



CHINESE NATIONAL CHI KUNG INSTITUTE

氣CHI KUNG功

CORRESPONDENCE PROGRAM

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THE COST OF OUR PROGRAM

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

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

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

APPLY TO BECOME A MEMBER

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

INTERNAL WORK

Control)

cient China. Taoists dwelled in the mountains
ng a deeper understanding and greater knowledge
. Thus in search of longevity, Taoists moved
elopment. Preparation of a strong, healthy body
s.

3 developed various breathing techniques to
organs in the human body. These exercises are
ic aspects of Chinese martial arts to achieve

urtance of breathing air and circulating it in
whole universe depends on air. Man may live
six minutes without air produces irreversible
arious breathing techniques and inhaling plenty
f blood, and enhances energy, vitality, and
or disease, but regular consistent training of
good health and longevity. With a healthy,
ne's life.

lan is developed in nine levels (4 methods each
p to prevent and eliminate sickness and prolong
ses will return youthfulness and develop and
ill help tranquilize the mind and harmonize the
hy body and mind. To accomplish these goals,
athing techniques. One must fully concentrate

al concept of Chi Kung Internal Work. When you
asp how it will build up your endurance and
help generate blood flow. Thus plenty of air
ercises will eliminate fat and strengthen the
domen and directed to circulate to all sections
ane; heart, lungs, liver, kidneys, and spleen.
and legs, thereby improving the tone of the

ORIGINS OF CHI KUNG INTERNAL WORK

deserts, and isolated by geography, China developed by itself, yet as of the Asian world. To the Chinese the world outside the empire was being the center of the universe between heaven and earth. The Middle Kingdom (Chung Kuo Ren) mean middle kingdom and middle people. The idea of moral order and perfection was central to Chinese thought and

With the Shang dynasty in China around the sixteenth century BC, Animism were the earliest forms of religion. Priest-Kings invoked their ancestors and of the highest deity and Supreme Ancestor, Shang-Ti, who was invested in the legendary Kings Yao and Yu (in a time before the Flood). Heaven was the realm of the known world to the Chinese and birth and death, the seasons, fertility, and agriculture. However, the King was invested in the Priest-King, the Son of Heaven. When failing in his duty, the kingdom would fall in chaos and natural disaster would occur within the realm. Virtue was lost from the King, a new dynasty that was acceptable to heaven would be born.

Founded one of the three major religions of China. At a time when Confucius and Buddhism would be introduced some five hundred years later, he wrote the Book of Songs as his foundation of authority. His successors, the Han, followed his teachings after him. It is during this time that Eastern

of Confucianist thought were worldly activist philosophies, there was a philosophy in the countryside not concerned with government and a philosophy of self-awareness and self-cultivation through practices of the state where men no longer identified with himself he perceived the unchanging "one" in a world of change, the "Tao".

Internal Work today blossomed during the Chin dynasty (220 BC) when the emperor bestowed himself the title of The First Illustrious Chin in a line of emperors hoping to destroy the philosophies of the Hundreds of schools of thought, shamanism and magical arts seeking the elixir of immortality. The popular religions of Cosmology (Yin-Yang and The Five Elements) and Taoism were born. It is during this period that Taoism became a mystical religion as a whole, Confucianism became the official Religion of the state and rooted into the Chinese Soul.

und 479 AD. However, the government throughout the experiments took place to .

g the National Official the court's official cult, ist community was recorded

se Religion and culture gna and trading. It was arduously translated to

arrange to yogic practices ssimilar in that Taoism e physical body, while e impermanent.

by Lao Tzu, the patriarch e attitude with which the

ourished the first two per classes. Centuries he Chinese intelligentsia the eight-fold path ended with faith in Buddha,

trich of Buddhism in ted as the founder of Zen solic Buddhist Monastery, his for the Buddhist Monk n ascetic practices. He exercises: The muscle- he's hand exercise, These Kung fu.

jin, their principles mixed and assimilated e are not the same in all

Buddhist teaching the

ligious practices, the Internal work of martial arts has exerted a and humanity from the beginnings of recorded history to the making nments. The late Chairman Mao Tse Tung and Deng Xiao Ping, who ng the government of the People's Republic of China, reportedly Tien Shih (Heavenly Master) concerning divination, geomancy, and

TAOIST ORIGINS OF CHI KUNG

he huge mountains of China. Each mountain is credited as the place of Taoism. Kwun Lun, Erb Mei, Leang Mon, Hua San, Taisan, Nengsan, oped a distinct form of Taoist ministry, which is divided into two (military). From these two came the internal practices of exorcism practices of Tai Chi Chuan, Kung Fu, and Chi Kung.

ighest form of meditative union was recorded in an esoteric language : Canon". The Mao San Shang Ching sect is also noted for use of irits.

ian and Internal Kung Fu were originated on Wu Tang Mountain. The e the military Kung Fu experts of the Pole star (big dipper) sect. ok of Changes) played important roles in the development of battle ic Wu Tang Kung Fu systems.

BUDDHIST ORIGINS OF INTERNAL WORK

came to China from India in the third year of the reign of Emperor after the Shaolin Monastery was opened, at a time when Buddhism was in Nanking at the summons of the Emperor Wudi of the Liang Dynasty communicate so he crossed the Yangtze River and finally settled at he taught the Zen sect of Mahayana Buddhism, which advocates on as opposed to the Hinayana Buddhism which is known as "apparent and the written word. It is recorded that Ta Mo sat facing the n the grounds of the temple. Until 1928, the original slabstone t of his shadow on the cave's wall was preserved in Bodhidharma's t was destroyed by warlord Shi You San in 1928, however, today a o temple's Hall of the Thousand Buddhas. To the northwest of the "First Ancestor Temple" in honor of Ta Mo. The temple gates read in the Western Heaven" and "The creator of Shaolin Buddhism in the Facts that Ta Mo was the 28th generation "Buddha" of Zen in India Buddhism in China.

China three sets of Internal exercises: the mucus tendon change; he eighteen Buddha's hand. Some historians maintain that Ta Mo's s the essence of Shaolin Kung Fu which was later developed into 36, ang and others. Though Ta Mo's original exercises are extant they

CHI KUNG INTERNAL WORK

en translated from Chinese to English. The "New Practical Chinese" by Far East Book Company, lists eight basic definitions with various combinations. The eight basic definitions are listed:

ry is defined as merit or achievement; effort. Chi Kung is defined as using to use one's inner strength, such as control of muscles and "Jing Fu" is frequently used as a general term to encompass all forms of internal work. The term is given four definitions:

ion are the basic principles of storing and stopping the loss of sexual energy. Restoration is, calming the emotions, and keeping the body, warm. Transmutation occurs in this stillness of hundred days is usually enough time required to a heat current of chi energy (depending on age and

ids) has been transformed to subtle form by the related breathing, one should hold it (by force of intent ascends the from the Hui Yin energy center) to Bai Hui energy center (governor channel) to Bai Hui energy center (functional channel) of the body to the top of energy circulating around the torso is known as and is commonly referred to in English as the

ling of warm or hot water circulating up the back in the first "turning of the wheel of the law" or in accord with respiration, the heat ascending. This stage is the foundation of Internal work and other levels of Shen Kung (spiritual work).

ay attention to the details of place, clothing, concluding the exercises, etc. By close attention heat sensation in the lower abdomen usually within 100 days. Remember that effectiveness depends on the way one may use the imagination to direct the Chi energy subsequently rises and falls automatically with breathing.



gy in the lower abdomen one should practice the methods of natural
bryonic breathing, and silent sitting.

distraction where the air is clean and well circulated, such as high
1. Wearing loose clothing made of cotton preferably, correct the
and the body's weight is distributed over its center of gravity.
on of the governor and functional channels, the tongue touches the
mouth. The best time for exercising Chi Kung is 11pm-1am and is
1 earth are in accord.

relaxing your body, releasing all the tension you have, especially
. Close your eyes and direct them on the tip of the nose. Stop all
entrate with gentle conscious effort on the lower abdomen. Breathe
haling the abdomen expands outward. When exhaling, relax, allowing
slightly. When the abdomen expands it should gently form a "pot
is a circle without interruption, inhalation and exhalation changing

for 6 seconds to complete a 100% inhalation directly into the lower
should show no expansion. Diagram 1. Relax the abdomen allowing
> last 6 seconds. Repeat this continuously by inhaling 6 seconds;

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

w, smooth, and even respiration with the abdomen. Don't think to
te it with slow expansion and contraction of the abdomen. Diagram
woman usually shallow and with the upper section of the lungs. (B)
ing of a man as he breathes more deeply but only with the lower
e abdomen. Both (A) and (B) are to be avoided. Only abdominal

restore the breathing pattern of the embryo in the mother's womb,
from its mother through the umbilical cord. By contracting the
nutrition and expanding he expells the waste.

od of breathing is very simple, just breathe as an embryo. When
d when exhaling expand the abdomen. The length of respiration is
6, 9:9, 15:15, 30:30, although the abdominal pattern is exactly
eath comes after the essence, chi energy, and spirit are united in
es the postnatal breath as the prenatal energy circulates merely by

ficient meditation and if practiced without supplement will awaken

will increase the concentration on the lower abdomen area,
It will be done in seven steps and should be preceded by Natural

th the mind concentrating on the lower abdomen. Focus the eyes
front of you and even with them, not looking up nor down. The
Continue step one for three to five minutes.

breathing or losing your focus, shift and stop the eyes at a point
front of you at a distance of 3 feet. Continue only three to five

ing while shifting and fixing the eyes to a point directly between
three to five minutes.

g while bringing the pupils of the eyes in unison by concentrating
centrate here for three to five minutes.

ently, maintaining concentration on the tip of the nose. Continue
or feeling the air enter the nose and descend to the lower abdomen.
nhale. Feel the air leave the lower abdomen as you exhale a warm
to five minutes.

g and listen to the sound of the air as it flows smoothly into and
reath should be subtle and not coarse. Continue this for three to

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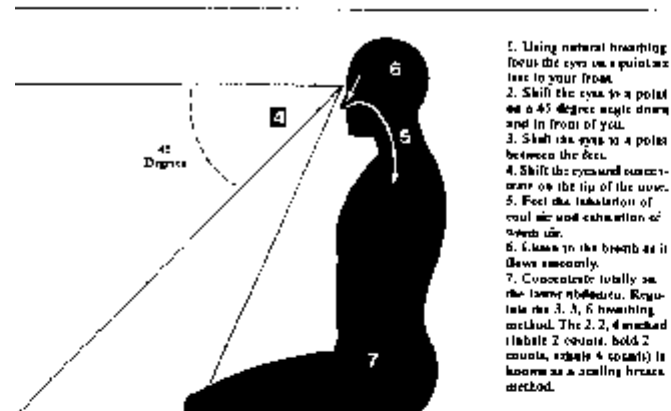
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postnatal nutrition and essence (sexual energy) are transformed to heat sensation in the lower abdomen. The heat current circulating (and the torso) stirs the prenatal chi energy stored in the brain and circulating the prenatal energy, one becomes aware of higher

separable just as are body, mind, and spirit. The practicing of any breathing system will certainly end in failure when one comes



II. PRINCIPLES OF CHI KUNG INTERNAL WORK

cept of Yin and Yang, the theory of the Five elements, the trigrams (I Ching), and daily astronomical calculations form the foundations of meditation, and internal work which are used for health and self-

cept that retains its validity in all of China's philosophies and the intermingling of Heaven and Earth. Tao is the means and way of Heaven, Earth, and Man. Realizing the realms of Heaven and Man can attain the right way, the "Tao", by following a course and living in complete adjustment to it. Perfect health and an's behavior toward the way or Tao of Heaven and Earth. Human e seasonal changes.

empty circle. It has no pole, yet it is the supreme pole (Tai Chi). altho the supreme pole moves and produces Yang energy. When Yang Yin energy is produced and when rest has reached its limit motion s issues two opposing forces. Yang energy reacting with Yin energy etal, and earth. Thus, the "chi" of the five elements diffuse s procede. The five elements if combined would form Yin and Yang d form the supreme pole. The supreme pole, the two forces, and the hor and consolidat. The two "chi" of Heaven's Tao (maleness) and e and unite and bring the ten thousand things into being.

commonly referred to as "Ba Kua" (ba means eight, kua means diagram) d Before Heaven and Later Heaven sequences. The broken and solid once detect the harmony or clash of Yin and Yang energy. The after al level indicates the waxing or waning of Yin and Yang energies or were transmitted in a magic square known as the "Ho Tu" (chart of ry King Yu by a dragon which came from the Yellow River. With the a to control the flow of the river, the stars, and the elements. was always brought out of the Yellow River by a spirit horse or , Shun, and Yu each used the chart to establish a successful rule ful talismans they were told to bury them atop Mao San Mountain in n Mao San that the highest levels of Chinese internal work were guest pure) sect in the sacred book of "Huang Ting Ching" (Yellow ntial arts of Tai Chi Chuan, Liang I Chuan, and Ba Kua Chuan were le Star (big dipper) sect of Taoism.

"chi" of Yin and Yang energy and the "chi" of the five elements can which reflect the twelve hours of the Chinese day. Processes of temperature are regulated by the body's ability to respond to the energy fields. From 3-5 am body temperature falls to its lowest, one levels are depressed. 5-8 pm, the body usually reaches its rk of the body can be altered by food, drink, drugs, and abnormal

any, the energies of Yin and Yang and the five elements must be in obtain this harmony have been recorded in Taoist books written with ples. Using the trigrams of "I Ching" and the jargon of Taoist : developing internal work were hidden from the "uninitiated".

stices explain the methods of uniting the elements wood and metal, and circulating the Yin and Yang energies with the 9-6 method.

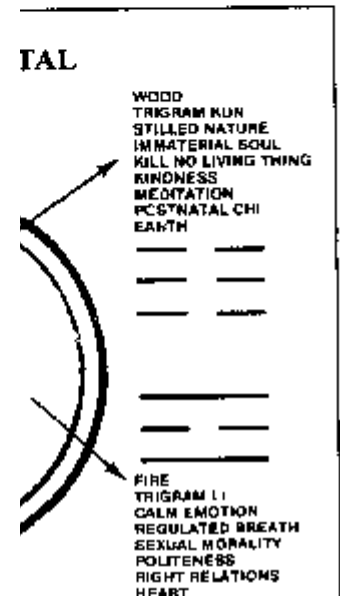
wood and metal is the union of the heart's passion (consciousness) one's spirit (nature) and chi unite in stillness, then the element ce in the liver. If one's emotion and passion are controlled then it's source in the lungs.

and awareness transformed of and united with chi energy in the house heart's passion unites with nature, this is the union of metal and ion of these elements that will result in perfect stillness.

sion of wood and metal is that the left eye (wood) and the right eye ward the tip of the nose. When the left eye looks to the right and ft this is the union which links the heart and lower abdomen for yyy. In Diagram 2 the trigrams illustrate how the transformation of and prenatal energy.

ding to legend the Emperor
 erities of Yin and Yang
 n the yellow river. From
 i Yang. The four symbols
 agrams are formed. This
 . Generally, referred to
 l diversities of the past,

ment of the chi energy in
 thing current is symbolized
 orium the breathing current
 (b). Prenatal Heaven and
 > (Li) (heart) under Water
 natal breath carries one's
 Diagram 3 represents the



are synonymous in Chinese thought. The heart(Li) is the house of Kan) or lower abdomen are the house of water and sexual essence and fire in the lower dan tien (water) the water(essence) will be steam (chi energy) that will circulate in the micro-cosmic orbit and Earth(Chien-Kun) to the prenatal condition. One has achieved equilibrium is the result of fire in the water no passions and water(essence) no longer flowing downward as it is

nothing current known as the micro-cosmic orbit, which the above for in about one hundred days. When the sperm or essence(ching) used on the lower abdomen area, the energy will manifest as heat.

ted the correspondences of Kan and Li.

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

Li represents the chi energy circulating in the small heavenly's prenatal conditions of nature and life are returned to by or abdomen until the chi energy manifests. The postnatal chi micro-cosmic orbit stills the prenatal chi stored in the brain, turns nature and life to their prenatal condition.

abdominal breathing while uniting the heart and lower abdomen or concentrate the essence. When the heat manifest use the mind and re micro-cosmic orbit. Circle the eyes from bottom to top as the top of the head, and top to bottom as it descends from the top of

wood and metal are said to be prerequisites for the union of the elements effective meditation that has stabilized the heart's passion energies and the elements fire (trigram Li) and water (trigram Kan) energy to circulate through the micro-cosmic orbit.

取坎填離圖

取出坎中畫補離還復乾
純陽命本固靈砂性珠圓
克念全天理離塵合上禪
採錦知下子三疊舞胎仙

坎象來填
離卦成乾
天德定位
返本還元



CHINESE NATIONAL CHI KUNG INSTITUTE

OUTLINE OF THE CORRESPONDENCE PROGRAM

Three Introductory Documents: \$12.00

"Origins of Chi Kung"

"Chi Kung Internal Work"

"Cosmological Principles of Chi Kung"

Preliminary Documents: \$30.00

About Chinese pronunciation

Introduction to the philosophy of chi kung

Preparations of the exercises

Details of the Techniques

Diet

The six healing breaths

Chi energy and women's practice

Schedule of the Methods

month exercises

1 1,2,3,4

2 5,6,7,8

3 9,10,11,12

4 13,14,15,16

5 17,18,19,20

6 21,22,23,24

7 25,26,27,28

8 29,30,31,32

9 33,34,35,36

\$30.00 monthly

The methods are clearly
detailed in illustration
and explanation.

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

Certificate of Completion

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

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ligious practices of Taoism.
practices. It is a salvation
of the physical mortal body
. Respiratory, gymnastics,
ed together and separately to
o Heaven in broad daylight,
a buried an object(a sword or

plain spiritual attainment.
scious begins. Ming(Life) is
o explain the spiritual state

ming of breath and chi, and
five practices, one is able to
ith and lengthens Life(Ming).
externals) one reveals the
into the Hsing Ming(Original

and his step was light, as is
heavy and his Holy Light grew
st not live where others live,
attachment. By nurturing the
akin to Earth, man rises to

PREPARATIONS FOR THE EXERCISES

SUMMARY

ention to the last page of this section. It
you a guideline for what times to exercise the

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

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

owing preparations and then carefully check them in your training
inactive.

concentration must be your primary concern when choosing a place to do
room is away from noise, distractions, and those who would interrupt
it but keep the room ventilated with fresh air. Do not use the air-
on plastics of any kind.

on most desired is near the ocean shores or high in the mountains.
tions are not possible. If convenient do the exercises outside with
et with the ground. This will allow the body to discharge negative
and that. Remember that relaxation and concentration are both

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TWELVE MONTHS

Physic Center

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inches one will obtain the sixty year cycle with each stem used six times. The basic polarity of a year is determined by the number of Yang, Yin is even. Eight times during a sixty year cycle, the times during a year there is a supreme balance. These are indicated as the ideal harmony.

6 60 YEAR CYCLE

ENERGY

Yang
 Yin
 Yang
 Balanced
 Yang
 Yin
 Yang
 Yin
 Yang
 Yin
 Balanced
 Yin
 Balanced
 Yin
 Yang
 Yin
 Yang
 Yin
 Yang
 Yin
 Yang
 Supreme Balance
 Yang

se calendar is increased by the fact that cycles of the sun and moon
e length of one lunation is 29.53 days, while the year from vernal
5.24 days. An example in Western civilization of reconciling this
ble date of Easter. However, the extreme accuracy of the ancient
in the following table.

9

LUNATION

	29.53058 days
(C.)	29.53 days

ercises and meditations at the following times proscribed:

12.m. (the Chinese hour tzu)

12.m. (tzu)
3.m. (yu)

12.m. (tzu)
3.m. (yu)
3.m. (mao)

12.m. (tzu)
3.m. (yu)
1.m. (mao)
12.m. (wu)

end, begin with the hour "tzu" and meditate during the Yang hours
of time spent in meditation should depend on the exercises. You may
ice that a short session will prevent boredom. As the exercises
be from ten or twenty minutes to one or two hours. One should face
on according to the hour when meditating. Figure 1.

y. Find a quiet place preferably with the feet on the ground. Wear
dry. Train the breath according to the times proscribed above.

THE CHINESE HOUR

DETAILS

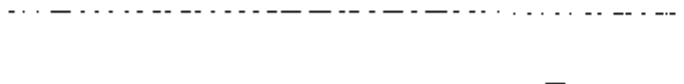
place and proper time one should adhere to the following details so active.

For of postures one can use when meditating. Indian Yoga claims a few. This figure is only representative, and is used here only to

Every posture, whether sitting, standing, lying, or walking will be to the mind on the "dan tien center"(located in the lower abdomen) and holding the breath. One should not make the mistake of regulating his breathing time to sit quietly in meditation. A great Master has said even when walking the streets he gently concentrated his mind on the action was effective and eighty five days later, the vital principle wheel of circulation, and his lower abdomen vibrated so that it shookogram exercises, one may use the cross-legged methods known as the sitting with the legs loosely crossed. The method you use will depend as possible, begin with the full lotus and if not begin with loosely will be able to sit in the full lotus.

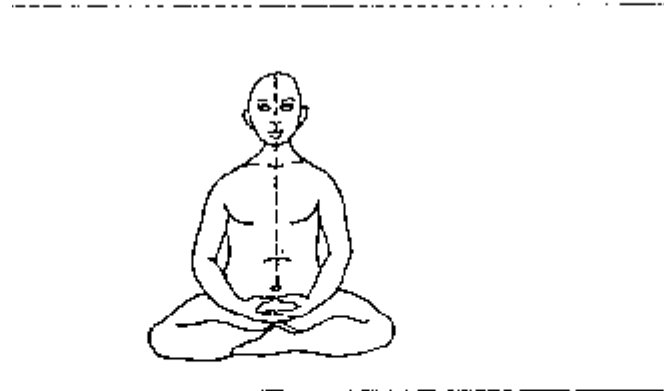
One crosses both legs placing the heels on the knees of the opposite point upward. If possible you may tuck the heels into the thighs. The hands may form any mudra but are generally placed with the right palm upward and thumbs crossed or touching. This is known as the five fingers on the top of the head) facing Heaven.

Figure 1
THE FULL LOTUS POSTURE



th the legs loosely crossed can be used if the others are be able to use the others. Cross the calves of the legs and place the legs left over right. The hands may be placed on the knees axed downward or any of the mudras may be used. Figure 3.

Figure 3
SITTING WITH THE LEGS LOOSELY CROSSED



method is that of sitting on the edge of a chair. Figure 4. The sit, with the buttocks tucked inward to straighten the spine. Now chi energy can sink to the dan tien center (lower abdomen) and tilt hands can be held in any mudra or placed on the knees. In all of the nose on a vertical line with the navel will release the pressure system.

