

From a Taoist perspective this short essay is one man's journey going into the Korean wilderness to become an Immortal as he discovers the Taoist lifestyle and practices from his new friends, the Taoist Mountain Hermits. This is what it takes in transforming your physical body into your spirit body through the Immortal Taoist Meditative Practices as Sumin dared to be Divine. Read the story and you also dare to be Divine - your True Self, which can help in completing your Taoist understandings from the Universal Healing Tao System.

If any of you have the opportunity and time please enjoy reading this spectacular short essay through a Taoist perspective with the Universal Healing Tao System in the following 13 pages.

**Your Friend in the Tao,
The Professor (Wei Tzu)
Master of Nothingness
The Myth that takes the Mystery out of Mysticism**

Story of Sun-Do (True Tao) - Sunim

Translator's Forward

Sun-do is both a physical and spiritual discipline, based on various postures combined with training in tantien breathing. It consists of nine stages containing a total of three hundred sixty-five postures. The breathing techniques gather energy, which flows to specific acupuncture points, creating openings where the flow of energy was blocked. These are followed by stretching exercises which re-distribute the energy evenly throughout the body, opening blocks as the energy flows through the meridians and acupuncture points-It is said that this discipline has existed for many thousands of years, although historical records, many of which were lost, destroyed or seized during numerous enemy invasions of the Korean peninsula, cannot date it back further than thirteen hundred years. The theory of how Sun-do works is based on Oriental medicine. In a healthy body energy flows freely along meridians and through acupuncture points. Due to stress, tension, poor mental, sexual, eating and other habits, energy becomes blocked at certain points, which results in poor flow and imbalance of energy, creating an environment in which illness can appear. A child in the womb "breathes" through the umbilical cord and the energy it receives gathers in the tantien. The tantien breathing techniques recreate this passage of energy to the tantien, restoring the suppleness, health and energy of youth to the body. Taoist hermits in the mountains of Korea live for literally hundreds of years and this is because the first effect of these techniques is to return the body to the health it had in youth. Each posture in Sun-do training is specifically designed to unblock one area of acupuncture points so eventually all blocks are freed and energy flows naturally again. As blocked energy is freed it returns to areas of previous disease. Even though, a disease may have been cured, often-small remnants of it remain, and as energy is allowed to flow through blocked points again, it clears up these last remnants. For health reasons alone it is invaluable, for the energy and sense of aliveness it brings; It is also the path of the Tao. Through it one comes to an understanding of man's relationship with the universe. It allows universal energy to enter our bodies and leads to the awakening of ultimate Truth. With a foundation of Sun-do, a purer and deeper understanding of any spiritual path is possible. Both Buddhism and Sun-do reached a peak in Korean popularity during the Silla Dynasty, about thirteen hundred years ago. Great Korean Buddhist masters such as Won Hyo Dae Sa and Won Gyung Bup Sa practiced both Zen and Sun-do, Sun-do giving them great physical health, strength and control over their energy, which made intensive Buddhist practices possible. The Silla Dynasty was the center of the Three Kingdoms, made up of the Paekjae, Silla and Koryo Dynasties, and was a time of great wealth and prosperity for Koreans. For many years not only monks but soldiers and the general public also practiced Sun-do. Then came days of comfort and luxury, and as in the West today, this led to a gradual decline in personal and spiritual discipline which eventually resulted in a general turning away from disciplines like Sun-do. The few who remained devoted sought seclusion in the mountains with their masters who continued to hand down their teachings secretly to their disciples, protecting and retaining the pure traditions for hundreds of years. Although Buddhism continued to flourish, it has only been since the general public has again know 1969 that Sun-do. Part I of this booklet is a translation of the story of Master Chong-San's own training, originally written by one of his disciples in Seoul. A more detailed account can be found in the master's book titled 'Life's Path', which, has yet to be translated into English. I hope this brief account will serve as an introduction to and explanation of the basic principles and methods of this unique Korean discipline. Part II is excerpts from the preface to 'Life's Path', plus poems and other selections taken from the book, all of which were written by the master. Part III is a lecture given by Korean Zen and Taoist Master Hyunoong Sunim, in which he relates several stories about Master Chong-San, who was his Taoist teacher, and provides more

details of the principles of Sun-do. This lecture was given at the Won Dang Ahm Zen & Sun-do Center in Vancouver B.C., during the fall of 1986. I have tried to keep to the original wording of the Korean as much as possible, without obscuring the meaning or sacrificing the fluidity of the English. I have notated where the wording is unclear or perhaps confusing for the Western reader, based on my own experience of eight years of study in Korea, and on more detailed explanations provided by Hyunoong Sunim. All brackets are mine and are added to further clarify the text.

