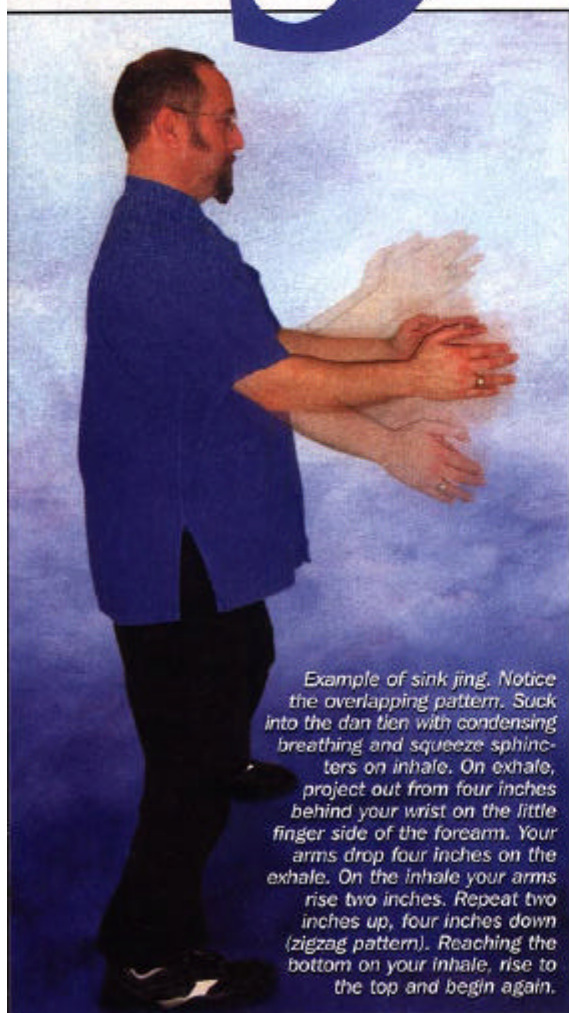


THE ART OF “COOKING” Jing

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 longtime readers of *Inside Kung-Fu* magazine. Make those *very* longtime readers. Considering the stir usually created by the always-bold and irreverent teacher of the Temple tai chi system, it's hard to believe it has been nearly ten years since he's appeared in these pages.

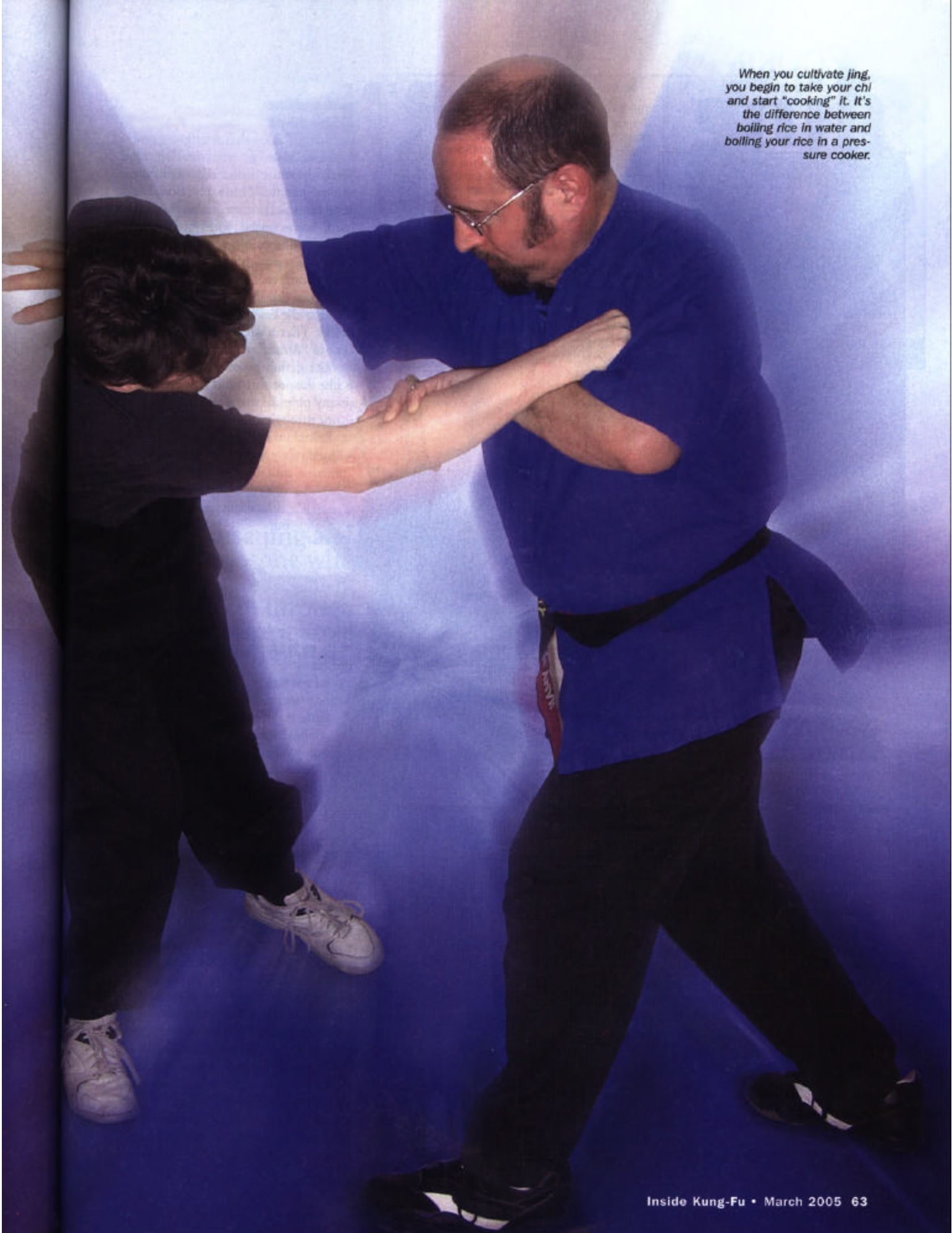
His earlier contributions to the martial arts public — from 1984 to the mid-1990s — were both striking and controversial because they challenged long-held beliefs of “closed-door secrets” associated with the chi kung practice of developing internal power. But it turns out that Clyman has been busy. When we found out his new, advanced nei kung program develops jing for both martial arts and healing applications, we felt it was time to bring him in from the cold.

