



Chi Kung (Nei Kung)

*"A Hundred years is like a spark,
A lifetime is like a bubble.
If you only crave material gain and prominence,
... even if you accumulate a mountain of gold,
Can you buy off impermanence?"*

*"...Inside there is natural real fire, bright in the furnace burning ever crimson,
The adjustment of the outer furnace requires diligent work,
Nothing is more sublime than the truth."*

- all of the above are excerpts from "Wu Chen P'ien, Chapters on realizing truth" by Chang Po-Tuan as translated by Thomas Cleary

*"Great knowledge encompasses many things, little knowledge covers only one thing."
-Chuang Tzu*

Chi Kung introduction and history

Chi Kung is a topic as mysterious as it is powerful! Kung Fu movies sprinkle it with super natural powers like flying and control over the elements. All over the world Chinese circus troupes with “Chi Kung masters” demonstrate almost insane feats, from breaking bricks, throwing needles through glass, being supervious to sharp blades and spears, making people faint with the power of their Chi, blowing out candles with their Chi, moving objects, lighting light bulbs, pyro kinesis (making fire out of nothing), being able to withstand getting ran over by vehicles, and many, many more. All these demonstrations have planted seeds of wonder, awe, and amazement to the general public. These masters work their “Chi magic” to mesmerize the unsuspecting, and use these skills to retain or gain new students, but is it true?

I personally have seen many people perform these feats, most of which were never trained in Chi Kung or a super great, extremely well-guarded family secret iron shirt technique... ;) Sadly, in short, it's PARLOR TRICKS and many times mixed with ILLUSION... Mind you they do still take a tremendous amount of skill to pull off so... DO NOT TRY THEM AT HOME, w/o proper instruction. Though for the sake of what we're talking about here those types of demonstrations only require an understanding of leverage, physics, and in some cases chemistry.



With that out of the way, let's dive deeper into what exactly is Chi Kung? With this recent rise in new age literature and thinking many people construe Chi to mean energy. This greatly diminishes not only its cultural prevalence in China, but also its impact on martial arts, medicine, self cultivation, and meditation. There are well over 60 translations for Chi in Chinese the overarching definition related to health is air/vitality that provides sustenance, and Kung simply means work. In turn Chi Kung means to work with the air or real vitality that provides for the body.

Throughout time there has been many styles and types of Chi Kung. In China currently you can find tens of thousands of styles. With all this variety where is the truth? I firmly believe that looking to Chinese history we can gain a deeper understanding of where Chi Kung came from. A problem that arises is that Chinese history is intentionally riddled with legend and embellished stories. Culturally the Chinese have always wanted to attribute practices to those who are older, and tend to mix truth with myth to support their claims. This muddies the waters of history greatly and makes this journey very difficult to make. Nonetheless I will put some objective things that I've found to hopefully make understanding the history of Chi Kung a bit easier.



The foundations of the oldest known styles of Chi Kung, are in the movement practices. This is the true origin of Chi Kung it first came from the healing dancers called Wu (approximately 4000 BCE). Their practice was such that they would dance around the sick or wounded person with an outfit that had very long sleeves. The belief was that the sleeves would aid the practitioner in transmitting of their Chi into the wounded.

Following the Wu the next prominent figure in Chi Kung, and the development of Traditional Chinese Medicine (TCM), is the yellow emperor of China (Huang Di) the prominent figure in the “Huang Di Nei Jing” or “yellow emperor's classic of medicine”. This text is still to this day a main foundational text of acupuncture and TCM. The yellow emperor united northern China around 2700 BCE and with the help of his advisor Chi Po they compiled this text. In here it touches on the standing stake meditation, Zhang Zong, and overall living a life in accord with the flux of yin and yang and cycles of nature.

Well after the yellow emperor from 18th- 4th centuries BCE, the methods of Dao-Yin, (Daoist stretches) Tu-na (deep breathing), and the classic of change (Yi Ching) were written. From 400 BCE-200 AD is when Lao Tzu is believed to have dictated the writings that became the Tao Teh Ching. This is also the time when the pill of immortality became a prominent practice in Taoist alchemy. This is the time when many “alchemists” poisoned themselves by the ingestion of mercury and lead along with the mix of various extremely toxic herbs. The best thing that came from all those experiences is the practice of Traditional Chinese Herbalism. An important note I'd like to emphasize here is that Taoists are always those, who not only learn, but experiment in themselves. The foundational theory is that in practice and in pure experience one can find knowledge of the truth. The self-induced poisoning of many alchemists shifted the

Wei (external) Kung (work) to an internal practice Nei (internal) Kung (work). The five animal frolics Chi Kung and Dao Yin exercises became the most prevalent following this failure of Wei Kung.