Ja Gwang Sunim (Audrey Kitson) Vancouver, Canada 1986

I - The Training of Taoist Master Chong-San

The man, who came from the mountains and transmitted the Sun-do practice, with its nine stages containing three hundred sixty-five positions of Taoist tantien breathing, was Master Chong-San (Blue Mountain). His given name was Gyong-Min, his family name was Go, and he was born in the city of Suwon. His grandfather, who lived with and supported the family, held a position in a government office, but suddenly one day he gave away all his money and property, donating it to a social organization and the founding of a school. The family was left with nothing, not even the house. Gyong-Min's parents, determined to remake their fortune, left Suwon, leaving behind Gyong-Min to be taken care of by his grandfather³. The grandfather was a devout Buddhist. He decided to embark upon a life of austerities and moved to Tae Hak Mountain where he built a mud hut in the vicinity of Hae Son Hermitage. He devoted himself to Buddhist practices in an effort to attain enlightenment; twelve-year-old Gyong-Min entered Hae Son Hermitage where he began training to become a monk, studying the Buddhist sutras, learning chants and doing various chores. One day the abbot of the hermitage sent the young novice on an errand to Gwang Dok Temple. His journey took him down the mountain, past a local market place and into another mountain. He stopped to play alone on the mountain path and was practicing throwing stones. An old man came along and stood and watched him for a while then asked if he'd like to learn how to throw stones a long, long way. The boy, like all boys, replied that he would. The old man said if the boy came with him he would teach him not only that, but also how to smash boulders with his bare hands. The boy, having been left in the temple by his grandfather, had no worldly ties and enthusiastically followed the old man to study under him. The man, who was Taoist Master Chong-Oong (Blue Cloud), took him to the cave where he lived. For some time the only training Gyong-Min received was to learn how to survive on a raw food diet, eating wild arrowroot, nuts, ground pine needles, etc., which they found in the mountains. This lifestyle was such a sudden change that he experienced many difficulties, both physical and psychological. Several times he tried to make his escape by secretly running away but each time the master knew of his plans in advance, and would be standing on the path ahead, waiting for him. Gyong-Min, admonished by his teacher, had no choice but, to turn around and go back. After a year on a raw food diet his body had changed to the point where he came to think that he could probably never live with people who ate cooked food and enjoyed the 'five tastes' (i.e. spicy, salty, sour, sweet and bitter), because of the body odor they emitted. One day his teacher called him outside and had him do exercises to loosen up his whole body. After finishing the exercises, the teacher said, "Sit quietly, cast aside all thoughts, and I'll teach you how to do tantien breathing. When you inhale, only the area below your navel should expand outward, and when you exhale, that same area should contract inward. Be diligent about practicing this method of breathing. When you breathe in, count silently to yourself up to five, and when you breathe out continue counting from six to ten. Count neither - too quickly nor too slowly." Having at last received some long-awaited instruction, Gyong-Min was overly zealous to achieve rapid progress, and would practice for long stretches of time, which only resulted in a sore stomach and his mind being besieged by numerous thoughts. "Why aren't you practicing?" "My stomach hurts and I have a million different thoughts in my head." "Your sore stomach is caused by your greed which makes you exert too much force in the belly movements. You are trying too hard to receive heavenly energy. The million different thoughts also are caused by greed, which produces first one thought, changing to another thought, and on and on until suddenly your head is filled with thoughts. Don't give in to greed, but breathe slowly, gradually, quietly and deeply." Gyong-Min sat down again and quietly, slowly and gently breathed in, then again slowly breathed out, and when he breathed in again he felt it was going a little better; when he breathed out a second time he felt short of breath so he tried breathing out through his mouth. This brought a feeling of relief, so he continued in that way for some time. "Who told you to breathe through your mouth? Breathing should always be done through the nose, never the mouth. The mouth is the passage for food, the nose is the passage for breath. How do you expect to obtain any energy if you don't follow the heavenly laws? Someone who lives a rough, coarse life breathes through his mouth when he is about to die. From now on you must never breathe in or out through your mouth. Gently close your mouth and eyes, sit down quietly and try it again." The boy did as he was told and although at first his chest felt heavy and tight, after a short time he began to feel warm and refreshed. Following his teacher's instructions, he breathed so that his abdomen would expand outward when he inhaled, and contract inward when he exhaled. At times this tantien breathing would go well, and at other times not so well. He spent each day like this until one day his teacher roasted the stalk of an arrowroot plant and called him over. "You have been so lazy about your breathing practice, today you will have to be punished. Follow me!" He hung the stalk from a tree, and then climbed up, ordering Gyong-Min to follow him. "Lock your knees around this branch, hang upside down, and breathe." Reluctant but