— Ed.

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INSIDE KUNG-FU: What is the relationship between chi and jing?

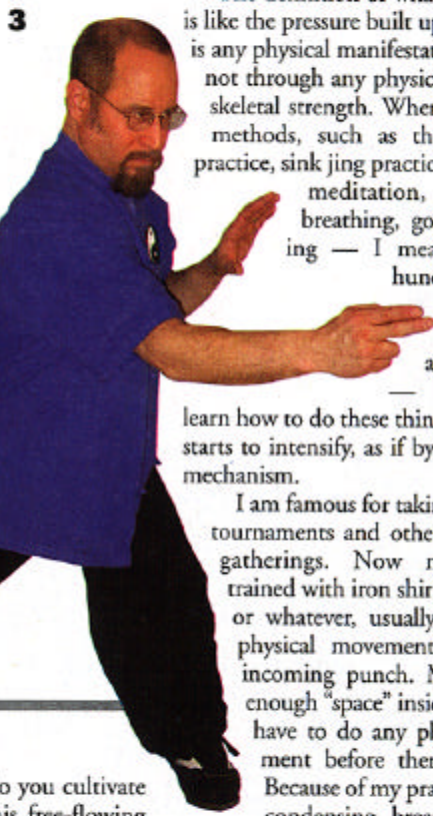
GARY CLYMAN: The word “chi” has like a jillion definitions. You have read all of them, like energy, the breath, etc. The only one I use is what does chi mean in

A photograph of a man and a woman practicing Tai Chi. The man, on the right, is wearing a blue short-sleeved shirt, black pants, a black belt, and glasses. He is in a wide, balanced stance, leaning forward slightly. The woman, on the left, is wearing a black long-sleeved shirt and black pants. She is also in a similar stance, leaning forward. They are both holding each other's arms in a Tai Chi grip. The background is a solid blue color. The lighting is soft and even.

When you cultivate jing, you begin to take your chi and start "cooking" it. It's the difference between boiling rice in water and boiling your rice in a pressure cooker.

"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.



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. You feel good, you feel the current, and you feel movement. That is cultivating chi. What happens is, there is a conversion process whereby you take the energy that has been cultivated and convert it into power, which is "jing." Chi is energy, jing is power. It's 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? You have this free-flowing energy inside 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" is just the groundwork. When you start cultivating jing, you take your chi and start "cooking" it. It's the difference between boiling your rice in water and boiling your rice in water in a pressure cooker with the lid on. The steam that shoots out of the release valve on the top of the pressure cooker 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," that is jing.