Figure 4
THE CHAIR POSTURE



legged postures:
the knees. (About 2
d and the center of

While on the right
slightly to keep the
ended along the left

older width apart,
the arms hang by the
at the palms face to

turn inward(to the point of consciousness within the mind). The ears hear voices. The eyes are lightly shut to ensure stillness of mind. The nose is known as the sun, the element wood, and positive Yang. The right eye is known as the moon, the element metal, and the negative Yin.

The left eye is known as the sun, the element wood, and positive Yang. The right eye is known as the moon, the element metal, and the negative Yin. The left eye is known as the sun, the element wood, and positive Yang. The right eye is known as the moon, the element metal, and the negative Yin. This is known as the union of the elements Metal and Wood, and develops psychic

power. The left eye is known as the sun, the element wood, and positive Yang. The right eye is known as the moon, the element metal, and the negative Yin. This is known as the union of the elements Metal and Wood, and develops psychic power. The left eye is known as the sun, the element wood, and positive Yang. The right eye is known as the moon, the element metal, and the negative Yin. This is known as the union of the elements Metal and Wood, and develops psychic power.

It is the spot where the soul enters and exits the body. At death, the consciousness of the spot accounting for the upraised eyes. Spiritual Masters use this spot to exit the body at the moment of death, which invariably they know. If you are not aware of this door, the soul has to exit the body through the mouth, navel, or vertex(bai hui center). Being the case, the soul can be reborn and death, and has to evolve according to the exit. The soul that exits will be reborn to viviparous animals such as livestock, dogs, cats, pigs, etc.; If through the nose to moths, bees, flies, ants, etc.; If through the mouth to worms and if through the vertex to wealthy and powerful people.

the eye: if therefore thine eye be single, thy whole body shall be light when the chi energy circulates between and behind the eyes.

When exercising the Micro-cosmic orbit, roll the eyes to follow the movement of the energy. When concentration is fixed, the eyes may look downward into the dan tien. When exercising the Micro-cosmic orbit, roll the eyes to follow the movement of the energy. When concentration is fixed, the eyes may look downward into the dan tien.

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ring the double hour "wei"(1p.m.-3p.m.). Remember that the living

a light meal and three hours after a heavy meal before exercising.
at least twenty minutes before the exercise.

stricted. It is better to stop all sexual activity for the
To stop means to stop the emission of semen for men. Every one
ive principle(Yang energy) is produced, if emission is avoided,
e body becomes strong and ailments vanish. Women should conserve

coholic beverages will dissipate one's energy and strength, which
q, to preserve and restore strength, energy and vitality.

otions within your ownself. Use your body as a laboratory for your
's passions; pleasure, anger, sorrow, joy, love, and desire. Don't
ve senses but also collect it. Be the master and not the slave.
ce is better than rapid progress and haste.

the proper amount of nutrition, exercise, and rest and follow these
ty and consistency are most important. Consult an encyclopedia of
your internal work.

disperses the body's energy.

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SUMMARY FOR DIET

lines extreme in view of modern times. A good solid diet should be Kung practitioner.

last two pages of this section.

THE SIX HEALING BREATHS

NOTE

re, exhale the given sound through the mouth while imagining the sounds may be done in any position although they are most effective t on the last page of this section.

ling and six ways of exhaling. Inhalation and exhalation are s executing the healing breathe, when exhalation should be through each relate to the correspondences of the five elements; the five e fingers, etc.. They are executed by silently saying the exhaling and in a particular position. Accordingly, one also stimulates the breaths.

a relieving and healing effect on the organs. They are used as The impure chi(dzwo chi) that is produced by food, drink, and rectly from each organ, with the breath of the heart being most elated to it.

ne executes the healing breaths with the purpose of purifying the being expelled one will not be able to have pure thought and right emotion are the basis of righteousness, good deeds, and unselfish.

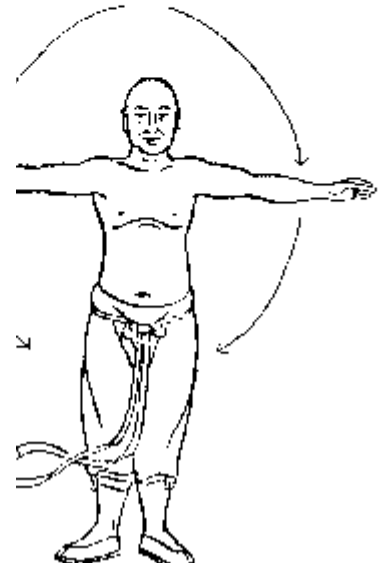
In Chinese this is known as Ming Kung and is the beginning of he attitude of "ming kung" one's meditation can not be achieved. ealing breaths to achieve right thought and emotion is done daily. should execute the breaths according to the following order and hould be expelled three to six times before executing the next. It eaths at the end of every meditation and session of gymnastics, regulating freely.

tic nature of each element has been stated in the chapter, Mantras e Yin nature being expelled and the Yang nature being absorbed with

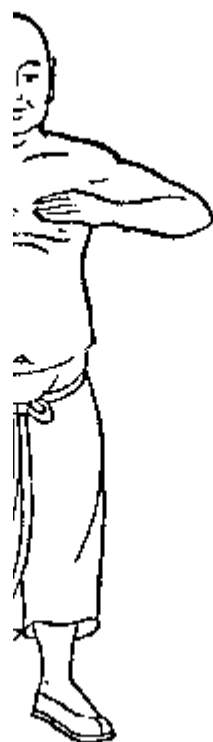
14 not be forced and should be silent. The exhalation should leave

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EXHALATION



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with the abdomen. Inhalation and exhalation should be of the same flow the details of techniques as set forth above. Women must also intercourse. In the above method, one-hundred days allows for

Sperm is the carrier of male essence and vaginal secretions and hands represent the "ching" of women. Concentration without loss causing it to involuntarily circulate.

it is of no concern. It is a good sign that the body and mind are if one does not wish to stop the menstrual cycle, she should center, omit the breast massage, and regulate the breath.

ected by the hypothalamus, which is directly influenced by emotions negative emotions stopping the cycle for one year and more are well

attained by meditation positively affects the hypothalamus. ed the emotions, stilled her nature, and ceased to fulfill her concentration. The body is motionless and the five breaths return to

of a female are formed before birth and have a fixed number. None sperm in men, is continually being formed from puberty to old age.

has about two million egg cells. In childhood, many egg cells when puberty only two-hundred thousand remain. Each month from five and thirty eggs are further used during the menstrual cycle, so only about 8,000 eggs remain. These eggs become hard to stimulate in the menstrual cycle eventually ceasing. Menopause has arrived. w occur because of fewer eggs and the diminished secretion of the

ry to a woman's health! It is an indication that she can conceive late or if she has no desire for children, it is not necessary to

FIVE ELEMENT THERAPY

of a finger, the blinking of the eyes, or more so, thought is an Physiological harmony is directly influenced by conscious movement needed by other factors such as weather, food, emotions, and even is the key to well balanced energy. Excess or deficiency will give specially in the case of violent emotion, which impairs the proper

divided into three regions; the head, chest, and abdomen. The (wu tsang) and six receptacles (liu fu) are divided as yin and yang. below it is yin.

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

You will receive:

A Certificate of Membership Acceptance

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

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

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

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

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

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TO OUR MEMBERS

You have now read the Introductory and Preliminary documents. You should have a good understanding of the origins and principles as well as the preparations and details to begin your practice of Internal work. We are glad to see your interest and know that your effort will

VISUALIZATION TECHNIQUES

SUMMARY

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

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

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

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

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

clude methods for obtaining solar and lunar essences. At dawn absorb the brilliance in nine rays; at midnight absorb the ten yellow rays from absorbing the chi energy of mountains, trees, and lakes to

are less pleasant, such as the meditation used to realize the loss of the sensual desires. The meditator visualizes the body as it is in degeneration through the color of death, decaying, remains of the body; the body being eaten by carnivorous animals; the bones; this is to awaken to the impermanence of the mortal world.

during illness. One merely directs the energy to the necessary spot in the mouth.

not be overlooked. Meditation has as an aim the union of the mind. By using the methods of visualization one is laying the foundation for success. It has been successfully laid when the chi energy genuinely manifests and enters the cosmic orbit. At that time the mind must be perfectly still and the chi energy into spiritual consciousness. This sublimating takes place in the three areas of the body, the dan tien centers. The lower dan tien, the middle dan tien, and the upper dan tien are the cauldrons where the original chi energy (yuan chi) is located, and are the areas where the essence(ching), chi, and spirit are stored.

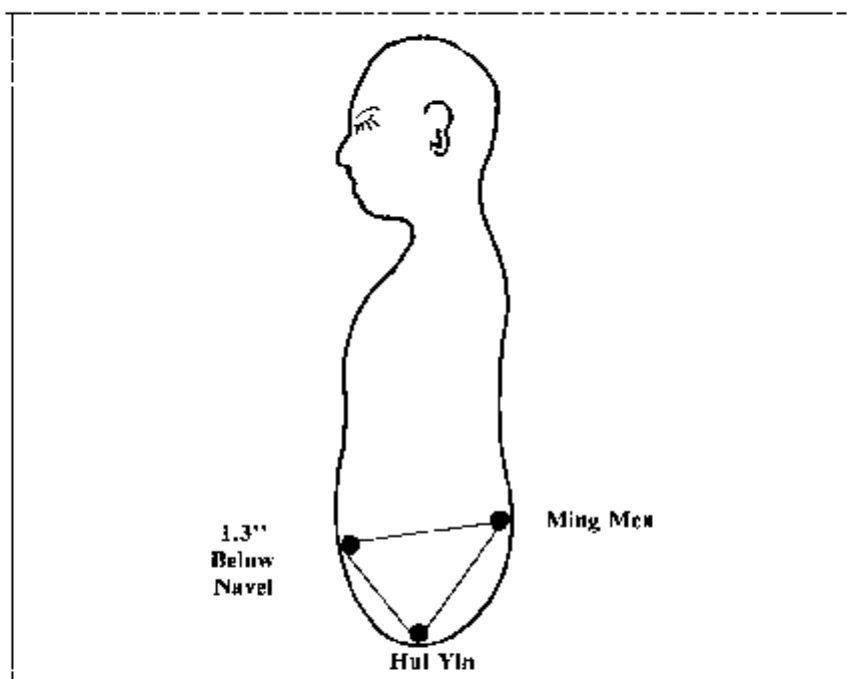
etymology of the words "dan tien". The Chinese character "dan" is elixir. An elixir is a vital drug used to attain immortality. The cultivation for rice. Thus, dan tien is the area of the drug of immortality, the area of the original energy(yuan chi, nei chi).

dan tien areas are difficult to render and often the areas are given by Chinese in the Republic of China, the words dan tien represent is a common word, the fact that there are three in the body is not, of Chi Kung are aware.

is the most important of the three. It is there that the mind is located to produce the chi energy and spirit. In a sense, it is the

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

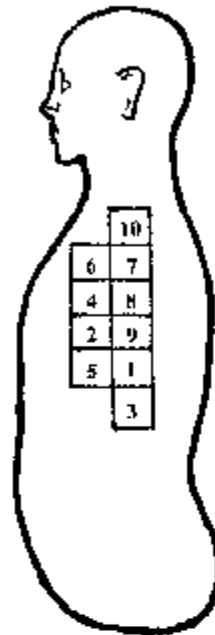
Figure 2
THE TRIANGLE OF THE OCEAN OF CHI



When the ocean of chi has genuinely manifested the energy in the form of heat, it will of it's own, ascend the spine sometimes completely and sometimes partially. With perseverance it will complete the circuit of the microcosmic thus the foundation will be laid.

center is situated one inch from the end of the heart and three inches
cubicles are placed vertically in the chest. Figure 4.

Figure 4
THE MIDDLE DAN TIEN CENTER



rior is known as Ni Wan, a transcription of the Buddhist Sanskrit word
lar means red pill. Nirvara denotes the final absolute union of man with
corresponds to the pineal gland, it is where the spirit is refined.

Figure 5
THE UPPER DAN TIEN CENTER



TY SIX EXERCISES OF BA TAO CHI KUNG

of Tien Tao Chi Kung are mostly of the Ba Tao (forced) meditation and awaken the chi energy in a short period of time. With the use of and respiratory techniques they achieve the same result that would meditation. When one takes a shorter route the risks are usually forced meditation. Too much force may injure the internal organs. Usually, the adverse effects are not immediately visible, but the effects can be avoided by remembering the following principles.

relaxed with the mind always concentrated and in

exceed the limits of inhalation and exhalation
bed in the exercises.

strain when using muscular force. Use gentle,
smooth muscular contraction.

experiment with the exercises. Stick to the
e.

omit any of the exercises and always do the
isite exercises.

cluding every session of meditation collect the

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

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

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

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

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

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

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

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

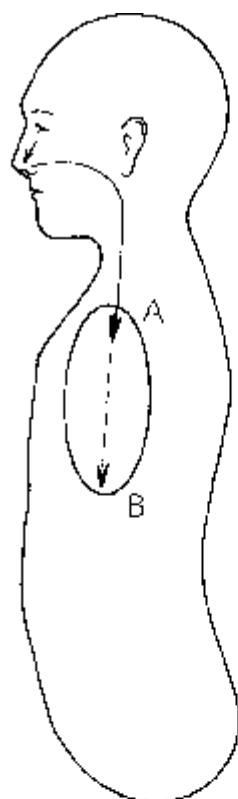
All of these methods are to be employed as written in the schedule, with the purpose of conserving and transforming the essence to postnatal chi energy. The term chi is used as breath and when beginning the chi circulation exercises, one only imagines the energy circulation until the inner heat current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

THIRTY SIX EXERCISES OF BA TAO CHI KUNG

LEVEL ONE

EXERCISE ONE: NATURAL BREATHING (WITH THE ABDOMEN)

Relax your head, neck, shoulders and arms.



NORMAL BREATHING



INHALE AND EXPAND

Figure 1

NATURAL BREATHING (WITH THE ABDOMEN)

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

Concentrating the mind on the lower dan tien center while slowly counting a 10 second inhalation and exhalation will help to stop the thoughts. Figure 1(A) represents the

EXERCISE TWO: CONTROLLED BREATHING

This exercise is a method of holding the breath (pi chi). The ancient Taoists practiced holding the breath to make sure it passed through the entire body from the nose and mouth to the ten fingers. This began with an

(five

wness

notes

EXERCISE THREE: ANUS CONTROL AND BREATHING

.....

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



EXERCISE FOUR: DAN TIEN BREATHING

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

Figure 4

BREATH CONTROL IS THE KEY

To cultivate fullness of the five energies:

WATER

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

FIRE

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

WOOD

When one's nature is still and his eyes stop desiring

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TO OUR MEMBERS

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

tion (mudra). In total relaxation
mind's thoughts and concentrate

lization, mantra, and mudra. The
spoken words or incantations) has
Supreme. The use of the correct
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the Yoga Master, Asanga. He is
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to China from India and became the
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Old Testament of the Bible. God

a mantra in which he can feel the vibrations or silently say it under
Yoga Master has said, "We speak when we exhale. We can't speak when
we speak so we need more inhalation. The more we inhale and exhale
not speaking, we restore the energy which can be used for union with

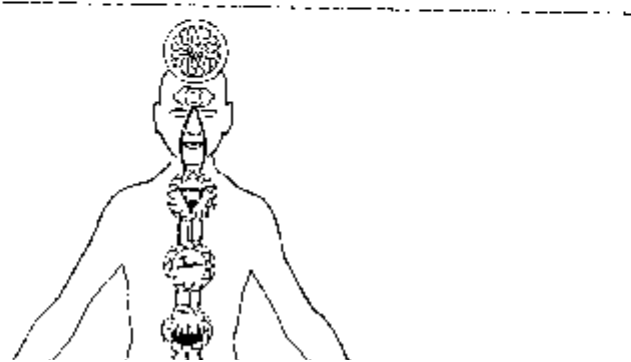
sed with any mudra but is commonly used with the Amida mudra given
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l by placing the thumbs in the first joints of the index fingers to
le represents the perfection and eternity of the Tao. It signifies
he world.

Figure 1
THE AMIDA MUDRA

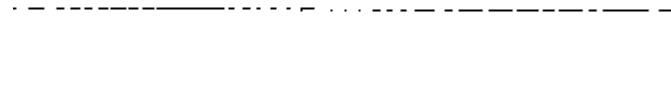


• it's source where it becomes Yang

by placing the hands in the lap with the left hand under the right or touch or extend upward slightly to form a triangle.

known by all, but the fact the muscles in action emit radio waves is a stronger the radio waves, so that, the fingers and hands emit the waves are directly related to the intention of the person. Thus, their palms to perform holistic healing. The praying hands mudra and sharpen sensory nerves. It is the mudra used by the revice in d by placing the palms together with the finger tips level and held The fingers are held touching without pressure. The thumbs are he elbows pointing down with the shoulders relaxed, and don't raise the navel.Figure 3.

Figure 3
THE PRAYING HANDS MUDRA



EXERCISE FIVE: SILENT SITTING

This exercise is a most efficient meditation and if practiced without supplement will lead to the goal. However, practice all the techniques to gain better control and a quicker result. Union of body and heart(mind) by refining the postnatal chi energy to awaken the prenatal chi energy can be done when the lower abdomen vibrates and the positive fire (inner heat current) ascends with inhalation up the control channel through the three gates. It should

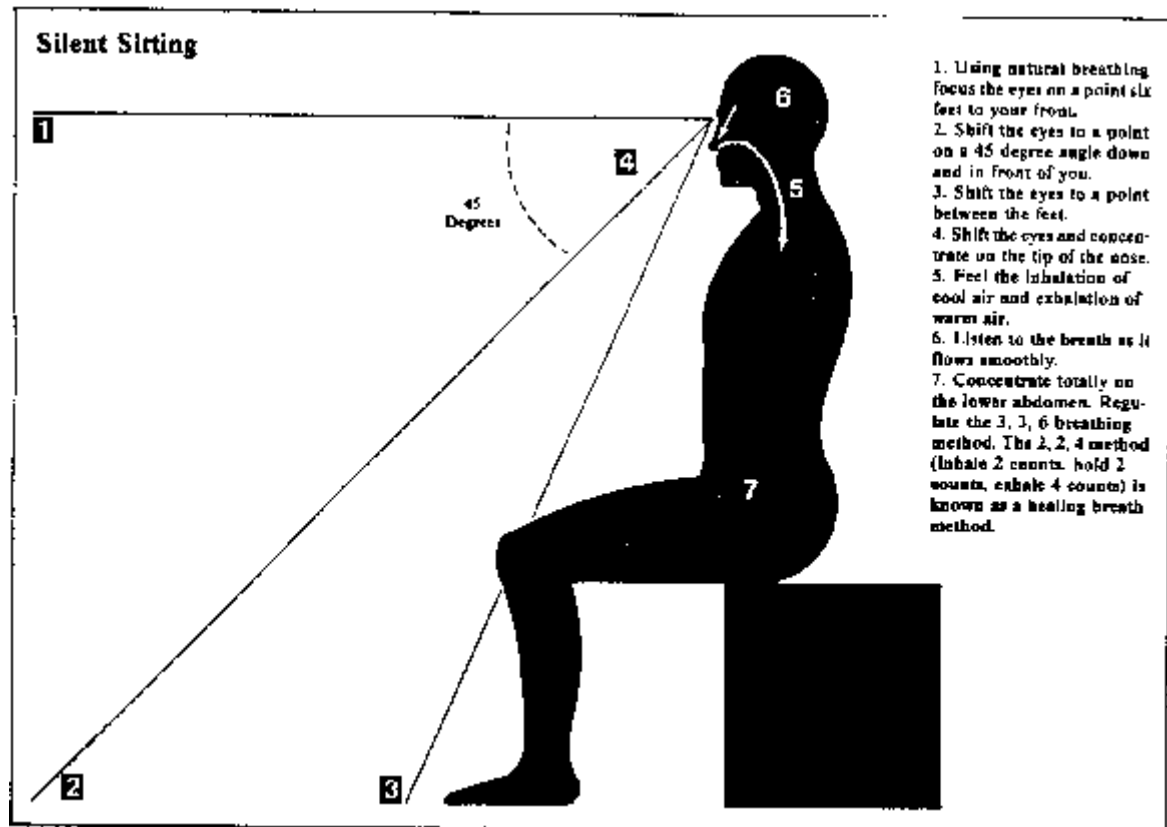
SIX. Continue natural breathing and listen to the sound of the air as it flows smoothly into and out of the ocean of chi. The breath should be subtle and not coarse. Continue for three to five minutes.