with no alternative, he did as he was told. (The teacher bound his knees and ankles to the tree with the arrowroot stalk so he couldn't fall, and climbed back down." "If you don't do your tantien breathing diligently, the blood will all flow to your head and kill you, so breathe by this method continuously without stopping to rest. Discard all thoughts and do nothing but concentrate completely on your breathing. This is my punishment for all the times when you didn't breathe from your tantien." The suffering he experienced was extremely difficult to endure, but he found that if he breathed from below his navel the discomfort was less; if he didn't breathe that way, instantly he felt as though he would die, so he continued unceasingly. Then he found that he didn't feel the cold, in fact, he was perspiring, and it was impossible to have any wandering thoughts. Even so, after hanging like this for a long time, he honestly felt as if he were dying. After more time had passed it was difficult to know if he was dead or alive and he was doing nothing but tantien breathing, until he felt as though he couldn't endure any more. "Teacher! I won't ever do that again. Please come quickly and untie me." No matter how many times he called, there was no answer. Now he really thought he was going to die, but he was determined not to, so he fervently continued the breathing. After remaining like this for a long, long time he heard someone approaching and when he opened his eyes he saw his teacher standing below him. He was so happy to see him that without even realizing it he began to cry. His teacher, after looking at him for a long time, said, "From now on will you practice your tantien breathing diligently without stopping?" "Yes" Slowly the master untied the cord and let him down. The boy reached for the ground to ease himself down, but he had no strength in his hands and tumbled down. He tried to stand up but found he had no strength in his feet and legs either and could only manage to writhe his torso. Master Chong-Oon pressed several points on his body then - told him to try standing up. His feet and hands suddenly were able to function freely as before and he had no problem at all standing up. After such an experience and undergoing such difficult training, he was exhausted and could only think of the time before he was taken into the mountain, of his life as a novice monk in Hae Son Hermitage. He longed to be, there again, to see his grandfather, and he again had; thoughts of running away. One day his teacher was gone, the boy didn't know where, and there was no sign of him, anyone around, only the sound of the breeze in the trees. Gyong-Min carefully checked all around the area, then said to himself, "This is the time!" He ran down the mountain without stopping. Some distance away he saw people walking up the mountain carrying wooden pack frames on their backs- As they " gradually came nearer he detected a strange odor and his - stomach turned as though he were going to be sick. Now he realized that he absolutely couldn't live with ordinary worldliness. Having no other recourse, he abandoned his escape and retraced his footsteps back up the mountain. He had completely adapted to the raw food diet, which excluded the "five tastes". So his reaction to the smell of the woodcutters was quite natural. One day his teacher arrived accompanied by an older man. His teacher first bowed to the older man then said to Gyong-Min, "You bow to him too." After the boy bowed and sat down beside them the older man said to the teacher. "Is this the child you told me about?" "Yes." No matter how the boy looked at them, something seemed strange. Listening to them talk, it was obvious, that the visitor was older than the teacher, yet he looked? Quite young and he was short in stature. The older man spoke to the teacher as if the teacher were his subordinate, and the teacher in turn sat kneeling before him in an attitude of great respect. "Who on earth is this old man?", the boy wondered to himself. The older man looked at him attentively and said, "Now that you are part of our family I hope you will properly honor your lineage. Your teacher is Master Chong-Oon and I am his teacher." Up until that day the boy had always only called him teacher' without knowing his name, but if his name is Master Chong-Oon, did that mean he was a Taoist master? For a year he had lived with him, not knowing what the man did, feeling much grievance and resentment towards him, although by now he had begun to feel some familiarity with him, thought of him as a grandfather and was content living with him; but in one way he did feel a little afraid of him. However, the boy had always perceived him as an ordinary grandfatherly man so he couldn't imagine what it was about him that made him a Taoist master. In stories from olden times when they talked about Taoist masters it was said that they could fly; they could travel around riding clouds; no matter how far they had to travel they could be there and back in an instant; if they hit a rock it would smash into pieces and they could make it rain or snow or the wind blow. But his teacher not only did not seem to travel particularly fast when he walked, he didn't even seem to know that the boy had actually run away and voluntarily returned. No matter how he looked at it this man did not seem to measure up to his image of a Taoist master. Up to now, other than breathing from his tantien he didn't seem to have learned anything, so when this teacher's teacher came along and called this man a Taoist master it seemed truly strange. Lost in all these thoughts he hadn't been listening carefully to what the two men had been saying. "How do you like living in the mountains?" "I've become accustomed to it." "You're not homesick anymore?" "I used to be sometimes, but since I realized I could "never live there anymore I've completely put it out of "my mind." "Good. From now on do exactly as Master Chong-Oong teaches you and follow his instructions faith-fully. After listening to the two men talk, the boy gradually realized that they had indeed known about his plans in the past to run away. "He's a bright child, so teach him well." ' With that the Grand Master left and the boy continued his training. One summer's day Gyong-Min sat in a shady spot by a stream, doing his tantien breathing with the various positions. Suddenly, as if watching a movie, he saw his ' present and previous lifestyles, realized how different they were and felt as if he had been born again and raised in this