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 make your body dense, some are like your body moving inside a harness carrying a 1,000 pounds of water. Some make you feel 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."

The definition of what is "internal" is like the pressure 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 hundreds of them literally, all individual, all different — when you learn how to do these things, your body starts to intensify, as if by some trigger mechanism.

I am famous for taking punches at tournaments and other martial arts gatherings. Now most people trained with iron shirt, golden bell, or whatever, usually make some physical movement toward the incoming punch. My body has enough "space" inside that I don't have to do any physical movement before there is contact.

Because of my practice through condensing breathing, developing the ability to inflate, deflate, with no physical movement, becoming dense and thick — my body knows that incoming force is coming. So my body starts to go through all these really fast adaptations. 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, arm, or whatever.

IKF: Can you manifest jing through intention?

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 him like a knife through butter. He will literally collapse, whether or not he is a famous fighter. He may be technically a much better fighter, but if I connect with my hands and hit him with short power he will go down. External fighters can't negate that kind of power.

IKF: How do you define the point at which a person can control jing?

GC: Whether they can turn it on and manifest it at will. I can just turn it on and it happens. And there is no warm-up, no "getting ready" for it. People who don't have it think there is this big, long process. I have gotten off a plane and had people whack me as hard as they could after I was sleeping for five hours.

IKF: So the person's intention can direct the power in any way his mind can conceive?

GC: And, in an instant.

"If you use jing and hit someone who doesn't have any jing, you will cut through him like a knife through butter."

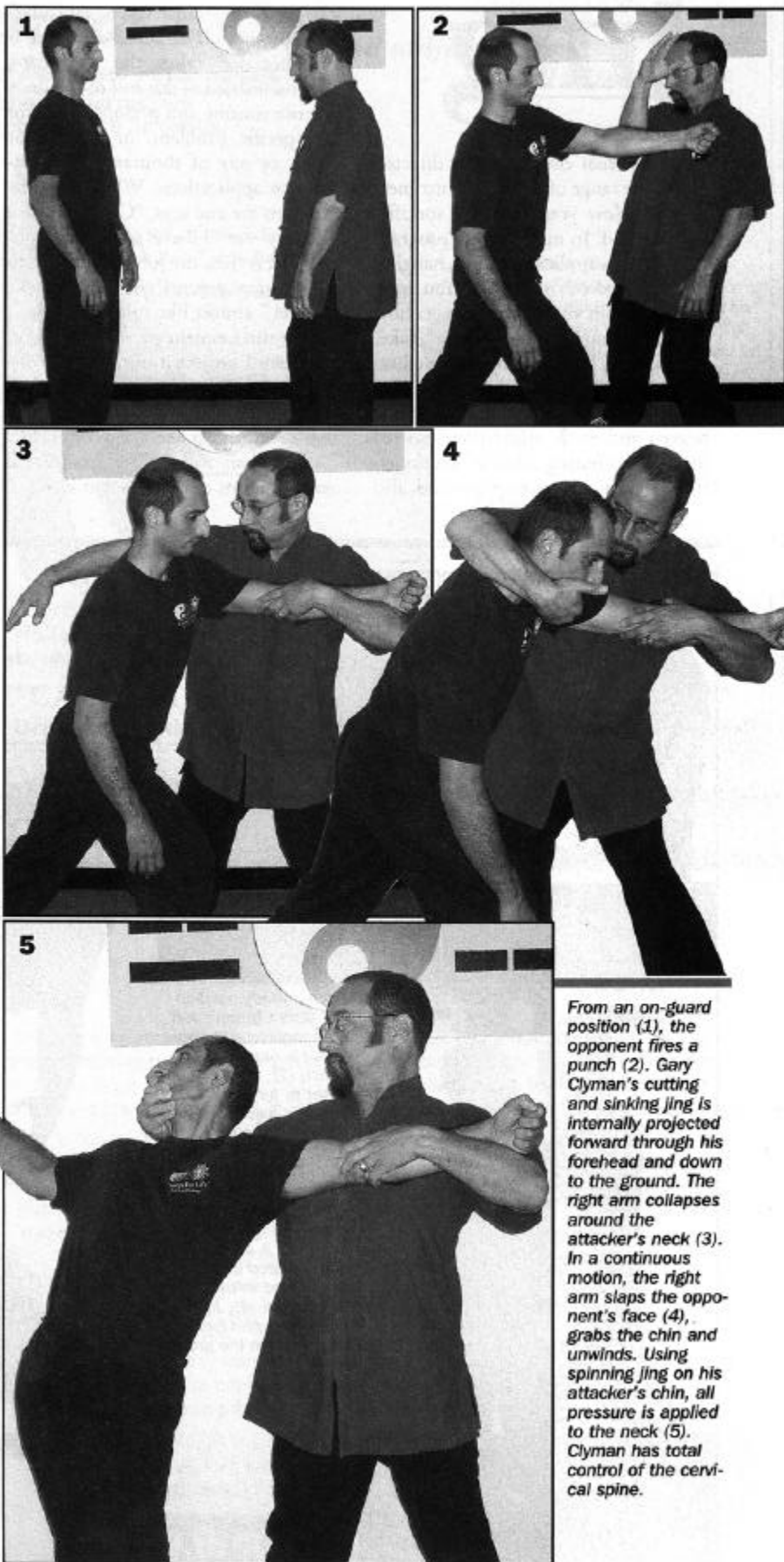
IKF: So that would be the application of chi?

