sacred place of training in nature, do the following: open your hand toward the trees that surround you, asking them from within for permission to enter into the sacred spot. You may find this amusing, but the fact is that these tree people were there before you so its only right to ask. Eventually you will understand this reasoning on a personal level.

Suggested warm up visualization for level one

Prior to beginning Kunlun level one, it is important to do

the following visualization to prohibit energetic blockages or chi dispersion. It is a suggestion that adds safety measures for those who do not do their practice properly, so make it real.

First, sit in an area away from bright light, as this tends to distract people who have difficulty with visualization. Become comfortable and loosen or remove any restrictive clothing that might create a distraction.

See yourself floating on a white lotus in the middle of a cloudless sky. This sky is around you, under you, and above you. Your skin is silky and flawless white, as is the lotus.

As you inhale, imagine a stream of clear white mist entering your nostrils and filling your body with pure white light. As you exhale, imagine a dark blue-gray smoke exiting your nostrils. These are the impurities

leaving your body.

Free yourself from everything negative, smile and see yourself in a pure divine state. The state of being that is hidden within the very core of you. Do this visualization for as long as you desire. Feel it as real. When you are finished, gently fade this image from your mind.

Level One of Kunlun Nei Gung

For the level one practice you will need:

- A fur to sit on. It can be a deerskin, or sheepskin. If you cannot afford a fur, a rubberized yoga mat will suffice.
- A practice chair. Use a wooden stool or bench without any arm rests or back. It should be cut down in height to a measurement that places your hips slightly higher than your knees when sitting on the edge.
- Comfortable clothing. A cotton robe with long sleeves is the best because the sleeves retain any excess energy that may leak off from the surface of your skin.

Note: Never wash the robe you wear as it holds the charge like a battery. You may use it in case you feel ill at one time or another.

1) Go to your main practice location; a place of undisturbed quiet and natural beauty. Never allow people to watch what you are doing. This is for your own awakening, not theirs. I suggest to my students who live in a house with others who would not understand what has or is happening to you, put a note on the door explaining that you are practicing and should not be disturbed. Otherwise they may touch you in the middle of your practice and this can shock your system.

2) Place your fur onto the ground and put your wooden stool upon the fur. Direction does not matter.

3) Sit down and remove your shoes and socks.

4) Allow your knees to be at shoulder-width distance apart and the thighs are level to the ground. Sit on the edge of the wooden stool.

5) Position your hands into a holding-the-ball posture (**figure 1.1**): right hand above at throat level, with the palm facing downwards; the left hand at bellybutton level, facing palm up. Align both palms onto the centerline of your body. Your elbows are slightly away from the sides of the body. Use the minimum power to hold this posture. When you are relaxed you have the best chance of activating the blissful fire.

6) To turn the current on, lift your heels so that only the balls and toes of the feet touch the ground (**figure 1.2**). Bend forward slightly at the waist.

7) If after ten minutes no inner movement is felt, begin spiraling at the waist.

Eventually the body will start to move. Your legs will shake like a nervous person and the knees will start bouncing up and down almost automatically. Heat is one

of the first things you will notice, but it will shortly pass (after your body starts to purify). The arms will move about, you may speak in tongues, take spontaneous yogic postures, experience laughter and feel a blissful sensation rise up from your belly. This means that you are accessing dormant abilities of the brain. This also means that the magnetic potential of heaven (your head area) is uniting with earth (the lower spinal centers). It is important to just let go and allow these movements and sensations to flow through you unhindered.

It may feel strange as you move in level one. You may feel like someone outside of you is moving you around, but what you are actually feeling are the streams of magnetic energy that flow invisibly around you.

Remember also that you can stop at anytime. You are the one in complete control. If you start moving very fast and wish to stop, simply repeat the phrase “slow down” to yourself. I must warn you to NEVER STOP ABRUPTLY!

This can be a very unhealthy thing to do because when you suddenly stop the movement, you stop the chi flow. Also, never stand up during your practice as you may faint and never drink water during practice, only afterwards when your heart and breathing have returned to normal.

Closing down

After one hour of Kunlun, you may feel it is time to quit. Here is the correct procedure on how to safely do so:

- 1) Start slowing down. Don't rush. Take your time. Mentally repeat the phrase "slow down."
- 2) Allow the heels to touch the ground, open your eyes and focus on your outer environment.
- 3) Place your hands, left over right, onto your bellybutton, palms facing the belly, and focus your breath gently on

that spot.

4) Sit quietly for twenty minutes. Do not lie down, for 'this is the time when things may manifest. If something starts to happen, do not constrict in any way or form. Let whatever is happening run its course.



Fig. 1.1 This hand posture activates the central energy channel.



Fig. 1.2 Notice the heels are raised. This works as an on/off switch
for the spontaneous energy.



Fig. 1.3 The correct hand position for closing down.

Resultant Manifestations of Level One

The most important time is the 20 minutes after the completion of level one. It is here that manifestations start to occur. You must remember these are merely side effects, not the end result, and to attach to them will only hold you back from attaining greater levels of wisdom.

At anytime during your practice of level one your energy can awaken. The physical signs are as follows:

1) Blissful heat and body trembling (this usually happens first).

2) The back arches, and the head is thrown back. Following this, the mouth opens wide. This posture we assume, is similar to that of a woman in orgasmic ecstasy.

For male practitioners, it merely means that you have connected with the “inner” consort, Dakini, or the female essence within.

3) Your heart beat and breathing stills, resembling a death-like appearance, but you are smiling.

4) Generation of blissful heat arising from the belly to the top of the head, along with a sunburn-like feeling at the top of the crown.

5) Sensation of crawling ants, or itchiness under the skin. This is when you have sufficient chi to break the resistant abilities of the skin.

6) Your head may change shape slightly. The crown may develop a ridge and large bump. A yellow/orange pus, or blood droplet might seep out. This means the crown has opened up, similar to what happens in the Tibetan practice

called, Phowa. This is reflective of the fontelle or “soft-spot” of a baby’s head that is open.

7) Speaking in tongues: a universal language of people who are experiencing a Samadhi state of awareness, in India this is the sign of a saint. It is a result of the higher mind merging with the lower mind.

8) Seeing tiges and light manifestations. This is the accumulation of nerve energy from your own body that takes the form of balls of multi-colored light, fragrances, or smoke.

9) Abilities to heal others by touch or at a distance.

10) Inner-sight development: seeing the magnetic field outside the body, and also seeing blocks inside the body.

Note: You would do well to refrain from showing other

people any attainments you may acquire through this practice. Doing so would only waste your precious energy, something you will indeed want to treasure.

This concludes the first of three sections on our Kunlun nei gung. Do this practice once per day for six months before entering into the second section. Remember: the six-month time period is a safety requirement, because this is the time period required for the nerves to become conditioned so that they can handle a more intense current.

Level Two of Kunlun Nei Gung

Throughout the first six months your internal experiences may have varied from lightly sublime to ecstatic experiences of bliss. There may have also been times which you had no movement, only an empty feeling.

Some of you probably went through a lot of mental and physical purification in areas known and unknown to you. You also may have noticed that your resistance to sickness has vastly improved during these six months.

One of the nice side affects of level one is that it maximizes the healing ability and health of the practitioner through the constant, building heat. It makes you sweat inside and out and fills you with an almost constant vapory yet gentle heat when you are aware of its presence.

At level two, males can only emit their essence (ejaculate) once per month, but can do the upward draw (injaculation) taught later in this book, as much as they desire. Men who were celibate for the first 100 days have kept their ching-chi and will find their sexual energy is stronger than before and they will feel more solid because the amount of ching-chi saved is equivalent to the level of bliss attained. They will feel light, clear-minded, and very grounded in all ways. The men who wasted their potential by releasing their sexual energy might feel OK, but perhaps somewhat heavy or dull. Unfortunately, they have short-changed themselves, but they can still do 100 days of celibacy to catch up.