mountain. The inside of his body seemed evenly broad and wide, the area below his navel became hot and his body quivered. From this time on, every time he did tantien breathing his body quivered. Suddenly, he was surprised by the sound of someone calling and when he opened his eyes to see where the sound came from, he found that his Grand Master was beside him. They talked and the boy asked many questions and these are some of the things the master told him: "Your teacher is from the city of Andong in Kyungsan Province. His given name is Song-Oon and his family name is Yi. He was living in a poor temple when I took, him and raised him. He was trained just the way you are being trained now. He suffered more hardships than you and he awoke to the noble, true Path. I hope that you also will study diligently." Then he left. When it was growing dark the boy's teacher came along so he asked him about his Grand Master. His teacher gave only a brief answer saying, "He lives far from here and his name is Master Mu-Oon (No Clouds). He is from North Ch'oong-Ch'ong Province. His given name is Bong-Am and his family, name is Pahk." The boy then told him about what had happened *that* day: the quivering, the hot area below his navel and the movie-like picture, which appeared before him, and asked what it meant. "The quivering in the tantien area means that your body is establishing its center. For the next few days that will probably continue. The energy in the center must move in order to initially establish this base in your tantien. This tantien is energy from the heavens and energy from the earth; the latter you obtain through your food, which comes from the earth, the former through the air you breathe. These two energies⁵ gather together in the place below the navel which we call the tantien and later all energies gather at this place, so you must practice diligently. 'Your experience of having various kinds of visions is ••' due to the fact that your mind is not yet clear and ^ clean like water, thus it is constantly moving. You must discard all distracting thoughts and in the future, even if these thoughts seem endless, you must remember that they are nothing to be concerned about, so don't think about them, just continue with your practice. Nevertheless, it is because you are strong and becoming stronger that these things are only now appearing. Someone who is physically weak is also mentally weak and these kinds of thoughts appear much earlier in the practice⁶. When you become very strong these things will completely disappear." He continued his practice, only to experience the beginning of more new changes. Thousands of things appeared before his eyes, many people appeared and he could clearly see things to come in the future. For a while the quivering below his navel continued, then stopped, then continued, fluctuating on and off. Things would occasionally appear; crystal blue water would suddenly appear stagnant like swamp water, and so on. These kinds of things continued to happen daily but now his inhalation and exhalation became even and consistent, without his having to count to himself. His body became very supple so that he could take any posture and when he breathed, his mind did not move but was as clear as spring water. He had arrived at the stages of 'controlled breath' where his breath was even, "controlled body" where his body was as supple as a child's, and 'controlled mind' where his mind was dear and pure. Through his training he experienced many positive changes mentally, physically and in his breathing. Also his energy seemed to be slightly increased but several .times he had bowel and urinary problems. He also experienced headaches, a lack of strength in his hands and feet, aching in his limbs and a trembling of his body, followed by a feeling of high spirits but with a decrease in energy. Sometimes his feet and hands would be cold and he would wonder if it was a sign of approaching numbness⁷. Then suddenly he would find himself involuntarily letting out a shout. His teacher watched over him as he went through these phases then one day said, "Now your mind and body have become almost completely harmonized, your breathing is balanced and you have reached the first stage in this practice where you can mentally control the movements of your body. The energies from the earth and the heavens gather together in the human body in the area called the tantien and this place becomes the 'root' of the human body; but you are still far from this difficult path called 'receiving the bright light'⁸. Now you must follow this path unceasingly. This is precisely the correct path which human beings must follow." The master then explained principles to him which were difficult to understand but after receiving these teachings at this level advanced much more and he came to the following thoughts: "The origin of all existence is the one energy which is common to both of the two energies Yin and Yang. It transforms creation and also creates our bodies, becoming the central energy, i.e. through this central energy appears mind and body, and transformation occurs. The place where energy gathers in the center of a person begins with the muting of the heavenly and earthy energies, creating a center, and grows •from there. As this inner part of the body (the tantien) becomes sturdy and strong, this strength can be sent to various parts of the body or again gathered together, thus permitting the body to function and move well." His teacher explained about more changes which would occur as the practice continued: "Up to now, you have done the two-part 'Jung-Ki Dan Bop' phase consisting of fifty positions and a tantien breathing method designed to strengthen the energy center inside the body- Starting tomorrow when you breathe in, count to five, the same as before then hold your breath to the count of five, breathe out to the count of five, then hold your breath out to the count of five. When you change from one position to the next, move very slowly and quietly and breathe for a long time in each position." This was the 'Keon-Kon Dan Bop' phase. After he had been practicing this phase for a while, one day his teacher said to nun, "You have been training in this breathing practice for some time now, but in the future, while you do this practice, you have to know who you are. Because of the existence of your ancestors you were able to be born into the world and it is your ancestral elders and myself who are taking care of you. Heaven and

