

THE NEI KUNG BIBLE

**MASTERS ARE MADE IN THE BEGINNING,
NOT AT THE END.**

Gary J. Clyman

INTRODUCTIONS

One day a few years ago, before this book was even a twinkle in anyone's eye, I was wandering around my favorite self-help, new age, psychology, healing, NLP bookstore looking for something "interesting" to read. A book about energy, life changes, how to focus, linked to prosperity, sexual energy, and inspiration.

A few hours had passed and I found nothing that caught my attention. I left shaking my head and realized, "I have to write the book I am looking for! The book everyone is looking for it!"

Well, here it is... I know you'll love THE Nei Kung Bible.

Master Gary J. Clyman, L.Ac.

This book began as an idea years ago. I needed a reference book to organize all of my Chi Kung/Nei Kung notes, sketches and sequences into one place. It also needed to be a field manual to confirm details and show routines. I knew it had to be done! The challenge was to express the vibration of the various techniques through instructional energy art. So through the use of photo-manipulation and Gary's guidance, you now hold THE Nei Kung Bible.

I think it's safe to say that, like Gary, this book is completely original.

Condensed into its' pages are thirty five years of his experience. It's my hope that THE Nei Kung Bible enlightens, organizes and inspires your daily practice; for life!

*Larry Michalski
Design & Layout of THE Nei Kung Bible*

CONTENTS

ARTICLES

Temple Style: A Tai Chi System Beyond the Form, Part 1	2
Temple Style: A Tai Chi System Beyond the Form, Part 2	9
The 7 Levels to Mastery	12
Tidal Wave Chi Kung, "Transforming Your Chi to Jing"	29
28 Minutes a Day to Internal Power	31
The Art of Cooking Jing	36
Power at the Speed of Light	42

CHI KUNG...THE DAILY PRACTICE ROUTINE

Condensing Breathing	DPR 1-3
Upward & Downward Meditation	DPR 4
Inward & Outward Meditation	DPR 5
Tai Chi Stance Meditation	DPR 6
Inside Air	DPR 7
Bow Fists	DPR 8
Tai Chi Ball	DPR 9
Sideways Fan Through Back	DPR 10
Forward Fan Through Back	DPR 11
Double Hands, Down & Out	DPR 12
Double Hands, Up & Out	DPR 13
Palms on Knees	DPR 14
Microcosmic Orbit, 10 Step Cycle	DPR 15-20
Microcosmic Orbit	DPR 21
Heaven & Earth Meditation	DPR 22
Layered Condensing	DPR 23

GREEN SASH

Connective Meditations:

Ward Off Meditation	GREEN 1
Roll Back Meditation	GREEN 2-3
Press Meditation	GREEN 4
Push Meditation	GREEN 5

BLUE SASH

Condensing Breathing Two

Basic Path Training:

Meditation in Preparation	BLUE 1
Meditation in Beginning	BLUE 2
Meditation in Upward Downward	BLUE 3
Meditation in Inward Outward	BLUE 4
Meditation in Raised Hands	BLUE 5
Meditation in Tai Chi Stance	BLUE 6
Meditation in Slanted Flying	BLUE 7
	BLUE 8

ROUTINE A

Condensing Breathing II	A 1
Nei Kung:	
Upward Downward	A 2
Inward Outward	A 3
Both Hands, Forward Fan	A 4
Sideways Fan	A 5
Forward Single Hand Fan	A 6
Single Whip Upward Downward	A 7
Diagonal Single Whip	A 8
Tiger Looks Right & Left	A 9-10
Inside Air	A 11
Microcosmic Orbit:	A 12-15
Four Variations	
Microcosmic Orbit with Palms on Knees	A 16
Projecting w/Palms on Knees	A 17
Layered Condensing Breathing	A 18

ROUTINE B

Daily Practice Routine:	
Condensing Breathing	B 1
Basic Path Training	B 2-4
Inside Air	B 5
Sitting Forms with the Mind Training	B 6-11
Palms on Knees	B 12
Microcosmic Orbit	B 13
Heaven & Earth Meditation	B 14
Layered Condensing Breathing	B 15
Mother Meditation:	
Upward Downward	B 16
Inward Outward	B 17
Tiger Looks Right & Left Side	B 18
Diagonal Striking Circulation	B 19
Uproot Jing	B 20
Sink Jing	B 21
Chi in Voice & Action (Hung & Ha)	B 22
Taoist Meditations:	
Chi in Voice and Action	B 23
Four Directions Sitting	B 24
Condensing Breathing 2	B 25

ROUTINE C

Mother Meditation:	
Upward Downward	C 1
Inward Outward	C 2
Tiger Looks Right & Left Side	C 3
Condensing Breathing 2	C 4
Basic Path Training:	
Meditation in Preparation	C 5

Meditation in Beginning	C 6
Meditation in Upward Downward	C 7
Meditation in Inward Outward	C 8
Meditation in Raised Hands	C 9
Meditation in Tai Chi Stance	C 10
Meditation in Slanted Flying	C 11
Micro/Macro Circulation	C 12
Omei Mountain	C 13
Tiger Chi	C 14
Nei Kung:	
Upward Downward	C 15
Inward Outward	C 16
Both Hands, Forward Fan	C 17
Sideways Fan	C 18
Forward Single Hand Fan	C 19
Single Whip Upward Downward	C 20
Diagonal Single Whip	C 21
Tiger Looks Right & Left	C 22-23

ROUTINE D

Condensing Breathing	D 1
Connective Meditations:	
Ward Off Meditation	D 2
Roll Back Meditation	D 3-4
Press Meditation	D 5
Push Meditation	D 6
Micro/Macro Circulation	D 7
Tao Kung	D 8
Advanced Turbo Projecting	D 9
Taoist Meditations:	
Chi in Voice and Action	D 10
Four Directions Sitting	D 11
Layered Condensing Breathing	D 12

MICROCOSMIC ORBIT SUBSET

Microcosmic Orbit:	MCO 1
Variation 2	
Palms on Knees	MCO 2
Micro/Macrocosmic Orbit	MCO 3
Tao Kung	MCO 4
Projecting w/Palms on Knees	MCO 5
Heaven & Earth Meditation	
Layered Condensing Breathing	MCO 6

Holistic Specialist Strips Away Emotional Junk

Does this bitterness make my butt look big? Is this anger giving me the dreaded muffin top? OK, from the side, does this guilt look like a double chin? Nothing a little emotional liposuction couldn't cure.

At least, that's what I was thinking when I headed off to see Master Gary J. Clyman at the Chicago Wholistic Health Center in Lake View. I'd noticed Clyman's ad for "emotional liposuction" and figured it must be some kind of weight-loss gimmick, ya know, get rid of your emotional baggage and get rid of your saddle bags. Presto! After checking out his detailed website, www.chikung.com, I called up his office and Clyman, friendly and witty, seemed harmless enough. So off we went, my photographer and I, to see what we might find.

A grinning Clyman greeted us at the door and invited us into his simple office. Just a few bookcases, files, a shelf of what I later found out were vials of "emotional power remedies," and a padded treatment table, the kind you might find at the chiropractor's office.

Jammed up emotions

Clyman, 54, is a Qigong master [though he uses the spelling "Chi Kung."]. No matter how you spell it, Qigong [pronounced "kee-jung"] is an ancient Chinese healing art that is related to Tai Chi, a popular fixture at many health clubs. In this healing art, qi or chi is our life force or energy. In "emotional liposuction," Clyman says he uses his "jing," which is basically chi that has been harnessed and turned outward, to adjust my qi.

As Clyman explained, our qi gets jammed up and doesn't flow the way it should because of the emotional and psychic baggage we carry around with us. Things like rage, anger, abandonment, fear, bitterness and guilt are often the root causes of physical ailments ranging from sciatica to substance abuse, he said. He believes he can actually suck out your emotional junk using the jing



Gary Clyman, healer and Qigong master, removes Cathleen Falsani's anger.

that he channels through his hands.

Feel the anxiety

It hurts, Clyman says. Most people scream, he says. But once the pain and screaming are over, your junk is gone. He doesn't ask what ails me, if anything. After he explains his healing philosophy and method, along with a few anecdotes from his nearly thirty years as a healer and Qigong master, he simply motions toward the table.

"Now, feel the anxiety ... that's normal," Clyman says as I climb onto the table and lie on my back, fully clothed. I'm even still wearing my boots. Clyman begins poking me with his finger. First up by my clavicle, then on my sternum, and over by my left armpit.

"Nothing," he says. Clyman was checking for any signs of anguish, abandonment or sorrow.

A spot of guilt

In almost thirty years of practice, he says he's discovered that people have eight "emotional energy release" spots on their upper body. Not everybody has the same emotional baggage, which would explain why when he poked the abandonment spot on my sternum, I felt nothing special.

But when he got to the spot on the side of my right rib cage that

indicates anger, I nearly lept off the table and started to howl in pain. It felt like he was stabbing me. In reality, he was just poking me with a finger.

After a few minutes of writhing and screeching, he moved on to the guilt spot, which for women is near the inside of our right hip bone, and for men is down a little lower, by the groin. It hurt a little, kind of like a scraped knee, and after a few seconds, it was gone.

But then Clyman went for the big one: bitterness. Apparently we keep that in our abdomen. Using two hands, he dove in, literally, pressing down a few inches below my diaphragm. The pain came in waves, I couldn't breathe, it was unrelenting. I've never had a child, but from what my friends have described, this may have been in the ballpark.

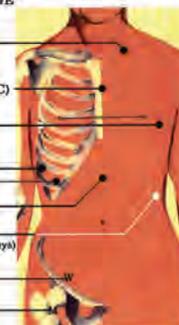
"Just blow it out, blow it into my hands," Clyman said as I gasped for breath, trying, in vain, to shout "Oh God!"

"That's bitterness, self-hatred," Clyman said. "Take the bitterness and blow it into my hand. Just blow it out. Take whatever you have, and you don't even have to know what it is. Bitterness is the worst. Bitterness is the most physical feeling emotion of them all." No kidding, buddy, I'm thinking,

EMOTIONAL ENERGY RELEASE TECHNIQUE™

PRIMARY STORAGE LOCATIONS:

- 1) ANGUISH (L)
- 2) ABANDONMENT (C)
- 3) SORROW (L)
- 4) RAGE (R)
- 5) ANGER (R)
- 6) BITTERNESS (C)
- 7) FEAR (R&L)
(On Back, Behind Kidneys)
- 8) GUILT (R)
(On Women = W)
(On Men = M)



A chart shows the points where emotional energy is stored.

writhing in pain.

Something happened

After about ten minutes of this, mixed with several swift punches to the stomach to get his jing moving inside me, he explained, so it could suck up all the bad stuff like a Dustbuster, we were done. And that's it. I had a bruise. It's nearly gone now.

And I feel, well, *different*. I'm not one to believe in such things, but something transpired. Something happened. Maybe it was spiritual. Maybe it was qi. Maybe it was the power of suggestion. Who knows?

"It will take you a while to recognize what's missing," Clyman said.

This much I can attest to: A week later, I yell less in traffic, have had only one major meltdown (when my computer crashed), my tension headaches are mostly gone, and I've succeeded in avoiding doing anything out of a sense of guilt. Maybe I'm nicer? A little lighter, perhaps. Even if it doesn't show on the scale or in the mirror.

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TEMPLE STYLE: A TAI CHI SYSTEM BEYOND THE FORM, PART 1	2
TEMPLE STYLE: A TAI CHI SYSTEM BEYOND THE FORM, PART 2	9
THE 7 LEVELS TO MASTERY	12
TIDAL WAVE CHI KUNG "TRANSFORMING YOUR CHI TO JING"	29
28 MINUTES A DAY TO INTERNAL POWER	31
THE ART OF COOKING JING	36
POWER AT THE SPEED OF LIGHT	42



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TEMPLE STYLE: A TAI CHI SYSTEM BEYOND THE FORM, PART 1

by Gary J. Clyman

The purpose of the article is "say more," to break the silence of tradition and "create hope" for the next generation of practitioners of the dying art of Tai Chi Ch'uan. What do I mean when I say for the "next generation?" Everyone knows Tai Chi is on the upswing, but what few realize is that with each new generation comes a further deterioration of details, essence, and the treasures the art previously possessed.

The original reason for organizing this information was to help improve a new student's Tai Chi practice. My friend had been in Tai Chi for nearly 14 years when he approached me for instruction. I accepted him as a private student/friend. His advanced level of Tai Chi compelled me to organize and prepare a curriculum of instruction for near-master level students.

This article represents that instructional organization. I have broken my system, Temple Style Tai Chi Ch'uan, into various categories and subsets with the intention that this material will enable you, regardless of your martial art persuasion, to improve and interpret your own system more fully.

Everyone assumes "length of time equals expertise," but nothing could be further from the truth. Yes, time in the art is a factor, but there are other equally important factors.

These questions are important for understanding where you stand in relationship to your own art. Did your teacher know what he was doing? Did you understand what you were taught? What percentage of "the teaJings" did you comprehend and retain? Did you "practice" or just "run through" your material as a student? Did your teacher "care about you" when you were learning? Was your teacher trying to reproduce himself? Is your system "real," and yes, how many years have you been in the art? You might not be able to find the answers to all these questions, but you must look.

The answers to these questions will have an important influence on your level of achievement, now and in the future.

FIVE CATEGORIES OF TRAINING:

Each subset will fall under one primary grouping, listed first, and may also be a member of secondary groups.

- **THE MIND/BODY RELATIONSHIP** - Concentrates on what the mind is doing. The body is secondary.
- **THE BODY/MIND RELATIONSHIP** - Concentrates on what the body is doing. The mind is secondary.
- **ENDURANCE TRAINING** - Very physically grueling, highly repetitious, simple and practical.
- **STRUCTURE TRAINING** - Most forms practice with more gross or general details.
- **CORRECTIVE RESILIENCE TRAINING** - Concentrates on more specific details using high repetitions, but not as grueling as Endurance Training, (i.e., proper positioning of the pelvis, pulling the support knee out, slightly bowing the spine, etc.)

SUBSETS AND SPECIALIZED PRACTICES

LOW-STANCE TRAINING

This particular practice is very important not in the beginning so much, but after a student has been in Tai Chi for over a year. There are specific forms that are more appropriate for Low-Stance Training, but in my opinion, the most valuable is practicing First Section by itself repeatedly.

Long-term implications: Low-Stance Training develops enormous strength in the lower body and is a primary component of Endurance Training. When you practice Low Stance, you will lose some of your details. That's okay: you give and take. You give up the details but you get added strength. A problem that many students have is they think they are supposed to practice correctly all the time. That's not important at this stage of your training. Low-Stance Training falls primarily into Endurance Training, but is also in The Body/Mind Relationship.

TAI CHI CONNECTIVE MEDITATIONS

These meditations incorporate condensing breathing into your ward off, roll back, press and push. Practicing these specific Tai Chi meditations is the first link to The Mind/Body Relationship. When practicing Tai Chi Connective Meditations, you will learn to focus with your mind sequentially on three or four specific areas in a row. These meditations are unique because they are halfway between doing forms and standing meditation. These are the most basic meditations in the system.

Long-term implications: Great changes for the better will show up in your form after even a short period of practicing Tai Chi Connective Meditations. These Tai Chi Connective Meditations are prerequisites for Nei kung, which will be explained later. Tai Chi Connective Meditations falls into the categories of The Mind/Body Relationship and Endurance Training.

TWO PERSON PRACTICE

These develop sensitivity to your partner. These act as the measuring devices to your Tai Chi progress. This is not competition like fighting, but can be used as a way of gauging how you compare to others.

Long-term implications: Practicing these give your Tai Chi life and develop your communication and fighting skills. Temple Style Tai Chi Ch'uan is structured so you learn various Two Person Practices. This falls into the categories of Structure Training, Endurance Training and Corrective Resilience Training; they are not the same. In Temple Style Tai Chi Ch'uan, Two Person Practices start early in the system. Completing The Long Form or even First Section is not necessary or a prerequisite for learning the Two Person Practices. The Foundation Fundamentals have to be practiced and absorbed, but that only takes about 5 to 7 months.

CONDENSING BREATHING

This teaches you how to convert coal into diamonds. This is the single most important factor related to improving your Tai Chi. As far as I know, Temple Style Tai Chi Ch'uan is the only system that contains this practice. Learning Condensing Breathing by itself without learning the rest of the system will enormously help your Tai Chi. Condensing Breathing is one of the first things I teach in The Personal Power Training™ and on my Tidal Wave™ Chi Kung video program.

Long-term implications: This will always be practiced and should be treated as a single unit. Even after 20 years, Condensing Breathing still remains an important piece of my daily practice. Condensing Breathing falls into the categories of The Mind/Body Relationship, Endurance Training and Structure Training (See IKF Magazine April 87 article #1 for detailed instruction in Condensing Breathing).