Now let us proceed upon the road to re-discovery. So now if we look at our self, we don't really "feel" like the person who started this art six months ago. Your Secret Square Inch, or ni-wan point may have opened inside the center of your skull, or other manifestations may have made themselves known.

Here we have the test of patience. This is the level of self-awakening, where dormant abilities of the practitioner can make themselves known.

There is an inner, hidden reality not yet experienced by you. It waits asleep, listening for the magnetic frequency that will tell it to awaken from its deep slumber. It has always been there. For men it is the sleeping, inner female consort, his Dakini. For women, it is the inner male consort, her Daka.

Level two allows the experience of the consort within our selves. We will nourish the Dragon Body of Bliss by the energetic union of the male and female polarity. This is the “inner” mixing of fire and water, better known as the union of Kan and Li, or the merging of yin and yang. This level requires gentleness in heart and mind, patience, as you are going to become a higher level of “be-coming”.

Most people I have taught never finish this level because of impatience. But for some curiosity sets in and they return to practicing, and they discover for themselves it's great secret.

Level Two Sequences of Kunlun Nei Gung

Here is your second level. It is to be done after your level one. Take no breaks in between or you will lose your magnetic potential for that practice time.

1) Slowly wind down from level one, keeping your magnetic potential active, but not forcing in any way.

2) Keep your eyes half-closed and slowly rise from your chair. Keep body movement slight to keep the chi pressure stable.

3) Make each hand into a sword finger posture by extending the forefinger and middle finger, while holding the ring and little fingers with the thumb.

4) Place your right hand onto the back of your spine (knuckles touching the spine), at the level of the arch of the lower back. This is a kidney point called the ming-men or Gate of Life. (**figure 2.1**)

5) With the left hand reach across the front of the body to the opposite shoulder. Place the sword finger on the area between the shoulder joint and the neck.

6) Raise the left elbow to a fort-five degree angle upwards. Now turn at the waist to the right.

7) Bend your knees slightly and inhale once and then exhale completely. Now you are ready.

8) Inhale two thirds of your breath. As you inhale, turn your shoulders back to center as your arm whips out straight to the side. Keep your arm and wrist straight, and parallel to the ground. Lock your knees and tighten the

anus (this prevents the chi from leaking out of the legs).
Hold the inhalation. (**figure 2.2**)

9) Gaze intently down your arm towards your sword-finger shaped hands and focus on the tips of the fingers, not beyond. If you need to breathe, you can inhale a small sip of air but do not exhale.

10) Before you reach the point where your body feels starved for air, return to the starting position by bending your extended arm at the elbow until it reaches a ninety degree angle (upper arm still straight out to the side). When the arm is at ninety degrees, start to slowly exhale through the nose with your eyes still focused on the fingertips.

11) Bend your knees, relax the anus and, return to the starting point, fingers touching that shoulder point, keeping your elbow up again to a forty-five degree angle,

and waist twisted into the same direction.

You are to do each side of your body with the same number of repetitions. The side you begin with does not matter. For ease of explanation above, we started with the left.

When you are finished with the prescribed number of repetitions, sit down once again into your chair and close the practice as in level one: hands on the belly, left palm over right. Sit for twenty minutes in quiet. (**figure 2.3**)

Do this practice (the union of level one and level two) for another six months.



Figure 2.1 The sword finger position.

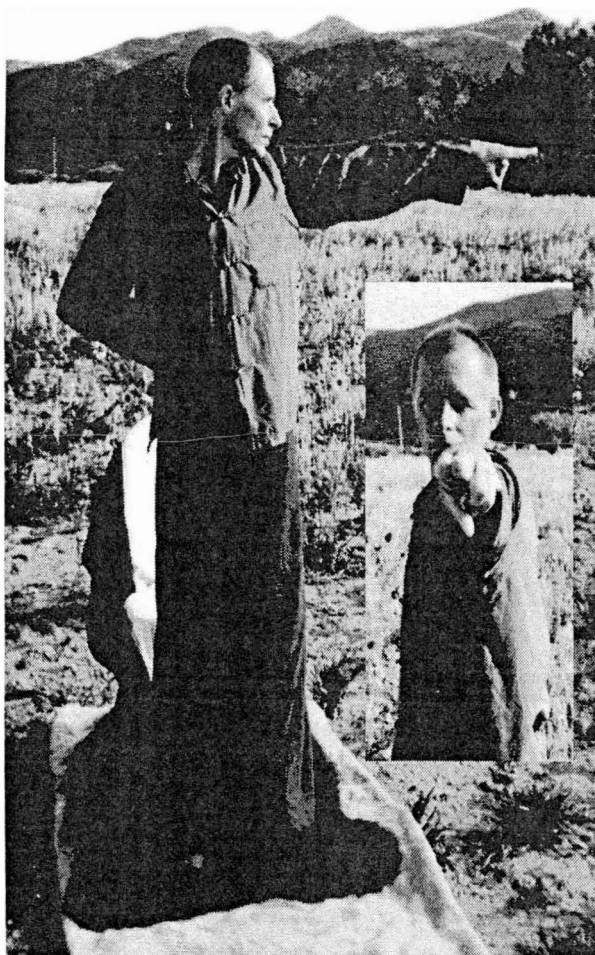


Figure 2.2 Extending the arm straight out



Figure 2.3 The closing down position.

Below is the monthly training sequence for level two:

Month	# of reps, (each side)
1	Six
2	Twelve
3	Eighteen
4	Twenty-four
5	Thirty
6	Thirty-six (maximum amount)

When starting level two, many students will complain that it is difficult and that they cannot hold their breath for very long. If you feel this way, don't worry. It is a natural response to the new practice. I would also tell my students that if they can do this, all things are possible.

We must strive for the very best that we can be and the key to being our best is having the patience to endure,

especially when you are doing the higher number of reps. Great treasures await those who complete level two.

You will notice that through the art of gentle retention, the organs and cells of the body let go of deep cellular toxins, and deep set emotions. Meanwhile, the vapory bliss builds to a deeper, more profound level. It is more subtle, but deeper. You may also notice that those abrupt movements you had in level one, are not happening as much, for as your nervous system is refined and more open, the chi is flowing more smoothly, without any blockages. This is a good sign.

If you can do the following simple things, the effect of this purification becomes more apparent:

First, try to drink one gallon of pure water in a twenty-four hour period. Add the juice of a half of a lemon or lime into every other gallon. This helps the body more easily

absorb the water and makes the body more alkaline, which helps the toxins release more efficiently. Then take a hot bath (as hot as you can stand) for one hour each night. Bring your gallon of water in with you and drink as much as you can as you soak.

The bath provides a nice quiet time to relax after a long day, and helps to purify the magnetic trash you may have unknowingly received from the day's interaction with others. So come home, leave work at the door, turn off the phone, light a candle and some incense, slip into the tub, and let it all go.

Do this everyday; make it a habit. You will then look forward to your homecoming time, especially in preparation for the Tantric practices described later.

Level Three of Kunlun Nei Gung

This final level of this practice brings us back to earth so to speak. It brings us from the acquired magnetic potential, into a normal electrical polarity, through the reversal of our own magnetic field. Instead of our field moving up the center of the body to the head, as it level one and two, level three flows the energy from the head down to the tailbone, creating a cooling affect. By cooling the ascending bliss fire with the descending element of water, we bring a purified state into the core of the body.

Now level three is a one-year meditation practice, it is done after doing the last two levels in union. In other words this is your new level of practice.

Do level one plus level two, plus level three, don't give up now, you've done the most difficult part, and survived

massive impatience from the level two practice.

Level three, the waterfall meditation:

1) After completing level two, sit down onto the ground on your fur (in this level you do not have to retain any energetic feelings). Sit in either a half, or full lotus. If you cannot do either, just sit comfortably, on a pillow so hips are higher than your knees.