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

(The breath should be so gentle that it doesn't cause the nasal hair to move when inhaling and exhaling. Assistant

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

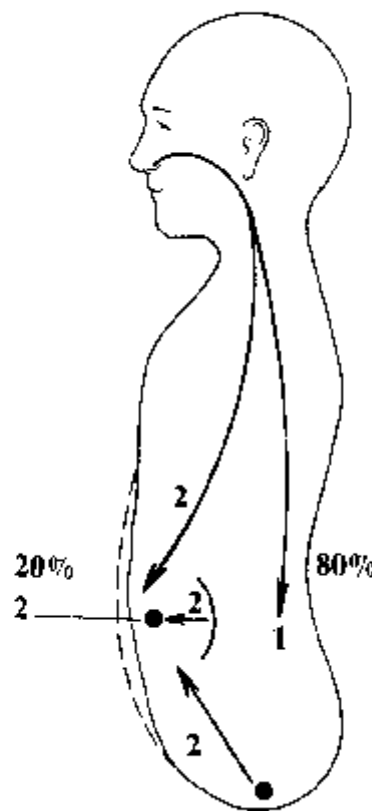
Figure 5
SILENT SITTING



EXERCISE SIX: THE INHALING BREATH

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

Figure 6
THE INHALING BREATH



STEP ONE (SLOWLY)

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

STEP TWO (QUICKLY)

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

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

EXERCISE SEVEN: THE EXHALING BREATH

This exercise should be preceded by exercise six to develop it properly. It is the breath that will be used in the Iron Body methods that will follow. As you repeatedly train the exhaling breath it will become a subconscious

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

Figure 7
THE EXHALING BREATH



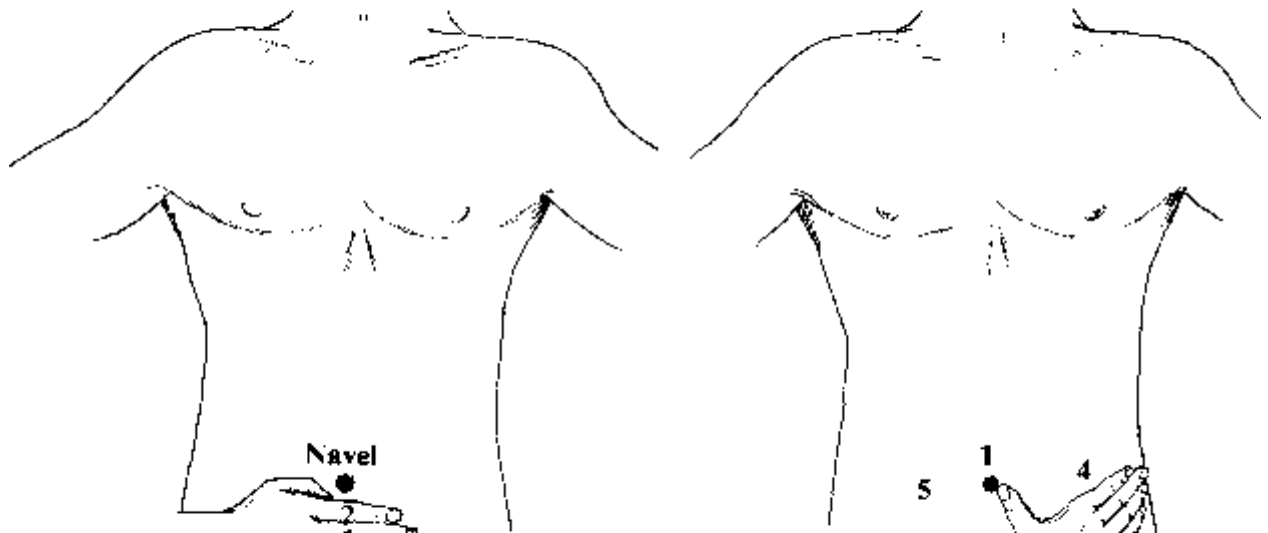
EXERCISE EIGHT: IRON ABDOMEN

This exercise strengthens the abdomen with the purpose of concentrating the chi energy to be used for defense. Repitition will train the unconscious mind to react instinctively. An analogy to this exercise is that of a glass cup inside a basketball. If you strike the basketball the cup remains unbroken. When the chi energy circulates freely and permeates the cells the internal organs will be

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

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

Figure 8
STEP ONE: LOCATING THE 5 POINTS AROUND "CHI HAI"



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

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

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

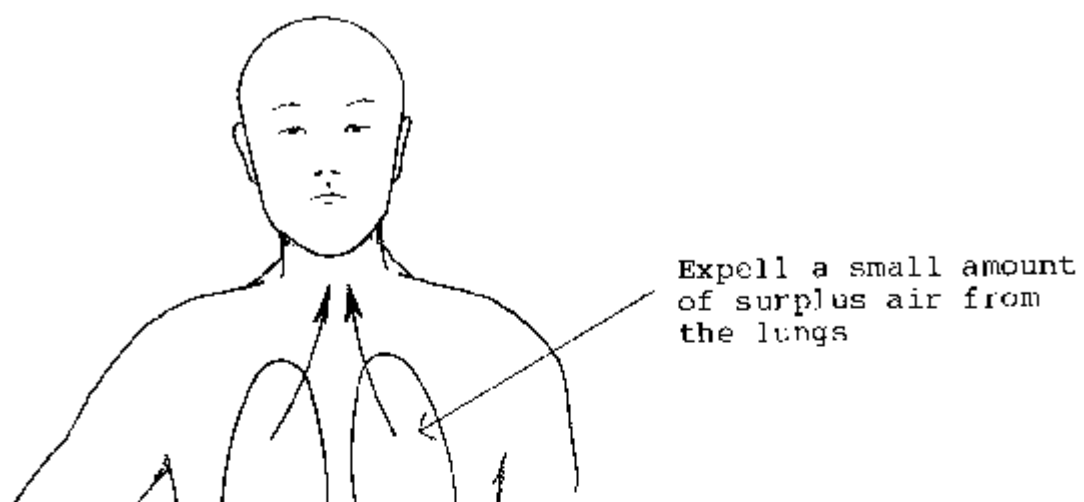
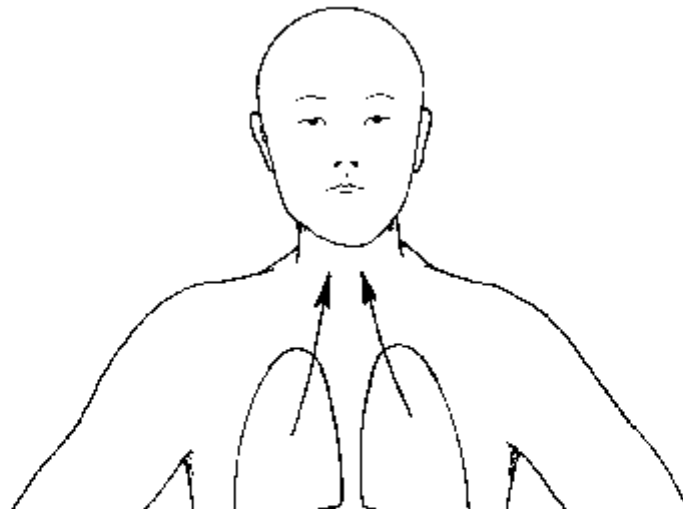


Figure 12
STEP FOUR: STRIKE POINTS 1-5 WITH THE PALM EDGE



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

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

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

TO OUR MEMBERS

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

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

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

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

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

CONTINUE OUR PROGRAM

(See page 20 of this booklet)

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Chi Kung Correspondence Program

THE EIGHT PSYCHIC CHANNELS SUMMARY

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

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

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

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

8. The inside arm channel (yin wei) rises from the

FIGURE 2: THE FUNCTIONAL CHANNEL

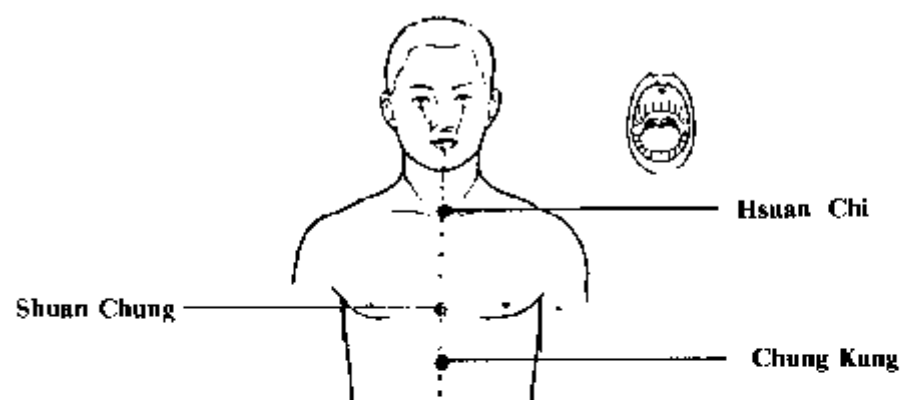


FIGURE 4: THE BELT CHANNEL

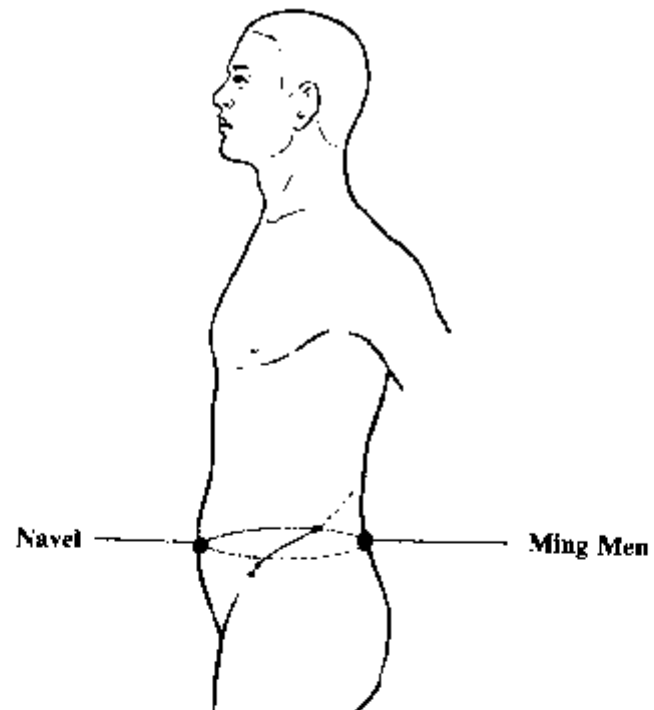


FIGURE 6: THE INSIDE LEG CHANNEL.

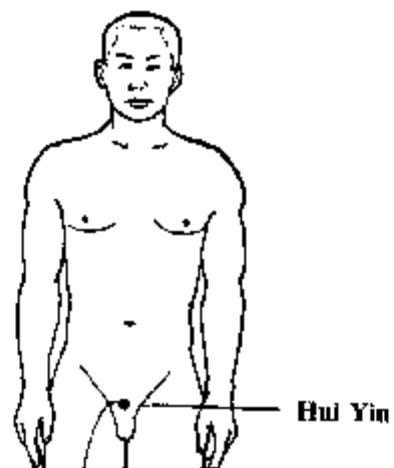
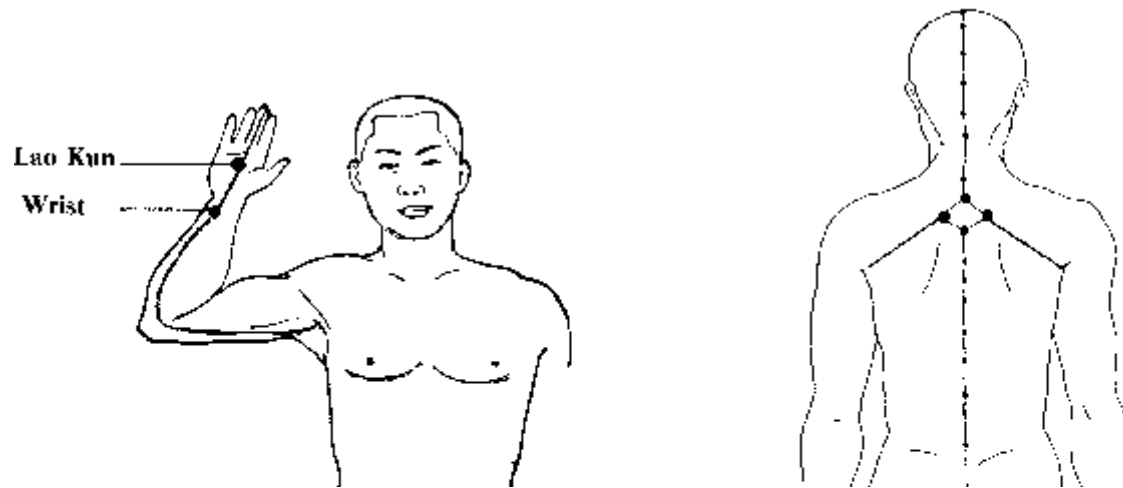
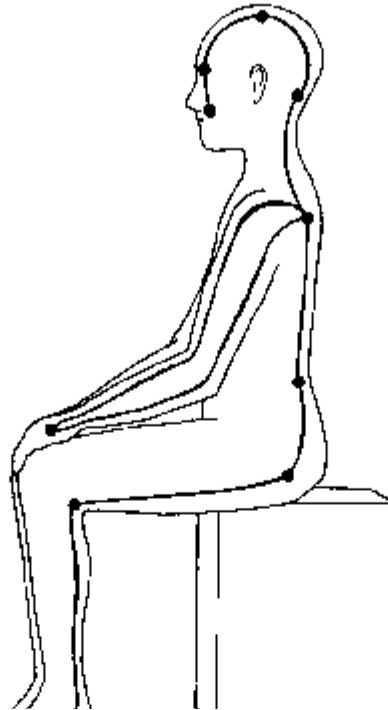


FIGURE 8: THE INSIDE ARM CHANNEL



EIGHT PSYCHIC CHANNELS: INHALATION PATH



EXERCISE NINE: CULTIVATING YANG ENERGY THROUGH THE EYES

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

FIGURE 1

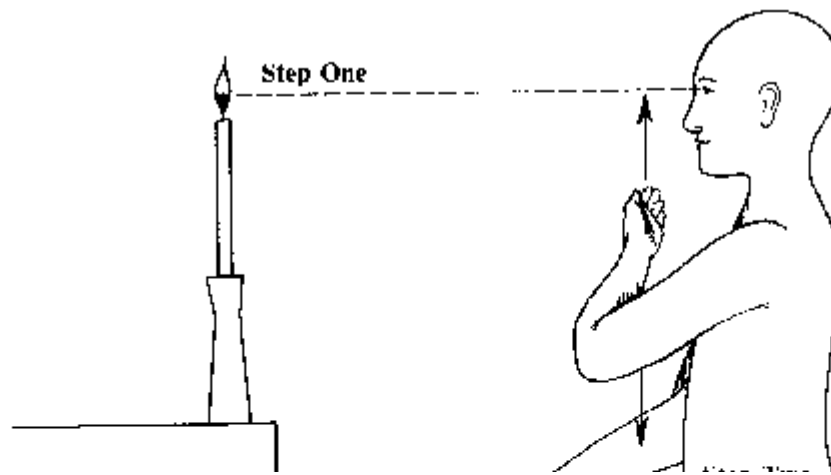
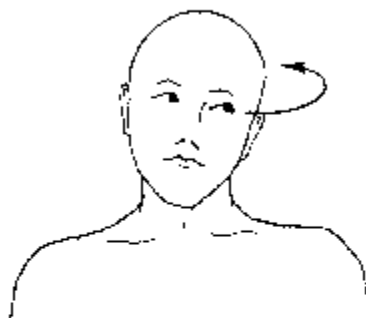
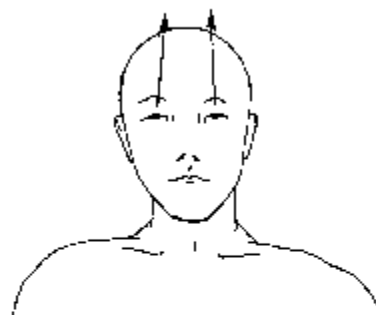


FIGURE 2: ROTATING THE HEAD AND EYES



CIRCLE THE HEAD AND EYES
TO THE LEFT AS YOU
INHALE:



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

EXERCISE TEN: KIDNEY BREATHING

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

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

At first it will be difficult to make the kidney area expand as you inhale. Patience and practice is needed. When you can do this continue part two of step one by: Inhaling 80% slowly and evenly into the lower dan tien (expanding the

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EXERCISE TEN: KIDNEY BREATHING



EXERCISE ELEVEN: RAISING THE CHI

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

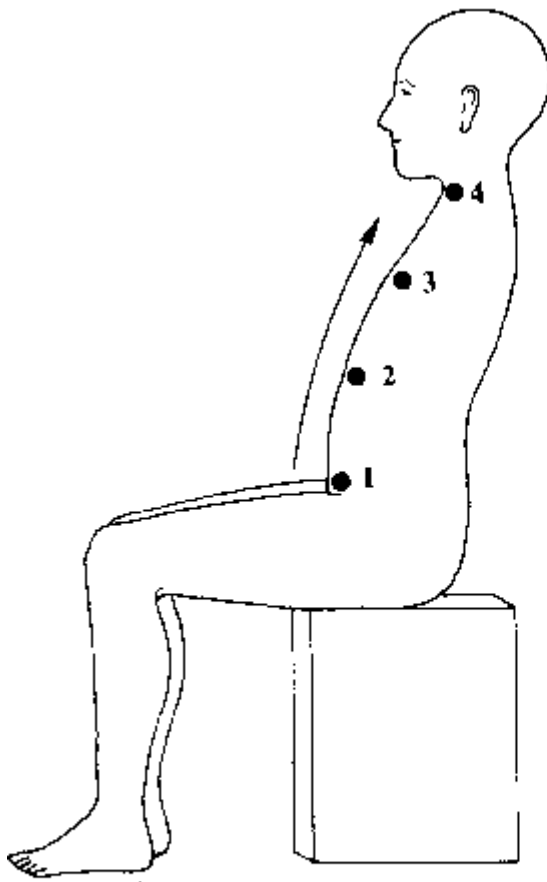
Lean your torso slightly to the rear with the chin tucked in a little. Use the hand as a guide to raise the chi up and down from the abdomen to the throat. Inhale 80% into the dan tien slowly and evenly expanding the abdomen. Stop the breath. Contract the abdomen slightly and mentally direct the chi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

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

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

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

FIGURE 11: RAISING THE CHI



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



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

EXERCISE TWELVE: WAIST BREATHING

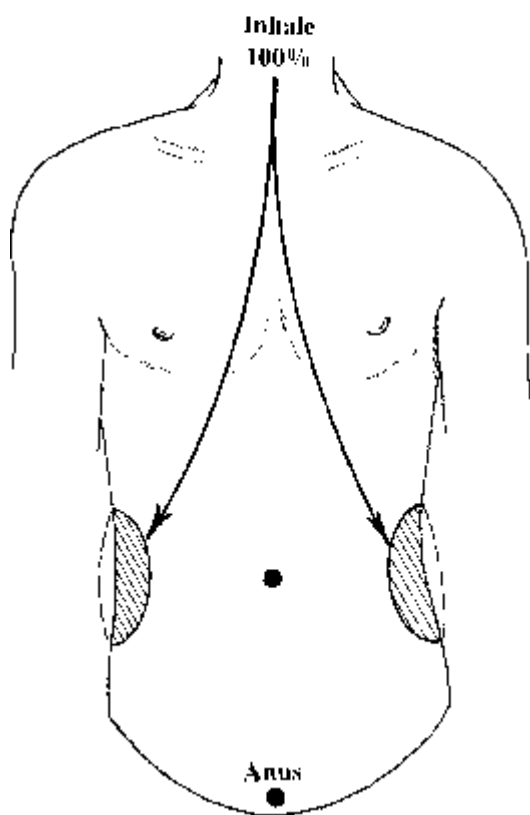
In this exercise the waist is considered the area of the external oblique muscles on both sides. Expansion of this area when you inhale will be difficult at first. You will place the hands on each waist side to detect expansion as you inhale. It will be performed two ways.

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

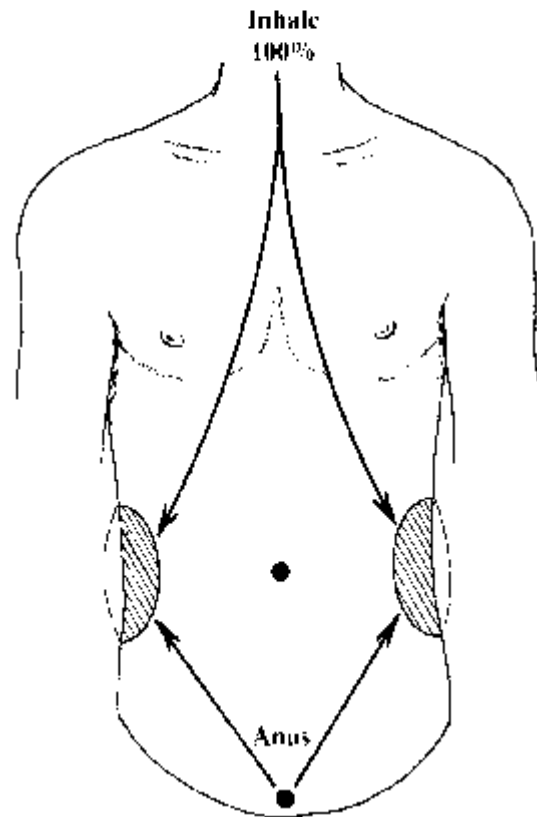
Secondly, inhale 100% slowly and evenly while expanding the waist sides as you contract the anus and push it toward both sides. (Using slight muscular force). Figure 12. When completed, relax the abdomen and exhale slowly.

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

FIGURE 12: WAIST BREATHING



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



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

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

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

you will receive:

The Level Four manual clearly detailed and illustrated including the use of practicing method, Waist practicing method, Turtle breathing, The strong Kidney method, and supporting diagrams such as normal and abnormal

CHINESE NATIONAL CHI KUNG INSTITUTE

氣 **CHI KUNG** 功

CORRESPONDENCE PROGRAM

TIENTAO CHI KUNG

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

TO OUR MEMBERS

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

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

ABOUT THE COVER

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

EXERCISE THIRTEEN: THE DAN TIEN PRACTICING METHOD

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

INHALATION

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

EXHALATION

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

INHALATION WITH ANUS FORCE

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

EXHALATION

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

EXERCISE THIRTEEN: THE DAN TIEN PRACTICING METHOD

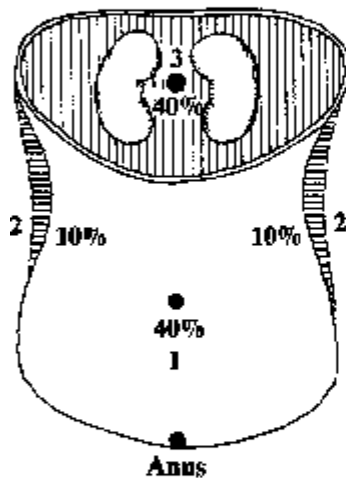
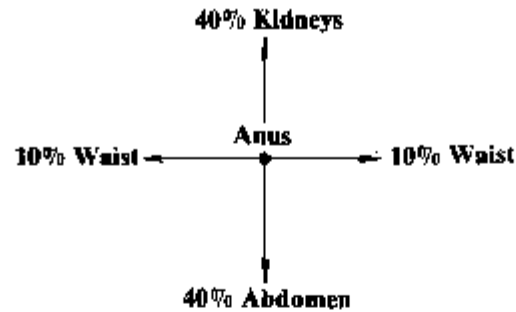


FIGURE 13

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

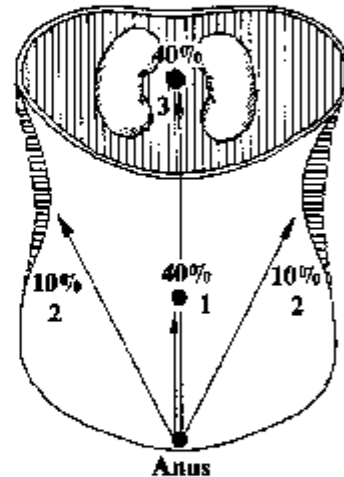


FIGURE 13A

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

EXERCISE FOURTEEN: THE WAIST PRACTICING METHOD

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

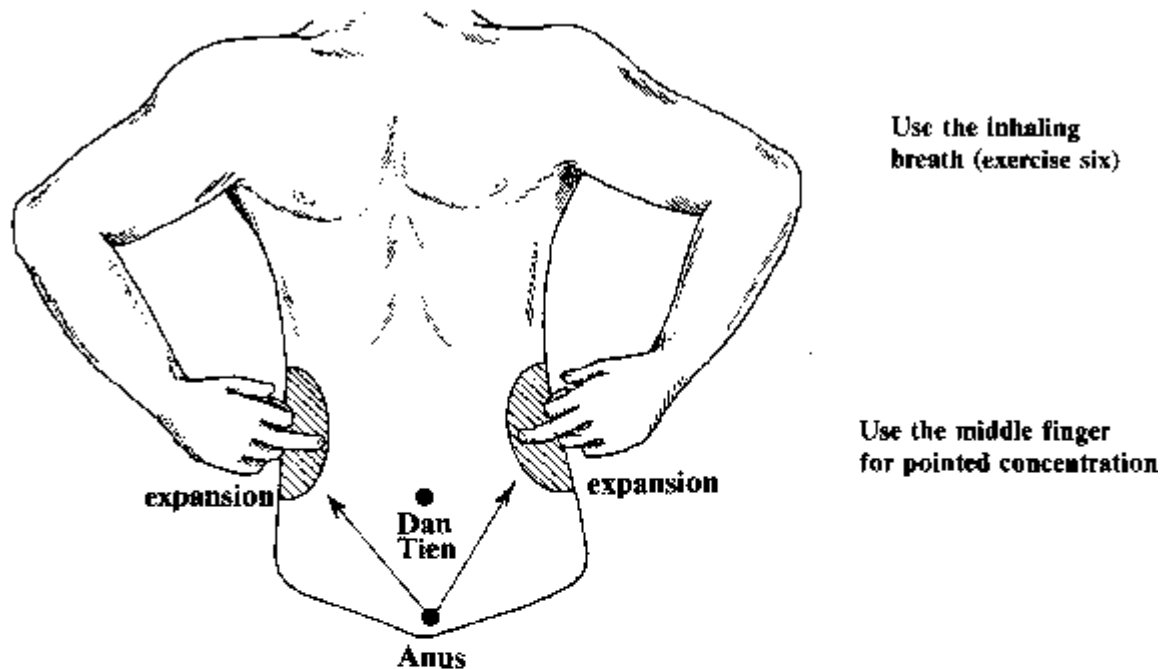
This method will be done in five steps; the first two using the inhaling breath (exercise six) and the last three using the exhaling breath (exercise seven).