CLOSE ENCOUNTERS TRAINING™

I created this out of the need for students to learn how to use Tai Chi fighting applications. This is all practical. Some might say it looks like street fighting. I teach Close Encounters Training™ in my Tai Chi fighting workshops and on video.

Long-term implications: This improves and leads to good fighting skills. Smoothness in changes, timing and practicality are obtained through practicing Close Encounters Training™. This falls into the category of The Body/Mind Relationship, The Mind/Body Relationship and Endurance Training.

GOLD BELL TRAINING

This is often talked about but rarely taught by anybody in Tai Chi. Gold Bell Training develops the ability to take a punch, diffuse the energy, and bounce the punch off without being hurt. This is very simple but you need good Condensing Breathing, great timing, courage and the desire to learn. It is not dangerous - it tends to be on the rough side because it is accelerated. It starts off relatively gentle and progresses to full contact over a period of time.

Long-term implications: Gold Bell Training is the practice of repulsing incoming forces or attacks. Practicing Gold Bell Training helps prevent injuries while practicing or fighting. In the order of preference when fighting and being hit are: 1) deflect, not block; 2) neutralize or evade; and 3) absorb or repulse. You do not want to use your Gold Bell Training unless it is absolutely necessary. Gold Bell Training falls into the categories of Endurance Training and The Mind/Body Relationship.

FAH JING TRAINING

Fah Jing Training is where you release your condensing, contracting and sucking meditation practices. Fah Jing Training can be practiced by practicing in any individual Tai Chi forms, such as ward off, roll back, press, push, elbow, shoulder, roll pull, and split. Each Fah Jing Training practice is done differently. These lead to improved fighting skills, but are reliant on your Condensing Breathing ability. There is no Fah Jing Training without first learning how to suck, draw in, condense, and store your internal energy.



Long-term implications: Learning Fah Jing Training will give you a technical release of energy in your forms and applications. This falls into The Mind/Body Relationship and Endurance Training categories.

5 STYLE STEPS, ATTACHING STEPS AND CHANGE DOOR PRACTICE

This is very specific Tai Chi footwork and can be performed on top of five patio stones.

Long-term implications: This practice will give you versatility in spacing, the ability to match your opponent, and the ability to create false openings for your opponent to fall into.

Categories: Endurance Training, The Body/Mind Relationship and Structure Training.

INDIVIDUAL FORMS PRACTICE

Most Tai Chi classes are not systems and only teach "The Long Form." In Temple Style Tai Chi Ch'uan, each student first learns individual pieces, which later will be constructed into sequences. This characteristic makes Style Tai Chi Ch'uan unique and better than most other Tai Chi systems.

Long-term implications: This is the basis of your Tai Chi practice.

Categories: Individual Forms Practice fall into Structure Training, Corrective Resilience Training and The Body/Mind Relationship.

FOUNDATION FUNDAMENTALS

This is the first five to seven months of basic training. This is where you develop your various stances, preliminary movements and structure. The rest of the Tai Chi forms are built on this material. Work hard here, it will pay off forever.

Long-term implications: At a certain point these basics do not have to be practiced because they are contained in all the material that follows, but that is only if you have worked hard through this stage.

Categories: Structure Training, Corrective Resilience Training and The Body/Mind Relationship.

FIRST SECTION ONLY

This is learned after you have gone through and allowed your body to absorb each movement in First Section. When you learn First Section, if you have practiced correctly, you can almost be talked through it without losing the details.

Long-term implications: First Section will always be practiced as a single unit with different flavors and attitudes.

Categories: Structure Training, The Body/Mind Relationship, Corrective Resilience Training and Endurance Training.

FIRST SECTION REPETITION

This is an important piece in your Tai Chi big picture. While practicing First Section in repetition, you can train many different ways. You can concentrate on continuity, you can concentrate on details, you can concentrate on lengthening and lowering your stance and you can also track your concentration abilities. First Section will remain important throughout your entire Tai Chi career. First Section Repetition falls into many categories, primarily Endurance Training and all the others because of the versatility that can be applied to practicing it separately.

Long-term implications: First Section is possibly the most versatile tool in your Tai Chi arsenal. It can be used for anything.

THE LONG FORM

People who say "all things come from just practicing The Long Form" are either dreamers or liars. Most teachers don't know much else besides The Long Form, but when you have a greater overview and perspective of Tai Chi, The Long Form is simply one single tool, one thing, but all most other Tai Chi teachers have is the form and nothing beyond the form. To become a master or to become a professional, you have got to learn from a professional. You have to know more than just The Long Form.

In Temple Style Tai Chi Ch'uan, The Long Form is merely a beginning phase of your Tai Chi practice and does not represent a majority or even a large piece. In Temple Style there are three sections, as is other Yang styles.

Long-term implications: For the first ten years, the framework of your Tai Chi will be based around your practice of The Long Form. At more advanced levels, The Long Form is a minor category, but what's very important to understand is at no time are any of these steps to be skipped, neglected, under practiced or disregarded.

Category: Like First Section, The Long Form has many uses.

CHI IN VOICE AND ACTION

This is important in advanced training. This practice helps each cell in your body communicate and transmit to every other cell, very similar to Condensing Breathing. However, Chi In Voice And Action is more advanced than Condensing Breathing, not more important.

Chi In Voice And Action trains your body and is a precursor to Gold Bell Training. This practice teaches you how to take your voice and effect energy. Coordination is developed in the mind. This practice relates to Gold Bell Training as a solo exercise prior to being stimulated or punched by a practice partner.

Long-term implications: This practice brings your spirit up to the surface and contributes to your physical presence, awareness and helps develop your "speed of the mind" for advanced Tai Chi practice.

Categories: Chi In Voice And Action falls primarily into The Mind/Body Relationship category. It's not hard to do; it's just specific.

FLOATING AND SINKING

The practice of Floating And Sinking is done in basic Tai Chi postures. You train your mind to accelerate up or down, at a very high velocity, but you move very little. This practice is tied into Still Power. It's sort of the Condensing Breathing of the body as opposed to stillness. This is a single direction meditation acceleration practice. This will improve you Pushing Hands and all other Two Person Practices including fighting.

Long-term implications: This is an advanced practice but applies everywhere.

Categories: Floating And Sinking falls into the category of The Mind/ Body Relationship.

ROLLING HANDS PARTS/INDIVIDUAL FORMS PRACTICE WITH MEDITATIONS AND APPLICATIONS INCLUDING TWO PERSON PRACTICE

This is the single most important part of the advanced Tai Chi Two Person Practice. Learning this material will immediately improve your fighting skills and these individual forms are the reasons for you to excel in Two Person Practice. Very few people know this material.

Long-term implications: You will always be practicing this subset as a single, self-contained unit. First you learn the forms in this part, then you learn the Two Person Practice forms. Last comes the meditations.

Categories: Rolling Hands Parts falls into the primary category of The Body/Mind Relationship at the first level of details. At a more advanced stage when the physical forms are perfected, the category changes to Endurance Training and The Mind/Body Relationship. This subset is really cool. The importance of this subset cannot be overemphasized.

HIGH REPS/LOW VARIATIONS TRAINING™

Many practices fall into this category, including change door, individual martial art forms, and almost unconscious forms practice. High Reps/Low Variations Training™ is used to develop instinct and precision in your Tai Chi applications. My favorite forms for this practice are: fist under elbow, long and short hand, fan through back, turn and chop opponent with fist, and fire flame hand. These forms are done while performing change door or 5 style steps.

Long-term implications: Fighting skills, sensitivity, improved natural human response and reliability are developed through this practice.

Category: Usually this kind of practice is an equal mix among Endurance Training, The Body/Mind Relationship and Corrective Resilience Training.

TIDAL WAVE™ CHI KUNG

There are too many Chi Kung techniques. What is important to understand here is that the positions and/or movements the body appears to be using are not important. What is important here is what the mind is doing. Do not forget this.

There are four basic categories into which each individual chi king technique falls. Many techniques do indeed fall into multiple categories, but all are clearly members of one primary type. I have put this section at the end, so you can more fully understand this article.

The following is a list and explanation of the four basic categories in the Chi Kung system I teach. These are my classifications:

- **THE CONDENSING PRINCIPLE** – This is the single most important ingredient and the first principle to understand. Condensing Breathing is the source of all the energy cultivation exercises. Without practicing this, there will be no "alchemical agent" or "essence" to be circulated. Practicing Condensing Breathing is a meditation that will cause consolidation on all levels. This practice can and will aid in the transformation of one's constitutional properties.
- **TORSO CIRCULATION** – The Micro Cosmic Orbit or The 10 Point Cycle: This principle is used in regard to chi circulations limited only to the torso.
- **MACRO COSMIC CIRCULATION** – This combines the whole body as a single unit. Each body part is in communication with each other body part. This term is used when relating the extremities to the torso as a single unit with intimate communication.

- a. Mother Meditation
- b. The Macro Cosmic Orbit
- c. The Tai Chi Connective Meditations

- **PROJECTING/IMPREGNATING THE UNIVERSE** – Using this is sending your spirit out into the world. Practicing the following exercises in the prescribed order will produce immediate profound results. These practices are distinctly different from other affirmations and visualizations in that they are performed after practicing Condensing Breathing. They are linked to your body and will manifest in a very real, physical, and obvious way.

MIND LIGHT™ NEI KUNG

It is rare to find anybody who knows anything about this practice. Nei Kung is clearly different than Chi Kung in that it speeds up the frequency of the mind faster than the body can possibly move. It is as if it changes your metabolism and the speed at which you think. Nei Kung creates excitement in all your practices. When you learn Nei Kung, your Tai Chi will never be the same again. Results will show up immediately.

Nei Kung is like doing the form with your mind and body struggling to keep up. This is an advanced practice and should be learned only after you are very experienced. This will keep improving year after year and will never get boring.

Long-term implications: Nei Kung can be used as a self contained system; it does not rely on forms. Nei Kung can be added to other kung-fu systems and will automatically improve your martial art skills.

Categories: It falls equally into The Mind/Body Relationship and Endurance Training.

To order videos: FOUNDATION FUNDAMENTALS - Temple Style Tai Chi Ch'uan, TIDAL WAVE CHI KUNG, and/or MIND LIGHT NEI KUNG by credit card, use the order form on my home page or call my 24 Hour Voice Mail Energy Hot Line at (800) 7 TAI-CHI = (800) 782-4244 and I will call you back to confirm your order information.

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TEMPLE STYLE: A TAI CHI SYSTEM BEYOND THE FORM, PART 2

by Gary J. Clyman

(This article was completed 5 years before the Sash Testing and Ranking System was created. Please see that section for rank qualifications and requirements.)

If "Internal Power" is what makes Tai Chi Ch'uan special, then why is it the best kept secret in the martial arts?

The purpose of this article is to give readers a Grand View of Tai Chi Ch'uan including a understandable description of what the word "internal" really means when used to describe the high level of achievement possible in Tai Chi Ch'uan. The system I am describing is Temple Style Tai Chi Ch'uan which I began studying in 1974.

When people practice what they call Chinese "internal" arts, all teachers have their own interpretation. Most of the articles used to describe what Chinese internal arts have left me hungry for a definitive answer. This is my attempt to fill in the blanks.

Many transformations that take place inside the body. This is what makes an art Internal. Internal Energy is stored for latter use. The difference between an "internal" art and an "external" art is an "external" art is visible to the untrained eye. That means you can actually see what the actual technique is by the way it appears. For example, a external punch is usually one single long movement. However, when we are describing "internal," we are talking about the transformations that take place inside the body. It is as if the body is the gun and the Jing (Internal Power) is the bullet.

THREE BASIC CATEGORIES OF FAH JING (EXPLODING POWER)

There are three basic categories of Jing: Long, Short, and Cold. Long Power consists usually of one long vibration similar to the motion of a garden hose when shook once. Short Power consists of many vibrations crammed into one small space. Short Power resembles the inside of a laser tube. The vibrations bounce back and forth without leaving their confinement. Cold Power consists of many vibrations that don't take up much space but usually move horizontally and vertically. Cold Power looks like what happens when you throw a bucket of water against a wall. The water moves horizontally and vertically. With Cold Power there is usually no perceivable penetration.

Long Power is usually painless. The person receiving Long Power usually feels nothing at the point of contact, that is, until they hit an unmovable object like a wall or the ground. Long Power has been described as feeling like you were hit by a truck. Believe it or not, Long Power is the "friendliest" variety of Jing.

Short Power usually hurts. The vibrations go too fast for the receiver to neutralize. That means the tissues receiving Short Power could get damaged. People don't like getting hit with Short Power. Short Power is not friendly and can be used to break your opponents will. Short Power possesses the variety of expressions.

Cold Power is used to knock an opponent silly or unconscious. Concussion or shock is the usual outcome of being hit with Cold Power. Cold Power can overload the central nervous system of your opponent and end an altercation immediately. Cold Power feels like you ran into a wall that you didn't see. Permanent damage can result from using this nasty application of Fah Jing. I have been in fights that have lasted only one punch because of Cold Power. Cold Power releases the most energy in the smallest possible space.

There are many variations and expressions of this so called "bullet" or the Jing. Many different variations of Jing and still within Short Power has the most possibilities for expression, so what we have here, is an internal art. When I want to transfer power, I decide what kind of frequency and what speed the vibration will manifest prior to the expressions of the technique or internal power. Then I release my Jing. Not only do you have five element flavors; fire, earth, water, metal, and wood, you also have any kind of design of the vibration that you want to create. It's like bouncing a basketball on the floor, which is "bounce" power or driving in a screw which is "twisting" power, just to name two.

You have all these different variations of Fah Jing otherwise known as Exploding Power: the way that Jing can be expressed. No one ever tells you how you do that, what processes do you go through, or what steps you take to develop the ability to release internal power. Then when you develop the ability to release internal power, how do you develop the ability to hold it or change the frequency to the type of vibration you wish to let out. No one ever told me how, I practiced it for many years, 6-10 hours a day before I figured it out.

It's important to understand, you don't begin as an external practitioner and then suddenly switch to be an internal one. You begin internal and just get better!

When I hit somebody and let out the various frequencies and flavors of Fah Jing, "What are you letting out?" is the question. Not, how do you do it? If you understand the concept of what you're letting out; how do you do it is very simple.

How do you flavor what you let out? First, you have to have developed the ability to suck. You don't get that from doing forms. You get it from practicing Chi Kung or doing what I call "The Tai Chi Connective Meditations." You have Chi Kung which is one aspect, and Tai Chi, the other aspect. Tai Chi gives you the structure. You will find the answers in my Tai Chi structure where all the meditations in the entire system are outlined.

The commodity of energy and cultivating internal energy in yourself comprise step one. Step two is transforming your Chi, which is your cultivated internal energy into cultivated internal power, which is your Jing. So one is your Chi and one is your Jing. Chi you feel and they don't, Jing they do feel. So a lot of people have Chi (Internal Energy), but very few people have Jing (Internal Power). Cultivating this internal power requires special training. We are talking about modulating the amount of Jing and varying the type of frequency that the Jing manifests.

How do you do that? Is it all here in the mind, pointing to one's head? This commodity of energy that you circulate in your body is an exact reflection of your WILL. And your WILL therefore is a direct reflection and extension of your cultivated sexual energy. That's why when you have sex, you don't want to ejaculate.

When you cultivate your internal energy (Chi), the goal is to transform it into Internal Power (Jing), you express your Jing in your life or through applying these energy principles through Fah Jing (Exploding Power). Fah Jing is directly related to your ability to condense. You can modulate or alter your frequency as well as the amount of energy you let out. The important thing to understand here is "when you practice this and you cultivate internal power, it is the kind of thing that can be released from your body without you losing any when you release it." That's why when I hit someone, I don't get tired. But also when I hit someone, I remain intact, and the energy that's released on contact remains my energy in their body. You must invest years practicing condensing breathing before you can do this. What's reflecting here is your ability to create your internal vacuum which will be directly related to your ability to explode.

I'm not trying to make it sound like not ejaculating is the same as cultivating Jing, it's not, but not ejaculating is an important step in cultivating Jing. So you have this commodity of energy that stays intact in your body. After you can circulate this commodity of energy as a capsule throughout your body, the question is, "How does this set you up for being able to release your Jing outside of the physical boundaries of your body to use it in some other space?" Now we are talking about real Jing (Internal Power).

When you cultivate Jing, you develop control of where your energy is packaged in your body. When I hit you very gently, I release the vibration in the form and flavor that I choose the vibration to be. I determine what that vibration will look like. I can draw it on paper and give it to you and you will draw the same picture of the vibration. That is the kind of control that can be developed. But before you can even think in terms of releasing energy with a specific frequency or modulation, you must cultivate it first.