2) Place your hands, palm up, upon your knees. The left thumb touches the tip of the middle finger of the left hand, and the right thumb touches the tip of the ring finger of the right hand, this completes a circuit. (**figure 3.1**)

3) The meditation: Imagine that you are sitting on a smooth rock, in the center of a pond. Notice how the light reflects off of the surface ripples of water. See this as real. Surrounding the pond is a forest of high mountains, its

peaks extending to the clear blue sky. The lush green trees of the forest sway back and forth, moved by the wind. Everything is illuminated by golden sunlight, but you feel no heat, nor do you see the sun as it is behind you. Above the mountain peaks in front of you, a great blue waterfall descends. It flows down into the pond, a short distance from you. As the waterfall crashes into the pond, see and feel the light, cool mist, surround you from all sides, swirling around you.

4) With this in mind, raise your palms from your sides, eyes moving with the flow of your arms. As you inhale, imagine scooping this mist into a three-inch diameter opening at the top of your head. (**figure 3.2 - 3.3**)

5) As you start to exhale, the cool mist flows through your whole body, down into your legs and out into the water. As the mist descends through your body, drop the palms down, fingers pointing to each other, to your abdomen. Repeat this cycle for one hour. (**figure 3.4**)

6) When you are done with level three, close down as you did in level one. (**figure 3.5**) Keep the exact meditation each time you do level three.



Figure 3.1



Figure 3.2 Begin to raise the arms

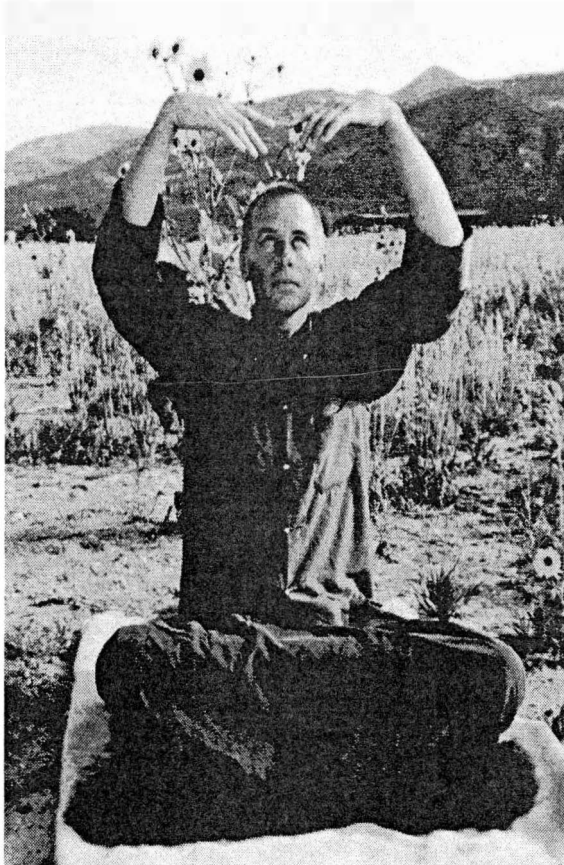


Figure 3.3



Figure 3.3 – 3.4 Raising the mist up to the crown and bringing it down.



Figure 3.5 Closing down position for level 3.

Surrender

The key to getting the most from your Kunlun practice lies in your ability to surrender to your own intrinsic divine flow. This may sound simple, but it is in fact one of the most difficult states to achieve because the external world requires us to control our lives in so many ways. We try to control everything from the way we look to the food we eat, to the things we say, to the things we think, and on and on. To consider the concept of surrendering is really almost counter-instinctive. However, in order for the mind, body and spirit to return to a state of divine harmony it is necessary for us to let go of the creations of the ego; the mental illusions we have created over the course of our lives. These can be restrictive patterns of tension and disharmony that ultimately are the source of dis-ease and suffering.

When we are able to surrender the mind-control we have imposed over our infinitely-wise true nature, we can finally clear the clouds of confusion that keep us from experiencing the ever-present, always available, higher, divine flow.

When we surrender it is common to feel as though we are falling through space. What those who allow this process to take place find is that eventually they are “caught” by the higher self as they merge into the greater mind of divine light.

While in the surrender state it is finally possible for the emotional/mental illusions to be released and replaced by scintillating bliss. Most of us can feel these illusionary, energetic blocks as tightness in the chest, back, joints, head and internal organs. The Kunlun automatically loosens these tensions if it is allowed to do its thing. The practitioner can assist this process by breathing deeply into the areas in which they find tension.

It is at this point that things get difficult and this is where most people fail on the path. The reason is that contained within these “blocks” are all of the things we hide away; the things we don’t want to see about ourselves.

Only the bravest spirits continue. Folks who are absolutely determined to clear the path regardless of the ugliness and pain present in their obstacles. They face their fears and their hurts with objective abandon and the reward is rapid evolution.

The Red Sun practice, in this book, will test your fear quicker than the other practices.

We have all types of people in attendance at our Kunlun seminars. One of the most educational experiences is to watch someone who is very scholarly or linear-minded seated next to an everyday “soccer mom” type. Nine times out of ten the scholar will just sit there waiting for

something to happen, analyzing every sensation and looking around at everyone else as they begin to activate. They spend the whole time in their head and then get frustrated wondering why nothing is happening to them. This goes on for the whole weekend sometimes, even after attempts to encourage them to go into more of a *feeling* mode.

Meanwhile, our “soccer mom”, with little or no expectations, lets go fully into the practice and experiences a massive energetic opening, becoming the high-level practitioner; ironic but poetic in a way.

Our egos have a place, but many people make the mistake of thinking that they are somehow more special than others. One of the worst cases is the “teacher” ego. Teachers sometimes come to believe that they already know everything they need. When they hear about something like Kunlun, their curiosity is piqued and they look further into it. Many times when they actually go to

do the practice they have a very difficult time because they are unable to “empty their cup” of knowledge and allow their own higher, Kunlun wisdom take over.

Kunlun can be seen as Universal Mind. As the Universal Mind activates, the creations and conclusions of the small self (ego) are exposed and seen for what they are. They are personal conclusions that function within, but separately from the higher mind – present, but not really necessary in the bigger picture. It is like waves on the ocean.

When the ocean is calm, there are no waves.

Five Elements: The Jongs of Maoshan

I have worked for thirty years under the Sifu of the Maoshan Branch of Taoism in Hawaii. Sifu's art was yang Tai Chi, and Dao Ga. A basic requirement was the learning of "jongs" or standing postures.

The Five Elements in Taoist practice is extremely effective in balancing the body's systems including the mind and also the emotions. I recommend this practice daily in the morning, before chi gung, tai chi, or martial arts, or if you just want to get physically stronger.

I-Jong is a basic standing posture used in the Maoshan and Kunlun tradition. It is done before methods such as the five elements. Most refer to this as the number one jong, or post posture. Because the postures are simple, many people think that it is only for beginners, so after a while

they focus on forms and forget about the standing postures. However, many great internal masters spent their whole lives practicing this posture, primarily. It is a simple method, but a valued treasure to those who master it.

The Taoists say you can do forms, but they are useless without internal power, and without the form, one could not use the built up internal power.

Holding postures has many benefits. For example, if you were to look at yourself, I am sure one side of your body is more developed, depending on whether you are left or right handed. The postures balance both sides of the body equally. They also force the practitioner to relax the muscles and deeper structures of the body. Another effect is that it makes the body heavy, by building chi in the lower dan tien.

What I like especially is that it makes the practitioner learn

patience, and makes the body and mind come together in harmony. I remember while learning this method, my Sifu would make me stand until a puddle of sweat formed under me. It was difficult because my mind did not want to do the practice, however, it built up strong energy in the body.

Standing can be done anytime and as much as you wish. I suggest doing short periods of time, 7-10 minutes in the beginning, and work yourself up from there. It is also great for grounding one's mind into the body.