earth and your ancestors are looking down upon you and taking care of you, so you should always feel gratitude towards them. If you don't you will be alone and no matter how much training you do, it will be ineffective. Therefore, only providing that you feel gratitude towards heaven and earth, towards your ancestors, your grandfather, your parents and your seniors who transmit to you this doctrine, can you manage to escape becoming an orphan in the universe." This was something, which the young boy had never thought of before, but as the effects of his training accumulated he came to understand and experience the meaning of his teacher's words. Thus with his whole heart he sincerely felt gratitude towards heaven and earth, towards his ancestors and his grandfather and offered his prostrations to them. When he had almost completed the 'Keon-Kon Dan Bop' phase with its twenty-three positions, his teacher came and explained the training in more detail. The 'Jung-Ki Dan Bop' phase with which you first began your training created a place in your tantien in which heavenly and earthly energies could be gathered. On that foundation, the energy in the center was made more sturdy and the Yin and Yang elements became harmonious. In the next phase, the 'Keon-Kon Dan Bop' in which the breath is held after inhaling and exhaling, the two energies of heaven and earth fill the universe, meshing together and revolving. In accord with the movement of this principle, people are born and grow up and live their lives; outside of this principle we cannot exist. In other words the 'Gon-gon Dan Bop' causes from the standpoint of the universe, the original principle of heaven's creation of the universe to be nurtured within the body, so that it may function there. You have endured the hardships well and executed the training superbly. Starting tomorrow I will teach you the next phase, the 'Ton-Ki Dan Bop', so rest now and go to sleep early." Of course the young trainee was extremely proud and happy to hear such praise from his master, but at the same time he felt a renewed sense of humility and gratitude towards him. The next day, in the pre-dawn hours, he went to the place where he always practiced and made his now customary prostrations. He first did some stretching exercises and was beginning the breathing practice with postures when his teacher arrived. Today you will finish the 'Keon-Kon Dan Bop' and begin the 'Won-Ki Dan Bop' phase. First, breathe in and hold your breath. Keep your mind empty of thoughts so that the breathing will be even and voluntary." He taught him the first twelve positions of 'Won-Ki Dan Bop' and after trying them the entire boy felt confident that he was ready for this next phase. "That's the way. Practice the positions like that and remain in each position longer than you did in the 'Keon-Kon Dan Bop'. Count to yourself and keep each position for the same length of time." After teaching him the twelve positions, the teacher left. Although the boy never knew where Master Chong-Oong went, when he was ready to advance to the next level, the master would return and teach him the next twelve positions, then disappear again. Thus he passed the summer and fall, the cold winter came and went, and it was spring again. He had been practicing the 'Won-Ki Dan Bop' for a year when he experienced a movement once or twice in his tantien and his whole body would tremble. At times, in the middle of his practice he would suddenly hate doing it, some times he would have a terrible stomachache and lose his appetite, have urinary and bowel troubles, even occasionally feel dizzy. Although he no longer experienced the sudden, involuntary shouts which he had during the 'Jung-Ki Dan Bop' and 'Keon-Kon Dan Bop' phases, now, when he voluntarily let out a shout his vocal chords cleared and opened wide and the whole mountain thundered with the sound. Also at this time he felt pain or discomfort in various parts of his body, but each part would experience this only once and after it healed it felt wonderfully eased and healthy. His appetite returned, his bowel and urinary troubles disappeared, leaving his colon and urinary system feeling even better than before, and he felt refreshed and exhilarated. Unlike his training in the first two phases, discomfort would appear only once in any one part and when it disappeared his whole body felt light and refreshed. Having first started this practice at the age of twelve, he continued unremittingly and before he realized it he was a young man of seventeen. One day he decided he would like to do his breathing practice beside the waterfall. First he bathed in the pool below the falls and satisfied his hunger with some roots of the arrowroot plant, made prostrations as he always did and slowly began his breathing and postures. Suddenly the area below his navel began to tremble. He had experienced this several times before, but since he began this twelve-position stage this was the most severe trembling yet, and he had the feeling that much energy was gathering in his tantien. The mist-like energy changed into a force which moved down below his navel, then up his back to the rib area, up to his head, and turning at the top of his head, went down behind his ears to the base of his neck, then down his chest and abdomen to below his navel. His mind became clear and the energy seemed to bubble up. He only needed to stamp his feet and he felt as if he would fly. His body seemed to rise by itself. Up until this time, there had been so many physical and mental changes and at times the practice was so agonizing, he felt he couldn't endure to continue, but then at other times he enjoyed the practice. Today for the first time it was as if he could clearly see the inside of his body and the affairs of the world, and he could know anything merely by thinking about it. This was the greatest change he had experienced after five years of practice. He found that if he concentrated his mind fully, then opened his eyes, there would be nothing. Then, after frowning and half closing his eyes, keeping his mind free of wandering thoughts, if he brought specific thoughts into his mind, one by one, he could again clearly see inside his body and his body seemed to float. Suddenly his body shivered with cold and he seemed to be running without stopping, somewhere down the mountain, but then that lasted only a second. A cold energy seemed to touch his body and several people appeared, calling to him and signaling with their hands to come over. When he went