How does your Jing fit in with a business transaction? Your WILL is a direct reflection of your Jing. You do not cultivate energy when you need it you must cultivate energy before you need it. You must have energy already stored. You are going to use "stored energy." Your WILL is a direct reflection of your amount and ability to circulate cultivated sexual energy you possess. So if you practice in the morning and feel alive, you are not going to be a wimp

in a business environment. Shen is your level of assertiveness in the world. I have the ability to transmit my internal energy to someone else over distances if I've already worked with them. When I touch you after you've learned Chi Kung from me, you will pick up the vibration from me, then you convert it into yours. When you sit back to back with me, you're getting my energy to circulate throughout your system until you have practiced enough where the energy that I've transfused to you has been adopted and accepted as yours. A little bit of me always stays within you. For instance, if you are under stress, I go back and rev up that piece I left behind.

First you cultivate Chi. Next you transmute Chi into Jing. What we are referring to here is the various expressions of Jing (cultivated sexual energy or Internal Power). There is a difference between Internal Energy and Internal Power. Internal Energy is Chi, Internal Power is Jing. Jing can look like lightning, a whirlpool, or it can look like bouncing a basketball. These are all various expressions of Jing. What do you cultivate or generate to develop the ability to express these specific frequencies and modulations of energy? I am talking about cultivating this golf ball that is moving around under your skin from practicing Chi Kung. You move your WILL inside your body freely. After that has been accomplished, you can then allow your will to leave your body while also still remaining in you. A tiny part can leave which can then be vibrated into another person. The sensation that you can feel, you can eventually shoot. You can separate it from you yet still stay in contact with it. The golf ball that moves under your skin is what you shoot out into the other person. This information has been kept quite a secret. Many authors write about it, but few can actually perform it. This high performance level is one of the major goals of Temple Style Tai Chi Ch'uan. The Seven Levels of Mastery will describe what is involved in becoming proficient in Temple Style Tai Chi Ch'uan. Cultivating your vibration is the main purpose for learning and practicing Temple Style Tai Chi Ch'uan.

THE 7 LEVELS TO MASTERY

LEVEL #1 DESCRIPTION

Level #1 in Temple Style is geared toward creating a strong, yet fluid foundation. In the beginning of the system, during the first year, your Tai Chi must be carefully and patiently practiced. You must allow enough time between learning new forms for your body to change, structurally. Many new Tai Chi students have no idea how frozen and immobile their hips, knees, ankles and other joints actually are. The Foundation Fundamentals (available on video) appear simple and easy while watching, but are extremely difficult and may even appear impossible to perform correctly at first. Beginning Tai Chi students should spend enough time on each form and not be concerned with getting to the next form. Your body will make the necessary adjustments and you will successfully move through the system by concentrating on The Foundation Fundamentals.

Level #1 is not restricted to only Foundation Fundamentals. After creating a foundation to build upon, you will soon begin to learn new material at a faster, yet appropriate rate. Level #1 contains all the forms up to and including the construction of The First Section, right and left sides. The Two Person Practices are also taught from the very beginning and will be emphasized throughout your Tai Chi training.

Unlike many other Tai Chi methods, Temple Style encourages learning all the forms on both sides. This feature is and will become even more important in your Tai Chi future. By the time you complete Level #1 in Temple Style, your body should have changed considerably. Your joints will function more smoothly and securely. Your posture will be corrected considerably. You will be breathing more fully in a coordinated fashion, and you will develop a new way to move using your whole body and become firmly rooted to the ground. There may be many other benefits as well depending on your level of health.

This first part of Temple Style training should not be skimmed over. You must realize that your Tai Chi future is based largely on your first year. Be patient and careful not to skip a single detail during your first year. The first year is also your hardest. If you neglect anything in your first year, it will reappear to haunt you until you have successfully repaired it.

LEVEL 1 TEMPLE STYLE TAI CHI

REC#	SECTION		NAME OF FORM			GRP#	SUB SET NAME
	RANK REQ'D	FORM#					
1	Gold	1	1	Preparation	1	Foundation Fundamentals	
2	Gold	1	2	Beginning	1	Foundation Fundamentals	
3	Gold	1	3	Upward & Downward	1	Foundation Fundamentals	
4	Gold	1	4	Inward & Outward	1	Foundation Fundamentals	
5	Gold	1	5	Raised Hands Stance (Still & Moving)	1	Foundation Fundamentals	
6	Gold	1	6	Tai Chi Stance (Still & Raised Hands Stance Change)	1	Foundation Fundamentals	
7	Gold	1	7	Arrow & Bow Stance (Still & Moving)	1	Foundation Fundamentals	
8	Gold	1	8	Arrow & Bow Twist Stance (Still & Moving)	1	Foundation Fundamentals	
9	Gold	1	9	Ward Off & Ward Off Twist (Still & Moving)	1	Individual Forms Practice	
10	Gold	1	10	Single Hand Attaching using Yin/Yang Hands	2	2 Person Practice	
11	Gold	1	11	Single Hand Attaching with Steps	2	2 Person Practice	
12	Gold	1	12	Single Hand Push (Still & Moving)	2	2 Person Practice	
13	Green	1	13	Right & Left Holding Tai Chi Ball	2	Individual Forms Practice	
14	Green	1	14	Right & Left Carrying Tai Chi Ball	2	Individual Forms Practice	
15	Green	1	15	Roll Back	2	Individual Forms Practice	
16	Green	1	16	Press	2	Individual Forms Practice	
17	Green	1	17	Push	2	Individual Forms Practice	
18	Green	1	18	Connect Ward Off, Roll Back, Press, & Push together	2	Individual Forms Practice	
19	Green	1	19	Grasp Sparrow's Tail	2	Individual Forms Practice	
20	Green	1	20	Grasp Sparrow's Tail, 4 Directions	2	Individual Forms Practice	
21	Green	1	21	Long & Short Hand	3	Individual Forms Practice	
22	Green	1	22	Single Whip, Upward & Downward	3	Individual Forms Practice	
23	Green	1	23	Single Whip, Diagonal	3	Individual Forms Practice	
24	Green	1	24	Single Whip Stance	3	Individual Forms Practice	
25	Green	1	25	Raised Hands Posture (Still & Moving)	3	Individual Forms Practice	
26	Green	1	26	Lean Forward with Elbow (Still & Moving)	3	Individual Forms Practice	
27	Green	1	27	Stork Spreads Wings	3	Individual Forms Practice	
28	Green	1	28	Stork Spreads Wings & Lean Forward Change	3	Individual Forms Practice	
29	Green	1	29	Brush Knee & Twist Step (Still & Moving)	3	Individual Forms Practice	
30	Green	1	30	Meditation in Ward Off, Roll Back, Press, & Push	4	Internal Power Development	
31	Green	1	31	Play the Pi Pa (fiddle), with 3 Applications	5	Individual Forms Practice	
32	Green	1	32	Deflect Downward, Parry & Punch	5	Individual Forms Practice	
33	Green	1	33	Deflect Downward, Parry & Punch, 2 person	5	Individual Forms Practice	
34	Green	1	34	Apparent Close Up	5	Individual Forms Practice	
35	Green	1	35	Cross Hands	5	Individual Forms Practice	
36	Green	1	36	Assemble First Section Sequence (Right)	6	The Long Form Parts	
37	Green	1	37	Assemble First Section Sequence (Left)	6	The Long Form Parts	

LEVEL #2 DESCRIPTION

Level #2 begins with a new method of practicing Pushing Hands called "2 Hand Pushing Hands" incorporating Ward Off and Push as a two person practice. Your hips must move fluidly in order to perform 2 Hand Pushing Hands correctly. This takes a lot more work than is apparent. You will then begin learning the Individual Forms that are included in Second Section. Again, being thorough and patient cannot be over emphasized. I do not want learning Second Section to sound like an extension of First Section. It isn't.

Second Section builds on your Temple Style foundation and introduces more variations to your movements. Diagonal and more difficult movements will be introduced and incorporated thus making it obvious how hard you worked while learning First Section. These new kinds of movements will stress your joints differently than the more basic moves in First Section.

The Breathing Training taught at the end of Second Section is important in giving you more endurance, control, and extension of your breathing. This is the only time in Temple Style that this kind of breathing training is taught, so you must successfully and competently be able to perform this breathing training. The breathing training is not related to meditation or some sort of internal power development. It is clearly practiced for endurance purposes only and should not be skimmed over. You will never see this again, so don't skip over this.

It will be clear that you are unable to learn and practice Second Section without first absorbing First Section. Level #2 includes everything up to and including the completion of Second Section.

LEVEL 2 TEMPLE STYLE TAI CHI

REC#	SECTION		NAME OF FORM			SUB SET NAME	
	RANK	REQ'D	FORM #		GRP#		
38	Green	2	38	2 Hand Pushing Hands (Ward Off & Push) Solo	7	2 Person Practice	
39	Green	2	39	2 Hand Pushing Hands (Ward Off & Push) 2 Person	7	2 Person Practice	
40	Blue	2	40	Inward Holding Tiger	8	Individual Forms Practice	
41	Blue	2	41	Outward Holding Tiger	8	Individual Forms Practice	
42	Blue	2	42	Both Arms Holding Tiger	8	Individual Forms Practice	
43	Blue	2	43	Carry Tiger To Mountain	8	Individual Forms Practice	
44	Blue	2	44	Diagonal Single Whip	8	Individual Forms Practice	
45	Blue	2	45	Fist Under Elbow	8	Individual Forms Practice	
46	Blue	2	46	Backward Steps, Variation 1	9	Monkey Parts	
47	Blue	2	47	Backward Steps, Variation 2	9	Monkey Parts	
48	Blue	2	48	High Parry Outward (Right & Left)	9	Monkey Parts	
49	Blue	2	49	Low Parry Outward (Right & Left)	9	Monkey Parts	
50	Blue	2	50	Forward Push (Right & Left)	9	Monkey Parts	
51	Blue	2	51	Step Back And Repulse Monkey	9	Monkey Conclusion	
52	Blue	2	52	Slanted Flying (Still & Moving)	9	Individual Forms Practice	
53	Blue	2	53	Wave Hands Like Cloud (3 kinds: Flat, Sharp, & Both)	10	Individual Forms Practice	
54	Blue	2	54	Single Whip Shifting, Forward & Backward	10	Snake Prep	
55	Blue	2	55	Single Whip, Upward & Downward	10	Snake Prep	
56	Blue	2	56	Snake Creeps Down	10	Snake Conclusion	
57	Blue	2	57	Golden Cock Stands On One Leg (Stationary & Moving)	10	Individual Forms Practice	
58	Blue	2	58	Snake & Golden Cock, 4 Directions	10	Individual Forms Practice	
59	Blue	2	59	Wheel Elbow & Chops, Including 2 Person	11	Individual Forms Practice	
60	Blue	2	60	Separating Foot (Spiral Twist Kick)	11	Kick Forms	
61	Blue	2	61	Turn Around (Right & Left)	11	Individual Forms Practice	
62	Blue	2	62	Kick With Sole (Heel Forward, Toes Back)	11	Kick Forms	
63	Blue	2	63	Step Up & Punch Downward	11	Individual Forms Practice	
64	Blue	2	64	Assemble Second Section Sequence (Right)	12	The Long Form Parts	
65	Blue	2	65	Assemble Second Section Sequence (Left)	12	The Long Form Parts	
66	Brown	3	66	Breathing Training, Step Forward in Ward Off	13	Breathing Training	
67	Brown	3	67	Breathing Training, Step Backward in Roll Back	13	Breathing Training	
68	Brown	3	68	Breathing Training, Step Forward in Press & Push	13	Breathing Training	
69	Brown	3	69	Breathing Training, Step Up, Grasp Sparrow's Tail	13	Individual Forms Practice	

LEVEL #3 DESCRIPTION

Level #3 contains, completes, and connects the remainder of The Long Form. The primary components of Level #3 is Third Section. However, in this level, a large percentage of the material is dealing directly with the aspect of Tai Chi martial art applications. Fair Lady Works At Shuttles is the main Third Section addition and introduces Upward and Downward movements combined with diagonal movements. Roll Hands, 6 Kinds, is an extremely important subset and must be practiced totally as a unit. Do not pick and choose which ones you like more. All 6 must be practiced equally to insure equal proficiency. These Roll Hands Parts are in preparation for Methods of Roll Hands in Level #4. 5 Style Steps and all its variations is of great importance in the big picture since 5 Style Steps can be combined with nearly every other form. In a fighting situation or while practicing your Two Person Practice, smooth 5 Style Steps will prove to be invaluable.

LEVEL 3 TEMPLE STYLE TAI CHI

REC#	SECTION		NAME OF FORM			SUB SET NAME	
	RANK	REQ'D	FORM #			GRP#	
70	Brown	3	70	Rotate Brush Elbows		14	Fair Lady Prep
71	Green	3	71	Shooting Star Palm		14	Fair Lady Prep
72	Brown	3	72	Fair Lady Works At Shuttles (Still Stance)		14	Fair Lady Prep
73	Brown	3	73	Fair Lady Works At Shuttles (Step Forward)		14	Fair Lady Prep
74	Brown	3	74	Fair Lady Works At Shuttles (Twist Step Application)		14	Fair Lady Prep
75	Brown	3	75	Fair Lady Works At Shuttles (4 Directions & Sweep)		14	Fair Lady Conclusion
76	Green	3	76	Turn and Chop Opponent with Fist		15	Individual Forms Practice
77	Green	3	77	Turn and Chop Opponent with Fist, 2 Person		15	2 Person Practice
78	Brown	3	78	Strike Opponent's Ears with Both Fists		15	Individual Forms Practice
79	Brown	3	79	High Pat On Horse		15	Individual Forms Practice
80	Green	3	80	White Snake Puts Out Tongue		15	Individual Forms Practice
81	Green	3	81	Fan Through Back (Still & Moving)		15	Individual Forms Practice
82	Green	3	82	Rotate Fists & Arms		15	7 Star Prep
83	Green	3	83	Rotate Fists & Arms, Upward & Downward		15	7 Star Prep
84	Green	3	84	4 Directions Snake & Step Up To 7 Stars		15	7 Star Conclusion
85	Brown	3	85	Back Step To Ride Tiger (Using Hands Attaching)		16	Individual Forms Practice
86	Green	3	86	Tiger Looks Right & Left Side (not Inward Holding Tiger)		16	Individual Forms Practice
87	Brown	3	87	Retreat To Ride Tiger		16	Individual Forms Practice
88	Brown	3	88	Both Arms Brush Clouds		16	Lotus Kick Prep
89	Brown	3	89	Sweep Leg or Lotus Kick		16	Lotus Kick Prep
90	Brown	3	90	Turn Around & Kick Horizontally		16	Lotus Kick Conclusion
91	Brown	3	91	Shoot Tiger With Bow		16	Individual Forms Practice
92	Blue	3	92	Roll Hands, 6 kinds: Up&Down, L&S, I&O Parry		17	Rolling Hands parts
93	Blue	3	93	Diagonal Roll Hands (Arrow & Bow Stance)		17	Rolling Hands parts
94	Brown	3	94	Violate Dragon & Cross River (Slap)		18	Individual Forms Practice
95	Brown	3	95	Rotate Oar		18	Individual Forms Practice
96	Green	3	96	5 Style Tai Chi Steps (Stationary & Moving)		18	High Repetitions, Low Variations
97	Green	3	97	Change Door (Forward & Backward)		18	High Repetitions, Low Variations
98	Green	3	98	Attaching Steps (Forward & Backward)		18	High Repetitions, Low Variations
99	Brown	3	99	Assemble 3rd Section Sequence		19	The Long Form Parts
100	Brown	3	100	1st, 2nd, & 3rd Sections Connected		20	The Long Form

LEVEL #4 DESCRIPTION

Well, now that the form is done, that means that your Tai Chi is done also? Right? No way! Now the fun begins to start. In Level #4, you will learn some of the most potent Two Person Practices that will give your Tai Chi the hormones it has been lacking. We start with 4 Forms Pushing Hands which gives you applications for using Ward Off, Roll Back, Press, and Push. Temple Style has a very specific order and structure for learning and practicing all the Two Person Practices. It is important not to skip any of these specific practices. There is one video that contains all these Two Person Practices. Don't skim over any of them. They all lead somewhere.

Next in Level #4 we come to what is named Temple Style Martial Art Foundation Forms. This subset is important because it helps create the physical structure and connections you will need for utilizing your internal power in a martial art situation. Again, this subset should be practiced in its entirety to assure even progress.

Now we come to one of the two most important subsets in Level #4. This is called Methods of Roll Hands. These 5 Roll Hands Parts will be responsible for you developing great instinct and ability when performing any Two Person Practice with either your best friend or a total stranger who only speaks a foreign language. You get these down pat, and you can deal with nearly any situation without hesitation. This subset is in The Top 5 Important Subsets in the whole system.