From roughly 200-580 AD is when Chi took a prominent place within Traditional Chinese Medicine. The idea that Chi is the primary force for health and healing. The theory for controlling Chi with Yi (intention) also came about during this time. This is also the time period for the arrival of Potehtamo to China. His Chinese nickname is Tamo for short, in India he was called Bodhidharma.

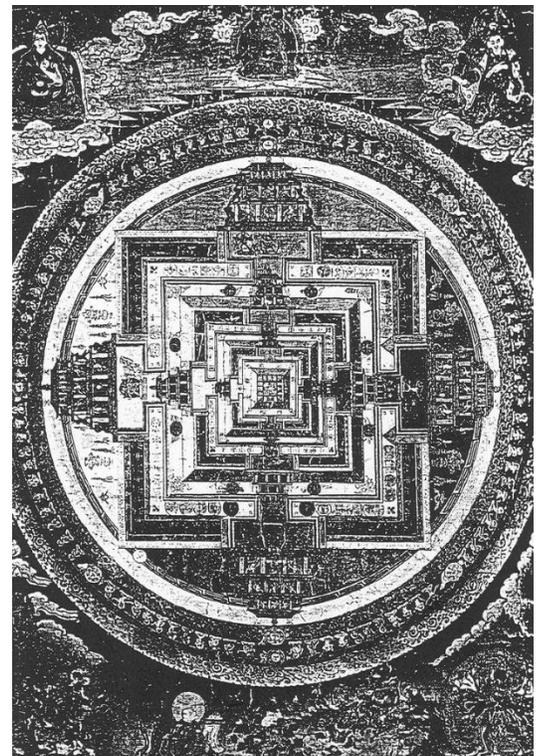
Tamo is the creator of Shaolin (little forest) Kung Fu (hard work). He created Kung Fu out of the five animal frolics Chi Kung, Indian yoga practices, and two systems of Chi Kung that legends attribute to him the Yi Jin Jing (Marrow tendon changing classic) and the 8 pieces of brocade. The consensus is that he created the practice of Kung Fu because the monks were falling asleep during meditation. This mixture of health practices and meditation eventually changed into a form of martial arts practice. The story goes that Kung fu became a martial art by the monks meditating and observing different animals' movements, while fighting or otherwise. The creation of martial arts for the monks was also necessary seeing as a majority of the monks were nomadic in nature and would be raided by bandits often.

This shift in Chi Kung to Shaolin also created a different frame of thought, a religious driven perspective. From here on the Taoist practices, Buddhist meditations, and Confucian ethics all began to mix and meld together into the practice of Chi Kung. Ethics took an important aspect (Buddhism + Taoism), social structure (Confucianism) as well as religious teachings (Buddhism + Taoism) all became mixed in with a majority of the practices. (See Nei Jing Tu on left)

When looking at traditional Shaolin and Taoist schools, if they are truly traditional, they tend to hold fast to a very strict code of ethics, honor and societal structure. So much so that, should you break this code, you could be excommunicated from the school, or at the very least it will greatly hinder your advancement in the art. This ethical code/hierarchy is meant to safeguard the student from hurting others up to and including the master himself. This is one of the reasons why these traditional codes of ethical boundaries are also structured and maintained by Confucian hierarchies, which I'll continue discussing below. Simply put, this societal structure urges the practitioners to revere the master placing him on a pedestal of power and surrounds him by disciples to protect and uphold the "authenticity of the art".

The traditional requirement of discipleship goes in varying degrees and is structured/designed after a Buddhist temple. The temple traditionally has a central chamber where the Buddha is held, walled off by another external chamber and then an outside courtyard. (see mandala on Right) In the traditional hierarchy these are organized in varying levels of importance. Closed door disciples (inner chamber), disciples (outer chamber), and students (courtyard). This is traditionally mirrored in teachings as well. Courtyard students receive crypted teachings, outer chamber students get them explained a little more, and inner chamber students are given the 'secrets'. This hierarchy is therefore maintained after the master has passed away by this organization of students, which is why lineage holds a prominent place in traditional Chinese martial arts. To show what teachings you got from where, and how you were taught them.