STEP ONE

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

Relax and exhale slowly. Repeat this step six times.

FIGURE 14: STEP ONE

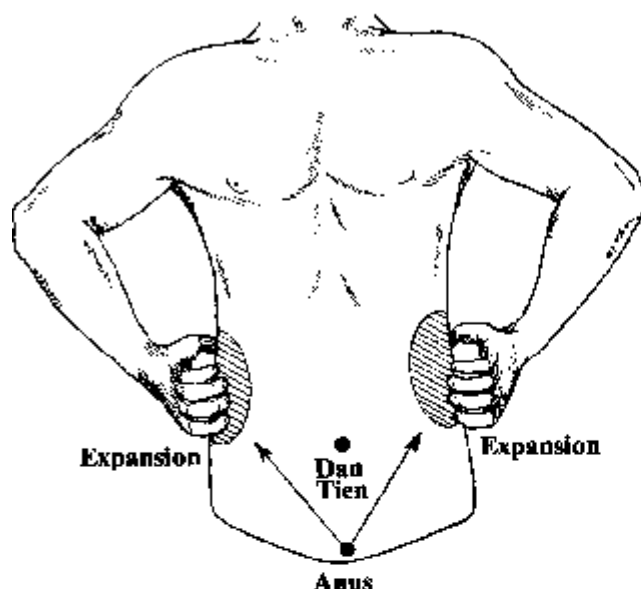


STEP TWO

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

Relax the waist and exhale slowly. Repeat six times.

FIGURE 14A: STEP TWO



Use the inhaling breath

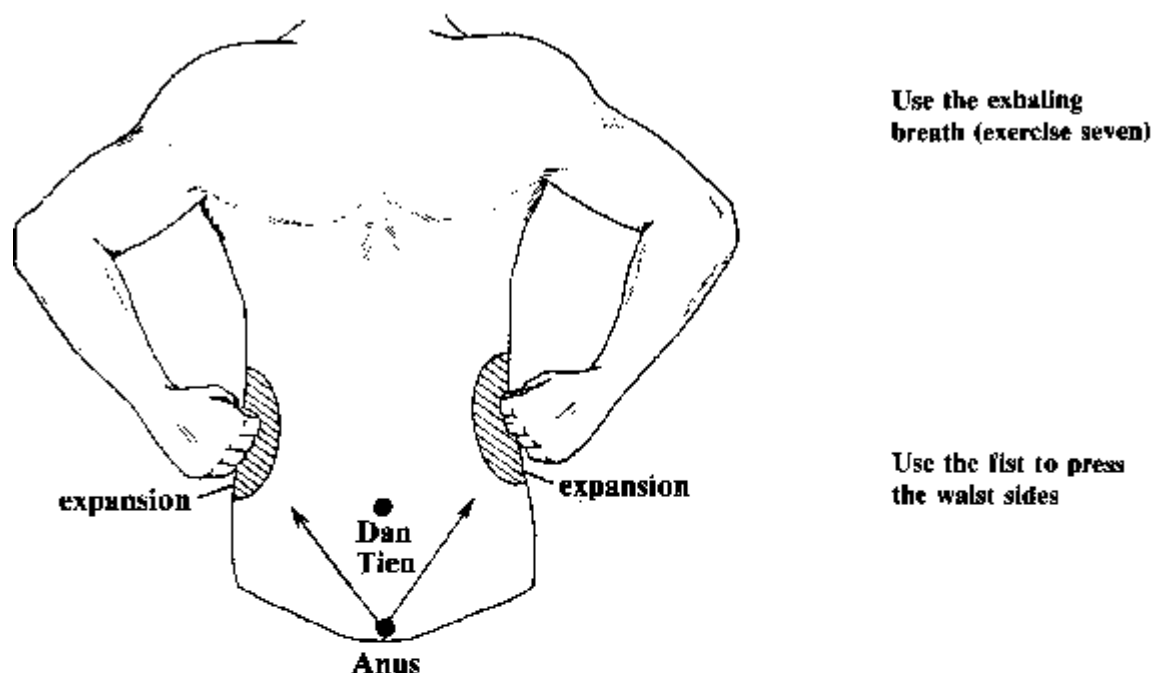
Use a claw to grip
the waist

STEP THREE

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

Relax and exhale slowly. Repeat this six times.

FIGURE 14B: STEP THREE

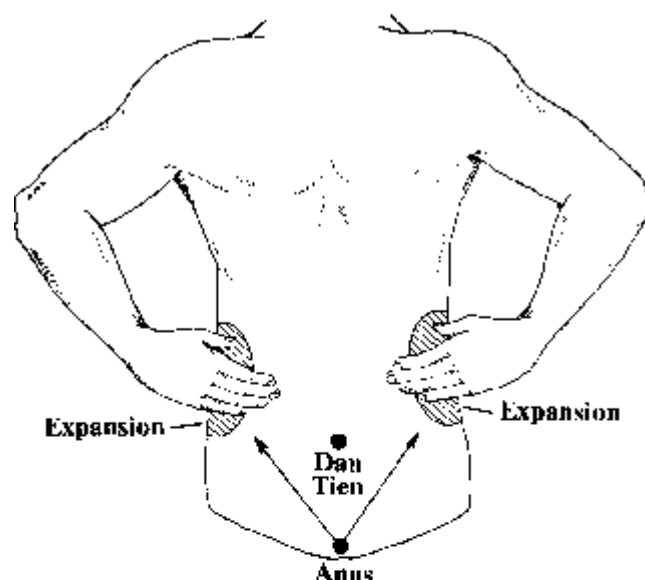


STEP FOUR

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

Relax and exhale slowly. Repeat this six times.

FIGURE 14C: STEP FOUR



Use the exhaling breath
(exercise seven)

Use the palms to
slap the waist sides.

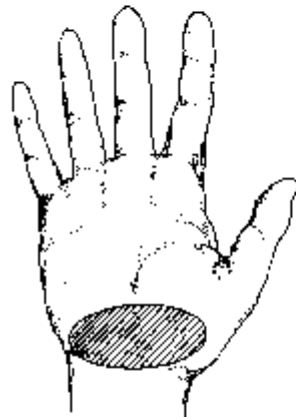
STEP FIVE

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

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

Relax and exhale slowly. Repeat this step nine times.

FIGURE 14D: STEP FIVE



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

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

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

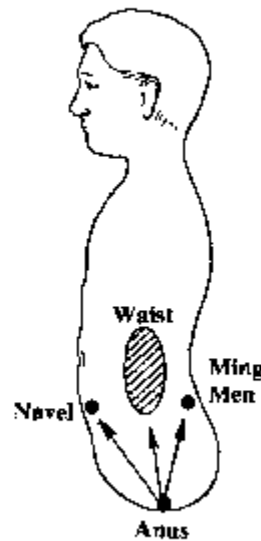
EXERCISE FIFTEEN: TURTLE BREATHING

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

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

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

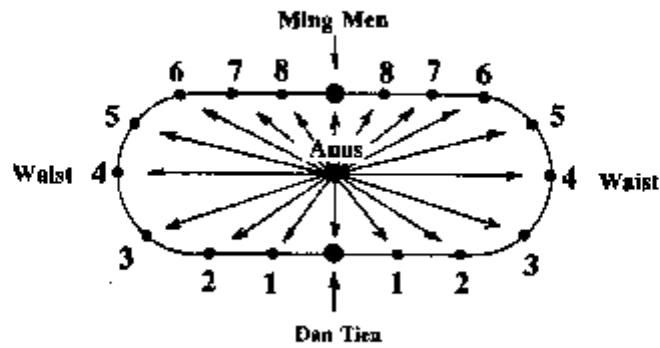
FIGURE 15: PRELIMINARY TO TURTLE BREATHING



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

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

FIGURE 15A: TURTLE BREATHING

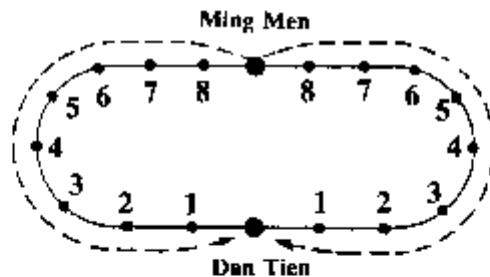


INHALATION

* Hold the breath three counts at each point.

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

Continue until you reach ming men center on the back.



EXHALATION

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

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

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

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

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

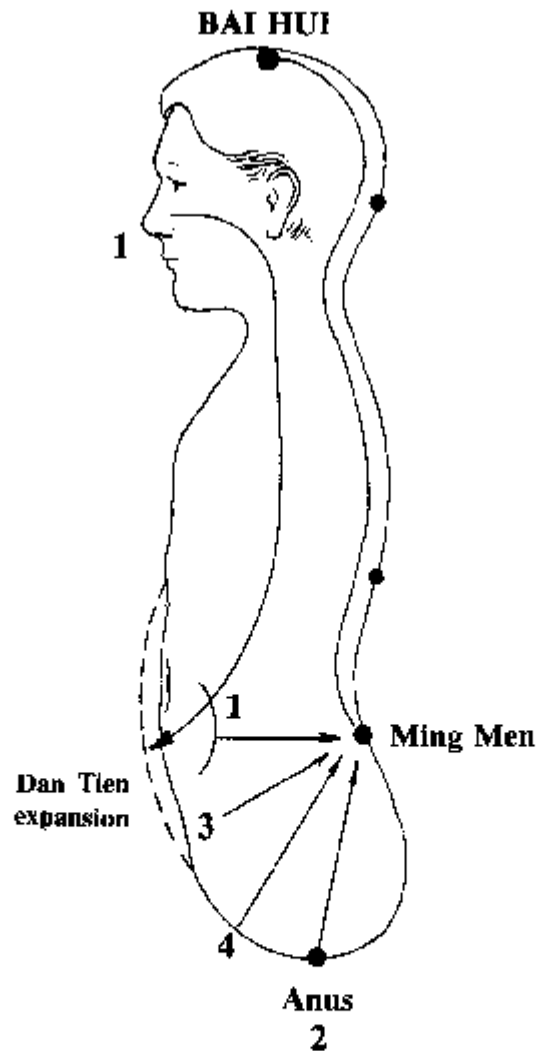
EXERCISE SIXTEEN: THE STRONG KIDNEY METHOD

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

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

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

FIGURE 16: THE STRONG KIDNEY METHOD



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

NORMAL AND ABNORMAL REACTIONS OF CHI KUNG

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

Normal Reactions are:

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

Abnormal Reactions are:

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

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

TAO TE CHING

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

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

--- Lao Tzu

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

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

You will receive:

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

A request for the Level Six exercises.

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

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

CHINESE NATIONAL CHI KUNG INSTITUTE

氣**CHI KUNG**功

TIEN TAO CHI KUNG

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TO OUR MEMBERS

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

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

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

ABOUT THE COVER

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

EXERCISE SEVENTEEN: DIRECTING THE CHI TO THE BACK

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

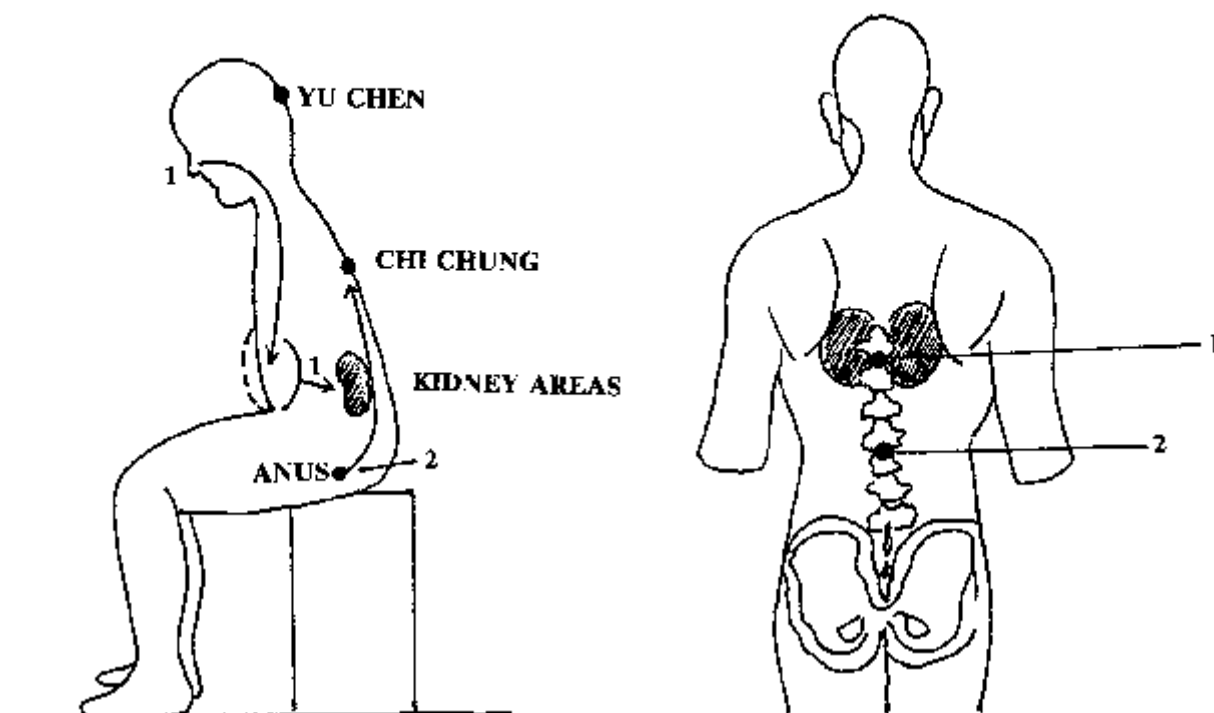
Begin by leaning your posture slightly forward. Inhale 80% slowly and evenly into the Dan Tien while expanding the abdomen. Use muscle contraction to push the air and chi energy backward from the Dan Tien to the kidney areas (exercise ten). Tighten the anus and push it back and upwards toward the chi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

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

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

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

FIGURE 17: DIRECTING THE CHI ENERGY TO THE BACK



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

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

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

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

EXERCISE EIGHTEEN: THE IRON BACK

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

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

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

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

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

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

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

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

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

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

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

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

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

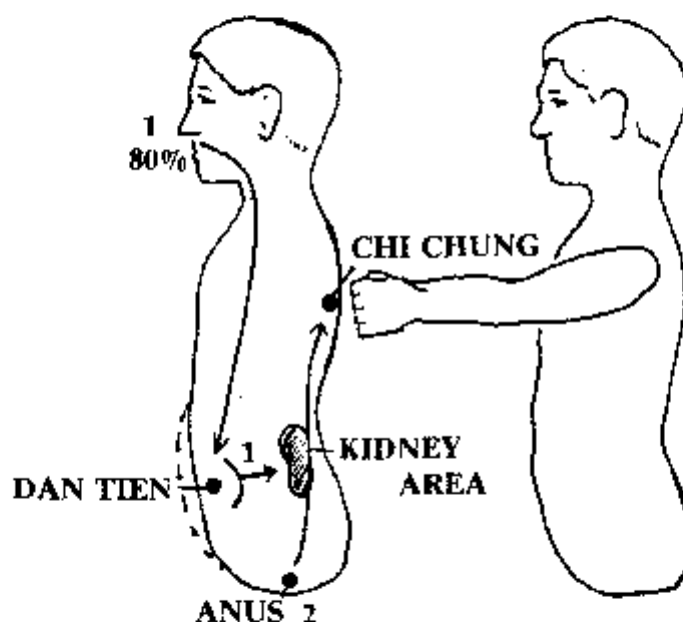
The expansion of the back area with your partner's press is important. To improve the timing of this he may say "now" or some signal word to allow you to time the breath with the press.

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

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

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

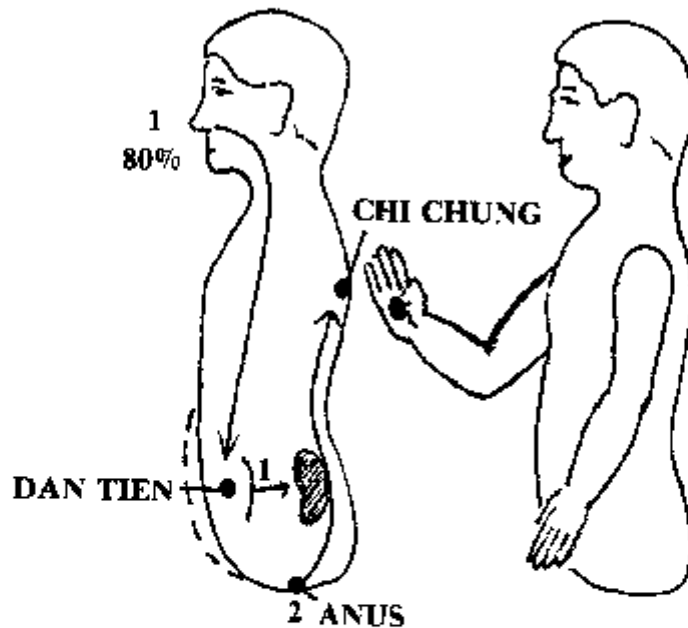
FIGURE 18A: STEP ONE



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

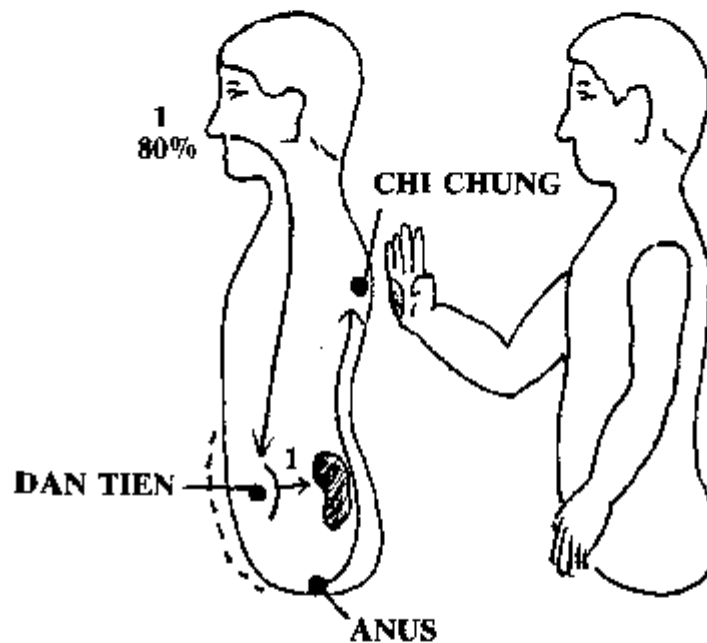
2. Contract the anus pushing it upward to chi chung (using your partners fist for concentration) as you quickly inhale the remaining 20% directing the breath and chi energy to chi chung. Relax and direct the energy back to Dan Tien then exhale slowly.