Next we come to the Making Chance subset which teaches you how to apply the various Tai Chi forms to your roll hands practice. This subset will be valuable to your Tai Chi fluidity later when you start performing Free Style Roll Hands. Condensing Breathing traditionally is introduced at this place in the system approximately 2 and a half years into your Tai Chi practice. Condensing Breathing is taught Personal Power Training™ and on my Tidal Wave™ Chi Kung video program. Condensing Breathing is the single most important factor and principle in Temple Style Tai Chi Ch'uan. It changes not only your Tai Chi practice but your life. No kidding. Practicing Condensing Breathing will give you an internal vacuum that is responsible for packing 18 inches of movement and power into one inch of space. Condensing Breathing is in The Top 5 Important Subsets in the whole Temple Style system.

After Condensing Breathing has been practiced sufficiently, another extremely important subset is introduced call Basic Path Training which contains the mind training in Preparation, Beginning, Upward and Downward, Inward and Outward, Raised Hands Stance, Tai Chi Stance, and Slanted Flying. This Basic Path Training subset is so important it is also taught in Personal Power Training™ and on my Blue Sub-set video.

Now we come to a favorite part of Temple Style; First Section Low Stance Training. This is an extremely difficult part of the system but has enormous benefits when practiced sufficiently. First Section Low Stance will give you strength like you have never imagined in the lower half of your body. After practicing First Section Low Stance over a period of time, all other practice will seem much easier in comparison. This is practiced to raise your endurance. You will practice First Section Low Stance forever. It will never become easy. Make sure you keep it that way.

LEVEL 4 TEMPLE STYLE TAI CHI

REC#	RANK REQ'D			NAME OF FORM	GRP#	SUB SET NAME
101	Blue			4 Forms Pushing Hands, Upward Roll	21	2 Person Practice
102	Blue			4 Forms Pushing Hands, Downward Roll	21	2 Person Practice
103	Brown			Roll Pull, Right & Left, 3 Kinds	21	Individual Forms Practice
104	Brown			Split, Right & Left	21	Individual Forms Practice
105	Blue			Temple Style Martial Art Foundation Forms	22	High Repetitions, Low Variations
106	Blue			Neutralize Shoulders	23	Neutralizations
107	Blue			Neutralize Chest	23	Neutralizations
108	Blue			Neutralize Waist	23	Neutralizations
109	Blue			Neutralize Knees	23	Neutralizations
110	Blue			Free Style Neutralize (includes 2 person)	23	2 Person Practice
111	Blue			Methods of Split & Enclose (Separate & Defuse)	24	Rolling Hands parts
112	Blue			Methods of Upward & Downward (Floating & Sinking)	24	Rolling Hands parts
113	Blue			Methods of Forward & Backward (Swallow & Spit Out)	24	Rolling Hands parts
114	Blue			Methods of Inward & Outward	24	Rolling Hands parts
115	Blue			Methods of Folding	24	Rolling Hands parts
116	Brown			Moving 4 Forms Pushing Hands	25	2 Person Practice
117	Brown			Methods Of Making Chance Theory	26	Making Chance
118	Brown			Making Chance To Ward Off	26	Making Chance
119	Brown			Making Chance To Roll Back	26	Making Chance
120	Brown			Making Chance To Press	26	Making Chance
121	Brown			Making Chance To Push	26	Making Chance
122	Brown			Making Chance To Roll Pull	26	Making Chance
123	Brown			Making Chance To Split	26	Making Chance
124	Brown			Making Chance To Elbow	26	Making Chance
125	Brown			Making Chance To Lean Forward	26	Making Chance
126	Brown			Making Chance Free Style	26	Making Chance
127	Gold			Methods Of Condensing Breathing	27	Internal Power Development
128	Blue			Methods Of Attaching	28	Contact Distinctions
129	Blue			Methods Of Joining	28	Contact Distinctions
130	Blue			Methods Of Follow Up	28	Contact Distinctions
131	Brown			Free Style Pushing Hands (Tui So)	29	2 Person Practice
132	Brown			Total Tai Chi Form Corrections	30	General Corrections
133	Blue			Meditation in Preparation Form	31	Basic Path Training
134	Blue			Meditation in Beginning Form	31	Basic Path Training
135	Gold			Meditation in Upward & Downward Form	31	Basic Path Training
136	Gold			Meditation in Inward & Outward Form	31	Basic Path Training
137	Blue			Meditation in Raised Hands Stance	31	Basic Path Training
138	Gold			Meditation in Tai Chi Stance	31	Basic Path Training
139	Blue			Meditation in Slanted Flying Stance	31	Basic Path Training
140	Brown			First Section Low Stance	32	Low Stance Training
141	Brown			Second Section Low Stance	33	Low Stance Training
142	Brown			Third Section Low Stance	33	Low Stance Training

LEVEL #5 DESCRIPTION

By the time a student has completed the first four levels, more attention is paid to developing a higher ability to develop and utilize Jing or Internal Power. Soong, Hwa, and Bii Jing are specific explanations of the 3 different ways to express Jing or cultivated internal power. It is important to understand that Soong, Hwa, and Bii Jing are recognized by the user and are extremely difficult to distinguish and quantify without expert level Tai Chi skill.

"Soong" Jing translates from the Chinese as "loose." By this, I mean Loose in its truest sense of the word. Loose should be interpreted as Zero, or nothingness. In applying Soong Jing, Tai Chi students should practice being insubstantial or as "not there" as possible.

"Hwa" Jing translates from the Chinese "to make heavy or thick." Use the image of moving your hand in a bathtub full of Jello. Hwa Jing is used to make your opponent increase his effort, while you can control him by using your mind, not strength. A Tai Chi practitioner of greater ability can easily confuse his opponent into increasing his use of strength while he has the ability to decrease his own. In applying Hwa Jing, Tai Chi students should increase their resistance without relying on force. The difference between Hwa Jing and force can be detected by an expert's eye.

"Bii" Jing translates from the Chinese as "quick acceleration." This quick acceleration applies to your Tai Chi Two Person Practice. Your ability to increase your velocity, without relying on strength, is the true use for Bii Jing. It is important to note and understand that Bii Jing exists only before the actual contact with the other person. Once you make contact with your opponent or practice partner, Bii Jing turns into Fah Jing.

Next in Level #5, we come to the Change Door Forms. These forms are important in helping you to develop mobility in general. These Change Door forms are related to your martial art forms practice. This gives you the ability to completely change your position thus giving you all new targets and protecting yours.

Ta Lu is the introduction of your diagonal Two Person Practices. When learning Ta Lu, you will be taught how to use the forms of Roll Back, Lean Forward, Split, and Roll Pull. Learning and practicing Ta Lu will give your Tai Chi the ability to move your whole body as a single unit while doing your Two Person Practices. This also will have direct reflections on your martial art ability. (Brown Sub-set video)

Meditations in Methods of Rolling Hands Forms cannot be over practiced. These meditations will add life and substance to your Two Person Practice as well as to your martial art ability. These new meditations are a direct extension of Methods of Rolling Hands that you learned in Level #4 (Two Person Practice Video). There is a prerequisite to learn these meditations. Each Tai Chi student must be extremely proficient in the Methods of Rolling Hands subset. Practicing this meditation subset will significantly improve your Two Person Practices and your martial art ability. Spend as much time as you can designate to perfecting this subset. It will be some of the most productive Tai Chi time you can invest.

Non-Arms Training is a subset where you learn to use your body as though you have no arms. It consists of evasive whole body movements as well as trapping practices. After satisfactorily performing and practicing Non-Arms Training, your arms will be reinserted back into your Two Person Practice. This is the only place you will spend time practicing Non-Arms Training, so be careful not to skim over it.

Now we come to Fah Jing Training. Fah Jing Training is the releasing part of all your Condensing Breathing and Tai Chi Connective Meditations. Most students at one time or another ask the question, "What do I do on the exhale?" Now comes the time to pay attention to the release part of most of your meditations that you've learned up until now. I hope you have been seriously accumulating energy for a long time, you'll need it.

Fah Jing Training is how you will learn to convert many of your Tai Chi forms into your martial art applications. Each specific form has its own Fah Jing practice. Take your time and get these right

LEVEL 5 TEMPLE STYLE TAI CHI

REC#	RANK REQ'D	NAME OF FORM	GRP#	SUB SET NAME
143	Blue	Soong Jing in Free Style Pushing Hands (Tui So)	34	2 Person Practice
144	Blue	Hwa Jing in Free Style Tui So	34	2 Person Practice
145	Blue	Bii Jing in Free Style Tui So	34	2 Person Practice
146	Blue	Hands Attaching & Change Door	35	2 Person Practice
147	Blue	Long & Short Hands & Change Door	35	2 Person Practice
148	Blue	Fire Flame Hand Attaching & Change Door	35	2 Person Practice
149	Blue	Join Open Arms, with Chops (with 2 Person)	35	2 Person Practice
150	Brown	Ta Lu (1) Roll Back & Lean Forward	36	Ta Lu Parts
151	Brown	Ta Lu (2) Split & Roll Back	36	Ta Lu Parts
152	Brown	Ta Lu (3) Space & Stance	36	Ta Lu Parts
153	Brown	Ta Lu (4) 4 Directions	36	Ta Lu Parts
154	Brown	Ta Lu (5) Free Style	36	Ta Lu Parts
155	Brown	Meditation, Split & Enclose (Separate & Defuse)	37	Rolling Hands Meditations
156	Brown	Meditation, Upward & Downward (Floating & Sinking)	37	Rolling Hands Meditations
157	Brown	Meditation, Forward & Backward (Swallow & Spit Out)	37	Rolling Hands Meditations
158	Brown	Meditation, Inward & Outward	37	Rolling Hands Meditations
159	Brown	Non Arms Training (Still Step)	38	Non Arms Training & 2 Person Practice
160	Brown	Non Arms Training (Forward & Backward)	38	Non Arms Training & 2 Person Practice
161	Brown	Non Arms Training (Right & Left Exchange Stance)	38	Non Arms Training & 2 Person Practice
162	Brown	Non Arms Training (Free Style)	38	Non Arms Training & 2 Person Practice
163	Brown	FAH Jing Applications in Forms	39	Fah Jing Training
164	Brown	FAH in Ward Off	39	Fah Jing Training & 2 Person Training
165	Brown	FAH in Roll Back	39	Fah Jing Training & 2 Person Training
166	Brown	FAH in Press	39	Fah Jing Training & 2 Person Training
167	Brown	FAH in Push	39	Fah Jing Training & 2 Person Training
168	Brown	FAH in Split	39	Fah Jing Training & 2 Person Training
169	Brown	FAH in Roll Pull	39	Fah Jing Training & 2 Person Training
170	Brown	FAH in Lean Forward	39	Fah Jing Training & 2 Person Training
171	Brown	FAH in Elbow	39	Fah Jing Training & 2 Person Training
172	Brown	Jing & FAH (Power & Attacking	39	Internal Power Development
173	Brown	Long Power FAH-JING (Application)	40	Internal Power Development
174	Brown	Short Power FAH-JING (Application)	40	Internal Power Development
175	Brown	Cold Power FAH-JING (Application)	40	Internal Power Development
176	Brown	Sink JING with Application	41	2 Person Training
177	Brown	Uproot JING with Application	41	2 Person Training

At this point in The Temple Style Tai Chi System you will be taught the difference between Long, Short, and Cold Power Fah Jing. Each one of these different powers have different vibrational frequencies. Long Power Fah Jing resembles the movement of what happens to an empty garden hose when you give it a solid single shake. Short Power Fah Jing resembles the movement of a jig saw when you are cutting a piece of ply wood. Cold Power Fah Jing resembles a firecracker explosion. In this I mean it seems to come from nowhere and cannot be detected until it appears. No telegraphing. I will now explain each individual power in a general sense. Please remember that each Fah Jing can be expressed in nearly any Tai Chi form, but some are easier than others.

Long Power is the practice of releasing one single vibration and sending a person flying across the room. Long Power Fah Jing is usually performed with a wall or backstop behind the person being propelled. The backstop is important for the other persons safety. Without the backstop, you run the risk of the propelled person falling and getting injured. You want to avoid this at all costs. I like using very hard wood walls or solid wood doors for demonstrating Long Power. Concrete is too hard and can do structural damage to the other person. If no backstop is available, I advise not practicing Long Power Fah Jing. Wait until the situation is more suitable and never practice Long Power on a fragile person, they can be hurt by accident.

Short Power Fah Jing is the practice of releasing a huge amount of energy and vibrations in a very small space. There are very little space requirements in order to perform Short Power effectively. You can utilize the space inside your practice partners own body. This is different than the practice of Long Power Fah Jing. In Long Power Fah Jing your practice partner must have room to fly backwards. In Short Power Fah Jing your practice partner requires very little space.

Cold Power Fah Jing again is a very specific way of releasing energy and vibrations. However, when performing Cold Power Fah Jing, your practice partner or the person you are demonstrating on, must be prepared for an intense and surprising shock. Not an electrical shock, it's more like getting hit by a car and never knowing it is there until it is too late. Again, Cold Power Fah Jing requires absolutely no space to perform. Cold Power Fah Jing may also be performed in almost any Tai Chi form and it utilizes shock or concussion, so you need a resilient practice partner.

Practicing Long, Short, or Cold Power Fah Jing in the beginning will appear somewhat crude or rough. You must have patience and faith that you will soon begin to see results. The first time I used or rather it used me while I was practicing Rolling Hands was in 1977. I dumped one of my seniors who had been considered better than me since the start of my Tai Chi training. However, we were both extremely shocked when something unconsciously came out of me and he landed on his head in a deep puddle of water from recent rainfall. I don't know who was more surprised, he or I. I was in Temple Style Tai Chi about 3 years when this happened the first time. Shortly after that, I developed more control of my internal power and eventually began to be able to use my Fah Jing at will.

Now we come to some specific directional meditation practices called Sink Jing and Uproot Jing (Brown Sub-set video). These two Jings train you in sending your mind in single directions, namely, straight up and straight down. The practice of Sink and Uproot Jing does not require the use of any specific Tai Chi forms. Rather these are done in your basic Beginning Stance. Sink and Uproot Jing practice will give all your Two Person Practices more thickness and the ability to control your opponent.

We have now completed Temple Style Tai Chi Ch'uan Level #5.

LEVEL #6 DESCRIPTION

Level #6 starts out with the various applications of internal power (Jing). There is only one simple way to describe the concept of En-Jing and that is to slam a door. You close the gap on your opponent and leave no space for any additional movement. This is not only a physical technique but also a psychological technique.

Next is Control Power which is exactly what it sounds like, controlling your opponent. Jie-Jing is to borrow the other person's energy and hold them in place.

Next we come to the precursors for Gold Bell Training which is developing the ability to take and repulse a punch from an opponent. Gold Bell Training is also sometimes known as Iron Shirt, only the translation is different. When learning Gold Bell Training, you start with relatively light pressure and accelerate it to full contact. (See IKF Magazine article #2 for details.)

Our next practice we come to is San-So and all the various applications. San So is directly related to your martial art practice. There are literally thousands of variations in techniques. This will help your free fighting.

The next section we come to is Low Stance Training. Here you will get a chance to practice some of your favorite Tai Chi forms, but not in your favorite way. You will use Low Stance. Hang in there, you will eventually get good at this.

In Temple Tai Chi Ch'uan, Chi In Voice And Action is very important. Here is where you learn to coordinate your voice with your ability to repulse hits from a practice partner. This adds coordination ability to your Gold Bell Training.

The next section we come to is related to advanced pushing hands which I have named Intercepting Hands Attaching, In & Out. This is using what you learned years before in your pushing hands practice.

Mother Meditation is the precursor to Nei Kung. Mother Meditation teaches you how to suck energy into your palms and other areas or doorways in your body. Mother Meditation uses many of the basic forms you have already been practicing for years (Brown Sub-set video).

Arms Connected Rolling Hands takes your Free Style Roll Hands a step further. In this I mean, you learn to roll hands with yourself which will give you added sensitivity and fluidity for your Free Style Rolling Hands. To take this principle a step farther, we come to Arms Separated Rolling Hands which will compound your fluidity, which is so important in Tai Chi martial art applications. Here is where I have added Blind Folded Pushing and Rolling Hands with a partner. You can imagine what this will do for your sensitivity training practice. This ends Level #6 in the system.