For organizational purposes I still outline my lineage, however, I do not follow these traditional teaching methodologies, nor the spirituality from which they originate. What I do follow and teach my students are those things I've found rationally sound, reasonable and truthful. I always strive to teach without secrets, and with full disclosure of the scientific rational behind what I/we are doing. I also urge everyone learning under me to openly question me and the practices we



do. This is because I've found that the mixing of ethics, societal structures, and spiritual teachings to be extremely problematic to ethically honest + moral instruction. I'll explain this more below.

This mixing of ethics, societal structures, and religious/spiritual teachings in common Chi Kung practices can easily and quickly turn into a person lying to one's self. The mixing of these concepts and physical exercise blurs the lines of the physical exercises and carries with it the potential of negating what's honestly efficient and effective in building the body and the whole self. What I mean by this is that rationalizing the exercises with spiritual/ethical/social reasons distracts one away from the reality of what one is actually doing.

This faulty rational leads one to simply being satisfied with the feeling of doing something as opposed to really physically doing something. Many styles of Chi Kung fall into this trap with an overemphasized focus on introspection. These styles trap their students in a never-ending loop of ever deeper mindfulness and "chi cultivation" which never comes to fruition or brings real results because it becomes impossible to test. If these untestable practices did somehow come to bring results they'd be of a very personal nature, untransferable and misunderstood. This is why, in my opinion, traditionally this hierarchy came about in the first place. To support a faulty structure with brainwashing, cult like behavior. This behavior naturally comes about when teachings lack a scientific understanding and backbone to support the explanation of them. In relation to the physical practice of Chi Kung this problem comes about when the inner feeling is divorced of objective physical + real action.

Another problem with this mixing is that it undermines ethical progress by cutting out testing, debating and challenging knowledge to gain a stable ethical consensus. Traditional schools lean wholeheartedly on a physical means and introspection with consultation to a single master for an ethical foundation. The problem here is that the body and mind are physical tools, tools which are neutral. In seeking to use them to find an ethical foundation undermines the clarity and constancy to rely on for productive decision making. This problem is then compounded by receiving/ trusting only the input of a single bias source of information (the master). Sound and productive decision making requires objective outside input, which is impossible to get with cryptic language, and biased instruction. Unbalanced introspection leads to endless problems, problems which then ripple out to society, which again is why the cult like behavior is so prevalent in traditional martial art, Yoga and Chi Kung circles.



This muddying the waters, so to speak, is why it's so important to be able to test what it is you're actually doing with objective reality, honest truth, and anatomical sciences.

Where does our Chi Kung fit in?

I have structured my classes specifically, so this DOESN'T HAPPEN TO YOU! We do this by focusing on reality by plucking the weeds, so to speak, and leave behind physically efficient exercise coupled with breathing and their actual scientific, anatomical effects. Our practice of Chi Kung comes from many different backgrounds and styles, rest assured that I have put everything through this same rigorous test.

The main styles we practice and gain inspiration from are Tai Chi Chuan, Yi Chuan, and Kwan Ying Do Kung Fu. Kwan Ying Do has roots in Shaolin styles of Hung Gar, Choy Ley Fut, Tang Lang, and Chang Chuan, as well as Daoist styles with an emphasis on Ba Kua Zhang, Xing Yi Chuan and Tai Chi Chuan.

Our lineage is as follows:

| Yi Chuan | Kwan Ying Do Kung Fu | Yang Tai Chi Chuan |
|--|---|---|
| Generations: Grandmaster: Guo Yun Shen (Kuo Yun Shen)- <i>*Xing Yi Quan</i> 1 Wang Xiang Zhai (<i>Yi Chuan founder</i>), + You Pengxi- 2 Yao Zongxun, Han Xingyuan, Han Xingquao, and Fong Ha- 3 John Chen- 4 Dan Hyde- 5 YOU | Generations: Grand masters: Lao Pei Zhong, Gao Dao Sheng, Pei- 1 Grand master Feemon Ong- (<i>Kwan Ying Do founder</i>) 2 Master Alex Wasil, Master Ron Mohr, Mr. Robert Krueger- 3 Sifu Dave Cial, Sifu John Plevis- 4 Dan Hyde- 5 YOU | Generations: 1 Yang Lu Chan- (Yang style founder) 2 Yang Jian- 3 Yang Chen Fu- 4 Cheng Man Ching- 5 Dr. Tao- 6 Dr. B. Tony Zayner- (Shu family system) 7 Dan Hyde- 8 YOU |