over to them they told him to sit down and do his breathing and postures. "We are people who have a connection with you, so we hope you will accept everything we have and live with us." Saying this, they showed him many kinds of books, and merely by leaping over them he knew the contents of them all and could understand the meaning clearly. It seemed that he read several hundred volumes, large books and small. Some were books he already knew, others he was seeing for the first time. When they had no more books to show him they said they had things to tell him, and after a few of them left the others told him countless things. "You and we are not two, we are only one. Do not fail "to remember this", they said, and disappeared. Deeply absorbed in his practice at the top of the waterfall, in reality he had fallen down into the pool below the falls and experienced these things as if in a dream, yet at the same time seeming to be only half dreaming and half awake. After he had completed the thirty levels of the Won-Ki Dan Bop his teacher came to see him. "Would you be able to remember all the positions of all the stages and phases you have learned and teach them to someone else?" "Yes, I can remember them all. Also, I am able to direct the energy around and through my body according to the way you taught me. "Now listen to me carefully. All that you have been doing up to now has been to maintain vitality in your body, to allow you to control and use your body as you wish. Even though controlling the body with the mind seems easy, it is actually quite difficult. The three phases through which you have trained so far are the 'Jung-Ki Dan Bop', which plants the seed, the 'Keon-Kon Dan Bop', which cultivates it, and the 'Won-Ki Dan Bop', which watches over it. In the future your training will consist of the 'Jin-Ki Dan Bop', which brings it to full ripeness and the 'Jo-ri Dan Bop', which harvests it. Beyond those are the steps which allow you to 'receive the heavenly bright light': The Sam Chong (Three Purities), the Mu Jin (With-?put Limit) and the Jin Gong (True Emptiness), all of which you must complete. Your training has almost reached the point where your body is being taken care of without hindrance. In all things in this world we must give in order to receive; if one intends to receive without giving, it is not only stubborn and unreasonable, but one will not succeed. On the other hand, trying to give when you have nothing to give, only results in dizziness; in all things one must act according to the heavenly laws of reasonableness-If the vessel with which one plans to fill life's affairs is not strong, when it is filled, one's attempts will end in failure. Still more, even if you sincerely wish to accept the energy of heaven, if your vessel is not strong, in what will you put it? Now you have completed the training, which allows your body to fill with heavenly energy. Truly, you are accomplished! Flawlessly, you set your mind quietly on the tantien, breathing slowly, quietly into that center below the navel, changing positions so that the heavenly energy filled your body evenly throughout. Keeping the proper sequence and having correct understanding is the initial road toward 'receiving the bright light'. In the future, the heavenly energy and your energy must directly interblend¹⁰, and not until you complete the Tong-Ki Dan Bop', which allows this energy to move freely inside the body, will you be able to enter the path where heaven and man become one. Remember that this path of linking heaven and man as one is the path of Chin-in Myo Hap* (Exquisite Uniting of Heaven and Man) and exert yourself. No matter how much you watch, listen, know or understand, you can only cultivate this path through actual practice; if you are unable to obtain it, then it's just like farming by mouth, using words to plow the land." One day Grand Master Mu-Oon said to Gyong-Min, who by then had completed the 'Won-Ki Dan Bop', "You have almost entered the path by which you become one of our family." To Master Chong-Oon he said, "If by chance he should go to the outside world, he should use the name Chong-San (Blue Mountain). Call him by that name here too." Turning to Chong-San, he said, "Always keep your mind like the blue mountains. There will come a day when you will, of your own accord, awaken-to the deep meaning of this. If you enter the outside world, there will be no one who knows of this doctrine, so do whatever is necessary so that it is suited to the general public and so that the teaching of the doctrine will be spread- When it has spread and become known throughout the world, change the name to Tiee-kyong (Secret Boundary)." The next day the Grand Master spoke a few simple words of explanation about tantien breathing, the postures and quietly settling the mind, demonstrating examples of how to direct the flow of energy through the eight energy paths which lead to the energy points scattered over the body. Chong-San had become sincere and faithful, he understood honesty and uprightness, had such faith that even if the earth shook he would not change, and within him there was an unswerving conviction in this practice. Now that he was about to begin the 'Jin-Ki Dan Bop*' his teacher spoke to him. "As now your body, which was once just a lump of greed, has been trained to do as your mind tells it, you can go deeply into this practice. Your mind and body have become such that they are able to accept and receive true energy, called 'Jin-Ki' (True Ki Energy). The harmony between heaven and earth is infinite; the laws of change, exchanging and creating, come to revolve according to the path laid down by heaven. You must understand that you have been training so that this can be achieved within your own mind and body. The proof of this is the moving of the tantien energy up your back, following the route called Dong-Maek', over the top of your head and along the path called Tm-Maek' down the front of the body, causing the energy to flow out to all the three hundred and sixty-five energy points, releasing any blockages there. This doctrine is the principle of heaven. The things on earth, which appear and grow, and the actions of man are also this principle. Heaven and man are not two, they are one. You must see all things as one, and all things appear or disperse from this one. When you traverse this path you become a son of the earth, a man of heaven and a true master of heaven and earth. This doctrine is called Tath of Flowing Wind' and is also called Tath of Our Predecessors'. In the future, when

As energy circulates around the Dong-Maek and Tm-Maek, whether you are sitting or standing, face the west while practicing. If you are lying down, your head should be pointing towards the west and the best time for practice is between 1:00 AM and 1:00 PM." The master then spoke about changes, which occur during the course of the training: "During this training there are seventy changes which appear. Thirty are physical changes and forty are mental changes. For example, the changes can be such things as the things you see, say, eat, your comings and goings, flying, walking on water, being able to breathe even though under water, entering -fire without burning, creating things, leaping to high places, etc.. There becomes nothing in this world which you cannot do, in reality your body becomes two, or ten, or a thousand; you can rise or float; even though coming and going carelessly you encounter no obstacles; even though there are many, they are all untrue; for an instant it appears, but all things which can be done are actually useless. When you can do these kinds of things, if you then think your practice is finished you will face real disaster. If that happens or if you can perform supernatural things, do not become attached to these (powers); you must continue to cultivate unremittingly. If you are enticed by these kinds of things, both your mind and body will go to ruin. "When Chong-San had completed the nine high stages of the 'Jin-Ri Dan Bop' he left the mountains and entered the world, teaching the three hundred and sixty-five positions and spreading the doctrine far and wide. This, then is what we call 'Sun-do'.