LEVEL 6 TEMPLE STYLE TAI CHI

REC#				NAME OF FORM	GRP#	SUB SET NAME
	RANK	REQ'D				
178	Brown			Make JING (EN-JING) (Application)	42	Internal Power Development
179	Brown			Hold JING (Control Power) (Application)	42	Internal Power Development
180	Brown			JEIJING (Borrow & Connected Power) (Application)	42	2 Person Practice
181	Brown			Free Hand (SAN-SO)	43	Tai Chi Martial Art Practice
182	Brown			Free Hand & Sticky Hand (Torso)	43	2 Person Training
183	Brown			Vital Point in Free Hand (All Body Parts)	43	2 Person Training
184	Brown			CHI & Gold Bell Training (Application)	44	2 Person Training
185	Brown			Repulsing Hits & Gold Bell Training (Light To Heavy)	44	2 Person Training
186	Brown			2 Person Training With CHI	44	2 Person Training
187	Brown			Kick Forms in Free Hand	45	Tai Chi Martial Art Practice
188	Brown			Still Power (DIN-JING) (Application)	46	Internal Power Development
189	Brown			SAN-SO & JEIJING (Application)	47	2 Person Training
190	Brown			SAN-SO in Self Defense	47	2 Person Training
191	Brown			Long & Short Hand in Low Stance	48	2 Person Training
192	Brown			Single Hand Attaching in Low Stance	48	Low Stance Training
193	Brown			Fist Under Elbow in Low Stance	48	Low Stance Training
194	Brown			Water hands & Split (Application)	48	Tai Chi Martial Art Practice
195	Brown			CHI & Voice in Action (HNG & HAH)	49	2 Person Training
196	Brown			HNG & HAH (Application)	49	Tai Chi Martial Art Practice
197	Brown			Intercepting Hands Attaching Inward & Outward	50	Tai Chi Martial Art Practice
198	Brown			Mother Meditation in Basic Forms	50	Tai Chi Martial Art Practice
199	Brown			Arms Connected Rolling Hands	50	Tai Chi Martial Art Practice
200	Brown			Arms Separated Rolling Hands	50	Tai Chi Martial Art Practice
201	Brown			Free Style Rolling Hands (Solo)	50	Tai Chi Martial Art Practice
202	Brown			Free Style Rolling Hands (with Partner)	50	Tai Chi Martial Art Practice
203	Black			Blind Folded Pushing Hands (with Partner)	50	Tai Chi Martial Art Practice
204	Black			Blind Folded Rolling Hands (with Partner)	50	Tai Chi Martial Art Practice

LEVEL #7 DESCRIPTION

Level #7 contains some of the most important material in the whole system. Some of the subsets are complete in and of themselves.

Level #7 starts with Free Style Mother Meditation. This is a formless practice using whatever you wish to use. Free Style Mother Meditation is rarely found anywhere except in Temple Style Tai Chi Ch'uan.

Close Encounters Training™ is the way I designed to teach Tai Chi martial art practices which does not require many years of traditional practicing. Close Encounters Training™ is divided into three basic segments. The first segment is called Ten Tai Chi Principles which describe and illustrate the underlying ideas and general ideas to use Tai Chi as an effective martial art.

The next segment is named The Ten In-Fighting Applications which teach you how to use isolated moves not necessarily derived directly from The Long Form.

The next and final segment is called Ten In-Fighting Sequences. This segment is fairly difficult and requires absorption of the first two segments to be done effectively. This is the equivalent of learning street fighting martial art forms. They are fairly viscous and require a good amount of skill to be done well. All these three segments are taught on my videos.

After a Tai Chi student has progressed this far, they are about to begin to learn Free Fighting with Contact. You have been waiting a long time to get here, about five to seven years.

The Linkage Exercises are not exactly Tai Chi but they contribute to connect your body mechanics. These were taught to me after I had already had my school for a few years by my last teacher. I decided to place the Linkage Exercises here in the system. The Extension/Expansion Exercises are the flip side to the Linkage Exercises.

Tao meditation, Standing using two Fingers is a practice that helps you develop the ability to release your internal power at will. It is done in a Preparation Stance. The energy comes from Tan Tien and projects out from your first and second finger on your right hand.

Tao Meditation using Four Directions is performed in a sitting position, preferably cross legged and on a cushion. Tien is for Heaven, Tee is for Earth, Soon is for Man, and Tao is for the explosion into the Universe in all directions at the same time. This practice must be passed orally to another person in order to be practiced correctly.

Pulse Coordination Meditation is extremely relaxing and is used to help become sensitive to your own internal clock. This is a very advanced meditation and should not be practiced too frequently, maybe one per month.

Omei Mountain is a fighting meditation that is used to help bring out your fighting spirit. It is done as a circulation from Tan Tien and is very similar to Standing Tao Meditation except for the contribution to your aggressiveness.

Tiger Chi is also a fighting meditation that is used also to bring up your fighting spirit. Practicing this meditation should be controlled since it does increase your aggressiveness vastly.

The following material is taught in detail in The Personal Power Training™. For further descriptions and instruction you should read my book entitled Beyond Self-Help: Mastering Personal Power(tm). Condensing Breathing, Basic Path Training, Inside Air, Sitting forms with The Mind Training, Palms on Knees Meditation, The Micro Cosmic Orbit, The Macro Cosmic Orbit, Heaven and Earth Meditation, Creating your Daily Affirmations and Visualizations, Impregnating the Universe, and Layered Condensing are all in my book.

Free Style Chi Kung is a formless method of practicing Sitting Forms with The Mind Training. This practice connects your chi circulations with your sitting movements.

LEVEL 7 TEMPLE STYLE TAI CHI

REC#				NAME OF FORM	GRP#	SUB SET NAME
RANK REQ'D						
205	Black			Free Style Mother Meditation	50	Tai Chi Martial Art Practice
206	Green			Free Flowing Free Style (Solo)	50	Tai Chi Martial Art Practice
207	Green			Close Encounters Training (TM) Parts	51	Tai Chi Martial Art Practice
208	Blue			Close Encounters Training (TM) Sequences	51	Tai Chi Martial Art Practice
209	Brown			Free Fighting with Contact	52	Tai Chi Martial Art Practice
210	Black			Linkage Exercises	53	Auxiliary Exercises
211	Black			Extension & Expansion Exercises	53	Auxiliary Exercises
212	Black			Tao Meditation (Standing using 2 fingers)	54	Special
213	Black			Tao Meditation (4 Directions, Sitting)	54	Special
214	Black			Pulse Coordination Meditation	55	Special
215	Black			Omei Mountain	56	Special
216	Black			Tiger Chi	56	Special
217	Gold			Condensing Breathing	57	Tidal Wave (TM) Chi Kung
218	Gold			Basic Path Training	57	Tidal Wave (TM) Chi Kung
219	Gold			Inside Air	57	Tidal Wave (TM) Chi Kung
220	Gold			Sitting Forms with The Mind Training	57	Tidal Wave (TM) Chi Kung
221	Gold			Palms On Knees Meditation	57	Tidal Wave (TM) Chi Kung
222	Gold			The Micro Cosmic Orbit	57	Tidal Wave (TM) Chi Kung
223	Gold			The Macro Cosmic Orbit	57	Tidal Wave (TM) Chi Kung
224	Gold			Stillness Sitting with Condensing	57	Tidal Wave (TM) Chi Kung
225	Gold			Heaven & Earth Meditation	57	Tidal Wave (TM) Chi Kung
226	Gold			Creating Your Daily Affirmations	57	Tidal Wave (TM) Chi Kung
227	Gold			Creating Your Daily Visualizations	57	Tidal Wave (TM) Chi Kung
228	Gold			Projecting & Impregnating The Universe	57	Tidal Wave (TM) Chi Kung
229	Gold			Layered Condensing	57	Tidal Wave (TM) Chi Kung
230	Black			Free Style Chi Kung	58	Special
231	Black			Tao Kung (Sitting)	59	Special
232	Black			Nei Kung (Standing)	60	Nei Kung

Tao Kung is closely related to the practice of The Micro Cosmic Orbit except you circulate your internal energy faster than 1,000 circulations per breath or faster than the speed of light. While practicing Tao Kung, your body will vibrate violently however, you should not become alarmed. This violent vibration is due to the fact that your body cannot keep up with your Chi circulations.

Other teachers warn against this phenomenon, I advise practicing it. Most of this material is taught on the videos.

Nei Kung is the grand finale of The Temple Style Tai Chi Ch'uan System. The practice of Nei Kung is also called "The Inside Form." The important thing to pay attention to is how you circulate Chi. While practicing Nei Kung, you will purposely drop many of the physical details that you have been practicing for many years. Remember, the circulations are important, not the forms. Good Luck on your great journey. GJC

To order videos: FOUNDATION FUNDAMENTALS - Temple Style Tai Chi Ch'uan, TIDAL WAVE CHI KUNG and/or MIND LIGHT NEI KUNG by credit card, use the order form on my home page or call my 24 Hour Voice Mail Energy Hot Line at (800) 7 TAI-CHI = (800) 782-4244 and I will call you back to confirm your order information.

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TIDAL WAVE CHI KUNG "TRANSFORMING YOUR CHI TO JING"

by Gary J. Clyman

Chi Kung is an ancient Chinese system of energy cultivation which enables you to develop internal power. It is the same source of power behind the Chinese internal martial arts, and without which, the movements in these arts are only calisthenics. For centuries, Chi Kung has been used for health, vitality, increasing longevity, transforming martial art and athletic ability and accelerating the mind. Ultimately, it can help you achieve your personal vision by strengthening the "muscle of your WILL."

Chi Kung is often confused with meditation. Chi Kung is different. In most meditations, the mind is calmed and simply registers the flux of consciousness to naturally reach a state of pure awareness for eventual union with the Absolute. In Chi Kung, the mind is focused on directing energy, not on thinking or not thinking. The principle is called "Hsing Chi" meaning "wherever the mind goes, the energy follows."

Neither is Chi Kung a form of visualization. Visualization is something created in the imagination, something not existing or not yet existing, as in Creative Visualization. In Chi Kung you are not visualizing the energy condensing, circulating or projecting through the use of images... you are actually doing it, physically. It is the conscious directing and use of the energy.

The energy transformed in Chi Kung exists in three states, like ice, water and steam. The first state is called Chi. Chinese Taoists believe that there was a single eternal power that moves the universe. They called it Chi. In Chinese the word has several meanings. It can mean "air," "power," "motion," or "life." It is the "intrinsic energy." Everyone possesses it.

Accumulating or circulating large amounts of Chi by itself, however, will not produce great benefits. Like gasoline in a motor, the Chi must be condensed and burned to produce power. The name of this internal power is Jing. It is the second state of energy transformed in a complete system of Chi Kung. When Chi is converted into Jing, it is the same as converting your internal energy into your internal power. Chi is the energy source, Jing is the power, and Chi Kung is the method of transformation.

The concept that allows you to transform internal energy into internal power is called the Condensing principle. It is the single most important element of Chi Kung. Without practicing Condensing, there will be no "alchemical agent" or "essence" to be circulated. Through Condensing techniques you draw energy into every cell in your body and condense it down, tighter and tighter, to fit into less and less space. The denser you become, the more powerful your internal vacuum becomes, the more explosive your internal power will be. Using Condensing techniques, you fit 18 inches of internal movement into one inch of space. The resulting transformation changes the vibratory frequency of the Chi into Jing. The energy is now ready to be used.

After condensing the energy, the next process is to circulate it through a series of Chi Circulations utilizing the Macro-Cosmic principle. In this manner, you learn to open and close various doorways in your body in order to create pathways for the flow of energy. These pathways are not already in existence, like acupuncture meridians. You must create and burn them through. The flow of energy through these pathways connects each cell with every other cell. The result is that you can move the energy to where it's needed, as the torso and extremities become a single unit.

The third stage in a Chi Kung process uses the Micro-Cosmic principle. Utilizing this principle, you learn how to take the energy you have accumulated and circulate it in the internal pathway through the Central Channel in the spinal cord. This raises the amount of energy that your central nervous system can carry. The last stage of Chi Kung is to apply the Projecting principle. In this way you learn to extend your mind, and energy, outside the confines of your physical body. It allows you to influence your environment in a positive way. The final result is an evolution of your Shen, your spiritual essence, completing the energy transformation.

Tidal Wave Chi Kung will raise your level of deservingness, improve your performance, strengthen your will, give you healing energy to prevent or cure illnesses and raise your level of assertiveness. Results are dramatic and permanent.

Several guidelines are suggested if you want to achieve this kind of transformation. First, find a complete system of Chi Kung which contains all four of the essential elements of internal power work, namely, Condensing, Macro Cosmic circulations, the Micro-Cosmic circulation and Projecting techniques. While practicing a mixture of Chi Kung techniques that are less complete can produce benefits, ultimately, evolving on all the necessary levels for the alchemy of change will be impossible if you are missing an ingredient.

Next, you must practice regularly, preferably 4-5 times per week. Accumulating and transforming energy is like boiling water. If you keep turning off the heat and letting the water cool, it will never boil. The practice sessions, however, need not be lengthy. The daily practice routine for a system like Tidal Wave Chi Kung can be completed in exactly 28 minutes a day.

Finally, when you practice, you must do it with passion. Simply running through the techniques will produce little change. My teacher told me that the intensity of the practice is like being held underwater and fighting to get to the surface for a breath of air.

Remember, "Masters are made in the beginning... not at the end." Good luck on your journey.

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In the past, the internal arts have been obscured and were made nearly inaccessible. That no longer is true. The development of the internal arts is easy to understand and is accessible. The topic of internal power and internal energy has been confusing for the general public. They have been often led to believe that it is an obscure and complicated issue, difficult to understand, taking years to learn and its applicability was limited to the martial arts. Things couldn't be further from the truth.

The developing of internal power based on a structured, systematized method such as the method I teach is easily accessible. This material is easy to understand and perform and the rewards are prompt and ongoing, becoming geometrically more effective the more one practices.

An understanding of the structure of internal power and the truths around it will be helpful in helping the novice or advanced student further his study. The elements I'd like to explain are Chi Circulations, Chi Kung, Nei Kung and Gold Bell Training. It is important to understand that these techniques lead to what is called cultivating your vibration.

While people have often been led to believe that the particular form or how you are doing it physically are important, it's really not. The essence of the movement is with the mind, not with the particular position, posture or movement your body is doing.

28

MINUTES A DAY TO INTERNAL POWER

Learning chi kung will raise your level of deservingness, improve your personal performance, strengthen your will, give you healing energy to prevent illnesses, and raise your level of assertiveness. Results are dramatic and permanent. **BY GARY J. CLYMAN**



For example, in The Daily Practice Routine which is the structure of our Chi Kung system, simply doing 10 minutes a day of what I've termed "Basic Path Training," which consists of the Chi Circulations in the postures for Upward and Downward Meditation, Inward and Outward Meditation and Tai Chi Stance Meditation, you're able to build pathways for the later development of your internal energy.

Don't confuse these meditations with their simple counterparts in Tai Chi. These meditations have common names, but they are anything but common. "The Mind Training" in these Chi Circulations is what makes these meditations so important. You only need a handful of them because you spend a tremendous amount of time on each of them. Tai Chi students generally spend very little time on too many things. The ratio of practice time per form using this method is very high.

Chi Circulations are very special. Using Chi Circulations, you open and close various doorways in your body so you can create pathways for energy to flow through. This connects each cell to every other cell. This is important for fighting the aging process and in staying healthy and vital.

There are a handful of these Chi Circulations in my Chi Kung system starting with 1) Condensing Breathing. The rest are 2) Upward and Downward Meditation, 3) Inward and Outward Meditation and 4) Tai Chi Stance Meditation, as previously mentioned.

Chi Circulations are most important to the intermediate or advanced Tai Chi student. Without Chi Circulations you just do forms. The results most Tai Chi students are searching for do not come from the form. Your internal power ability does not develop from the form. Your martial art ability does not come from the form. You can do forms forever and never become exceptional. When Chi Circulations are added to your Tai Chi framework, that makes a world of difference. Speeding up the rate at which you can vibrate, that's important. The purpose of this article is to explain cultivating your vibration through using Chi Kung, Nei Kung and lastly, Gold Bell Training. If anyone is interested in learning more about how to cultivate your vibration, the first place to start is with my Chi Kung video instruction program.

In Tai Chi, generally the ratio of physical to mental is about 70% physical. In these meditation forms, the ratio is 70% mind training. Storing Jing (internal power) depends on how frequently you practice. If you practice everyday using this method, you will get results quickly. If you practice only a few times a week, your results will be slower. When I was a student, I lived to practice. I practiced 3 or 4 times a day which equaled 6 to 10 hours a day for the first 10 years of my Tai Chi career.

Imagine your internal vibration as a fragile little spark. The more you practice and take care of your spark, the more it grows. Someday it can be a torch. Take care of your spark and someday your spark will take care of you.

After spending years systematizing and structuring this material, it is formatted in a way that is easy to follow, understand and accomplish. People can do the final version of The Daily Practice Routine in 28 fun filled (joke) minutes a day. Intense practicing will reap the benefits associated with many more years of normal practicing. The first year is the most important. It sets the pace for your Tai Chi future.

The elements of The Daily Practice Routine are built upon the main elements of Chi Kung. In The Daily Practice Routine first comes The Condensing Principle which is the single most important element of Chi Kung. Through Condensing Breathing you learn to fit 18 inches of movement into one inch of space. By drawing in from all directions through a very simple method that can be

taught, you learn to draw energy into every cell in your body and condense it down, tighter and tighter, to fit into less and less space. This practice has tremendous health benefits. The denser you become, the more powerful your internal vacuum becomes and the more explosive your internal power will be. You will be able to draw on your internal power as your vacuum grows.