FIGURE 18B: STEP TWO



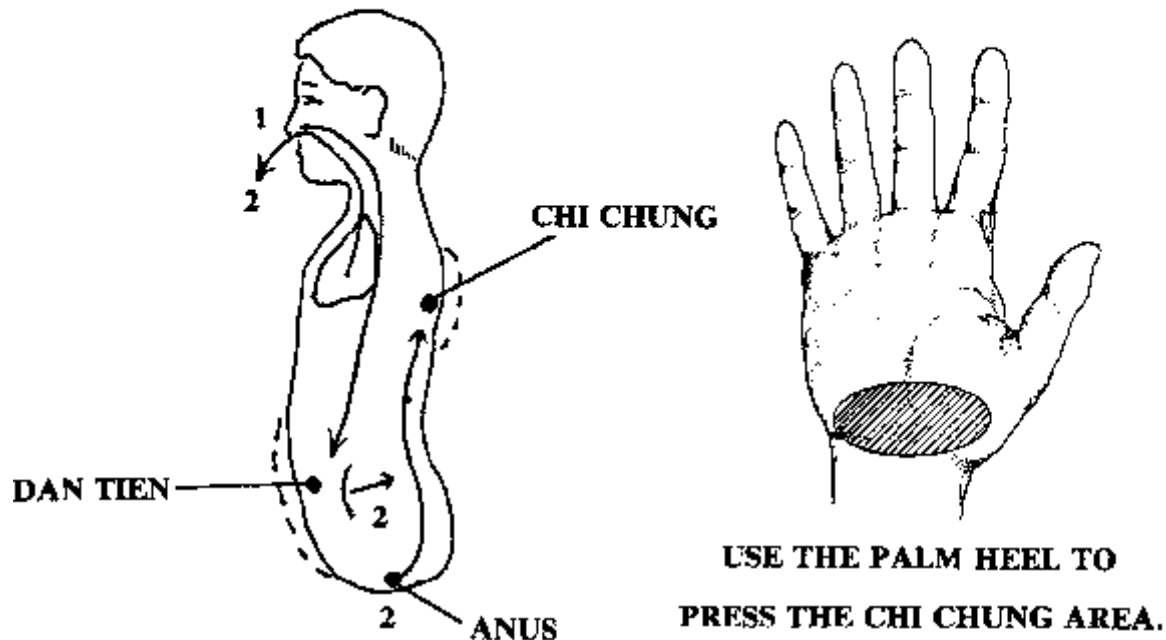
1. Inhale 80% slowly and evenly into the Dan Tien, then use muscle contraction to push it to the kidney areas.
2. Contract the anus and push it to Chi Chung as you quickly inhale 20% and your partner slaps the area with his palm. You should be able to feel the area expand slightly with the inhalation. Relax and direct the energy back to Dan Tien then exhale slowly.

FIGURE 18C: STEP THREE



1. Inhale 80% slowly and evenly into the Dan Tien then use muscular force and push to the kidney area.
2. Contract the anus and push toward chi chung as you quickly inhale 20% and your partner massages with the knife edge of his hand in a circular motion the area around chi chung. Relax and direct the energy back to Dan Tien then exhale slowly.

FIGURE 18D: STEP FOUR



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

EXERCISE NINETEEN: THE CONTROL CHANNEL OF YANG ENERGY

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

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

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

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

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

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

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

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

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

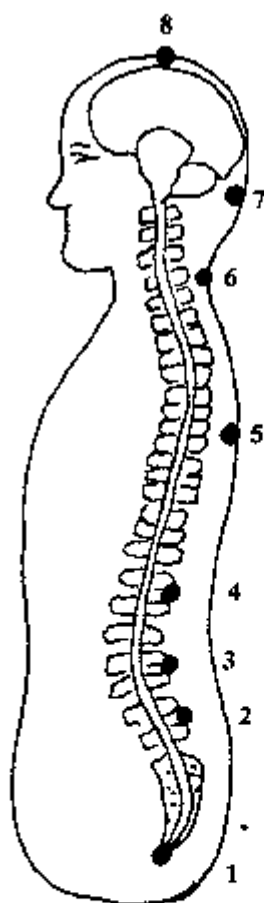
Inhale another (5%) into the Dan Tien and push the anus toward Yu Chen point of the occipital region, as you direct the breath and energy there. Pause one count.

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

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

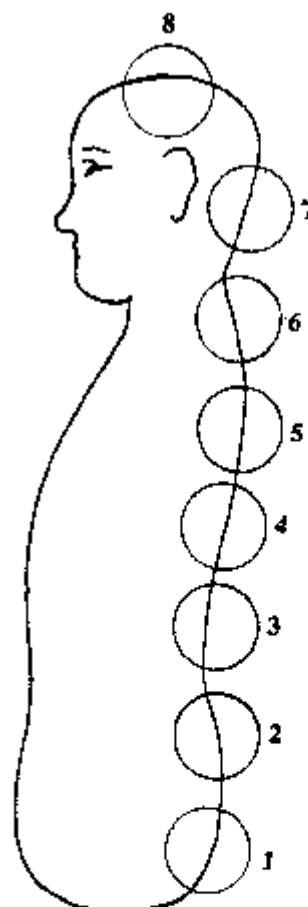
*Ancient texts list some 23 points on the control channel from the coccyx to the bottom lip.

FIGURE 19A: CONTROL CHANNEL CENTERS AND AREAS



INDIVIDUAL CENTERS

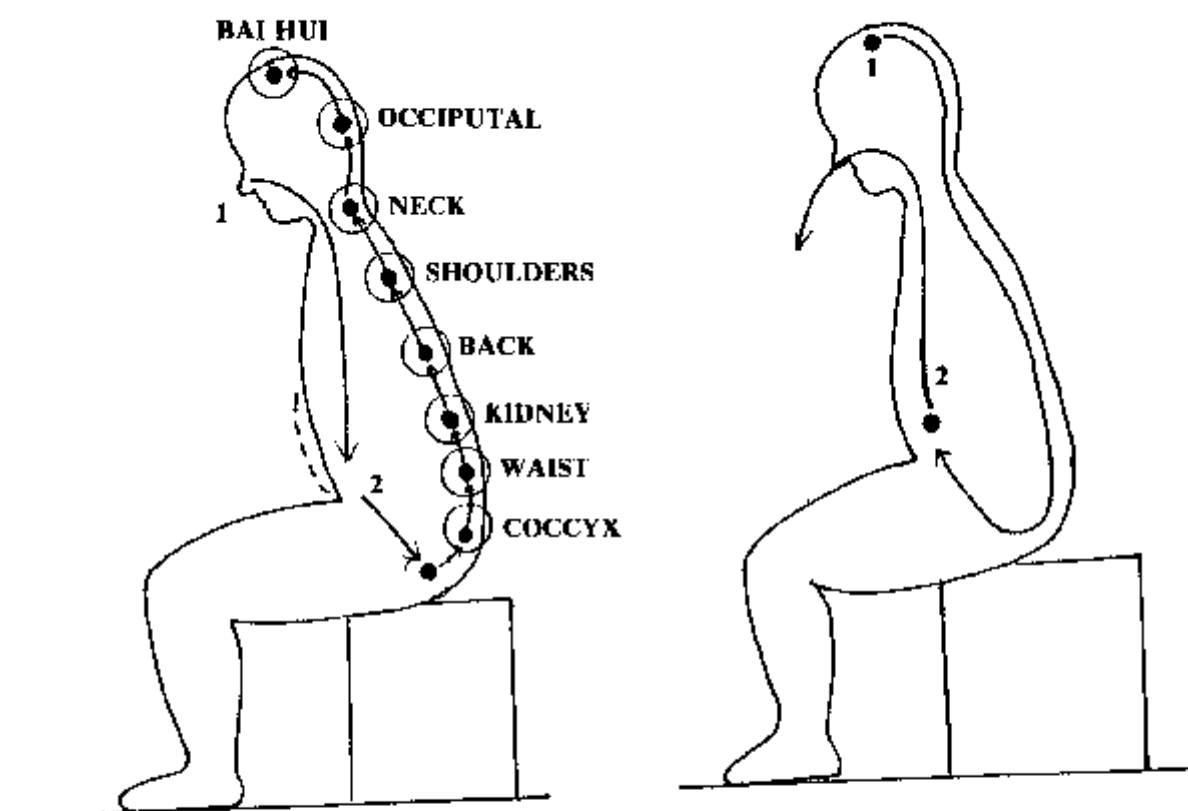
1. WEI LU
2. YANG KUAN
3. MING MEN
4. CHI CHUNG
5. TA CHUI
6. YA MEN
7. YU CHEN
8. BAI HUI



AREAS

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

FIGURE 19B: THE SINGLE INHALATION WITHOUT ANUS FORCE



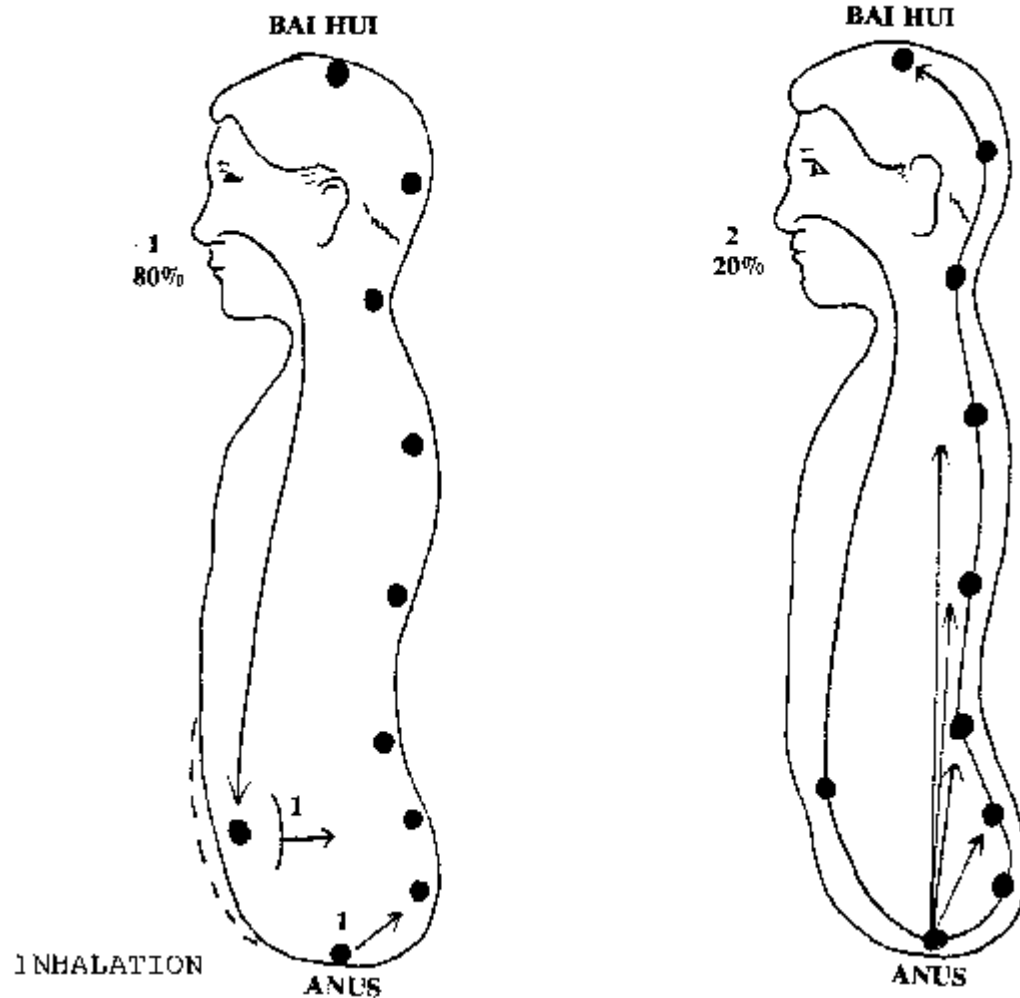
INHALATION

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

EXHALATION

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

FIGURE 19C: SINGLE INHALATION WITH ANUS FORCE



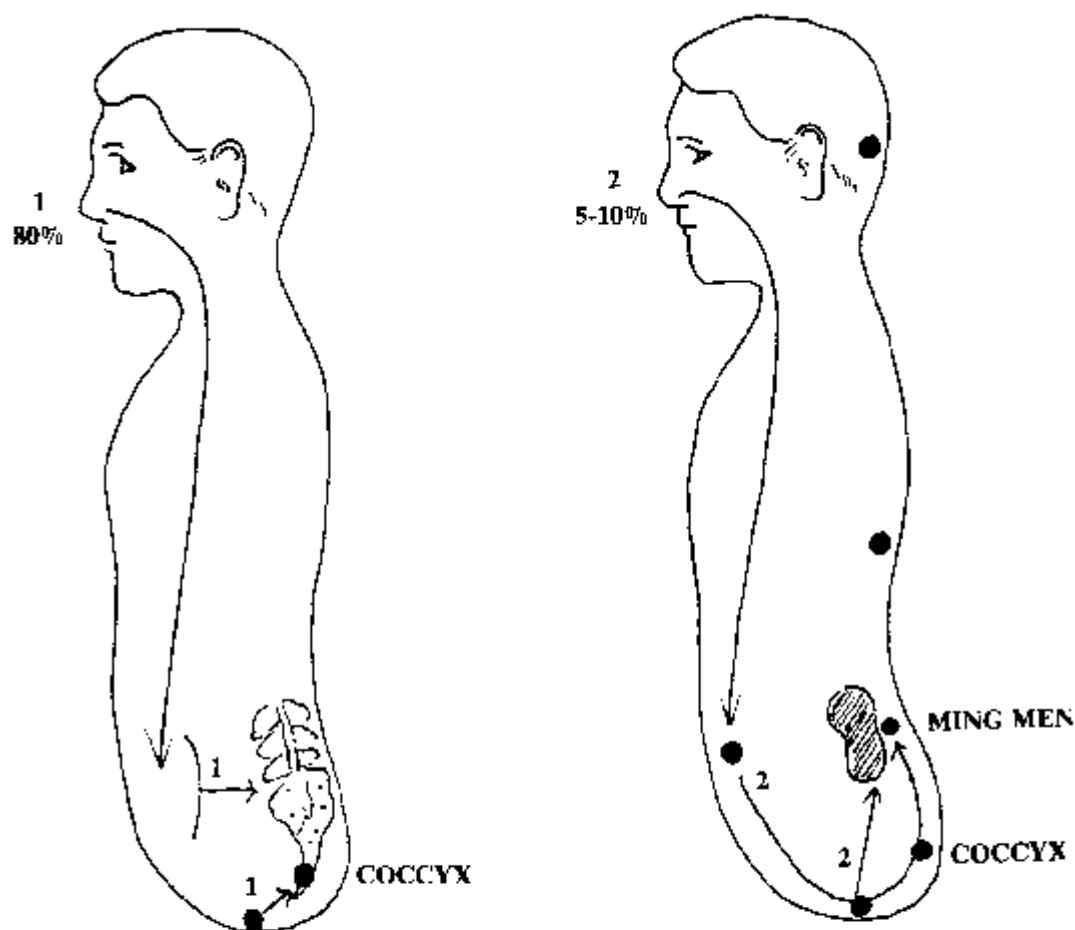
1. Inhale 80% slowly and evenly into the Dan Tien, contract the abdomen and push it toward the kidneys as you push the anus toward the coccyx.

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

EXHALATION

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

FIGURE 19D: THE CONTINUOUS INHALATION

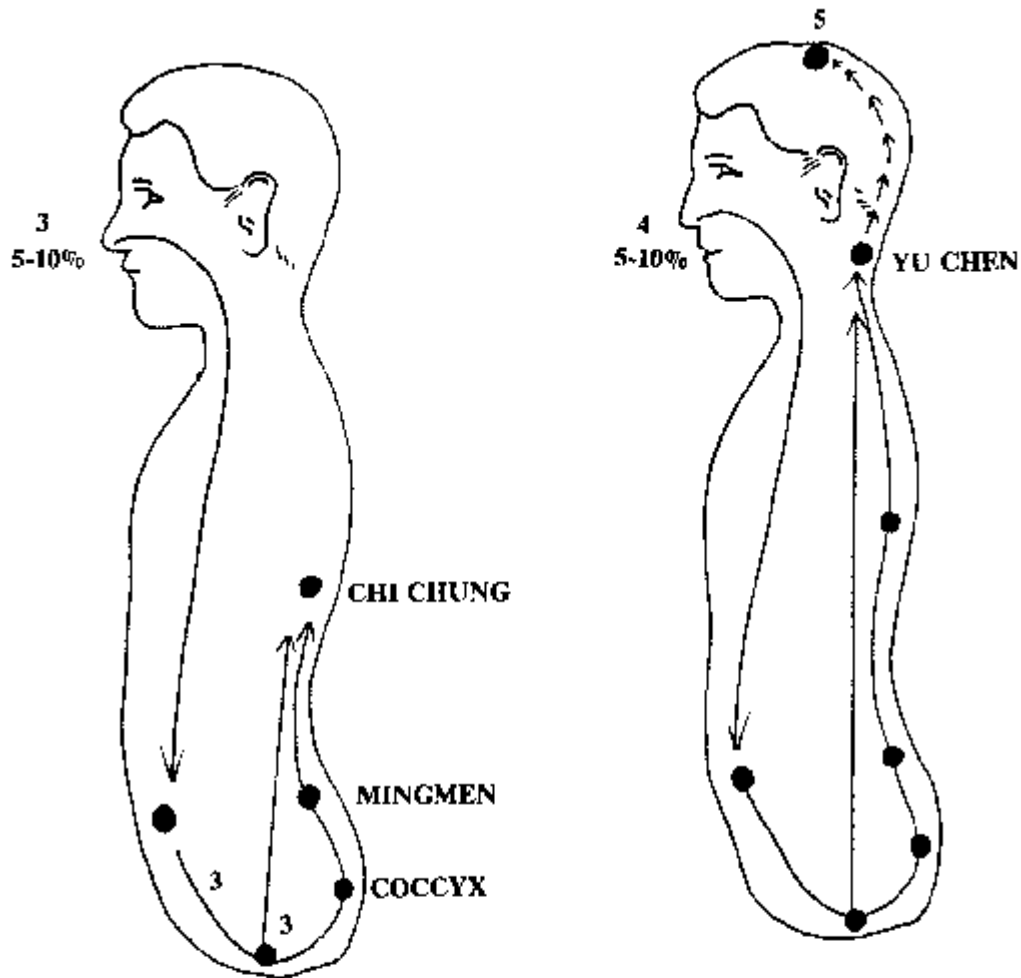


INHALATION

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

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

FIGURE 19D CONTINUED



CONTINUED INHALATION

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

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

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

EXERCISE TWENTY: GUIDING THE CHI TO THE ARMS

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

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

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

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

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

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

You will receive:

The Level Six booklet clearly detailed and illustrated including the methods of The Iron Arm, Keeping strong Methods, The Iron Upper Abdomen, and the Iron Chest.

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TIEN TAO CHI KUNG

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

TO OUR MEMBERS

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

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

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

ABOUT THE COVER

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

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EXERCISE TWENTY ONE: THE IRON ARM METHOD

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

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

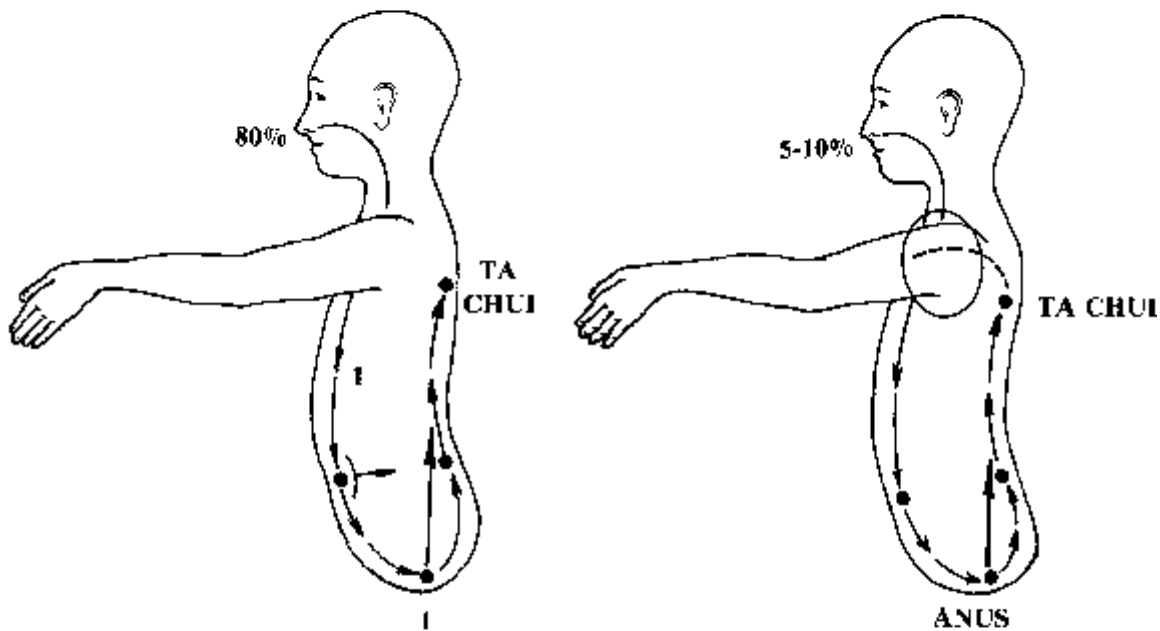
Inhale the remaining 20% slowly and evenly and direct the breath to pass from ta chui to each of the arm areas to arrive in the fingers. Pause two counts and direct the breath (chi) in reverse course to danlien, then exhale slowly with the abdomen. Repeat this nine times. (For an explanation see figure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

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

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

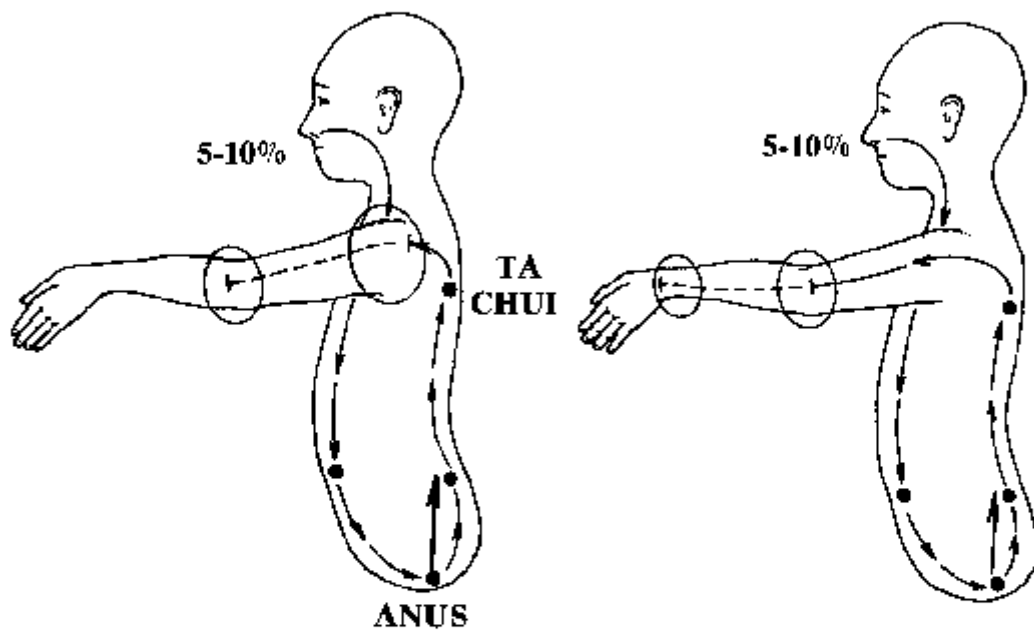
FIGURE 21: IRON ARM CONTINUOUS INHALATION