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 using a windmill to generate electricity from the power of the blowing wind.

IKF: Is jing the application of internal energy developed for a practical outcome in the physical 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, 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. So I do the thing that I do and the change takes place, like some "miracle."

IKF: What are the mechanics by



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.

"COOKING" Jing

which internal energy can be directed for a wide range of different outcomes?

GC: Now you're getting specific. This is good. In my chi kung program I teach the application for changing specific physical outcomes. You have learned it, but you don't know yet how diverse the applications can be. Take, 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

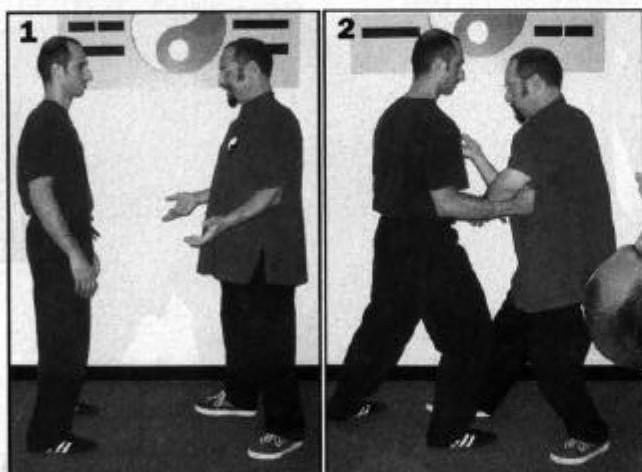
learned in the "Tidal Wave Chi Kung" video program. The next step, which is my specialty, takes the projecting method learned at the end of the daily practice routine and personalizes it for the specific problem, or project, or needs, or any of thousands of variations on applications. When someone comes to me and says, "Oh, I can't live this way" or "I have so many problems," it is then my job to "turn down the volume control" or "change the channel," almost like tuning a radio. 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: Can we consider traditional usage in terms of the different kinds of

jing for martial arts applications?

GC: Fine. Let's go back to sink jing. 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, either in a fight or to demonstrate. For instance, someone is punching in. You deflect his punch, you take your forearm, put it on his 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

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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.



Cooking Jing

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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, the explosion downward as you hit the person on the collarbone, or the neck, or somewhere on the torso where he cannot neutralize it. What happens is all that 1,000 pounds of compression you have cultivated is there, almost as if you were a race car with the engine revving. If you slam that onto the opponent's neck or other target, he either loses consciousness or experiences some physical response that forces his body to surrender resistance. The decision is involuntary.

Remember, sink jing is just one example. You have 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 may only move one or two millimeters but it's equivalent to a full 18-inch movement. There are many other practices. The purpose of gold bell training is to gently let out a tenth of the pressure. As your partner touches you, your body moves at exactly the same speed, with the same pressure: very slow.

IKF: Is it that the mind, rather than the physical, is generating this power?

GC: Right. It is cultivating the intention. For instance, I had a student 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 ten years. In terms of techniques he is far superior to me. He is a 100 times better than me as a thrower. But I taught him how to throw without using any techniques. That doesn't mean I am "better" than him, but because of the mind training I have been teaching and practicing since the early 1970s, it's like he is moving in slow motion. The "intention" is faster than the physical body could ever be. 🌀

Gary Clyman can be reached at www.chikung.com