The next part of Chi Kung is The Micro-Cosmic Orbit. In The Micro-Cosmic Orbit you are learning how to take this energy that you've accumulated and circulate it in the internal pathway through the Central Channel in the spinal cord. This will raise the amount of energy that your central nervous system can carry.

Immediately you can suck in and store this energy. Over a period of time you will be able to accumulate a greater and greater storehouse of this internal power that you can use for a lot of avenues. Many people use it for increasing their WILL, improving their health, abundance thinking, improving relationships, and removing negative beliefs, habits and attitudes. In fact, most people that learn my Chi Kung system never do martial arts. They take the Chi Kung training and quickly get what they need.

However, if you want to use it for martial arts, then you are going to need to develop a Tai Chi body. When a Tai Chi body is developed, it allows you to take this internal power and transfer it into a physical manifestation. When you've acquired your Tai Chi body using your form practice and the other components, you are then able to move on to Nei Kung.

The purpose of Nei Kung is to move the mind training into an accelerated and spontaneous reaction mechanism for martial art. **WARNING:** This practice will bring up your warrior spirit.

Nei Kung is considered a "formless" practice. When I say formless, I'm referring to the mind going faster than the body can keep up. When you practice Nei Kung in the system that I teach, Nei Kung is called "The Inside Form." "The Inside Form" means "regardless of what particular form of Tai Chi you are practicing, the principles stay the same, but the physical, structural, and mechanical details can be relatively dropped." Practicing Nei Kung still resembles the actual form, but the physical details become unimportant. What matters is how fast the mind is going in these specific moves. In Temple Style Tai Chi Ch'uan, Nei Kung is taught the same way you would learn First, Second, Third section or any other specific body of material. The Tai Chi form is only about 30% of the complete system.

Gold Bell Training relates directly to Chi Kung in its martial application. The main purpose for learning Gold Bell Training is to develop the ability to absorb and bounce off incoming punches. Gold Bell Training is a direct branch off the Chi Kung training, using the Tai Chi body and your vibration. The Gold Bell Training is your body shield.

Gold Bell Training is done by attacking the oncoming force by chopping it into little bits and accelerating the vibrations in your body. It's like sticking a pencil into a pencil sharpener. The pencil never gets past the blades. Gold Bell Training is discussed in depth later in this article.

As I have already stated in this article and in all my other articles (IKF April 1987 and IKF April 1989), Condensing Breathing is the most important single ingredient in Temple Style. When learning Gold Bell Training, Condensing Breathing is again a prerequisite. Remember, without Condensing Breathing there can be no explosion of any magnitude. In the first lesson of my new video I teach Condensing Breathing the same way it is taught in my Chi Kung/Personal Power Training(tm) workshops.

There is very specific material that you must learn before you learn Gold Bell Training. The first is Condensing Breathing. After you learn Condensing Breathing, the next piece you must learn and practice is "Chi in Voice and Action" or "Hung and Ha Training." I have included photographs that will illustrate the posture this is to be practiced in. Part of being able to give a good punch is based on your ability to take one. This training is aimed at sensitizing and

desensitizing your body at the same time. There could be all sorts of emotional releases associated with learning this procedure. Don't worry, if any extreme emotional reactions come up, they will shortly pass.

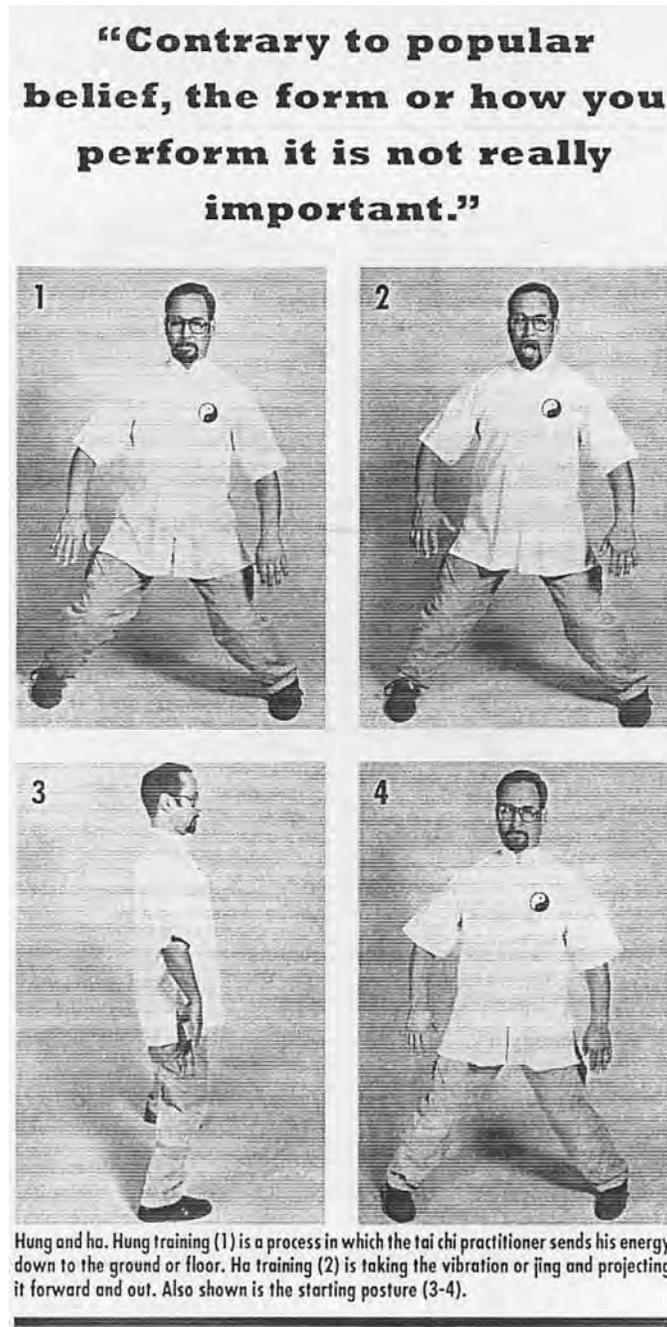
Step 1) HUNG AND HA TRAINING - Hung training is

a process in which the Tai Chi practitioner sends his energy down to the ground or floor. As one practices, he yells HUNG and directs his energy down his body and into the ground with his mind. This should be performed two times in a row before performing one single HA training practice.

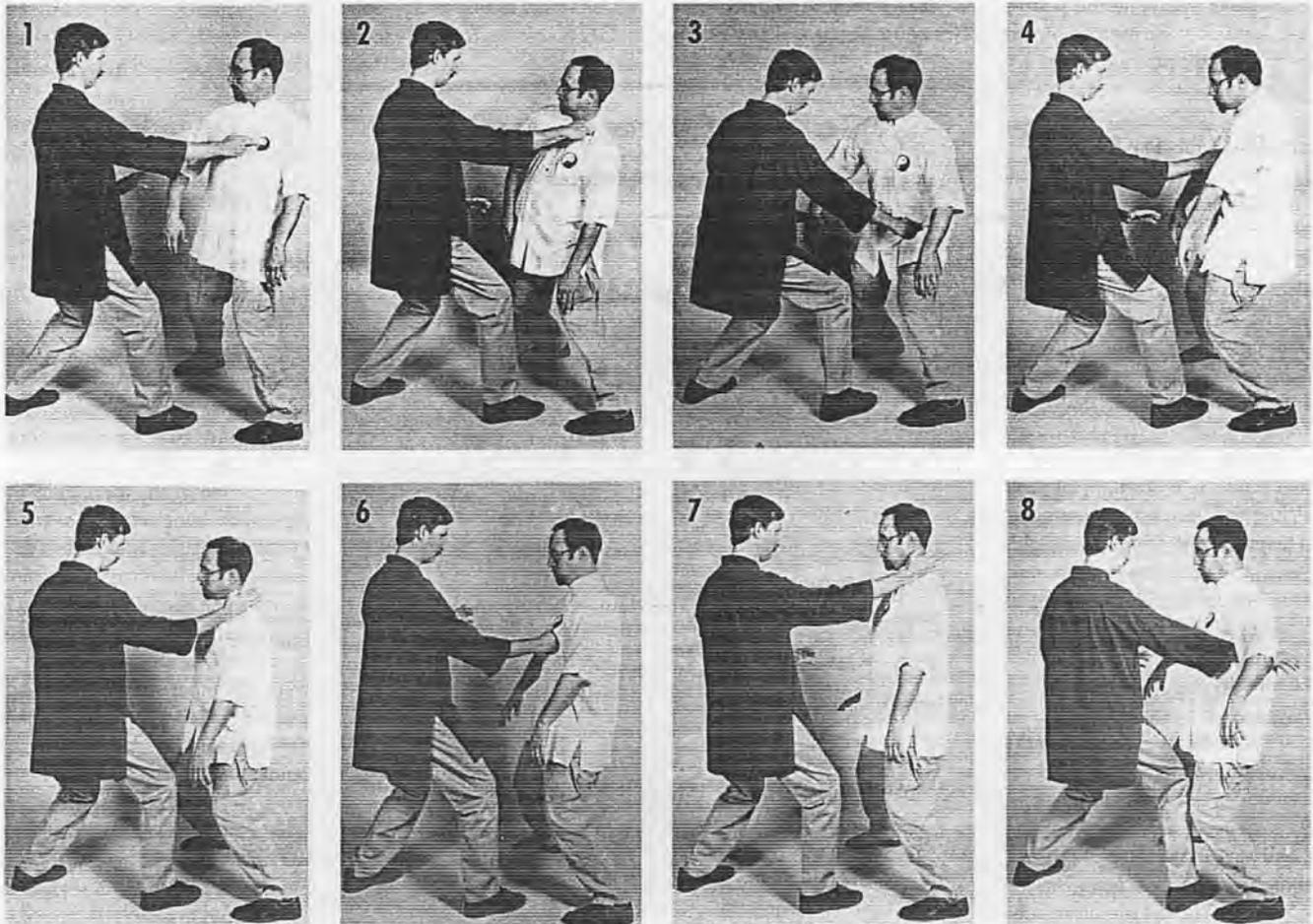
HA training is quite different than HUNG training. HA training is taking the vibration or Jing and projecting it forward and out. Considerable time should be spent learning how to coordinate HUNG and HA Training with physical body motion. At first the body motion will appear rough and jerky, but after reasonable practice your coordination will become smooth and much more undetectable.

Step 2) Understand that the use of Gold Bell Training is situation specific. It's to be used as a last resort. In other words, one should first neutralize the oncoming force. That means yield at the same time the force is approaching. Don't be there when it gets there. Next, only if you can't neutralize

it, deflect the oncoming force. That means change the direction in which the attack or incoming force is approaching. This can be done with nearly any technique or form. However, do not confuse deflection with what other martial arts call blocking. Deflecting is a circular motion that does not stop the incoming force, but merely redirects it. Lastly, if you are unable to neutralize or deflect



“The main purpose of gold bell training is to develop the ability to absorb and bounce off incoming punches. The gold bell training is your body shield.”



Phase 1: Neutralizing chest gently (1). Neutralizing collarbones gently (2). Neutralizing hips gently (3). Neutralizing chest with heavier pressure (4). Neutralizing shoulders (5) with heavier pressure. Phase 2: Repulsing chest—direct (6). Repulsing collarbones—direct (7). Repulsing rib area—direct (8).

the incoming force, you must be prepared to absorb the incoming force. This requires a great amount of skill. When I say absorb I don't mean just to tighten up and take it. Absorption is a very specific method and requires a high level of skill.

This part of this article is aimed at teaching you how to absorb an incoming punch, kick or other strike (except from a pointed weapon). As any seasoned martial artist should know, you want to avoid taking direct hits to the head, neck or face to the best of your ability. If it is inevitable that if you take a hit in any of these areas, you want to remain as relaxed as possible without losing the integrity of your structure. That means stay relaxed and yield, but don't go further than you have to avoid serious contact. If you practice Condensing Breathing, your body will eventually develop the ability to distinguish the

difference between a harder hit or a lighter hit. Developing this ability requires practice and this ability will soon become a valuable asset.

This section of this article will coincide with the accompanying photographs. The method for learning Gold Bell Training is quite simple, don't make it complicated. Just practice it in the order given.

1) Practice neutralization gently, that means letting your body go with the flow. The specific areas this should be practiced on are the chest, stomach, collar bones, hip and knees in order to train the body how to respond to the incoming force or pressure. Use large circles to reduce impact and to increase sensitivity. It is important again not to move too much. Only move enough to neutralize the incoming gentle pressure. Moving too much is as bad as

not moving enough. Also make sure that when you practice your neutralizing movements you move in exactly the direction of the incoming pressure.

2) Practice gently repulsing, which is meeting the incoming pressure with the exact direction. Match the incoming direction as exactly as you can. Again the specific areas this should be practiced on are the chest, stomach, collar bones, hip and knees.

3) Gradually increase the incoming pressure or force while learning how to repulse in the exact direction. This is quite the opposite to neutralization. Now you are going against the incoming force.

4) Improve your directions and angles to develop spontaneity. Close to the incoming direction is not enough. Your directions must now be perfect and exact.

5) Repetition with increasing force and eventually building up to FULL power, bouncing off the incoming force. Make sure your practice partner understands the purpose of this particular training. When you practice this part of Gold Bell Training, you can expect to get bruised, feel achy, and hurt, but it should not be serious and no bones or ribs should be fractured. Remember, if you want to develop this ability, you must be prepared to pay your dues. No pain, no gain.

Understand and remember that you don't want to rely on your ability to take a punch, but in the event that you do let one slip in on you, it is not the end of the world. If you

practice Gold Bell Training it is using the principle of taking care of yourself, "An ounce of prevention is worth a ton of cure." Invest in loss and you will win. The first place to start to learn Temple Style is with my Chi Kung Video Instruction Program.

My Chi Kung video instruction program entitled Flexing The Muscle of Your WILL gives you a final version of The Daily Practice Routine that will take you 28 minutes to complete. To become proficient in Tai Chi takes a long time, but to utilize Chi Kung in your life can happen almost immediately.

When I say utilize Chi Kung in your life I'm referring to real life applications, not Tai Chi applications. Learning Chi Kung will raise your level of deservingness, improve your personal performance, strengthen your WILL, give you healing energy to prevent illnesses, and raise your level of assertiveness. Results are dramatic and permanent.

Good luck on your journey and remember, masters are made in the beginning, not at the end... GJC

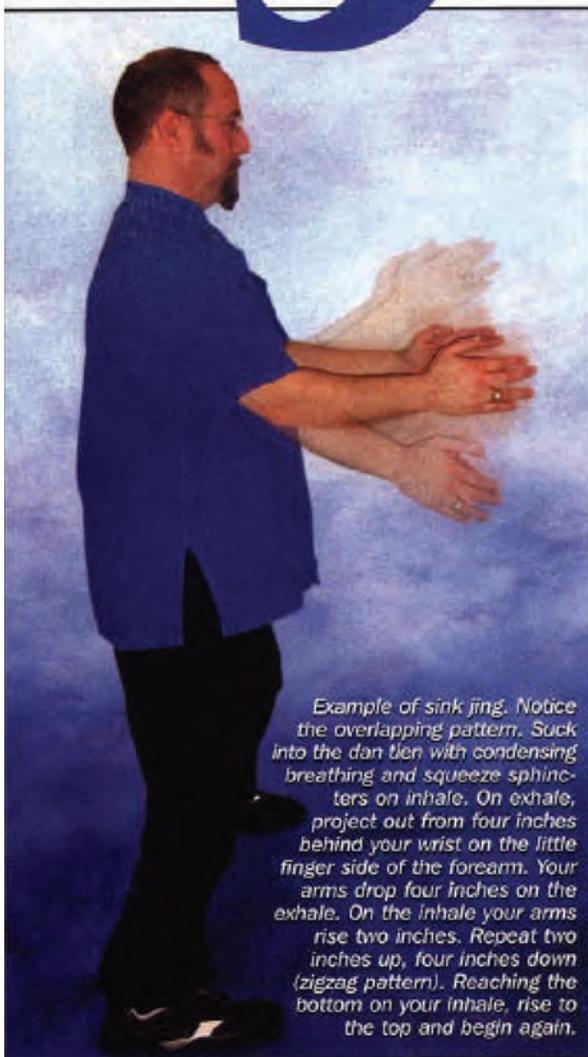
To order videos: FOUNDATION FUNDAMENTALS - Temple Style Tai Chi Ch'uan and/or TIDAL WAVE CHI KUNG by credit card, use the order form on my home page or call my 24 Hour Voice Mail Energy Hot Line at (800) 7 TAI-CHI = (800) 782-4244 and I will call you back to confirm your order information.

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THE ART OF OF “COOKING” Jing

Learn to unleash the amazing pressure of jing into your internal martial arts.