In Taoist practice it is taught that each organ of the body is connected with a certain emotion and also that each finger on the hand is connected with an aspect of the mind and an element within nature.

The most important aspect of balancing the body is the concept of Kan and Li, or the fire element of the heart and

the water element of the kidneys. In our Maoshan branch this balance is maintained through the focus on the breath within the three dan tiens.

The metal and earth elements are important in terms of self-realization and are utilized through hand mudras in the practices of the Red Phoenix and the Gold Flower meditation of Maoshan.

So let's begin.

First the rules:

Do not eat anything heavy before or after Five Element standing. Light fruit like a banana or two is fine, and having a little something in the stomach is good to keep the blood sugar up. It is also important to hydrate your body.

Wear something loose and comfortable so that you won't

feel any tension on your body and find a peaceful place to practice and add a little music if you wish.

If you have physical weakness, you can sit in a chair with your feet flat on the floor.

I suggest working on each element for a short period of time, in the order specified. Start with seven minutes each, and add a little more time each month, until you reach the desired time you have targeted.

The breath is natural in the beginning levels. This means to breathe in through the nose in a relaxed way. Keep the breath fluid. Do not stop or hold the breath as you finish your inhalation. Breathe out with the same speed and amount as you did on the inhale. Merging the inhalation and exhalation together in a continuous flow is what we refer to as, “the one breath.”

Smiling is very important as it releases the heaviness of the organs and emotions, making you feel lighter in body, mind and spirit. Imagine the face of a Tibetan Buddha sculpture and you will understand the right type of smile.

In the beginning, there is no hui-yin (anal) locking. Later, after you reach a certain level of proficiency, you'll add the hui-yin lock along with reverse breathing.

Foundation is important. I always say, "For the tree to grow taller, the roots must be firmly set into the earth." This holds true for doing the Five Elements.

I-Jong: The First Posture

We start with a preliminary posture called I-Jong. This posture is the preparation stance to gather your self at the lower dan tien. During this practice, put all thoughts and feelings at this point (just below the naval) so that the outside world no longer exists.

You'll want to find a quiet and peaceful atmosphere and wear non-constrictive clothing.

Stand with your legs shoulder width apart. Bend the knees slightly so that you can't see your toes. Now, open the knees outward slightly. This is called the Kua. You might feel a little tension on the insides of the thighs.

Next, tuck your tailbone underneath gently. This will

remove the curve in the lower back. To make sure you have it right, you can lean your back against a wall and tuck the tailbone. If you can't put your hand in the space between the lower curve and the wall, you've got it right.

Round the chest so it is slightly concave, like a dragon. This will take the tension out of the chest and back. Tuck your chin slightly down and back. Then press the top of the head (bai hui) towards the sky and relax it.

Your arms hang naturally at the sides with palms facing your thighs. The middle fingers of each hand touch the outside of the thigh (seam of the pants) and the elbows point slightly outwards to the sides, in a relaxed way, never locking any of the joints. **(figure 4)**

Lift through the smile, and allow your chest to be slightly rounded, or concaved, like the chest of a dragon.

Next, breathe gently, your eyes looking downward at about a 45-degree angle. After a moment close your eyes and put your mind about one and a half inches below the belly button and about one inch inward. Breathe in without force through the nose, and feel the abdomen, the sides of the abdomen, and the back at the kidneys slowly expand. Try not to move the chest.

In the beginning it may be tight, so relax as best you can. Without a break, exhale in the same relaxed manner, paying attention to the contraction of the lower abdomen. You may experience heat at times, as everything starts to loosen up.

When we inhale many things happen: blood flows through the lower body, the organs are massaged and pulled apart from each other (instead of being compressed by gravity), circulation is increased within the organs, and the diaphragm muscle is stretched and strengthened. The movement of the diaphragm allows more air to be drawn

into the body. As it presses down, the diaphragm stimulates the adrenal glands on top of the kidneys and balances blood pressure, among other things. So this preparation does many good things physically, but also mentally as you find yourself becoming more centered, less distracted, and more in touch with your body.

You may find yourself experiencing mental images of experiences that were negative from your earlier life, as these things start to release, just let it happen, it is purification. If you feel emotion associated with these past experiences, let it express itself freely. If you are doing your practice correctly you will perspire quite a bit as the body goes through its purification.

The body may shake and move. You may tremble, laugh and cry. This is your body balancing. This centering practice is especially beneficial for martial arts, and those seeking to make their bones stronger. This standing posture is a good to do before the five elements postures.

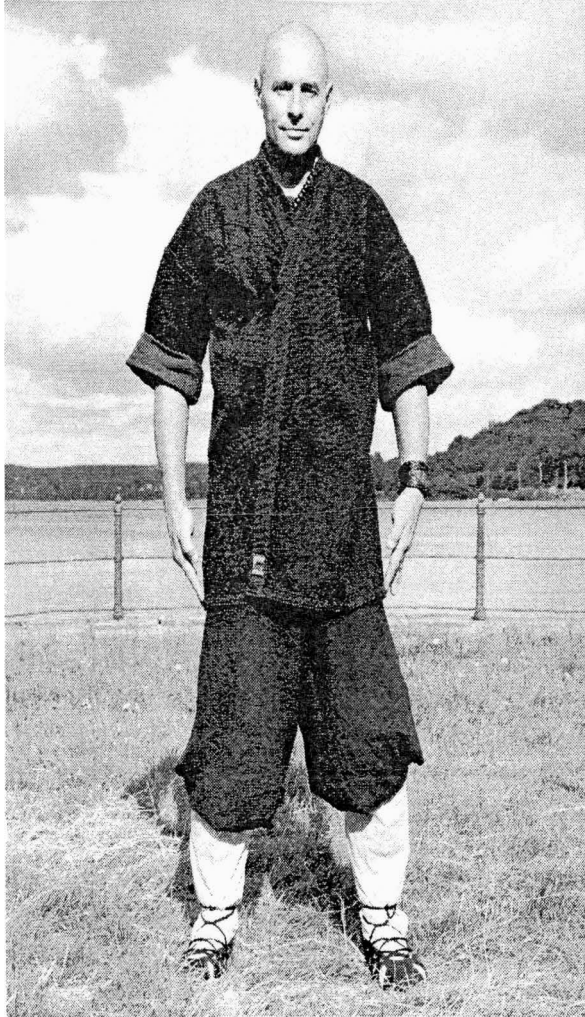


Fig. 4 The I-Jong posture.

The Five Elements

Let us now examine the five elements that are used with the standing posture. Each Taoist system has its own variation, based on what each clan chose to develop.

In Maoshan this is the order:

Wood element - the liver-anger/emotion

Fire element - the heart-power/intent

Earth element - the spleen-depression/sorrow

Metal element - the lungs-your chi/spirit

Water element - the kidneys-chi/life

Each organ is connected in a series, much like circuits with each organ holding a bioelectric charge, like a capacitor. The brain uses this energy during its daily functioning.

This is the constructive cycle, which strengthens the organs and emotions and is the building block to what is called “he gung-shen gung” or spiritual work. Going out of order will create the destructive path.

Other systems stress using colors in their five elements, and the emotions may be in different order, but for the Maoshan there were different variations based on if the practitioner was a martial artist, alchemist, or healer.

Lets look at this visualization: we take wood chi, and mix it with the fire element chi, now we have the wood element merging with fire, now you feel heat in the lower belly, for as we breathe from the lower dan tien, the movement of the belly is much like blowing on the fire, making the fire or body feel warm.

When both the fire and wood element have merged only ashes remain, hence the earth element. In the earth

element phase, the mind is centered in the lower dan tien bathed in the heat of the body. Our mind is locked with the body in union, free of distraction.

Now, as with the metal element, we raise our centered mind, along with the chi of the lower dan tien up through the middle dan tien. This is now converting the lower purified chi, and refining it through the action of the metal, which reinforces the built up chi.