- **Chi Kung Class Progression:**

- The purpose of our Chi Kung class is focusing on using our body and mind more efficiently, it is inherently using personal development as a physical practice. The class is not necessarily ranked but rather is based on understanding the principles of Chi Kung as well as being able to physically use them. Since the entire practice of Chi Kung hinges on Yi, Chi, blood; it is organized into different practices that teach how to use each one.
 - **Yi-** *It is in the first ranks we establish the foundation of intentional living as well as movement. Here we learn to harness our attention and focus.*
 - **Standing meditation and movements-** basic principles of Yi (intention) and how to use them to align our body, map out our life, and develop strong character traits. In this section we learn the basic mechanism of Chi Kung, how intention drives movement- the 8 basic temple stances, 9 zhang zong, 4 Shi Li, 8 directions of force, the translation and principles of Yi, how to set goals and fortify internal character traits.
 - **Seated meditation and breathing exercises-** Here we learn how to relax into the process. In short we start to establish the bridge between Intention and Chi. In this rank we learn Dan Tien Breathing, Microcosmic orbit, Carry the ball, rooting and relaxation exercises.
 - **Chi-** *The second level of development is focused on the use of Chi and what it really means to our practice. Here we learn how to live a life of balance that brings perpetual health and success.*
 - **Coordinating breathing with intention** How to synchronize the breath and eyes with our movements and stretches. Here we learn the Ba Duan Jin (8 pieces of brocade) as well as exercises utilizing the three Chi Kung breathing techniques (crane stomachs, crane flies around the sea, mantis turns the wheel). Using the breath and eyes to focus our movement we strengthen the connections learned before and expand them to full body movements.
 - **Using breathing and tension to align the body properly-** After synchronizing the breath with movement and using the Dan Tien as a foundation we begin to expand on the use of breathing techniques to expand our breath capacity and build strength. In this section we learn basic strengthening sets such as Tiger set, Power Set, and Arm Snakes.
 - **Learning how to time our movements properly-** Building power through tension it is important to time that power properly, in this section we learn how to speed up and time things correctly as well as joining explosive breathing with explosive full body power. The explosive power exercises we cover will be, chest expanders, Ging Tong, power punch exercise, GFK split punch, stationary wind mill, Tam Tui, coiling exercises, and various dragon walks.
 - **Blood-** *Blood in the context we are looking at is beyond simply improving circulation and blood pressure. Here we are talking about the flow of blood and tension in the body seeking to open up the kinesiological lines of the body, in TCM the tendomuscular channels.*
 - **Meridian stretches-** expanding on TCM knowledge we learn the meridian stretches. In this level we also focus on western anatomy and physiology as it pertains to kinesiology and the overall use of our body for self-healing and martial purposes.
 - **Meridian clearing-** This phase is focused on using our awareness to relax and release our joints
 - **Strengthen and stretch-** Here we'll build on the feeling of expansion and use it to strengthen and stretch, here we will work on Dr. Shu's Daoist stretches and the Autonomous Chi Kung.

- **Chi Kung adjunct programs**
 - ***All throughout your training in Chi Kung whenever there is something that you feel drawn to, would like to gain deeper knowledge in, or would like to teach you are more than welcome to take advantage of our adjunct programs. These programs help you accomplish a firm foundation in the material beyond the scope of day to day classes. These programs are outlined below***
 - Each program has a specified length for completion and is highly based on personal practice of the techniques to achieve desired results. On completion you'll be tested to see if you've attained the required skill.
 - **HARD STYLE CERTIFICATIONS**
 - The Arm Grab//Snake Program 6 mo*
 - The Power Program 1 6 mo*
 - The Power Program 2 6 mo
 - Iron forearm Program 6 mo
 - **SOFT STYLE + Foundations CERTIFICATIONS**
 - The Healing Sound Program 6 mo
 - Western anatomy + physiology *Knowledge based**
 - Eastern anatomy + physiology *Knowledge based**
 - Tui Na and Kung Fu for self-healing program. *Knowledge and application based*
 - The Meridian Stretching Program 6 mo
 - **Continued Education**
 - The Chi Kung Fit Program 1 yr*
 - Ongoing practice of Kwan Ying Do Kung Fu
 - As I am still training and growing in the art myself more programs will become available as time goes on!
 - ***On completion of each program of Chi Kung Training the student will have the option to be a certified instructor on that program of training. Must complete up to 10 programs in order to be considered for Head Instructor Rank. Programs with a * are required to be a MWL Chi Kung Instructor.***