INTERVIEW CONDUCTED BY J. PATRICK



Example of sink jing. Notice the overlapping pattern. Suck into the dan tien with condensing breathing and squeeze sphincters on inhale. On exhale, project out from four inches behind your wrist on the little finger side of the forearm. Your arms drop four inches on the exhale. On the inhale your arms rise two inches. Repeat two inches up, four inches down (zigzag pattern). Reaching the bottom on your inhale, rise to the top and begin again.

Gary Clyman is no stranger to long term readers of Inside Kung Fu Magazine. But make that very long term readers. Considering the stir usually created by the always bold and irreverent teacher of internal martial arts practices from the Temple Tai Chi system, it is hard to believe it has been almost 10 years since we have heard from him on these pages. His earlier contributions to the public, in 1984 through the mid 90's, were striking in their manner of challenging old beliefs of "closed door" "secrets" in Chi Kung practices to develop inner power. But it turns out he has not been idle in recent years. When we found out he is now promoting an entirely new advanced Nei Kung program for developing jing, for both martial arts as well as healing applications, we felt it would be a good time to have him share his understanding of these areas.

IKF: What is the relationship between chi and jing?

GC: The word chi has like a jillion definitions. You have read all of them, like energy, the breath, etc. The only one I use is what does chi mean in temple style. I can't speak for Chinese language, theory, tradition, Shao Lin or any of those fields of expertise, or any of that. In Temple style Tai Chi, you experience chi when you are moving energy around inside, and you feel good, and you feel the current, and you feel movement, these things. That is cultivating chi. What happens is, there is a conversion process whereby you take the energy which has been cultivated and convert it into power, which is "jing". Chi is energy, jing is power. The difference between running water as in a river, and water which runs through a dam or some kind of mechanism which harnesses the power. The mechanism for harnessing the power of the running water is



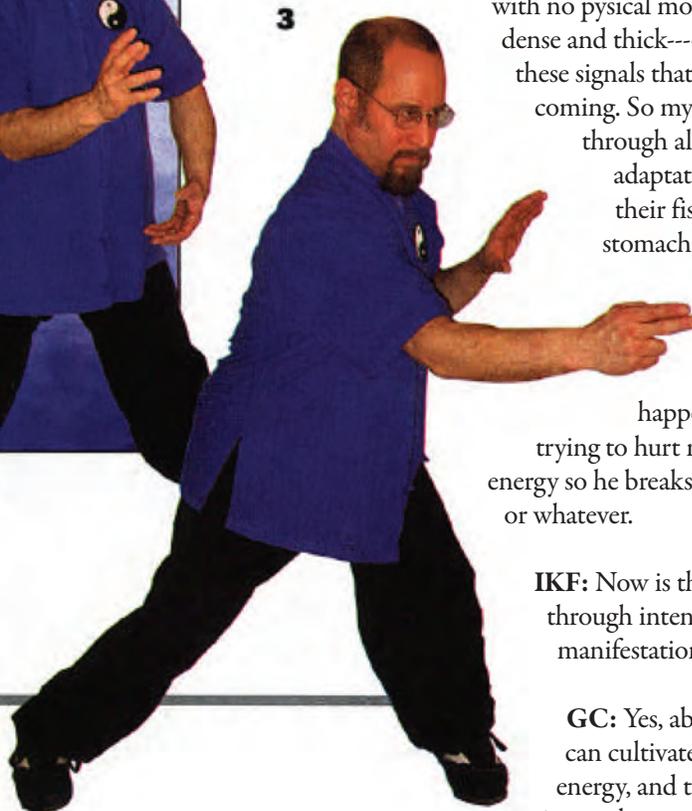
like cultivating jing.

Now, how do you cultivate jing? So you have this free flowing energy inside of you. You might have many benefits from cultivation of chi, such as flexible joints, better posture, structure, energy levels, all good things. However, this development of the so called "Tai Chi body", that is just the groundwork. When you start cultivating jing, you begin to take your chi and start "cooking" it. It is like you can boil your

rice in water, or you can boil your rice in water, with a lid on, in a pressure cooker. So how much steam shoots out of the release valve on the top of the pressure cooker, that is like your jing. Just having pressure inside the pressure cooker is not jing. But when it starts to shoot out, project, release, emit, whatever word you care to use---when all of a sudden the pressure cooker starts to let out some "leak", because the rice cooker is ready to explode if it doesn't release: that is jing.

“COOKING” Jing

This is an example of one technique used in treating with jing. For explosion of energy you must first create implosion. Suck into your dan tien and cultivate first with condensing breathing. On the exhale connect to the ground from the back heel. Project in a direct line from the back heel out to the front fingers as if the energy were flowing through a fire hose.



hundreds of them, literally, all individual, all different. When you learn how to these things, your body starts to intensify, as if by some trigger mechanism.

For instance, taking a punch, which I am famous for doing at tournaments and other martial arts gatherings. Now most people, trained with Iron Short, Golden Bell, or whatever, they are usually making some physical movement towards the incoming punch. My body has enough "space" inside, so that I don't have to do any physical movement, before there is contact. Because of my practice through condensing beathing, developing the ability to inflate, deflate, with no physical movement, becoming dense and thick----- my body has all these signals that incoming force is coming. So my body starts to go through all these really fast adaptations So when their fist touches my stomach, chest, ribs, or whatever, the punch bounces off.

If the person happens to be seriously trying to hurt me, I can send the energy so he breaks his wrist, or arm, or whatever.

IKF: Now is that an example of through intention, the manifestation of Jing?

GC: Yes, absolutely. Because I can cultivate my internal energy, and turn it into internal power. If you use jing and hit someone who doesn't have

any jing, you will cut through them like a knife through butter. They will literally collapse, whether he is a famous fighter or whatever, as I have seen many times. He may be a much better fighter, technically or otherwise, but if I connect with my hands, it will be hitting him with short power, and he goes down. An external fighter isn't able to negate that kind of power.

IKF: To clarify, how do you define the point at which it becomes the control of jing for the person?

GC: Can they turn it on and manifest it, at will, not as an accident or coincidence? When they can just pull the trigger and manifest it, that is not just chi, or an accident. I can just

Now, how do you develop that? Well, there are hundreds of different things you do. Some practices make your body soft, some make your body hard, some practices make your body dense, some are like your body is moving inside a harness carrying a 1000 pounds of water, or like you are pulling a car that won't roll, or like pushing the car before the car starts to budge. That is what I mean by the concept of "dense". Now, when I give a definition of what is "internal" such as in magazine articles or all over my website, it is like the pressure which is built up before there is any physical manifestation. And it is not through any physical strength, or skeletal strength. When you use my methods, such as the roll hands practice, sink jing practice, slant flying meditation, condensing breathing, Gold Bell training---- I mean, there are

turn it on and it happens. And there is no warmup, or no "getting ready" for it. People who don't have it think there is this big long process. I have gotten off the plane and had people whack me as hard as they could, after I was sleeping for 5 hours.

IKF: So you would say that a special quality of jing is the fact that the person's intention can direct the power in any way their mind can conceive?

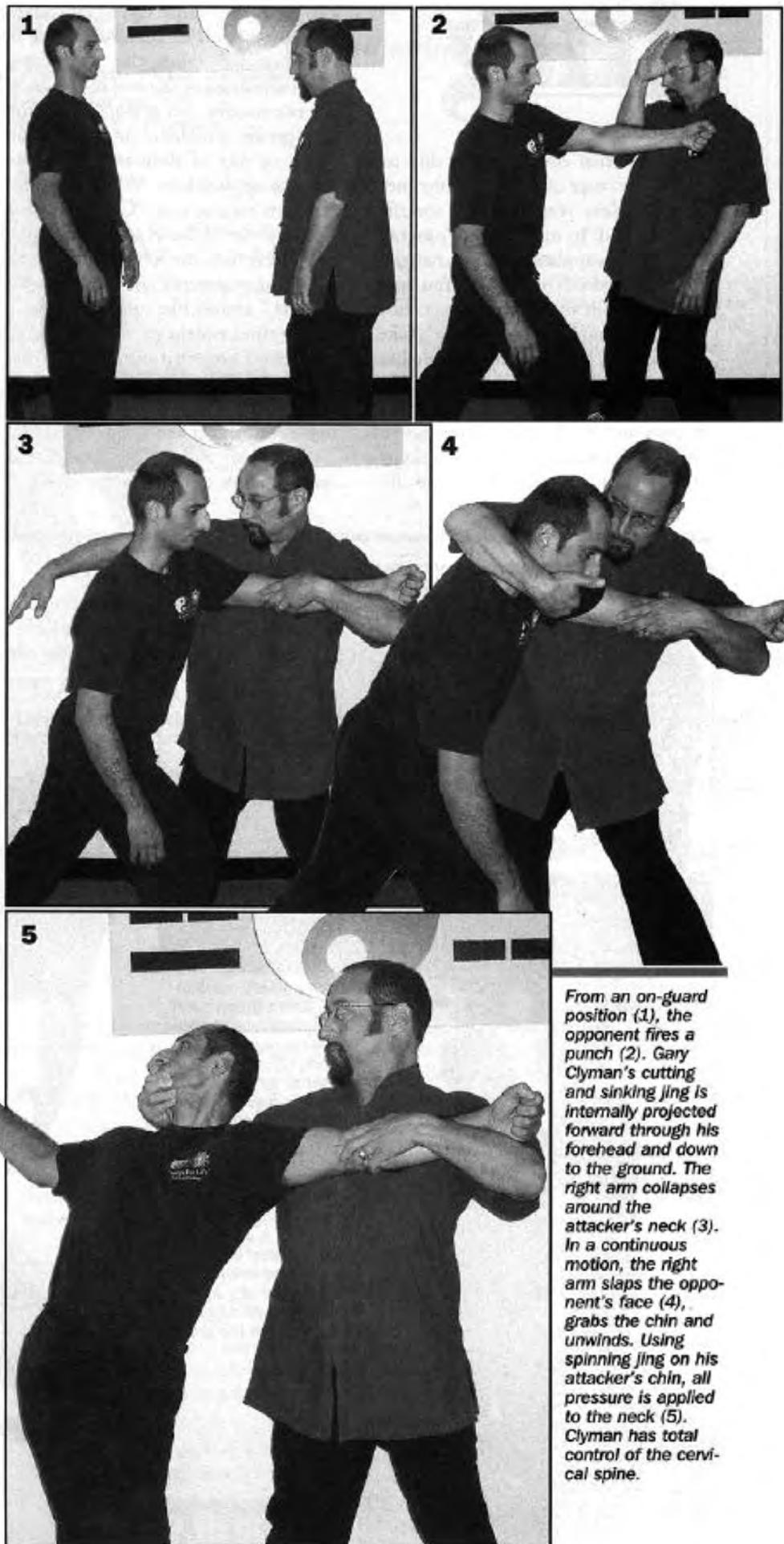
GC: And, in an instant.

IKF: So that is to say, it is the application of chi?

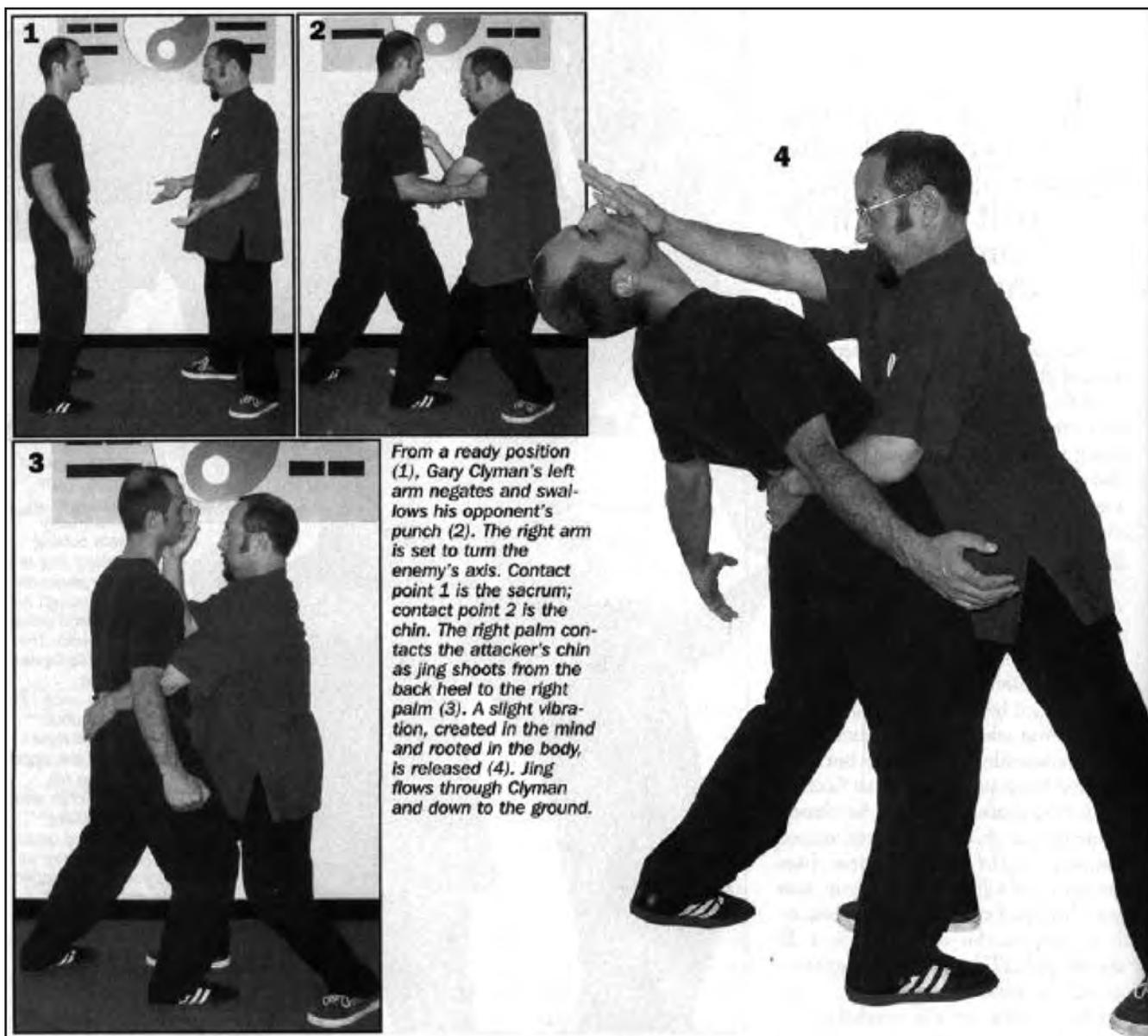
GC: When you can take your chi and convert it to jing, now you are using it. Now it is a usable force. It is the difference between the wind blowing, and then you put up a windmill and generate electricity from the power of the blowing wind.

IKF: So jing is the application of some internal energy which has been developed for the purpose of some practical outcome in the physical world. The jing is using the internal energy which has been developed, to make changes in the external world.

GC: Absolutely, that's it. And that is what my book and my course are about. And when I have a client who wants something to happen, but can't make it happen himself, either because he isn't organized enough, he doesn't want it enough, or he has not practiced enough, or he doesn't know how enough, he will ask me to help him with his life, help with his business, or help him with his court case, or whatever. So I do the thing that



From an on-guard position (1), the opponent fires a punch (2). Gary Clyman's cutting and sinking jing is internally projected forward through his forehead and down to the ground. The right arm collapses around the attacker's neck (3). In a continuous motion, the right arm slaps the opponent's face (4), grabs the chin and unwinds. Using spinning jing on his attacker's chin, all pressure is applied to the neck (5). Clyman has total control of the cervical spine.



From a ready position (1), Gary Clyman's left arm negates and swallows his opponent's punch (2). The right arm is set to turn the enemy's axis. Contact point 1 is the sacrum; contact point 2 is the chin. The right palm contacts the attacker's chin as jing shoots from the back heel to the right palm (3). A slight vibration, created in the mind and rooted in the body, is released (4). Jing flows through Clyman and down to the ground.

I do, and the change takes place, seeming like some "miracle".

IKF: What are the mechanics, by which something such as internal energy can be directed for such a wide range of different outcomes?

GC: Now you're getting specific. This is good. The application for changing specific physical outcomes, I teach in my Chi Kung program. You have learned it, but you don't know yet how diverse the applications for it are! For instance, heaven and earth meditation. As you know, the sucking in, blowing out practice learned in the heaven and earth meditation leads to some manifesting ability developed through the projecting method also learned in the Tidal Wave Chi Kung video program. But now the next step is my specialty, taking the projecting method learned at the end of the daily practice routine, and personalizing it for the specific problem, or project, or needs, or any of thousands of variations on applications. So when someone comes to me and says, "oh, I can't live this way" or "so many problems", it is

then my job to "turn down the volume control" or "change the channel", almost like tuning a radio. So I change the frequency and project out, but when I project it out, it stays connected to me, just like an elastic cord. It doesn't go and leave me, it goes out and "saves" me, it keeps me connected.

IKF: OK. As you have been describing this, we have been considering manifestations of this ability that go into all areas of life. Can we go back and consider traditional usage in terms of the different kinds of jing for martial arts applications?