From here we now bring the purified, up-lifted chi into the water element of the kidney, which in Maoshan is called “condensing” the chi. This is a refinement of the life force, which now can be used for a purpose.

I keep the explanation in the simplest terms because really it is the cycle, which is most important, not so much a deeper explanation.

If you were to look at how a samurai sword is made, going through each step, you would see the five elements in play. So as in Taoist alchemy, making the body of lead, or “dense” matter, into the body of gold, or “refined” matter.

The cycle can be remembered as follows: Wood is consumed by fire, creating ash (earth). Earth produces metal which is then tonified by water.

Alchemy is a fascinating aspect of Taoism that any serious student should study if they wish to understand the secrets of Tao, and the diamond, or gold dragon body.

First element: Wood/Liver

In your stance, eyes look forward, lift the arms from the preparation stance straight out to the sides of your body, elbows slightly bent downward, palms down facing, with the fingers together, your posture forms the letter “t”.

The breath, again, is natural in and out of nose. Hold the posture without tension as best as you can. The hard part is to not move, smile, and do the time-specified 7 minutes for each posture with no break in between. If your shoulders hurt, bend the elbows until they relax.

Second element: Fire/Heart

Now from the wood position, raise your hands above your head, as though you were throwing a basketball with both hands. Keep the spine and neck straight and do not lean back. The thumbs point toward each other, with a one-hand-width gap between them. Fingers together, except for the little pinky, which is pulled away to the side, then focus your mind on the tip of the little pinky finger.

Round the chest like a dragon, by slightly pushing the elbows forward, these are the fire posture, the eyes look in-between the hands, and again lift the smile.

Third element: Earth/Spleen

From the fire, keep the hands in the same posture as the fire, but just drop the hands down in front of the body, so that now the palms are facing towards the abdomen, fingers together, the belly button is in-between the palms.

Let the eyes look downward at a 45-degree angle, looking over the nose, keeping the spine and neck straight. Your focus is at the belly button, all the other body alignments still apply. Remember, don't lock the joints, in case you forgot.

Fourth element: Metal/Lungs

This, to me, is the most important besides earth element (in higher spiritual methods). Now raise your arms forward, like superman flying. They are shoulder width apart at shoulder height, never higher. Do not lean back; fingers together, palms facing the earth.

Bend the elbows slightly downward, eyes looking forward with the intent between the hands. The metal element posture is good for those developing “heavy” hands.

Fifth element: Water/Kidneys

Almost done. At this point you will probably be sweating, impatient, and achy all over with legs shaking. Allow your hands to drop down in front of you and then pull your hands back to your waistline, much like a gunslinger reaching for his guns.

Position the palms at a 45-degree angle, facing the sky, fingers pointing towards earth. The eyes look 45-degrees downward, as you watch your alignment. Put your mind at the center of the palms for 7 minutes.

When you are finished put the hands crossed right over the left on your lower dan tien and allow the body to relax. Maintain this posture until you feel stable.

Now that you have built up the energy within the body, you should do something physical to circulate the chi (Kunlun is a good choice). So that's it for the Five Elements of Maoshan. Good luck. Never give up, you are awesome: a perfect being realizing itself through perfection of the body, mind and spirit.

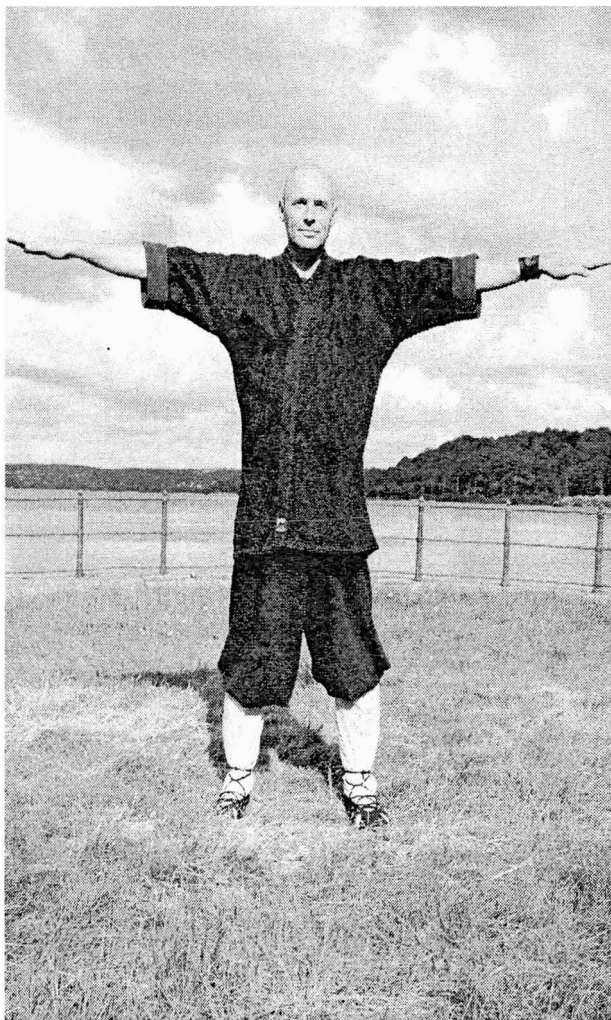


Fig. 5.1 Wood element – Liver



Fig. 5.2 Fire element – Heart

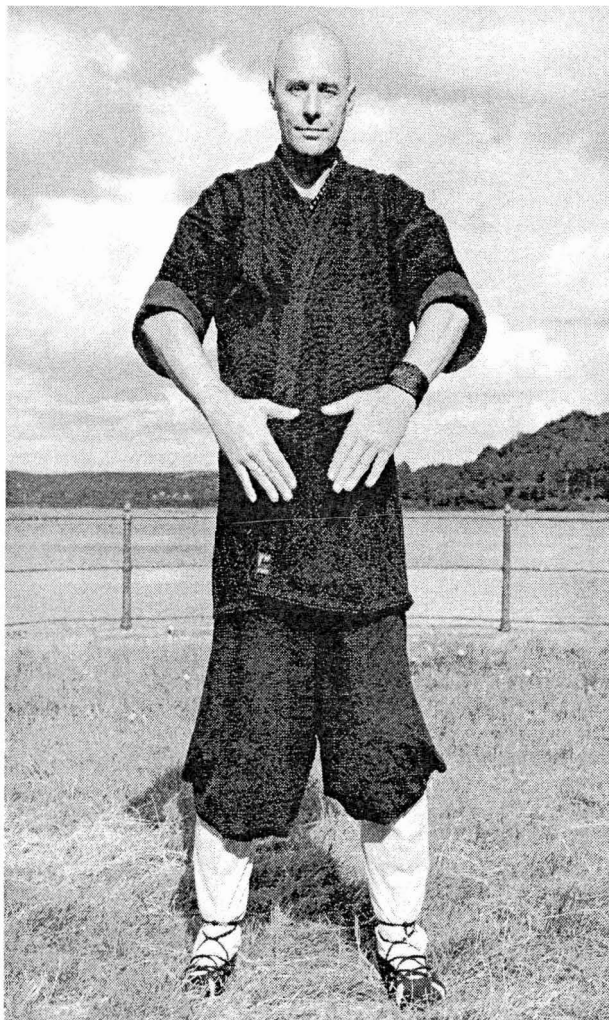


Fig. 5.3 Earth element – Spleen



Fig. 5.4 Metal element - Lungs



Fig. 5.5 Water element - Kidneys

Maoshan Traveling Hands

This method of spirit travel was used by the ancient Maoshan Taoist to travel spiritually to the unseen world, where much of their esoteric knowledge came from. The practitioner would use this meditation to understand the hidden aspects of Maoshan Taoism, in regards to both thunder magic and snake magic. This method can be done sitting in a chair, cross-legged, or if desired, as one falls asleep. The most important detail of this style of meditation is to get one's mind in between the sleep and awake state. Breathe naturally through the nose. The eyes should be two-thirds closed, overlooking the nose, but not looking at the tip.