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



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

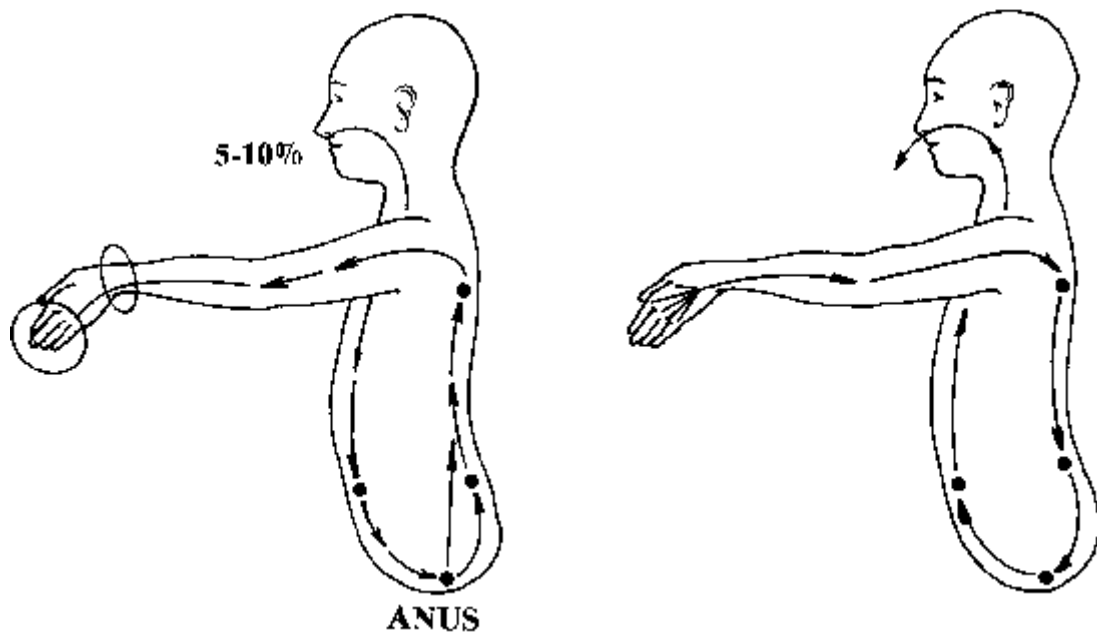
FIGURE 21: STEPS THREE AND FOUR



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

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

FIGURE 21: STEP FIVE AND EXHALATION



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

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

EXERCISE TWENTY TWO

METHODS OF KEEPING AND INCREASING STRENGTH

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

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

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

KEEPING STRONG CONTINUED

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

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

EXERCISE TWENTY THREE: THE IRON UPPER ABDOMEN

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

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

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

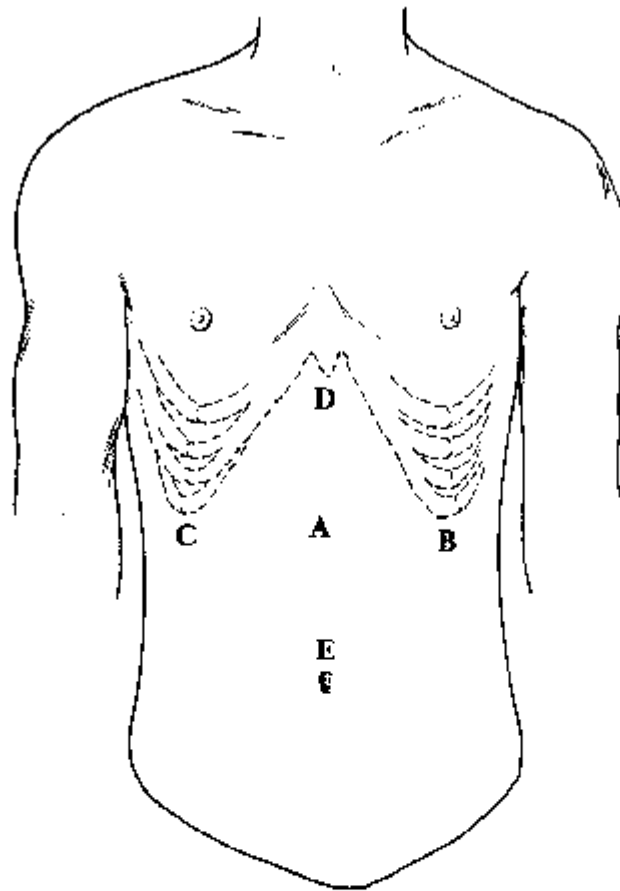
STEP THREE: This step uses the palm heel to press points (A - D) (Figure 23) as you use the slow exhaling breath. Inhale 60% slowly and evenly expanding the abdomen, then pause one count. Slowly compress and push the abdominal muscles forward (no inhalation) as you contract the anus and push it toward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

EXERCISE 23: STEPS FOUR AND FIVE

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

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

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



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

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

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

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

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

EXERCISE TWENTY FOUR: THE IRON CHEST METHOD

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

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

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

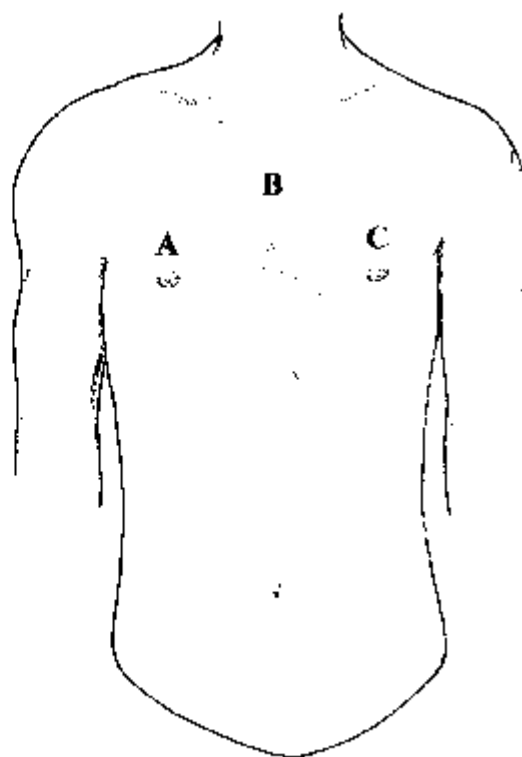
STEP THREE: This step uses a slow exhaling breath as you lightly strike point C with a half formed fist (a slightly closed fist). Inhale 60% slowly and evenly into the dantien pausing one count. Simultaneously push the anus toward lower dantien and slowly expell 5% air from the lungs as you strike point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

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

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

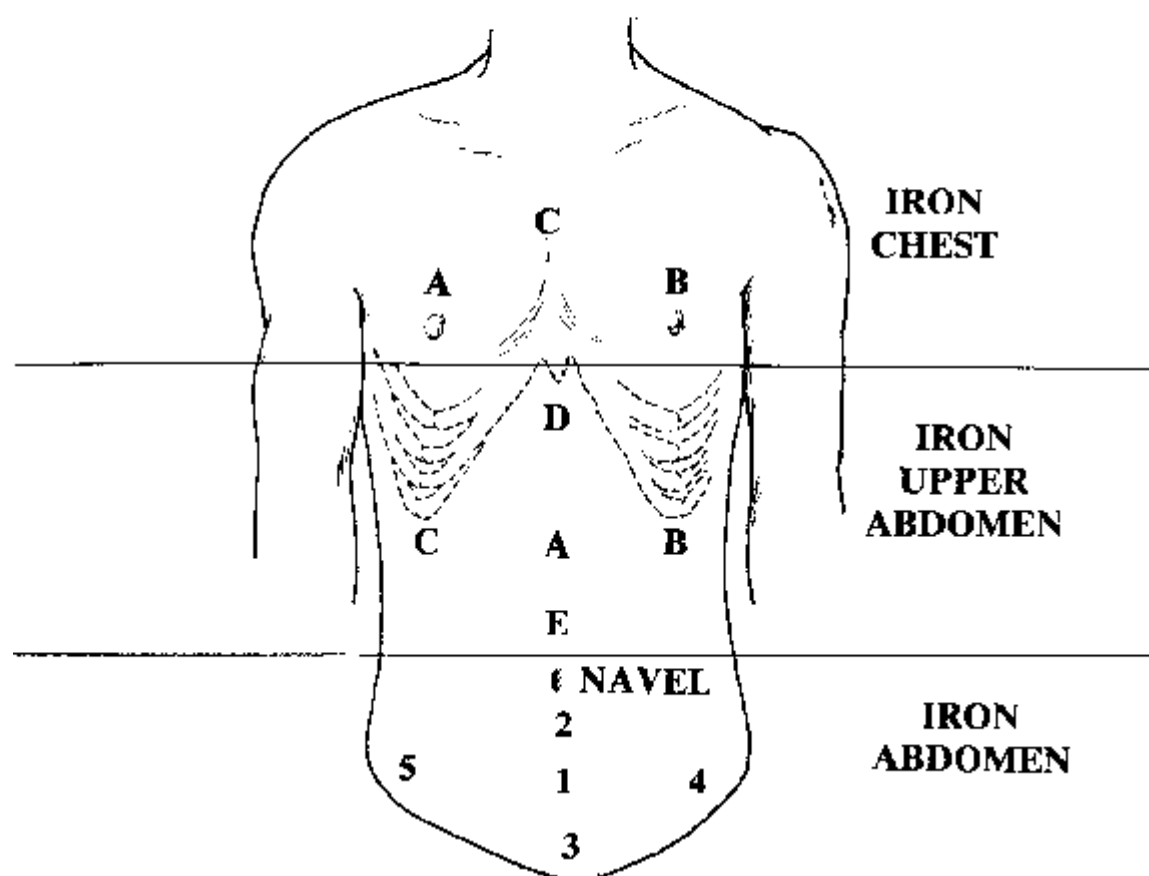
The iron body methods are conducive to opening the circulation of energy to the exercised areas. They will strengthen the internal organs and muscle tendon structure. The ability to withstand powerful blows to the body will come only after extensive training of these methods. As outlined in the program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

FIGURE 24: IRON CHEST



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

ANTERIOR LOCATED POINTS OF THE IRON BODY METHODS



FOR DETAILED LOCATIONS OF THE POINTS REFER TO:

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

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

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

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

To smelt the essence into energy is the foundation.

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

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

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

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

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

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

To Complete the five energies:

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

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

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

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

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

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

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

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

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

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

DIRECTORS NOTE

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

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

ROSTER OF LEVELS ONE THROUGH SEVEN

LEVEL ONE

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

LEVEL TWO

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

LEVEL THREE

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

LEVEL FOUR

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

LEVEL FIVE

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

LEVEL SIX

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

LEVEL SEVEN

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

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MOULTON, AL 35650

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

COMPLETED "REQUEST FOR LEVEL SEVEN" FORM WITH \$30.00

You will receive:

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

A Request for the Level Eight exercises.

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

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

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CHINESE NATIONAL CHI KUNG INSTITUTE

氣 **CHI KUNG** 功

CORRESPONDENCE PROGRAM

TIENTAO CHI KUNG

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

TO OUR MEMBERS

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

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

ABOUT THE COVER

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

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

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

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

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EXERCISE TWENTY FIVE: THE EQUALIZING METHOD

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

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

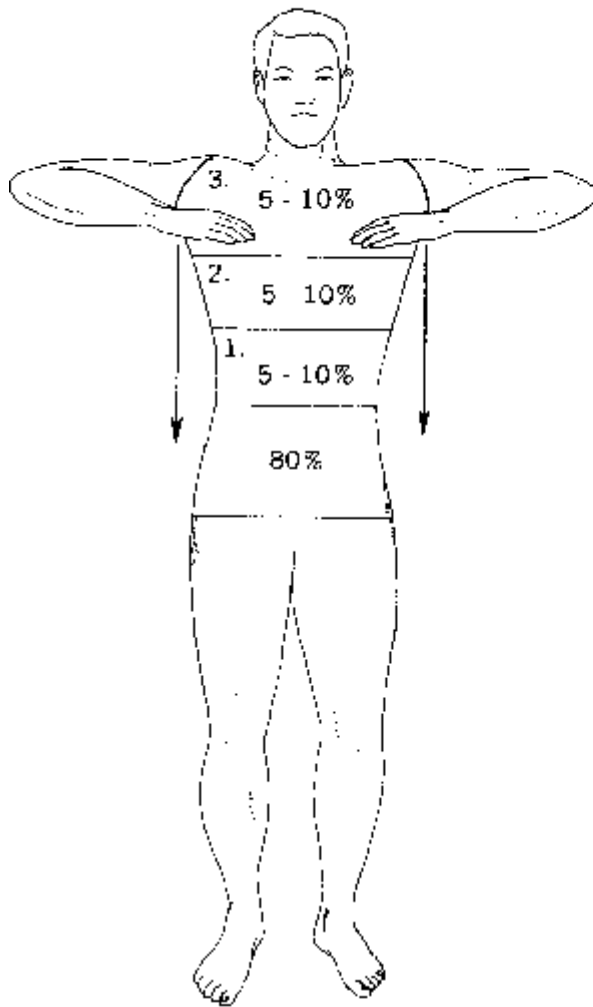
(You should think of the chest as filling with these three 5-10% inhalations from the bottom of the lungs to the top of the collar bones, as though it were divided into three sections, filling each with one inhalation. Refer to figure 25).

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

If you have respiratory problems, mucous may be discharged from the nose during the forceful exhalation.

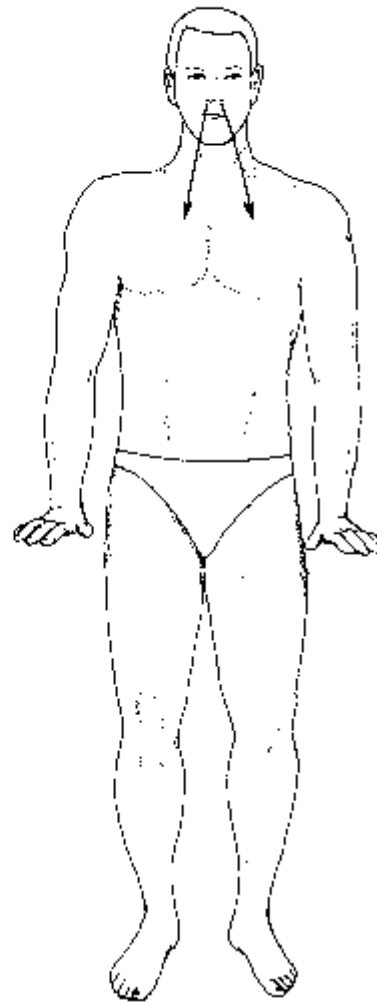
Repeat the very full inhalation into the chest and then the simultaneous press down of the palms and forceful exhalation through the nose. In three to four times you will feel the effect. Repeat ten times. FIGURE 25.

FIGURE 25: THE EQUALIZING METHOD



INHALATION

Inhale 80% into the dantien, and pause one count. Contract the abdomen allowing the chest to expand. Inhale 5-10% in 3 stages, filling the chest from top to bottom.



EXHALATION

Quickly press the palms straight down as you quickly and forcefully exhale through the nose.

EXERCISE TWENTY SIX: THE THROAT PRACTICING METHOD

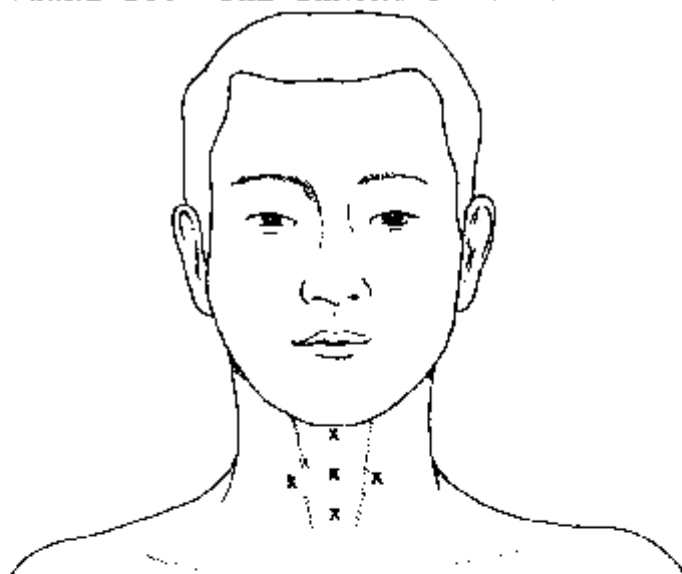
CAUTION must be exercised when using this method, as the throat area is one of the most vulnerable of the body. Refer to exercise eleven to practice raising the chi energy to the throat before beginning this method.

Begin by inhaling 80% into the dantien slowly and evenly, and pause one count. Press against the throat area with either palm as you inhale the remaining 20% directly into the throat area while simultaneously contracting the anus and pushing it forward and upward toward the throat.

Your concentration should be totally on the throat. Try to feel the changes in the throat when you inhale and push the the anus toward the throat. You may notice expansion and tightening, accompanied by a warm sensation. Gradually increase the force of the palm press over an extended period of time.

In the second step use the thumb of either hand to press against the sides and front of the larynx (throat area). Do not apply pressure on the sides of the neck. Remember to use caution. Using the exhaling breath (exercise seven), inhale 60% slowly and evenly expanding the dantien area. Pause one count, then quickly and simultaneously compress the abdomen and push the anus toward the throat area as a small amount of surplus air is expelled from the lungs. Use the thumb to press the throat as you expell the surplus air. Again be aware of the changes in the throat area. Concentrate on the throat only. You may find yourself consciously tightening the throat muscles, however try to relax and use the breath to withstand the pressure. Repeat nine times minimum. FIGURE 26.

FIGURE 26: THE THROAT PRACTICING METHOD



"X" indicates the areas to be pressed with the palm or thumb during exhalation and anus contraction.

EXERCISE TWENTY SEVEN: THE FUNCTIONAL CHANNEL (YIN)

The functional channel extends from the brain to the base of the genital organ, on the anterior side of the body. It is the secondary channel of the micro-cosmic orbit and is known as the yin channel. When the warm current travels up the spine through the three gates to bai hui center, it will (if connected by the tongue) flow down the front and center of the body to make a complete circuit.

Notice in FIGURE 27A the individual centers that correspond to the areas of the anterior channel. As with the control channel there are two ways to perform this method, the single and the continuous inhalation.

EXERCISE TWENTY SEVEN CONTINUED: THE FUNCTIONAL CHANNEL

Begin the single inhalation method by inhaling 80% into the dantien area expanding the abdomen. (You may lean slightly rearward as in exercise eleven). Stop the breath. Mentally direct the chi energy to rise upward toward each area as you raise the anus (10-13%) upward toward the area. FIGURE 27B. As you pass each area and reach bai hui center on top of the head the anus will be contracted 100%.

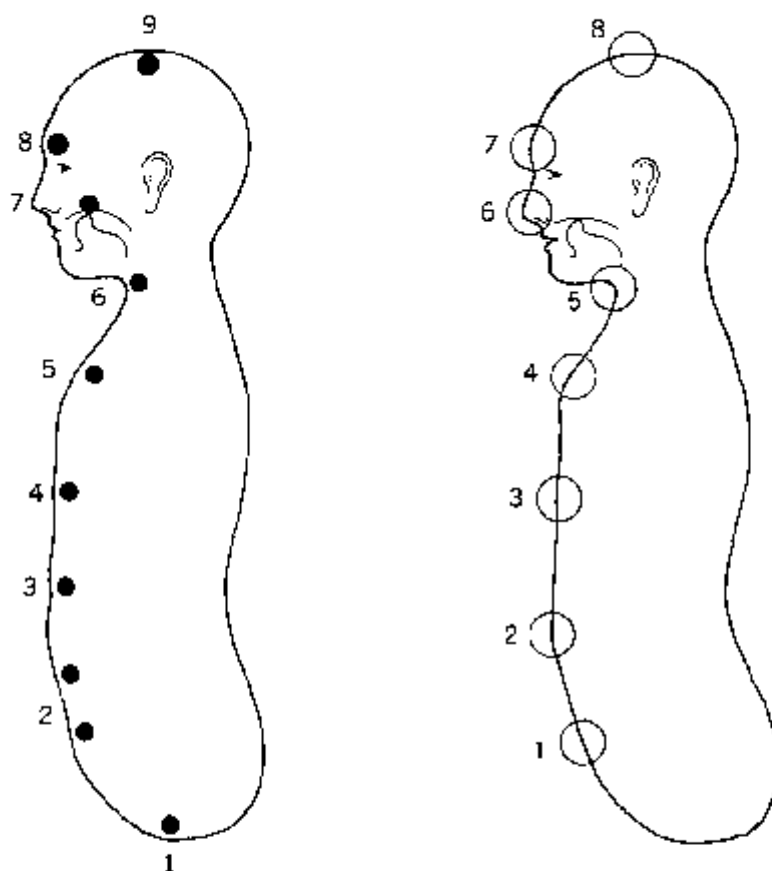
When you reach bai hui, relax directing the energy and breath back downward to dantien. Then exhale slowly. Repeat this single inhalation a minimum of six times.

The continuous inhalation begins by inhaling 80% slowly and evenly expanding the abdomen. Pause one count then inhale 2-5% into the kuan yuan point as you contract and push the anus there. Continue without exhalation to pause one count between each area, and inhale 2-5% at each area as you contract the anus and push it upward while mentally directing the chi energy there. FIGURE 27C. When you reach bai hui, you will have made a very full 100% inhalation. You will feel tight and expanded.

Relax directing the chi energy back to the dantien then exhale slowly. If the warm current is under the direction of your willpower you will have integrated the yin energy of this of this channel, if you have not noticed this feeling, nor any of the symptoms of the life force, do not dwell upon it but continue your exercises without alter and success is inevitable. Repeat the continuous inhalation a minimum of six times.

Note that ancient works on the flow of chi energy enumerate some 24 points on the functional channel, from the perineum area to just under the bottom lip on the chin.