GC: Fine. Let's go back to sink jing. OK? How do you apply sink jing in martial arts. So you practice this technique, in which you go four inches down, two inches up, four inches down, with intense compression on the exhale, while sinking, floating, light, up on the inhale, practicing the drill to develop the sink jing capability. So now, say it's time to use sink jing in application, in a fight, or to demonstrate, doesn't matter to me, they are all the

same. For instance, someone is punching in, you deflect their punch, you take your forearm, put it on their shoulder, and you apply all the juice developed from your practicing, doing sink jing in the solo form, with no resistance, without a partner. (By the way, there is a partner practice version of this form.) But now you begin to use all that compression that you have been building up inside your body, without any physical movement. Then you add the physical movement, and add the explosion downward, as you hit the person on the collarbone, or the neck, or somewhere on the torso where they cannot neutralize it. What happens is all that 1000 pounds of compression that you have cultivated, is there, as if you are a race car, waiting to step on the gas. Then if you slam that onto the opponent's neck or other target, they either lose consciousness, or experience some physical response that their body gives up resistance. They don't really experience any conscious decision. It is involuntary.

Remember, sink jing is just one example. You have all the roll hands forms, the sticky hands, and all the others. For example, if you practice the Tai Chi roll hands with the meditations, you develop such incredible compression, that your hand only moves one or two millimeters, and it's equivalent to a full 18 inch movement. As I've said before, condensing breathing accomplishes that, condensing 18 inches of movement into one inch of space. And many of these practices utilize that principle. There are many other practices. Like part of Gold Bell training is to very gently let a tenth of the pressure out, as little weight as you can possibly apply. As your partner touches you, your body moves at exactly the same speed, with the same pressure, very slow, same exact amount of movement, and pressure as they apply, no more, no less. That is the first part of Gold Bell training.

IKF: Is the intention which is connected with the jing, responsible for manifesting the desired results, in any martial arts application, more so than the physical component? Is it that the physical is not really generating all this power? Rather is it what the mind is contributing to arrive at the desired result?

GC: Right. It is cultivating the intention. For instance I taught one of my students, who is now a sixth degree black belt in one martial art, and an eighth degree black belt in another. He has been my student for 10 years now. In terms of techniques he is far superior to me. He is a hundred times better than me as a thrower. But I taught him how to throw

without using any techniques. Another example, I have worked with some judo and hapkido guys, and slammed them. I mean they may not be internal, but they have really good technique, and may be more skilled than I am. Yet when they try to use really good technique on me, I am just good enough, fast enough, loose enough, strong enough, smart enough, dumb enough, whatever is necessary. That doesn't mean I am "better" than them, but because of the mind training stuff I have been teaching and practicing all this time, since the early 70's. So when they try to put something on me for the first time, it's like they are in slow motion. Even when they are going really fast. The "intention" (again the key word here) is way faster than the physical body could ever be.

IKF: So it sounds like what you are describing, in order to gain this capability of the mind for applying jing, is more of a skill which develops through practice of nei kung rather than chi kung.

GC: Yes. And I am one of the only people I know who clearly distinguishes between chi kung and nei kung. What I do that is different, is to present chi kung in a very small package, with the essentials. This is my Tidal Wave Chi Kung program. The essentials are offered, condensing breathing being probably the most important thing in the entire chi kung, nei kung, temple style system. Then I offer the seven or eight next most important practices, techniques, or subsets, -- some are a variety of practices----all that goes to make up chi kung.

Then 15 years later, after I had been saying for years, no more programs, in 1999, it was like I got hit by lightning. All of a sudden I felt, OK program number two! So literally out of nowhere came program number two. I was talking with an advanced student, and it came out to be named "Mind Light Nei Kung".

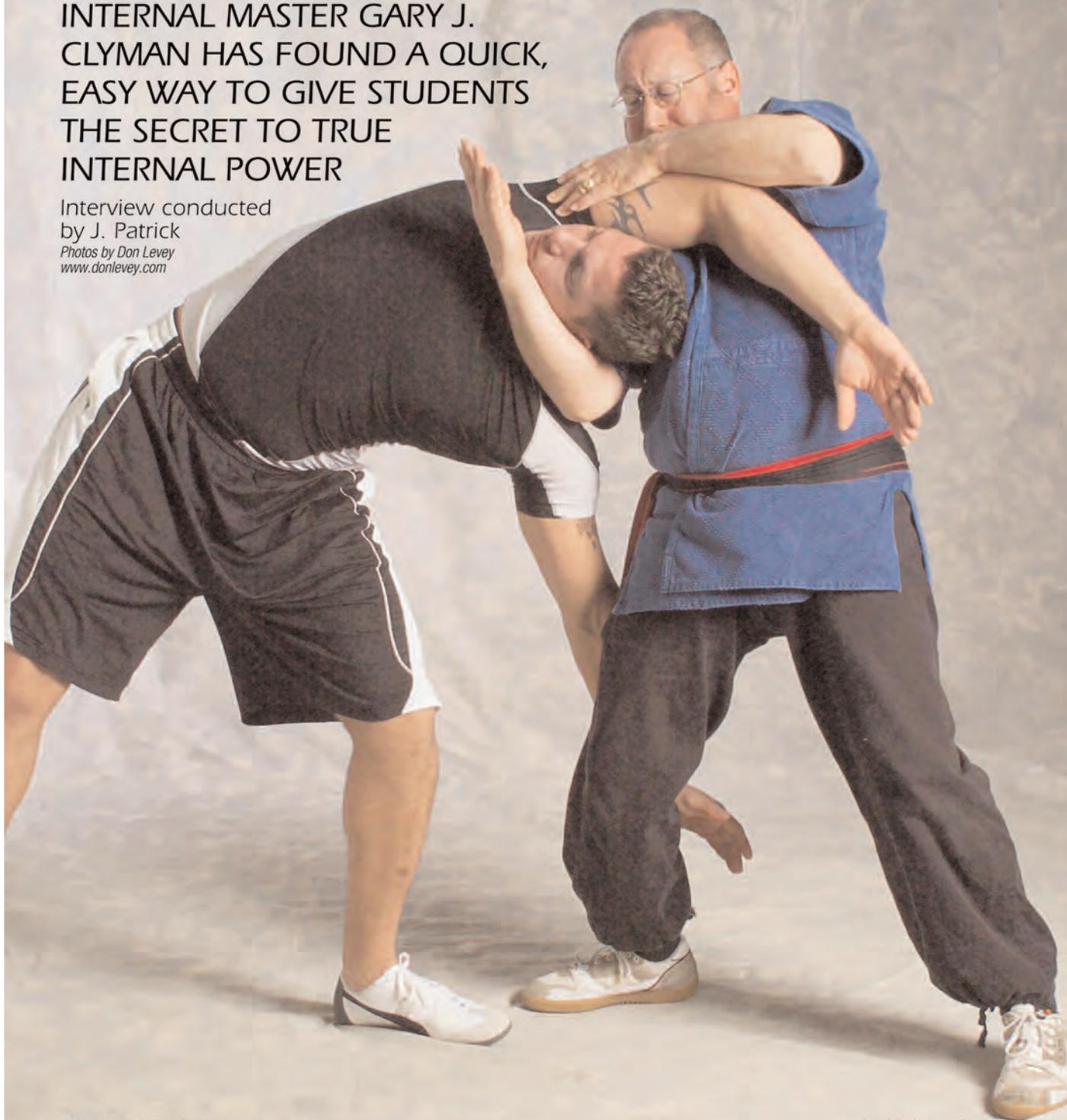
IKF: OK, Gary, thank you for some great insights. You have clarified some issues that often seem confusing, with regards to chi and jing, chi kung and nei kung. Perhaps you could leave us with a couple of examples for practice? Of course, the readers can always visit your website to see examples of your chi kung you have posted there. To conclude here, can you share with the readers some examples of nei kung, maybe something demonstrating jing development for martial applications, as well as an example of practical jing application for healing, from your "treat with jing training" program?

POWER

AT THE SPEED OF LIGHT!

INTERNAL MASTER GARY J. CLYMAN HAS FOUND A QUICK, EASY WAY TO GIVE STUDENTS THE SECRET TO TRUE INTERNAL POWER

Interview conducted by J. Patrick
Photos by Don Levey
www.donlevey.com





4 HEELS
Facing an incoming high punch (1), explode in and close the gap, attacking the incoming punch (2). Follow to entangle the neck while catching the incoming punch (3). Hook your leg behind him and kick his foot from underneath him while cork screwing his body to the ground (4). Now slam him to the ground (5).



Q. Now that I have worked with your material for 8-10 months, I find that it offers experience of “internal power” in a structured package of techniques and methodology, which is more practical and immediately accessible than other materials I have seen on the market. What would you say is unique in your program, to bring these faster results?

A. My specialty is repackaging, based on my thirty years teaching. The details are ordered in a way for easy absorption, so it doesn't take twenty years to learn. Steps A, B, C, D, you do them in order, and you do them in real time, along with the video.

Q. Would you say your program offers instructional material that is more designed to be given to indoor disciples?

A. Absolutely. That's my specialty. I took a lot of heat when I wrote my book, and a lot more heat when I brought out my Chi Kung video. Teachers, students, classmates, outsiders, masters of other arts, all criticized me. They said you can't teach this to someone who isn't good at Tai Chi. Now I have proved them wrong more than 3000 times over. And all those who claimed you can't teach nei kung to non Tai Chi people, I have proved these critics wrong again, through all my students gaining fantastic results.

Take basic structure. You don't even need perfect structure for my Nei Kung practice. What really matters are the steps you take with the mind. Most of my students don't

have any solid Tai Chi background. They may have had interest, but lacked the time, the commitment, or found teachers without skill and knowledge. It's the mind training they want, not months and months of difficult physical postures and movements. In my program, they get

what they never found elsewhere.

The uniqueness of this program is in all the details of the mind training part, which make it truly “internal.” It's not “emotion,” or any of the other qualities that others write about. What makes something “internal” are the details. You don't do external practices to develop internal power, you do internal ones. Then you are internal.

Most people have it all wrong. They practice years with some “internal style,” whether Chen, Yang, or Bagua or whatever. But they find no “internal” power ever comes from all the physical practices. To learn to ride a horse, ride a horse, not a bike.

Q. I found in the structure of your practice routines, they progressively develop from the beginning part of the program, from green to blue level, to mind light training, to a more sophisticated discrimination of mental activity,



KNEE

The attacker holds the neck while setting up for a knee (1). He knees the defender in the stomach/chest (2). Clyman uses gold bell to repulse and set up for a twist slam. He follows with a twist/lift fa jing, crank and slam (3).



how mind connects with breath and body. It is an accelerating of abilities of response mechanisms, and coordination of different processes going on. How would you describe that process?

A. Let's take ward off meditation, the first meditation in the system; ward off, roll back, press and push. Not the forms, everyone might think they "know" this already. Comparing the meditation with the forms, these are two very different things.

With my ward off, roll back, press, and push meditations there are three points. On the inhale, focus is on front of forearm, pointing forward, and on dantien, and the back heel. It's like you are stringing pearls together. It's all three points, in sequence, at the same time. So it's like 1,2,3, but it's not 1,2,3—it's like "zzzzzp." Then on the exhale, the direction is back heel, dantien, front of the forearm.

Q. I find in this practice, that my mind gets more skilled in identifying any point in the continuum.....

A. Any point on the string of pearls. Right, every

millimeter is a separate location.

Q. Yes, and then it seems that the body also gets much stronger, as it feels more "connected," from the experience of the practice with mind and breath.

A. Absolutely. The practice is really "difficult." Not difficult in the sense of being complicated, and not difficult because it is physically hard to practice. It is really difficult because you are not used to using your mind to do Kung Fu. This system is organized to make this "unusual" experience become accessible for the student.

Q. Yes. Then I found in subsequent practices in your program, the mind gets a more sophisticated capability. Later practices seem to develop the ability of mind to have movement connected with the focusing ability.

A. That is because I created a foundation for the mind training practices. Take the "inside form" where mind and breath are processing left, right, left, right, bubububbbb....To teach that, a groundwork is necessary, for the student to be able to grasp it. So the layers of training are essential. This program is teaching real internal Kung Fu.

People talk about internal vs. external, hard vs. soft, circular vs. linear. They don't differentiate internal vs. soft, or internal vs. relaxed, so much vague and confusing discussion. Our program makes it very clear what internal is, and how to work with it, to develop skill with it systematically, and very quickly.

Let's consider roll back meditation, clearly different from ward off meditation. It has 4 locations to keep in mind, to practice, in sequence, at the same time (this is the key phrase). The points are the palm side of front forearm, to the spine, to dantien, to the back heel. The mind is creating pathways of energy in the body. You are burning these pathways, with all the different practices, in all of the routines, even with the voice training.

Q. Are these practices burning pathways to facilitate sensitivity of mind and body, to learn how to generate power from the ground, through those points in the body?

A. Well yeah. With this, you have some way of flipping a switch, to have an actual "zzzzzhhh," and electricity or lightning pass through you. This lightning moves through, not because of strength or muscle, but because everything is now able to line up properly. These internal practices create an "internal wiring." Like an electrician wires a

building, I'm wiring your body.

The process is the same, whether you are trying to be a healer, or for martial arts power, or if you want to be a boxer, or whatever, this will work. For example if I box with a boxer, I am not skilled at boxing, but when they hit me, they bounce off of me. It is not that I think, and want them to fly backwards. I may not even see them hit me. But my body inside is like a motorcycle engine at low RPM's, going grrrrnnng, then I get hit and it goes zzznng all at once (high pitch whining sound). When it explodes like that, it is in the exact direction of incoming force.

My body is not afraid of being hit. When a fist gets close, my body, through nei kung practice, can recognize something is coming close. So a fist within 2 inches of my body gets perceived as being a great distance, like 2 feet away for a normal person. I feel and recognize the touch long before it occurs.

Q. So this means your mind is processing information

more quickly and accurately? What are the mechanics, how this develops just from thinking these pathways with breathing.....

A. It is just the byproduct of the practices. For instance, one of my practices, Non-Touch Rolling hands, where you shoot energy from one arm through the other, through space, the distance between arms. You are sensitizing 6, 8, 12 inches outside of where your skin is. There are practices for that.

“Sensitizing” isn't exactly the right word, as it is often used in the martial arts world. We are referring to ability for picking up the telegraphing of any movement from our opponent, before any slight hint of it occurring. It's like the rest of the world is in slow motion, while your mind and body, from mind training, anticipate far in advance. More than sharp focus, it's almost like “mind reading,” but with ability to accelerate the vibration in “no space,” you are much faster than your opponent. They appear as in “slow motion” even if they are very fast.



Actually your mind is creating this vibration effect. So we are not “being sensitive” to what is happening, we are creating it.

This is not something everybody has somewhere latent. This is a rare skill, like brain surgery or whatever. Not that it just “comes naturally,” it requires years of training to develop. Only I shortened the learning curve. Rather than doling out one little bit of knowledge at a time, I have streamlined the whole package for most rapid assimilation. Like it’s “predigested,” in amino acid form already. We are talking months to learn at a high level, rather than many years. Even less, because while learning they are already starting to adapt.

Q. Can we take one practice from Mind Light, to offer readers a glimpse of the process?

A. “Tiger looks right and left side,” in “mother meditation.” Mind’s attention is moving from left heel to right heel to left heel to right to left to right. Not one movement per breath, but 1000 changes per breath at the speed of light. It is called Mind Light Nei Kung, as it teaches you to move your mind at the speed of light.

With your mind, left heel, right heel, right, left, etc., it starts going so fast, that is where the internal side to side vibration is cultivated. It develops, not as the result of the physical form, but from mind cultivation. Starting at a pace the student can shift the mind, with attention going left right, bubububbbb... until it is like a drummer, very very fast. That is the first detail.

Further details in “tiger looks right and left side ” mother meditation: elbows drooped in front, the right arm swats almost in front of the face, and hooks. Then the left arm swats almost to the face, and hooks. At the same time suck into the palms and forearms on the swat arm, and thinking left right left right, etc, and squeezing up the sphincter muscles, and caving the chest while bowing the spine out. These are the details in this meditation.

Practicing these details, within a short time you experience it not as many details, but rather as one thing. The concrete results come after some short time practicing the whole program. In martial terms, hit someone with that arm, he is going down as if 1000 pounds of pressure hit him. And it is not external, physical. Through the practices, you cultivate ability to project your will onto another person. Hit someone with the arm as in “tiger looks right and left, mother meditation, and transfer at that moment. It turns off their nervous system. You can slam the person because they “want to go down.”

The power of the program is simply in the details. Where the mind is, where the sucking is, where it’s traveling throughout your body, creating electrical pathways, etc. Just practice the mind training skills, and specific abilities naturally develop. Specific practices, precise details, practiced in order, systematically, anybody gets the results.

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