If you prefer to use a chair, sit back and let go of all bodily tension. Be sure that the lighting of the room is soft or, if you desire, completely dark. The feet are flat on the

ground. The hands are shoulder width apart and extended in front of you. The elbows are bent at a forty-five degree angle.

Curl the fingers of the hands into a lightly closed fist but do not allow the fingertips to touch the palm. Now extend just the pinky finger until it is straight. The tip of the thumb touches the second joint of the second finger lightly.

Now just sit and let go.

You may want to do a little Kunlun level one to activate the bliss energy in the second dan tien (chest) area. When this occurs, keep the bliss very light. Smile and focus your mind on the tip of the little fingers. That's it. This is all you have to do. Then, when you are in a half awake, half asleep state of mind, it will happen.

If you prefer the sleep method, the same eye, breath and hand mudra applies. However, you will lay on your back with your head and shoulders elevated by pillows. Cross your feet or legs. The right hand rests on the heart area with the palm facing your body. The left hand rests at the belly button level, also with the palm facing you. The mental focus is the same as the sitting method.

When the travel hands take effect, you may experience the following: a wind sound coming from behind you, a feeling of being lifting out of your mind and body, astral projection, the body may shake from side to side as the energy body separates from the physical body, strong heaviness in the body. It is also common to experience traveling in real time, above in the sky, looking down to earth, but with no sound. You may also travel on the diamond net, which looks like a glowing spider web, floating in darkness or travel through a gaseous nebula, like those found in space.

This, again, is supplemental training. It is not required. Kunlun, in itself, will lead to your own re-awakening. The other methods in this book are for those wishing to explore themselves.

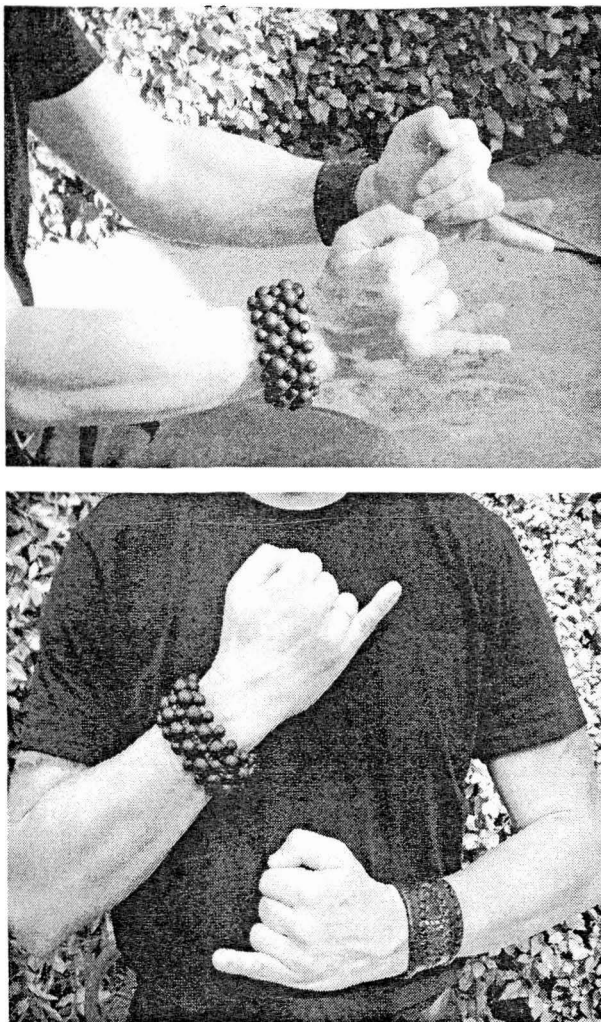


Fig. 6 Top: Little finger moving from off to on. Bottom: Sleep method position.

The Secret of the Golden Flower of Maoshan

This is another rare practice from Maoshan in Kwangshi province, China. Legend tells of whole armies dying for this secret because it is one of the highest forms of Taoist alchemy. It consists of external and internal methods. The external method uses herbs and minerals. The internal method uses the three dan tiens, or energy centers as the alchemical mixture.

In the Maoshan method, the ching chi (sexual essence), the yi (intent) and chi (breath) are used. The higher alchemy uses methods such as compressing & heating, cooling & forming, and crystallizing the ching-chi. These methods are the subject of later discussion.

The method is simple. After raising your energy with the Kunlun level one method, each dan tien is connected from

the lowest to the highest. This is called the opening of the three golden flowers. It's also called the "Three-Ones" method of awakening and purifying the dan tiens.

When we open and connect the three dan tiens together, we call this the three flowers gathering at the top.

Start by sitting naturally in a chair with your back against the seat and your chest slightly concave. Your feet should be flat on the ground. The chin should be slightly tucked back, to open up and stretch the base of the skull, again, with no tension.

Breathe naturally through the nose, but never the mouth. Most importantly, remember to smile and have a light-hearted nature (as in all our Kunlun methods).

As for the hand posture, touch the tips of the middle fingers to the tips of the thumbs lightly. In the Buddhist

tradition this means the thumb, or earth element (body), unites with the middle finger (metal element and chi). This is called the Kwan Yin hand.

Now comes the fun part. You have the mudra held on both hands, now face the palms of each hand towards each other and bring them together. It will look like one rabbit kissing another. Now touch the forefinger tips together. Then press the backs of the middle fingers flat against each other. If you did it right, it forms a pyramid-like structure. Let the remaining fingers slide together or lay on top of each other. Refer to the image for the correct form. **(fig. 7.1)**

There you have it: the mudra of the Golden Flower of Maoshan.

As you sit, place this hand mudra at your lower dan tien center. Point the mudra away from you, index fingers

pointing to the front. Extend your hands forward until the wrist is straight. Your hands should be about a forearm's length in front of you, across from your belly button. Hold this posture with an empty mind. Focus the eyes on the space 45 degrees downward at about 10 feet away, then close the eyes.

After a time, chosen by you, move the hands to the second dan tien. Keeping the hands in the same position, raise them to the area in-between the nipples. This time the eyes should be forward, still shut. Keep an empty mind.

Next, the hands move to the upper dan tien point called (Yin Tang) or nihuan. This time the index finger points towards the sky. The thumb area of the mudra touches the area between the eyebrows lightly. Remember to keep the wrists aligned with the forearm. This posture looks like putting the capstone on the pyramid. In fact, this method is the same in the Egyptian school of Anubis.

While the hands are on the upper dan tien point, you may see a golden eye that looks disc shaped, or like a eye with lightning coming out of it. If you see this, flex the first joint of the middle finger away from the other first joint. It will look like a sky-eye opening and blinking. Only do this when the light makes itself known to you.

If you desire, you may combine this practice with Kunlun level one. Once you feel comfortable with the Kunlun energy, it is a very quick journey.