FIGURE 27A: FUNCTIONAL CHANNEL; ENERGY CENTERS AND BODY AREAS



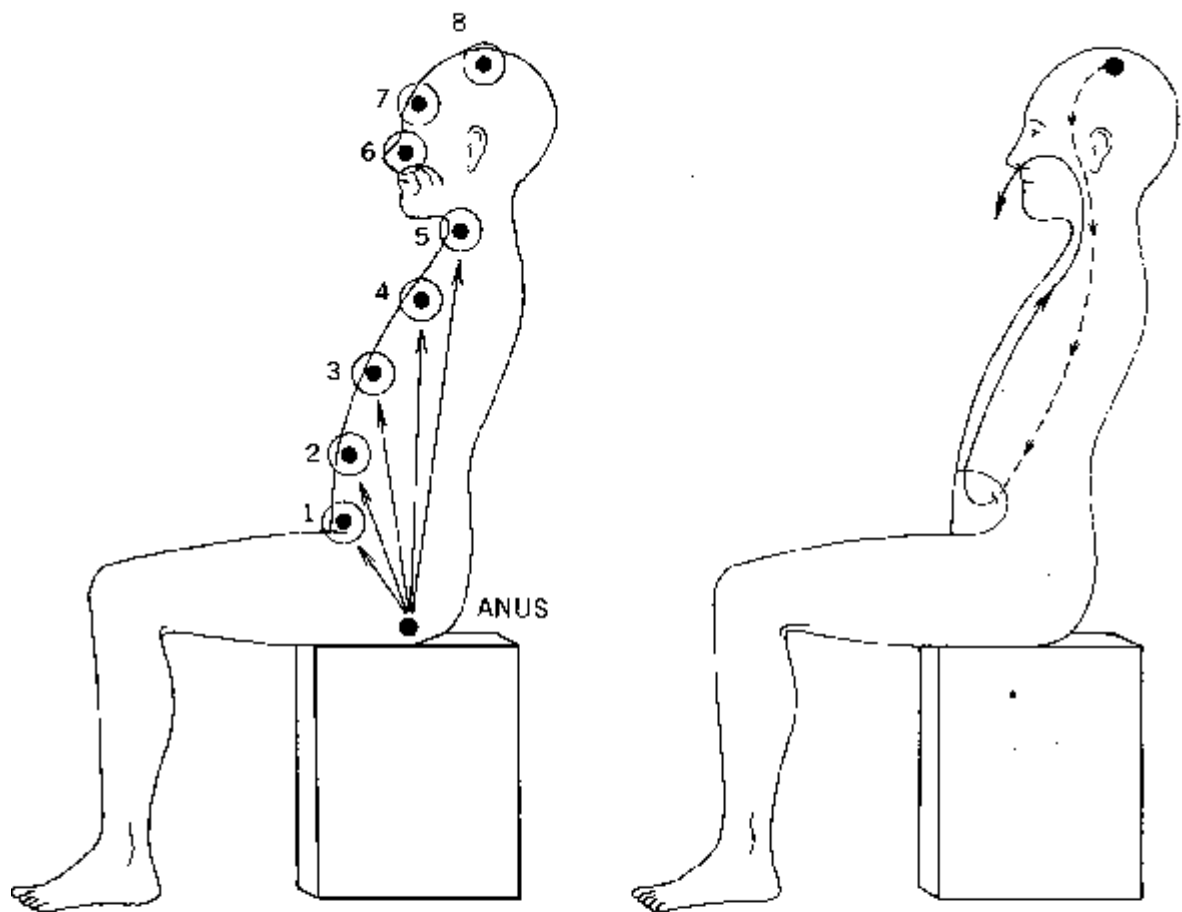
CENTERS

1. Hui Yin
2. Kuan Yuan
3. Xia Dan Tien
4. Chung Kuan
5. Shan Chung
6. Hsuan Chi
7. Hsuan Ying
8. Yin Tang
9. Bai Hui

AREAS

1. lower abdomen
2. Dan Tien
3. Solar plexus
4. Chest
5. Throat
6. Nose
7. Mid Eyebrow
8. Top of the head

FIGURE 27B: THE SINGLE INHALATION



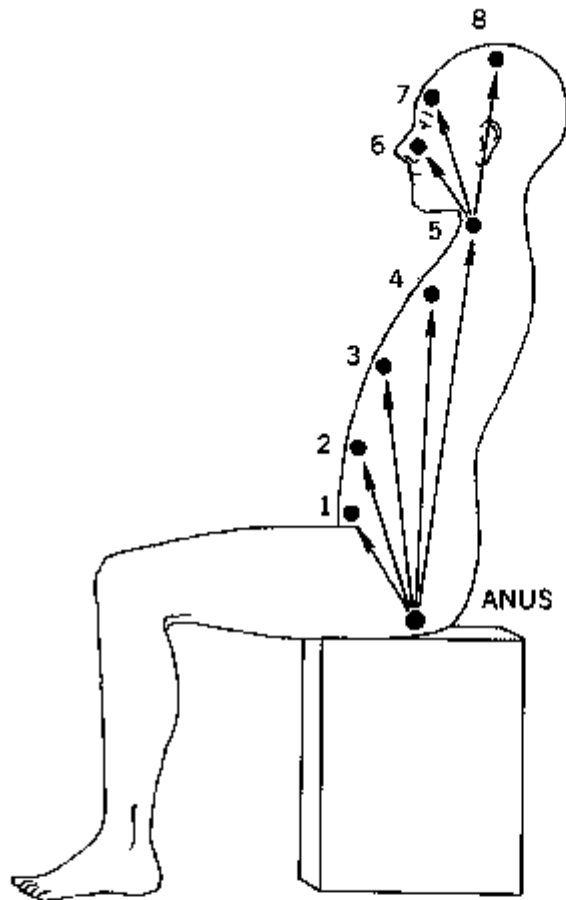
INHALATION

Inhale 80% slowly and evenly into dantien. Stop the breath. Contract and push the anus forward and upward with even force toward each area. Mentally direct the energy to each area.

EXHALATION

Relax and mentally direct the energy in reverse to the dantien (represented by the broken line). Then exhale slowly.

FIGURE 27C: THE CONTINUOUS INHALATION



INHALATION

Inhale 80% slowly and evenly into dantien. Pause one count. Inhale 2-5% into area one and push the anus there. Pause one count and continue this to area eight. When area eight is reached you will have made a full 100% inhalation and anus contraction.

EXHALATION

Same as figure 27b.

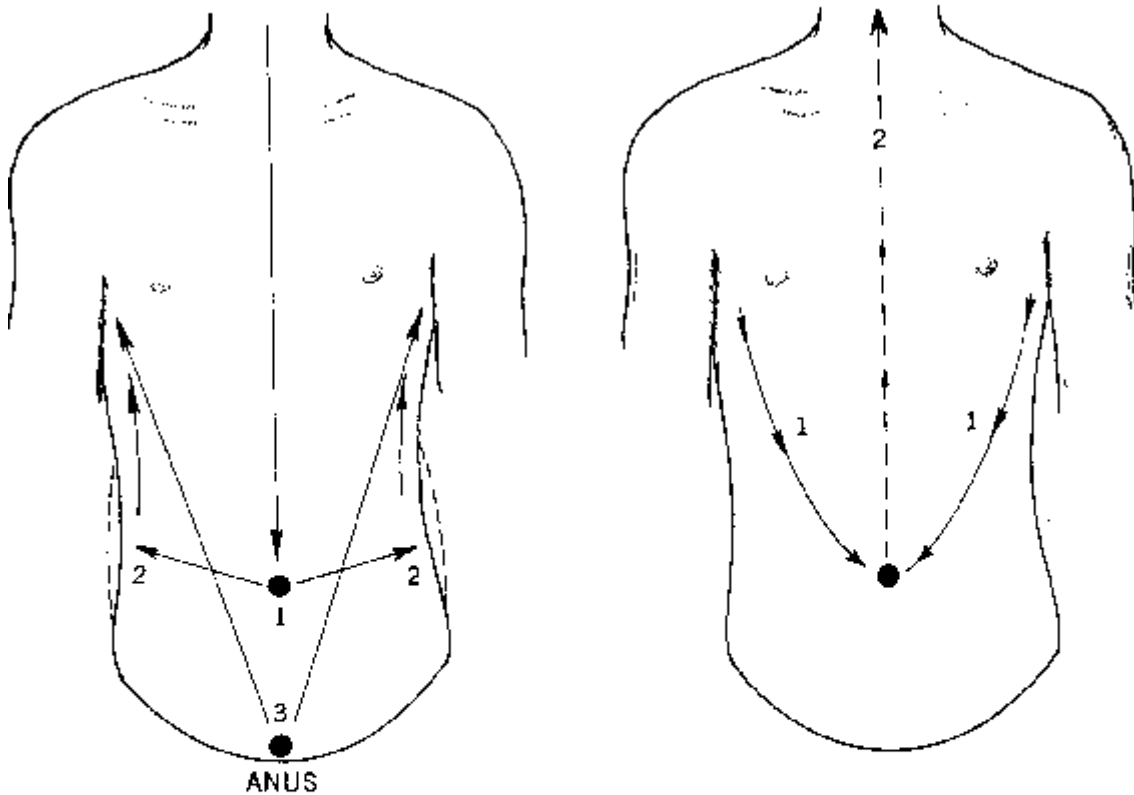
EXERCISE TWENTY EIGHT: THE UNDERARM METHOD

This method is to train the chi energy to reach the underarms. It should be preceded by natural, kidney, and waist breathing. Begin by inhaling 80% slowly and evenly into the dantien. Mentally direct the chi energy to the waist sides and you should have muscular expansion there (see exercise twelve). Tighten the anus pushing it toward both underarms as you direct the chi energy from the waist sides upwards to the underarms. FIGURE 28. You will notice a feeling of expansion there and in the clavicle areas (collarbones).

Relax and direct the chi energy back to the dantien, then exhale slowly.

Do not use too much muscular force to expand the waist. You must remain relaxed as possible at all times. The hands may be used as a guide when you direct the energy from the waist to the underarms.

FIGURE 28: THE UNDERARM METHOD



INHALATION

1. Inhale 80% slowly and evenly into dantien.
2. Direct the energy into both waist sides, notice the expansion areas.
3. Contract and push the anus upwards toward both underarms, as you mentally direct the energy upwards from the waist.

EXHALATION

1. Relax and direct the energy back to dantien. Exhale slowly.

FOUR PRINCIPLES FOR SUCCESS

1. RELAXATION: Mentally and physically you must be completely relaxed.
2. EVENNESS: Breathing must always be even and never violent.
3. SLOWNESS: The slower the breathing and outside active are the better. Always move the body in conjunction with the breath.
4. DEEP BREATHING: Breathe deeply with the lower abdomen in gentle slow drawn out breaths.

RELIGIOUS ORIGINS OF CHI KUNG BREATHING EXERCISE

Ancient Taoist ritual pursued immortal life through regimens of diet, gymnastics, sexual intercourse, heliotherapy, alchemy, and chi kung respiratory techniques. Immortality or Long life (chang sheng) was a material immortality of the body itself. It was the adept himself who must produce the immortal body within him during his life. Herein lies the importance of the above regimens; to produce the immortal body. That body takes shape in the same fashion as the embryo develops and when it reaches full development then deliverance from the corpse takes place.

The immortal body is produced mysteriously inside the mortal body. As the embryo grows it replaces the gross elements little by little with subtle imperishable elements. The bones are said to have become gold and the flesh jade. There is no real break between mortal and immortal, but an imperceptible passage. Only within the body was it possible to attain an immortality which would continue the personality of the living person and which would not be divided into several independent personalities as the Chinese believed in multiple souls and the Taoist believed in even more; spirits living within the body and controlling the functions of the organs.

Common was the idea that man is composed of a body (hsing), inside which are essence (ching), breath (chi), and spirits (shen), the sum which makes the person (shen). Thus to nourish the vital principle one had to nourish the breath (yang chi), nourish the spirit (yang shen), and nourish the body (yang hsing).

All of these procedures were in accord and followed the principles of Chinese medicine. Hence, today the religious principles need not be observed to derive the benefit of longevity.

ROSTER OF LEVELS ONE THROUGH EIGHT

LEVEL ONE

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

LEVEL EIGHT

29. The Underarm Practicing Method
30. The Perineum Practicing Method
31. Retracting the Testicles
32. Right Area Concentration

LEVEL TWO

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

LEVEL THREE

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

LEVEL FOUR

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

LEVEL FIVE

17. Directing the Chi to the Back
18. The Iron Back
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27. The Functional Channel of Circulation
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T'EN TAO CHI KUNG

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TO OUR MEMBERS

You will soon have completed the 36 methods of T'ien Tao Chi Kung. Your success in doing so has been indicative of your own discipline. By consciously gaining control of the breath of life, you have no doubt mastered to some degree the circumstances of your life. Mentally and physically you have increased your positive vitality. You exude mental calmness. You no longer create nor allow circumstances to disturb you. You travel the middle path of a calm, peaceful, joyful, and complacent existence, avoiding any extreme.

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

We have scheduled a review training guide and questionnaire between Level Eight and Level Nine. Upon receiving your request for Level Nine we will first send this review and questionnaire. We ask that you take one week to complete this and then return it, at which time we will send the Level Nine booklet.

ABOUT THE COVER

The successful balance of Yin and Yang, fire and water, hsing and ming, right thought and action, internal and external affairs has produced in the lower dantien the golden elixir or spiritual embryo. As it grows replacing the old nature with the pure righteous character of your original nature you will meet with the fulfillment of your destiny.

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"NEI KUNG HUA SHEN": CHANGING THE CHARACTER AND INCREASING VITALITY TO PURIFY ONESELF"

A SHORT DISCOURSE BY TEACHER CHENG YI HAN

When beginning to undertake self cultivation (and use of higher energy) one must understand the notion of Nature and life (hsing-ming). All people, however different their lives may be in other ways, are alike in this, that they possess a "natural state", an original nature. It might be likened to the portion of the light element that is imprisoned in the darkness of the body. It is the "original nature" as it exists before it is corrupted by the contacts of life.

Before you are born, original nature can be likened to a piece of white paper, spotless. After birth, the white paper begins to be painted by the ideas of your parents and relatives and as you grow and are swept up into the world it is painted by the color of the world.

Again, the original nature may be likened unto a bright shiny mirror before birth. Day by day the mirror becomes covered with the dust of the world, until it no longer reflects. The purpose of self cultivation is to day after day polish the mirror of your original nature until it shines through brightly. You must erase the paint of world

and family conceptions to reveal your spotless original nature. Thus it is said, "The way of the world is daily increase, but the way of Cultivation is daily decrease".

As stated by Ko Hung, legendary Chinese Alchemist, "If cultivators do not perform actions of merit but solely pursue the esoteric techniques, they will never attain Fullness of Life. Doing good stands in first place; eschewing one's faults comes next. Followers of the divine process feel that saving people in trouble so that they can avoid disaster, and protecting others from illness so that they will not die before their times, are good acts of the highest class. Loyalty, filial piety, friendliness, obedience, the human ideal, and trustworthiness are basic".

Further it is said that to make small progress, one must do three hundred consecutive good deeds, and to make a big progress one must acquire twelve hundred good deeds. If after acquiring 1199, one commits a single bad deed, all the previous ones are lost, and one must begin anew. No benefit can be derived from circulating Chi energy without the accomplishment of restoring the original nature. In meditation you will reap the rewards of your good deeds.

Hence, Ming Kung and Hsing Kung are necessary to achieve results in Chi Kung, however progress in one will lead to progress in the others. Ming Kung, the development of Righteous character in Life, will in turn reveal the development of Original Nature. It is in meditation that the rewards of Ming Kung are brought back to the Original self. Circulation of Chi energy is the result of this natural Spiritual law. It is said that the divine process is achieved slowly and involves many taboos. It is not to be maintained without superhuman will and great energy.

The method of studying the divine processes consists of: (A) A true desire to attain calm and repose, to free oneself of covetousness, to see and hear internally, and to be entranced and freed from emotion.

(B) Calm freedom of action, and obliviousness to our physical frames avoiding innumerable diversions which excite the breath, heart, and mind.

(C) Extending Love to the things that creep and crawl, so that nothing which breathes may be harmed.

(D) Regulating the breath, undergoing rituals of purification, rising with the dawn and going to sleep late in order to sublimate the five elements.

(E) Avoiding potent wines which trouble the harmony of the vital breath; disciplining sexual desire so that the essence is not diminished, thought processes weakened, and calm and concentration destroyed.

(F) (optional) Avoiding even the smell of animal flesh and purifying the intestines by stopping the intake of starches.

(G) Extending Love to the very frontiers of the universe and to view others as we do ourselves.

Therefore, cultivators of divine process and character travel paths different from those of the rest of mankind.

Hsing denotes man's natural constitution in which is recognized the presence of the pure, unspoiled substance connecting man's nature with the nature of the universe. Man was originally attuned with the universe and by forsaking it he did not simply infringe the spiritual law, but also severed his connection with the pure source of life. His departing from Original Nature, while constituting the greatest offense he could commit, separated him from the Way of God, and disconnects him from the whole and delivers him to himself.

Hsing, being the nature of man, is essentially good. Man themselves moreover, partaking all of the same nature, are "all equally men", though they may come to differ greatly from each other according to whether they pursue or neglect the essence and the ordinances of their Original Nature. Nature cannot be changed. Man, therefore, is urged to correct his subjective nature and to restore his Original One.

The loss of proper nature is attributed to: the beauty of the five colors that disorder the eye; the five musical notes that disorder the ear; the five odors which disorder the head; the five flavors which disorder the mouth; all preferences and dislikes that disorder the mind.

Hence, to restore proper nature one must remove the desires of materialism. The Original nature will manifest as benevolence and righteousness though the basic value of Nature is that it is originally related to Chi (life force) and Te (Virtuous Action).

Ming is destiny as decreed by Heaven. It is the appointed order of the Universe. Hsing Ming denotes the natural endowments and talents entrusted to man by Heaven and Earth. The endowments and talents of your nature are not your property. They have been appointed and made available to you that you may carry out the natural endowments and exhaust the essence. The fulfilment of one's nature, which is made possible by complying with the talents peculiar to one's constitution will then permit the completion of his destiny as decreed by Heaven.

GOD (CHINESE TAO)

The single, the void, the undetermined,
the nameless, the pure notion, the essence
which was of itself before Heaven and Earth

GOD (CHINESE TAO)

The Material Universal Substance, the named, the Universal
Principle, the Origin of things

Extension of God (Tao)

In

HEAVEN

repository of

YIN

the feminine

EARTH

repository of

YANG

the masculine

CHI

the vivifying breath as the issue and interaction

Yin and Yang

TE

the virtues of GOD (TAO) and the articulations of
Chi energy

MING

the actualization of GOD in physical Man

HSING KUNG
NEI KUNG
INTERNAL WORK
SILENCE
PRIMARY
BODY
MEDITATION

MING KUNG
WAI KUNG
EXTERNAL WORK
MOVEMENT
SECONDARY
USEFULNESS OF BODY
GOOD DEEDS

|
|-----ONE ABSOLUTE-----|
|

Meditation without Good Deeds will create (Zo Huang Lu Mo)
demons

HSING KUNG

1. Repent. Body, Mind, and Spirit must be peaceful so you must meditate. Use meditation to purify the mind of no desire.
2. Increase Yang energy by meditation to develop a halo which Yin energy cannot penetrate. Wrongful and bad deeds diminish the light of the body and spirit.
3. Break the Ego image that you have created about yourself by understanding that it is not absolute reality, you have created it.
4. Realize the Ego of the body ends with death.
5. Break the gap of individuality, the Original Nature of all people is the same. The air contained inside a bottle is the same as the air outside the bottle. When the bottle is broken there is just one air. The bottle is the Body Ego and the air is the Original Nature.
6. Consider others as yourself.

7. Use meditation to expell the impure Chi (dzwo chi) created by negative emotion and wrongful Ming Kung (action).

MING KUNG

1. Create good deeds and actions without thought of any reward coming to you; service to others, unselfishness, cure others illness.

2. Take all hardship without complaint. The root of happiness is bitter hardship.

3. The body must stop all bad habits.

4. Cultivate a consciousness that has no temper. Anger exhaust the spirit's energy.

5. Have a mind that is not selfish with private desires.

6. Bring Someone to Spiritual understanding.

7. Practice Hsing Kung and Ming Kung constantly.

MING KUNG and HSING KUNG cannot be seperated and must be unified in sincerity.

HSING KUNG

MING KUNG

NEI YAO

WAI YAO

INTERNAL MEDICINE

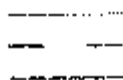
EXTERNAL MEDICINE

| _____ CHING DAN _____ |

GOLDEN ELIXIR

SHENG TAI

SPIRITUAL EMBRYO



HSING KUNG

TRIGRAM LI

ORIGINAL NATURE

FIRE

CHING LOONG (GREEN DRAGON)

MEDITATION

PURIFICATION INSIDE PRODUCES
RIGHT ACTION OUTSIDE

YIN

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UNION AND HARMONY PRODUCES

CHI (vital energy)



MING KUNG

TRIGRAM KAN

SUBJECTIVE NATURE

WATER

BAI HU (WHITE TIGER)

GOOD DEEDS

RIGHT ACTION OUTSIDE
RETURNS ORIGINAL NATURE
INSIDE

YANG

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1. There is no such thing as self-cultivation with the observance of the rules of discipline.

2. The most common defects of a beginner lie in his inability to lay down his habits of false thinking; of self indulgence, ignorance caused by pride and jealousy, of self inflicted obstructions caused by anger, stupidity, love, and sexual desire; of laziness and gluttony, and of attachment to wrong and right, to self and others. With a belly filled with all the above defects who can be responsive to the life force?

3. Then answer this question, "If the lady Chang O came down from the moon with her naked body and embraced you in her arms, would you heart remain undisturbed; and if someone without any reason insults and beats you, will you not give rise to feelings of anger and resentment? Can you refrain from differentiating between enmity and affection, between love and hate, between self and other, between right and wrong? (A "Chan" (Zen) meditation)

4. If there is awareness of purity, it becomes impurity.

Our conscience is originally pure like that of a new born baby. However, as time passes, our minds have been bogged down with bad deeds and influences and our conscience obscured by wrong desires and insatiable wants. Man loses his character through the desire for fame, and knowledge leads to contention. In the struggle for fame, men crust each other, while their knowledge is but an instrument for scheming and contention. Mankind is living in a "sea of sins" and treats it as though it is the "garden of happiness".

People who abnormally develop humanity, while exacting character and suppressing their nature in order to gain a reputation, make the world noisy with their discussions and cause it to follow impractical doctrines. People commit excess in arguments, like piling up bricks and tying knots, analysing and enquiring into distinctions of hard and soft, while their identities and differences wear themselves out in vain useless terms. In exchange for the material essentials of civilized life, man has lost certain essentials which are necessary for his peace of mind.

The way is not far from man though it is impeded in us. He who finds it, seeks it. Man lured by earthly attractions is stubborn to recover his Original Nature and return to the Original State. Those who lose their selves in material things and lose their Original Nature in the material world may be compared to people who stand on their heads.