II – Excerpts from Life's Path by Master Chong-San

Today, the use of material goods makes the foundation of our lifestyles and, because of modern conveniences we have less and less to do. On one hand we are enjoying a cultured life through developed civilization and the utilization of nature. On the other hand however, we are causing harm by creating certain hazards to public health, the origins of which are culturally related- These hazards are causing us to become weaker in mind, body and spirit, making our bodies prone to disease. As a result, people are considering various methods by which they can somehow protect themselves from these dangers. The first thing they rely on is medicine. Medicine has made a great contribution to the health and life of man, but every time a new medicine is developed, inevitably a new disease follows it. Antibiotics are also being used a great deal, but either stronger new bacteria or viruses appear, or diseases continue to grow, keeping one step ahead of the cure. In addition, as we develop culturally, people are becoming weaker through illnesses, which actually aren't real diseases. People call these mental or nervous disorders but are unable to obtain any beneficial results through medicine alone. Modern day man is plagued by such agonies, menaces to life are growing and it is obvious that the threat to existence is becoming greater. More and more people are searching for something, which can make their lives more meaningful, and their minds and bodies healthier. Thus is it not perhaps necessary for us to rediscover our predecessors' life principles and philosophies, which until now we have negligently ignored? If we discover their life secrets, then the vices and abuses of people today can, indeed must, be eliminated. Even though scientific research may be done for a million years, it could never prove the discovery made by our predecessors. They approached the territory wherein lies the secret, the mystery of the unattainable life of radiance and release. As we have an ancient path which has opened the doors to the secret of life rather than first speaking of scientific proof, we must speak of scientific evidence. Whether or not there will be scientific proof after a million years, I don't know, but the evidence is right before our eyes.

Five Teachings:

Correct Mind: With the sincere and true mind of the heavenly beings,

Correct View: Closely examine all things of heaven with accurate and true vision,

Correct Learning: And obtain genuine realization of the Truth.

Correct Path: If you perform the duties of heavenly beings, you can follow the True Path.

Correct Action: Do not follow a path, which is slightly false; remain always on the True Path.

Sun-do Chant: (Man is master of the Truth of Heavenly Beings)

Correct awakening to the very origin of Truth obtaining skill and wisdom All the Truths of heavenly beings are harmonized into one saving the lives of all beings.

Receive the Bright Light:

Return to the world of bright light

Go quickly to receive bright light

Open your eyes and ears and look

For the dharma, which is the path to bright light.

Cultivate everything inside and out

Try to receive much bright light

Observe the young child closely

It is very bright, radiantly shining.

Do not go near the dark precipice

A thousand, ten thousand paths fall away

If you are blind to gold and gems

*The dark precipice will remain unknown.
Rise when brightness comes,
Sleeping late only brings dizziness;
Return to the world of brightness and Look carefully all around.
The peak of the bright light mountain sparkles
Hallow Mountain wiggles its tail
Grains cultivated in spring and summer
Provide plentiful harvests in autumn.
The hardships experienced in youth at old age are like movies;
Hasten to cultivate the dharma of bright light Do not laugh at these transmitted words.*

Points a Beginner Should Know

The first breathing method of five seconds inhalation and five seconds exhalation is done with a set of twenty-five postures for approximately five to six months. The breathing method is then changed to that of ten seconds inhalation and ten seconds exhalation combined with a different set of twenty-five postures. This set is also done for another five to six months. These fifty postures are designed so that the central energy can balance the major organs. They also establish the circulation and balance of the central energy. In the process of doing these breathing methods, changes will without a doubt appear. Examples of such changes are as follows: stomach aches, headaches, tightness in the chest, nausea, fatigue, pain or burning sensations at the site of old injuries, wounds, incisions, etc.. So many different changes are possible that they cannot all be listed. These can appear in areas of old injuries, illnesses, stress or imbalances due to emotional traumas or poor living habits. As the yang energy moves down to the tantien and the water energy rises, new energy circulates. This new energy returns all imbalances and abnormalities to normalcy, producing these various symptoms in the process. All abnormalities from the past, even those which occurred or appeared only once, will reappear. Generally all symptoms, which arise during the first fifty postures will be healed. The site of needle entry during acupuncture treatments, injection sites, and childhood injuries will all appear. In this process the tantien becomes warm and the stored energy may produce trembling. This trembling is a normal indication of the energy preparing to open the main energy paths up the back and down the chest and abdomen. 'If the practice is *being* done correctly, the above indications may appear and will be accompanied by sounds emitted from the throat, twitching in various body parts, sudden thrusting of the fists, etc. All kinds of varied symptoms appear. At this time one must listen carefully to the advice of one's teacher and follow instructions precisely. Anyone who does not experience these symptoms in the first six to eight months may experience them in *the* course of the Won-Id Dan Bop. Such symptoms may last a few days, a few weeks or even months, depending on the individual. One may also have visions of various things or spiritual beings, or hear sounds; if so this is an important time. In a quiet environment while sincerely doing the practice, all disease will appear to be flowing away as if on water. However, no ,-matter how much correct practice one might do, if it is-done while having other thoughts, there will be no such symptoms and no beneficial results. All our members who have been working at the practice for a year or so have experienced such symptoms as listed above, as well as the curing of various diseases, and this is indeed fortunate.