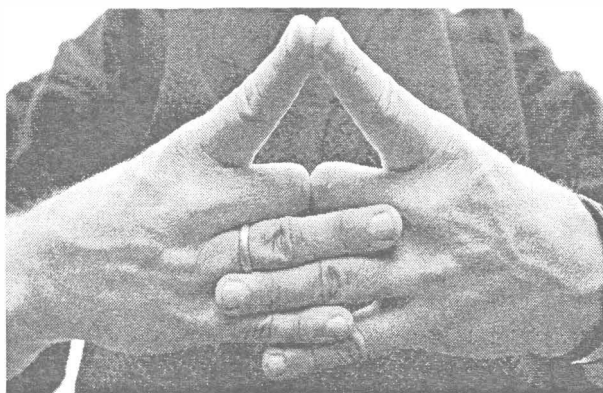


Fig. 7.1 The Golden Flower mudra

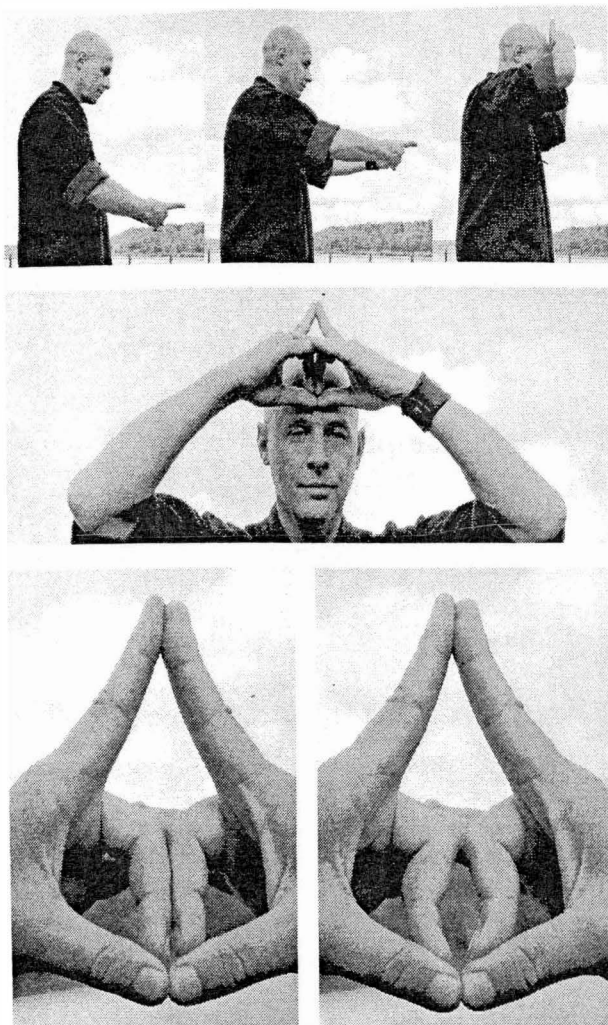


Fig. 7.2 Top: Postures for the three stages. Bottom: Opening the “eye”.

Red Sun: Opening the Heart

I received the Red Sun method from a Hung-Moon teacher in Taos, New Mexico. It is an excellent practice for those (most of us) who find it difficult to release the blocks in the heart area.

Sit in a chair, feet flat with your fist closed on top of your thighs. Sit for a moment until the mind is empty and relaxed. Imagine, in the middle dan tien area, a small, golf ball-sized ball of glowing matter. This matter looks like a hot coal from a fire. It glows and it has hot vapor around it.

See it as very real within the center of your chest.

Now inhale through your nose gently, enough so that you

can hold your breath in a neutral state (about 2/3 of lung capacity). After the inhalation, swallow hard with a gulping sound, tuck your chin, but keep the spine and neck aligned.

Slightly tighten the anus, so no energy leaks out and hold the breath neutrally. You will feel like your air will dissipate quickly, so if this happens inhale tiny amount of air, to get the neutral feeling. If you over-inflated, blow some air out.

As you are running out of air, relax.

You will begin to feel this implosive, shrinking feeling as your lungs convulse for air. The energy will begin to ping-pong up and down in your chest. It may feel like you are going to die, but you won't. Relax more and with your mind, see the coal getting brighter and brighter, hotter and hotter, so when you feel you can't hold it anymore, say to

yourself, melt, melt, see the heat melt the body.

If you can hang in this state and keep melting more and more each time the (death) feeling hits, you may feel like you are going to transition over into another energetic form.

If you do it right, an orgasmic hiccup and a surge of intense bliss arises. After this, exhale slowly through the mouth and repeat twice more, but only inhale once between sets or you'll lose the effect.

This opens the deepest part of the emotions, so be prepared and do not do this more than twice a month.....carefully.

See if you can break the barrier.

Sexual Energy and the Practice of Kunlun Nei Gung

The most powerful energy within the body of a human being, is the glandular secretion of the sexual organs: the sperm in the male, and the ovum of the female, If we can harness this untapped form of inner energy, refine it, and flow it magnetically upwards to the brain's dormant centers, we could all "self" awaken.

For men, the first practice is as follows: for the first 100 days of your practicing the level one Kunlun, it is a recommended that you become celibate. The reason is to purify and intensify your essence, so that it can be used to strengthen the arising bliss.

Once you have collected the necessary energy to reach

“critical mass”, it will flow upwards to the dormant head centers, and activate the ni-wan, otherwise known as the Secret Square Inch located in the center of the brain. If you are the type of male practitioner that either does not have the discipline to be celibate, or if your partner does not understand, then you should practice a simple technique that the Taoist of old used called, Blocking the Gate of the Hui Yin and the Orgasmic Upward Draw.

When you are engaging in sexual union with a consort or alone, do the following method:

- 1) Lay on your back with your knees up (if you are alone, stimulate the genitals with a soft cloth by rubbing the cloth in a clockwise direction).

- 2) As orgasm is about to occur and you start to feel the muscle contractions, perform the chi lock by pressing the hui yin point on the perineum with the pads of the

fingertips. The hui yin point lies between the anus and the scrotum and is easy to find since it bulges out.

3) With ten short sips of inhaled air, draw the orgasmic rush of energy up the spine to the top of the head. When you are at the top of the head, still your breath on the inhalation and hold comfortably as long as you can, with your back arched and head thrown back. Exhale gently, and relax, when the energy subsides.

After the 100 days, it is necessary for the male to check the results of retaining of his essence (also called “jing-chi”). While having sex, as you do the chi lock, release a little pressure off the chi lock, and look at your emission. Check the color, consistency, and scent of your essence; the simple guide below will reveal how your practice went.

Color	Thickness	Amount	Scent
White	Thick	Medium	Strong pheromone
Clear	Thick	Small	Lightly pheromone
Brown	Thin	Small	Sulfur
Red	Thick	Medium	No scent

The clear is a refinement of the white, these are good signs that your 100 days were successful, Red and brown are not good signs and an herbalist or acupuncturist should be consulted for treatment.

Kunlun nei gung increases the amount of ching-chi produced for use by the brain. Usually when the white semen turns clear, the semen usually dries out, and is absorbed from the male's testes directly by the mechanics of the brain, so that this nuclear material can help the dormant parts of the brain to awaken.

If you've had a vasectomy, you should still chi lock and do the upward draw so that the magnetic potential is still

guided consciously upward.

Women need not practice retention because of their yin nature. Like water, women have an unlimited amount of essence and do not need to worry about such things.

I have found that women who do level one will probably experience the more blissful forms of ecstatic awakenings, both by themselves and with a partner.

Many women have asked if it would be OK to practice in a group. My answer is yes, if they are practitioners who are seeking the same reality and end result. In fact, I would suggest that women create a Kunlun circle that meets weekly to experience this orgasmic form of re-enlightenment.

When this group is strong enough, they then could invite individual males into the group. With the built up feminine

energy, the women could help the male to experience his own feminine nature. Alone, that can be very difficult for a man.

Traveling the Peaks of Mt. Kunlun: Dual Cultivation, the Taoist “Valley Orgasm”

I call this method, “Traveling the peaks of Mt. Kunlun”. It is a practice that sends waves of bliss up and down our spines, which build to greater and greater intensity.

How would you, as a practitioner, like to experience an inner merging with another human? And what if it did not matter if it was a male-to-female, or male-to-male, or even female-to-female relationship? You can experience a form of dual cosmic bliss that does not take years to learn, or difficult postures to get into and the orgasmic experience can last for three hours or more.

To do this form, you must be able to generate bliss within your own body, otherwise the result is simply sexual

excitement at the mundane level. The interesting thing is that when you are practicing with a consort, there is no sexual contact. Your clothes remain on while practicing this Tantra.

Most partners I have taught had gotten to a point of sensitivity, where only a light touch on the heart or tailbone, or forehead, was all they needed to turn on the bliss leading towards the end result, called the “Valley Orgasm”.