PERSONAL CONDUCT IN SELF CULTIVATION

A) HEART

1. Honor and be obedient to parents.
2. Subject to the State and loyal at heart.
3. Ready to help the poor and needy.
4. Be passionate to those in difficulty.
5. Do not be greedy or jealous of possessions.
6. Do not harbor evil thoughts of sensual pleasure.
7. Do not be jealous of other's talent.
8. Do not blame yourself or hate others for being better.
9. Always be honest and upright.
10. In whatever you do, exercise sincerity.

B) PERSONALITY

1. Wear clean and neat attire. Regulate your dress carefully to show dignity and respect.
2. Perfect yourself morally and set a good example.
3. Facial expression firm; walking and sitting upright and straight, respectful and well mannered, thinks before talking, calm, and works according to position.

C) TALKING

1. Do not boast of wealth and act arrogantly.
2. The highly educated must not underestimate others.
3. Speak in a low voice with respect to seniors and elders.
4. Polite and chivalrous in front of ladies.
5. No one sided talk on behalf of money.
6. Do not blame yourself in poor living.
7. Speak the necessary words and keep from excess with silence.
8. Patience is the antidote for curing anger.
9. Do not exaggerate or speak untrue.
10. Do not boast of yourself.
11. Do not criticize others.
12. Do not indulge yourself in imagination.
13. Do not be stubborn to your point of view.
14. Always be wholesome.

These guidelines come from the function of the body and are considered MING KUNG.

Visualize a stream of yellow light passing through and washing every cell of your heart. All toxic accumulations are removed as each cell receives the currents of healing light from the very throne of God. This is HSING KUNG.

MING KUNG and HSING KUNG cannot be separated. Their union leads to development in Chi Kung. Review the pages above concerning cultivation of the Original Nature and the importance of Right Action. Your meditation will be of no use, only one-sided, without the understanding of Hsing Ming. Hsing Ming must be your daily attitude.

Below are the Level Eight exercises which must be used in your daily meditations. In the tranquility of Hsing Ming, the breathing meditations will restore, increase, and circulate Chi.

EXERCISE TWENTY NINE: THE UNDERARM PRACTICING METHOD

This method is performed as an iron body method. It will train, in five steps, the ability to use the breath to withstand an outside force. However, to use the chi energy it must be remembered that daily training over a protracted time is the only means of success.

The first two steps use the inhaling breath, the last three use the exhaling breath. The areas to be exercised are the areas of the armpits and directly underneath the armpits. FIGURE 29A. It will be somewhat difficult to exercise both sides at once, if so, exercise one side at a time. If available, a partner may be used as in exercise eighteen.

ONE: Use the fists to press against the underarm if it will help concentrate there. Inhale 80% slowly and evenly into the waist sides (refer to exercise twelve). Pause one count. Quickly inhale the remaining 20% into the underarm areas as you simultaneously contract and push the anus toward both of these areas (see figure 29B). You should with the 20% inhalation mentally direct the chi energy to rise from the waist areas to the underarms. You will notice a slight expansion of the chest and underarm areas.

Relax and direct the energy back to the lower dantien then exhale slowly. Repeat this six times minimum.

TWO: Instead of pressing with the fist (or having a partner press with fists) use the palm heels to press against the underarm areas and massage in a circular motion while using the inhaling breath as explained in step one above.

THREE: This step uses a slow exhaling breath as you lightly use the palm to slap the underarm areas. Inhale 60% slowly and evenly into the waist sides and pause one count. Simultaneously contract and push the anus toward the underarm areas as you compress the waist sides and slowly release 5-10% surplus air from the lungs. {This action acts as a buffer for any force being delivered to the area. Concentration should be totally on the underarm areas. The chi follows the mind}.

After exhaling the 5-10% surplus, pause two counts, relax the abdomen and exhale slowly. Repeat six times.

FOUR: This step uses the thumb to press against the underarm areas as you use the exhaling breath exactly as in step three above. Remember the concentration must be on the underarm areas. Repeat this six times minimum.

* The slow and quick exhaling breaths used in the above steps are illustrated in exercise seven and the iron body methods.

FIVE: Use a quick exhaling breath as you use the fists to vibrate the underarm areas: Inhale 60% slowly and evenly into the waist sides. Pause one count. Quickly and simultaneously contract and push the anus toward the underarm areas as you compress the waist sides and expell 5-10% surplus air quickly through the nose. Pause two counts. Relax the abdomen and exhale slowly. Repeat a minimum of six times.

FIGURE 29A: THE AREAS TO BE EXERCISED

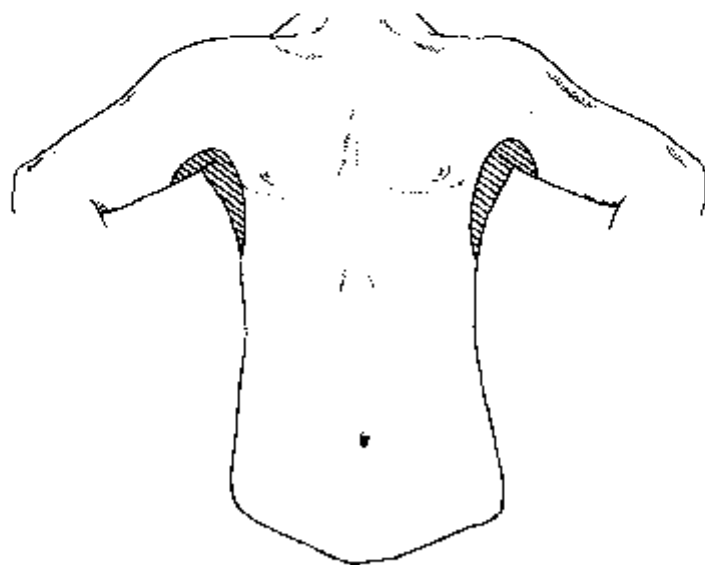
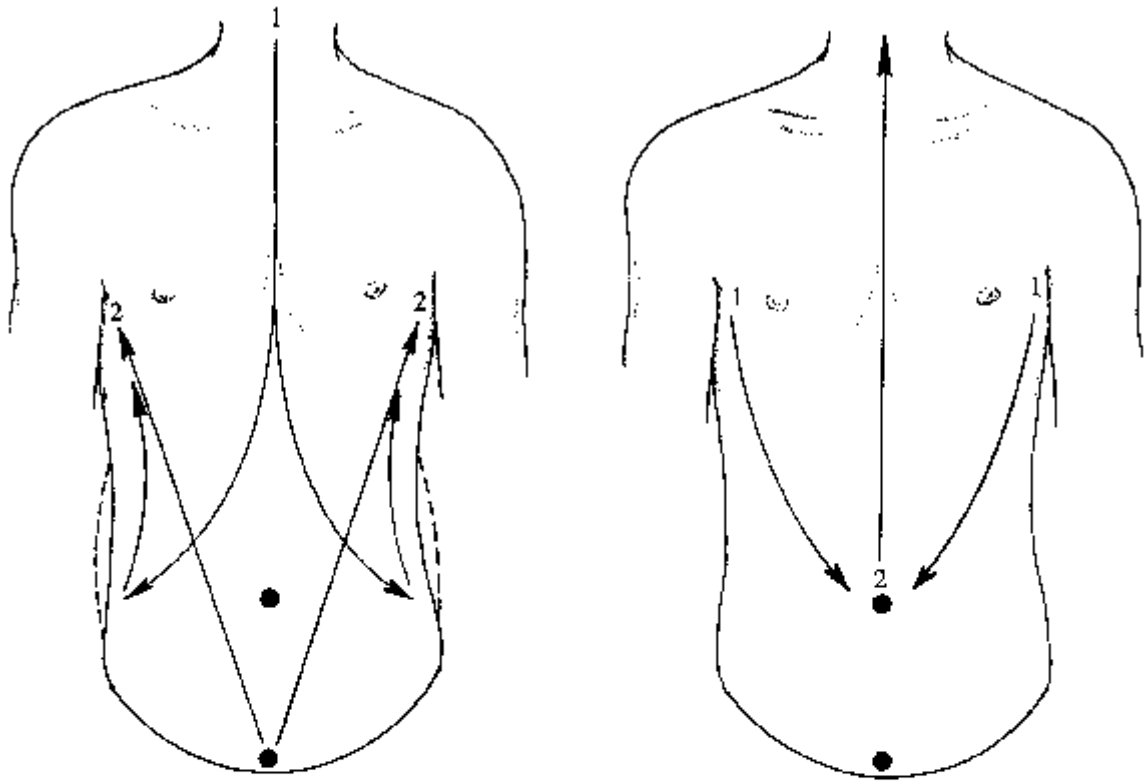


FIGURE 29B



INHALATION

1. Inhale 80% slowly and evenly into the waist area. Pause one count.
2. Quickly inhale the remaining 20% into the underarm areas as you contract and push the anus toward both areas. Pause two counts.
3. Don't forget to press the fists against the areas to insure total concentration. Step two uses the palm heels.

EXHALATION

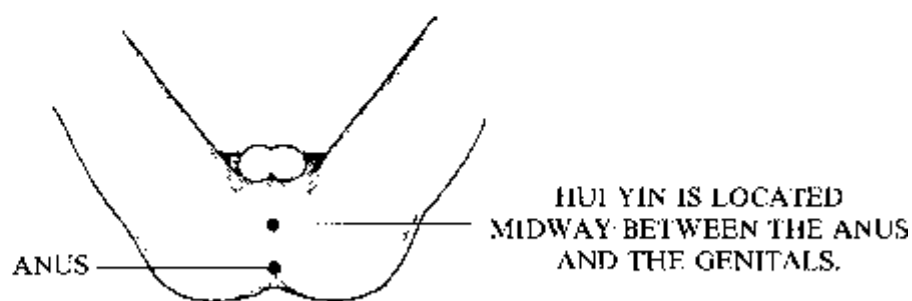
1. Relax and direct the energy back to the dantien.
2. Exhale slowly.

EXERCISE THIRTY: THE PERINEUM PRACTICING METHOD

The perineum is the area between the genitals and the anus. The Hui Yin energy center is located here. Inhale 80% slowly and evenly into the dantien. Stop the breath. Mentally direct the chi energy from the dantien to the perineum area as you muscularly push downward and feel that area press downward. (Do not use anus force). Hold the breath for three counts then exhale slowly visualizing the chi moving from the perineum area to collect and fill the lower dantien (abdomen). Practice this step until thoroughly familiar before progressing to the next step.

Inhale 80% slowly and evenly into the dantien. Stop the breath and force the chi energy to the perineum by pressing downward muscularly with the internal organs, not the anus. Visualize the chi collecting in the perineum hui yin center for 8 counts. Without exhaling relax the muscular exertion downward and visualize the chi filling the abdomen. Then continue without exhaling by pushing downward again and collecting the energy at hui yin center for another 8 counts. If you do not feel uncomfortable or strained then repeat again for 8 counts before relaxing the abdomen and exhaling. Upon exhalation visualize the chi remaining in the lower dantien. Repeat this a minimum of nine times. FIGURE 30 illustrates the perineum area and the hui yin center.

FIGURE 30: THE PERINEUM AREA



EXERCISE THIRTY ONE: RETRACTING THE TESTICLES

Concentrate on the area that is four fingers below the navel. Make a continuous slow even inhalation as you simultaneously contract this area pulling it rearward while contracting the anus pushing toward ming men center on the spine and pulling the testicles (muscularly) up as if to pull them inside the body. Do not use too much power.

Do these three actions while inhaling and when you reach a full inhalation, exhale without relaxing the contraction of the three. Inhale again slowly and evenly while contracting more and concentrating on pulling the testicles inside the body. Do not use too much force at first but gradually progress daily.

Repeat for a third time as you maintain contraction.

Relax totally, and exhale slowly. Repeat a minimum of nine times.

EXERCISE THIRTY TWO: EXERCISING THE EIGHT AREAS

This method should be practiced often. It combines eight areas previously exercised into one method. After one inhalation the dantien, kidney, waist, upper abdomen, chest, underarms, back, and throat will be exercised successively before exhaling.

ONE: Inhale 80% slowly and evenly into the lower dantien while tightening the anus and pushing it toward the navel. Stop the breath.

TWO: Direct the chi energy and breath to the kidneys as you push the anus toward ningsmen center. Relax directing the chi back to the lower dantien.

THREE: Direct the chi to both waist sides as the anus is physically contracted and mentally pushed to both sides. Relax and direct the chi back to the dantien.

FOUR: Direct the chi to the upper abdomen pushing the anus to the area. Relax directing the chi back to the dantien.

FIVE: Direct the chi to the chest while pushing (directing) the anus toward the area. Relax directing the chi back to dantien.

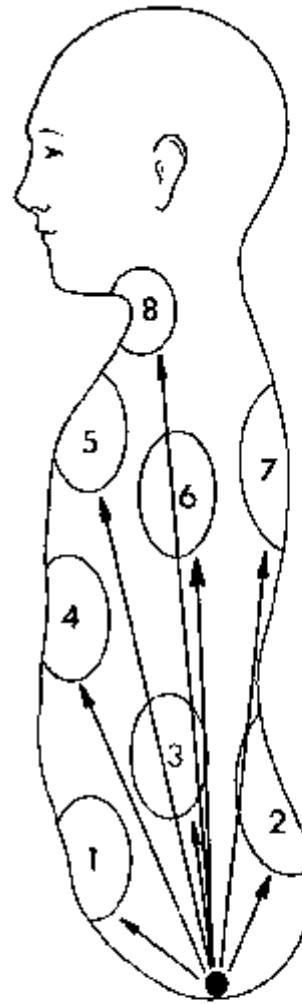
SIX: Direct the chi to the underarms while constricting the anus and pushing it (under mental direction) to the underarms. Relax directing the chi back to dantien.

SEVEN: Direct the energy to the middle back area while pushing the anus in that direction. Relax allowing the chi to return to dantien.

EIGHT: Direct the energy to rise via the functional channel to the throat while pushing the anus to the area. Relax allowing the chi to return to dantien. Slowly exhale. FIGURE 32.

Remember the breath must be held until all eight areas are exercised and then slowly exhale. The length of the exercise doesn't have to be long, to be effective. However, it should be performed in a relaxed manner and without tension. Do not use excessive muscular force or strain.

FIGURE 32: EXERCISING THE EIGHT AREAS



THE EIGHT AREAS

1. Lower Dantien
2. Kidneys
3. Waist
4. Upper Abdomen
5. Chest
6. Underarms
7. Back
8. Throat

* Try to feel expansion in each area when directing the energy there.

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EXERCISE THIRTY THREE: THE IRON LEGS METHOD

Having previously read the document on the eight psychic channels, you will be familiar with the yin and yang leg channels of circulation. Remember! Chi follows the conscious mind and is cultivated by deep quiet concentration.

The iron legs method is performed two ways. Begin by inhaling 80% slowly and evenly into the lower dantien. Stop the breath. Relax and use slight muscular force while contracting the anus and pushing it toward the knees. You may use the hand as a guide while directing the energy to pass into the legs, down to the knees and then to the feet. Try to feel any expansion of the muscles. Direct the chi back to the dantien and then exhale slowly. Repeat this exercise until completely familiar.

Next inhale 80% into the dantien. Stop the breath. Use a little force pushing the anus toward the legs. (If you are relaxed you will feel this force in the knees). With the hand guide the chi energy down the legs to the soles of the feet and back to the dantien. This should be done as slowly as possible. Become completely familiar with this.

Now, perform the above, but before exhaling guide the chi to the soles of the feet and back to dantien three times instead of once. Remember! Inhale pushing the anus; guide the chi to the soles and back to dantien three times; exhale slowly.

Now change from the chair posture by loosely straightening the legs out in front of yourself. They should be extended to the front but not locked with the toes pulled back toward you. Locate the energy centers in legs and guide the chi through them using the above method. Repeat this method until completely familiar.

EXERCISE THIRTY FOUR: GUIDING THE CHI TO THE PALMS

The preceding method and this exercise is conducive to opening the Macrocosmic channels of circulation. Remember! The vital energy follows the mind.

Inhale 80% into the dantien and stop the breath. Direct the chi to pass through mingmen up the spine to the shoulders as it then travels down the arms to the palms. (Arms are held in front of you slightly bent, elbows pointed down). Now, reverse the direction directing the chi back to the dantien. Relax, and exhale slowly.

When completely familiar with the above exercise then follow the same procedure except that during one respiration you must direct the vital energy from the dantien to the palms

EXERCISE THIRTY FIVE: THE MICROCOSMIC ORBIT

This exercise (also known as the small heavenly cycle) is used to circulate vital energy through the two main channels; Ren Mai (The functional channel) and Du Mai (The governor channel). Figure 35A.

The Taoist view man as a microcosm of the universal macrocosm. The internal functioning of the human body is inexplicably correlated to the external movement of the universe. The four seasons, the five elements, the nine divisions of heaven, and the three hundred sixty day year correspond to the four limbs, five organs, nine openings (eyes, ears, nose, mouth, anus, and urethra), and the joints. The internal emotions of man are manifested by the external manifestations of weather. Thus, man achieves harmony with the universe by integration of himself with the cosmic order.

At this time it is necessary to reiterate. The body has three treasures; sexual essence, chi energy, and spirit. These represent the basic building blocks of man's spirituality. Exhaustion of sexual essence will cause one's memory to fail and one's spirit to become fatigued. Conservation of sexual energy is of primary importance otherwise there will not be enough force to push the chi energy up the governor channel to the brain.

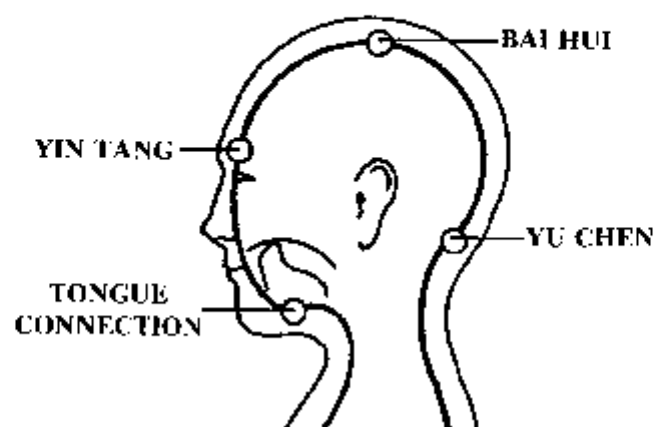
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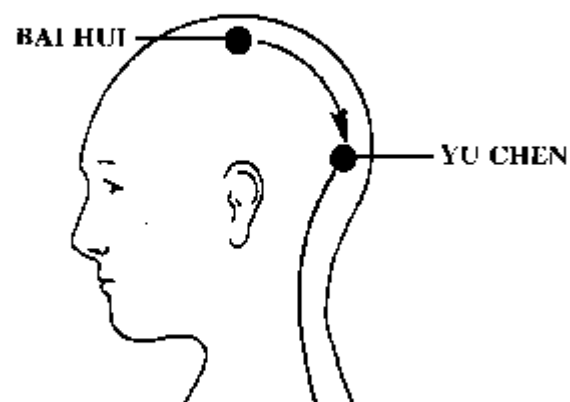
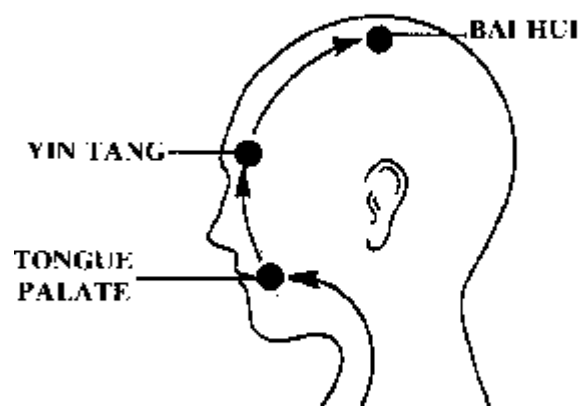
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FIGURE 35A: THE MICROCOSMIC ORBIT CIRCULATION



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FIGURE 35C: COUNTERCLOCKWISE CIRCULATION OF THE MCO



EXERCISE THIRTY SIX: THE MACROCOSMIC ORBIT

The macrocosmic orbit is also known as the Grand Heavenly Cycle. Figure 36a. It is the circulation of the chi energy into the arms and legs once the primary foundation of circulation is established in the small heavenly cycle. Remember the energy is directed by the mind!

Begin by raising the anus and touching the tongue to the palate. Inhale slowly and evenly raising the energy from the soles of the feet along the inside of the ankles and legs where it reaches the hui yin center and is directed through the control channel to the middle point between the shoulders and divides going down the outer sides of the shoulders, elbows, and wrists to the middle fingers and palms where it then comes back from the palms through the insides of the arms to reach the armpits and middle point between the shoulders again. It continues up the spine to the yu chen point where it separates circling around the bottoms and tops of the ears returning to yu chen when it then circles over the head at bai hui center and yin tang center where it separates down both cheeks merging again at the top of the palate. This is the inhalation phase. Figure 35b.

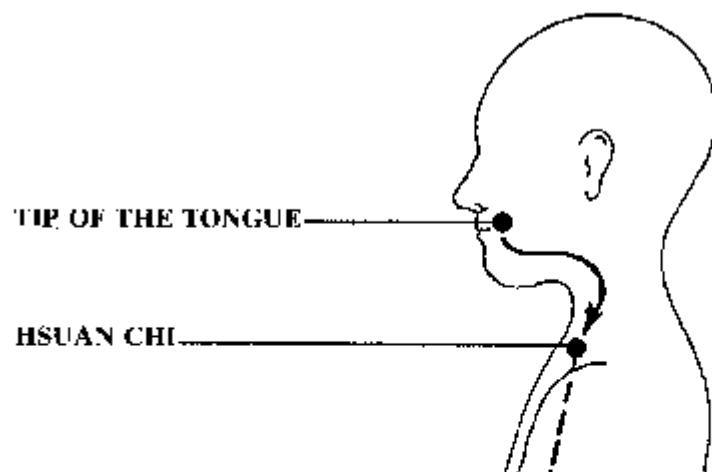
Without pause slowly exhale as the energy descends through the tongue down the channel of function to the dantien and hui yin point where it separates flowing down the outsides of the legs, over the knees, shins, and big toes to reach the soles of the feet again. This is the exhalation phase. Figure 35c.

Continue this exercise until automatic circulation takes place. You may also practice this method as exercise thirty five where you inhale, hold the breath, and direct the energy mentally through the circulation, then exhale slowly.

FIGURE 36A: THE MACROCOSMIC CIRCULATION



FIGURE 36C: THE MICROCOSMIC ORBIT EXHALATION



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THE THIRTY SIX METHODS OF TIEN TAO CHI KUNG

LEVEL ONE

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

LEVEL TWO

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

LEVEL THREE

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

LEVEL FOUR

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