This form allows us to mix (magnetically) our individually generated bliss energies. When this happens the orgasmic feelings arise to such heights that one will usually scream out in ecstatic joy.

Male practitioners can experience their same level of ecstatic flow as the females. If they have connected with the feminine nature within himself, and do this with

someone who is also open, the dakinis inside and outside come to help. When this occurs, they will realize the importance of having a partner; that she was the key to the universe.

Remember, just because you can do these things, does not mean you should try to go out and practice with everyone you meet. Respect others and yourself and only share this way with the most special person in your life.

The method revealed:

1) Dim the lights to create a nice intimate atmosphere. Remember: no alcohol or drugs.

2) Dress in something loose and comfortable

3) Sit apart, facing each other from about two feet away,

but do not look into each others eyes. Keep your eyes two-thirds closed.

4) Sitting in the crossed leg position, put your hands into level one holding the ball posture and gently start to rotate your body clockwise.

5)

5) Allow your bliss to rise. When you both feel energized, move one foot closer and grab each other's wrist, palms facing one another, and continue to practice.

6) Don't constrict, allow the flow to build but do not consciously control any movements. You are to just feel this union of flow, sharing it with each other.

7) Now look into each other's eyes. It is at this time that the women will slowly crawl onto the lap of the male. The soles of her feet will touch each other and her hands will rest on his shoulders.

8) The man will stay in his posture and put both of his palms on her kidneys.

9) Look at each other with eyes half open and feel the radiant heat of your bliss, the heartbeat. At this moment start to rotate in whatever direction comes naturally. Do not try to control it. Allow your bliss to completely take you over.

10) During this time of rotating, ignore any lower body sensations. The man will do the following: when the woman rotates away from him, his hands follow her movement, but when she rotates towards him, he adds a little momentum to her turning. The speed is slower moving away, and stronger as she flows toward him.

If you are doing it right you will experience perspiration with blissful heat, alteration in senses, and ecstatic moaning and screaming. So when it gets close to the latter

sensation the male quickly with his left palm, pulls the girl towards his body, by pressing her lower back towards him, and with the right palm, places his palm on her chest, pushing her back. Her breathing may stop, and she may have excess secretions flowing from her vital organs.

You see the male and female sexual fluids, which have been purified by the bliss of heat, are the keys to awakening. My godfather referred to them as “the wine of immortality” or “the elixir of awakening.” To consume these fluids is to exchange a part of your very essence. The higher level you and your partner attain with the Kunlun practice, the better the spiritual benefit of sharing fluids becomes.

Now this is it, pure and simple. Nothing fancy, just the root. Just remember when you are experiencing the valley of Kunlun, do not constrict your smile. Expand upwards and outwards and you will not regret it.

Tests

After doing level one for a while (wait until the winter), do this simple test to see if your chi had risen within your body.

Between 5 and 7am, go outside into the fresh snow and strip down to your shorts. Take good handfuls of fresh snow and rub all over your body until a red color comes into the skin. Now sit down and start doing Kunlun number one, until the bliss arises, you will notice large amounts of steam rising off your body. If you are older do not rub snow on the heart, throat area or temples, for this will shock your heart, leading to palpitations.

A game of inner skill to see how much heat we could generate in the winter was as follows: begin at 5 - 7 am, and again strip down to your shorts, each person has a

cotton cloth six inches square and a bucket of water.

Dip the cotton cloth into the water and start your practice. When you are in bliss, put this cotton cloth on your back and see how many cloths you can dry in one hour. The person with the greatest amount of clothes dried is the winner of the event.

In the summer the old masters would measure their students heat generating abilities with this test. First they would have them sit in a large clay jar filled with water to the heart level. There the student would practice his art. If he was proficient the water would boil so hot that the clay jar would break from the generated heat.

The Kahuna of Hawaii, test their students by having them hold a half-full glass of water to the crown of their head. If they have practiced in the right way, the water would begin to boil after a short amount of time.

Biography

Max Christensen was born as the only survivor of the birth of triplets. His father had been exposed to very high levels of Agent Orange in the military and the result was that his offspring had many physical anomalies and birth defects. Fortunately, on the military base there was a kind, Chinese groundskeeper, who befriended the family and took care of young Max.

As fate would have it, Max's new caretaker also happened to be Wudang Master Wu Xiao Deng of Hubei province, and his life was about to get better. Max began studying under Master Wu Xiao Deng in 1966 at the age of six, and because he was weak and sickly, was taught a wide range of lesser-known esoteric and alchemical practices to strengthen his body. These included various forms of chi gung, or the absorption of heavenly energy into oneself,

and nei gung, the power to transmit energy or chi from oneself to another.

One day, at the age of seven, Max was struck by lightning while fishing in Michigan. The strike knocked him out for a short period of time and when he came to, the whole world looked "different." The lightning had actually "fused" his third eye open, allowing him to see energies beyond normal human vision, at all times.

Knowing the significance of what had happened, Master Wu Xiao Deng took Max to downtown Detroit to observe people. He'd met many people prior to this, but was surprised to find that he was now able to see "the face behind" the face they presented. He could see the hidden pain and suffering that most humans carry and was overcome with compassion. It was at this point that he decided to take the Bodhisattva vow, an agreement with the divine, dedicating his life to helping others.

Max has received training in Snake Bagua, Taoist thunder practices, as well as Snake Chod and Mongolian medical practices. He learned the rare practices of the Kunlun tradition, including Kunlun formless-form nei gung, and Red Dragon palm nei gung. He is also a master Tantric Yogin.

Later in life, he received empowerment of the Santig Dorje Phurba from Ralo Rimpoche at the Phodrang Monastery in Nepal. He was recognized as a "tulku" or high level reincarnate. Tulkus are Bodhisattvas who return to the world to help humanity evolve. Ralo Rimpoche of the Nyingma order of Tibetan Buddhism, gave him the title "Nakpha Dorje" which identifies him as one who has the power to awaken dormant powers within. The name "Dorje" means "Thunderbolt."

Max has determined a need to teach what he has spent a lifetime learning, and is working on establishing a school and retreat center and has begun writing books for the use

and perpetuation of knowledge from these traditions.

Other subjects offered for seminars

- Kein Yen Palm: girls internal iron palm training
- Shang-ching 5 element chi gung for organ health and balance
- Zhang Zhuang: standing postures for inner chi building
- Nerve manipulation for health
- Hawaiian organ resetting for health
- Kunlun Formless form nei gung
- Red Dragon nei gung, the rare Hung Lung Zhuang palm training
- The Mo'o breathe of the Hawaiian Kahuna
- Thunder breath of the Chinese shamans
- Kunlun internal power forms
- Tibetan and Chinese breath retention methods for

awakening dormant energy

- Taoist three-ones meditation
- Mongolian healing sounds of the Black Kahn Temple
- Snake and skin breathing for chi accumulation
- Yellow Dragon forms for hand strengthening
- Hand mudras and their purposes
- Basics of Tibetan Tummo from the Nyingma order, Ngakpa method
- Mongolian sun practices to open inner sight
- Mongolian medicine path basic, drumming and setting up a kilikhor.
- Healing with the burning palm, methods and training
- Taoist etiquette and tea ceremony
- Internal palm development

These are but a few of the topics that can be arranged to teach in seminars, groups.

Usually I give my practicing students a “thunder transmission”; this allows them to transfer the ability to awaken new practitioners into blissful awareness, similar to Shaktipat, or giving a pearl of wisdom.

We encourage people to become teachers of Kunlun. You must, however, be certified by me personally in order to declare yourself a Kunlun teacher. Many things can happen when people open up and you must know how to deal with them and guide them safely to a point of clarity.

Good luck with your practice. I wish you all the joys of unlimited bliss.

Sincerely,

Ching Fung Dao Shr – Max Christensen