Points of Caution

- 1) *In one's daily life speech must be kept at a minimum to promote the increase of internal energy.*
- 2) *Preserve the semen by not indulging in an excess of sexual activity (sexual greed).*
- 3) *Preserve the blood energy by not eating an excess of delicious food.*
- 4) *Preserve and promote the internal bowels by following a largely vegetarian diet.*
- 5) *Take care to avoid anger in order to preserve and promote the liver energy.*
- 6) *Avoid food, which does not suit you to preserve the stomach energy.*
- 7) *Avoid excessive thinking and worrying to preserve the heart energy.*
- 8) *Humans live not only by energy but must maintain correct attitude with a mind, which follows the correct path.*

Then they will receive great benefits:

- The careful preservation of one's original energy from birth is very important, and in this, brushing the hair frequently is good; keeping the hands at a level below the shoulders (whether sleeping or awake); firmly opening and closing the jaws several times with the lips closed after rising in the morning.

- If the Ki-energy is stored in the tantien, various; energies in the body are not lacking. When sweet saliva forms under the tongue, always swallow it to preserve the energy.

- Discard greed.*
- Keep the mind quiet and without thoughts.*
- Keep the movements in the postures slow and gentle.*
- Don't listen to loud or strong sounds, which startle.*

- Don't look at distant places (which are difficult to see and strain the eyes).
- Even when hungry, don't eat to excess.
- Don't overeat at any time. Even though thirsty don't drink to excess.
- Even when comfortable don't forget that which could be dangerous, and be prepared.

Even though one may abuse one's body when young, causing weakness and frailty, if when one becomes older one realizes one's mistake and ceases the habits which caused such abuse, gathering energy and protecting it, one comes to know mental satisfaction, then illness flows out of the body and one can live for a long time.

Changes produced by Tan Tien Breathing

If the tantien breathing is done consistently for one week, ten days, one month, four months and continued steadily, without a doubt various changes will appear. In relationship to the active movement of the ki-energy inside the body, there are those who experience a trembling of the body or sudden shouts, there may be trembling of the hands, a feeling of warmth in the tantien, a feeling of ease and relief, etc.. The types of changes experienced vary according to psychological differences, differences in body type, age, whether disease is present or not, and how much sincerity and faith one puts into the practice. Some normal changes, which may appear are:

- 1) One's body and mind are refreshed, and the body feels light and supple.
- 2) One falls asleep easily at night and experiences deep sleep.
- 3) Urinary and bowel evacuations are smooth and food is easily digested.
- 4) Gas within the body is discharged, leaving the body feeling refreshed.
- 5) The hands, feet, face etc. take on a healthy luster and become warm.
- 6) The tantien area becomes either -hot-or-cool and may vibrate.

The above changes are all positive signs and demonstrate beneficial results of the breathing.

Indications of Incorrect Breathing

- 1) The area of the diaphragm feels tight and sore.
- 2) The solar plexus feels heavy and digestive problems appear.
- 3) Headaches.

Such symptoms can arise due to the putting of excessive strength or effort into an area of the abdomen other than the center of the tantien. This can be corrected by lowering the center of the breathing to the area three finger-widths below the navel. In order to relieve the constricted heavy feeling, eat plenty of fruit or drink some salt water, a little at a time, on an empty stomach. One may find that while eagerly trying to practice well, one unconsciously develops some habits of one's own or slightly incorrect methods which result in some indisposition and feelings of annoyance or irritation; there may be headaches, tired eyes, fatigue, a lack of interest in one's: daily affairs, lack of sleep, anxieties, or times when one is besieged by numerous thoughts. At these times one should take sufficient rest, go for walks, spend time with people one is close to or engage in other activities, which put one's mind at ease.

Sun-do and the Reappearance of Disease

Among the important changes, which appear during the course of Sun-do training are those which are associated with either present or past disease.

- 1) Present illness or disease, which is improving may seem to get worse.
- 2) Illnesses or disease in the past, which have been cured, may seem to reappear.

These indications must not be regarded as the reappearance of disease but rather as a process generating a complete and permanent cure. If the practice is continued such symptoms will automatically disappear. This reappearance of symptoms occurs because energy blocks created by the original malady are being opened, releasing the final remnants of illness. It is said by the Taoist immortals that the treatment of illness by the Tao is "the highest form of the medical arts"; but those with high or low blood pressure and those with severe or serious illness, etc must take caution. In such cases the practice must not be overdone or taken to extremes but rather done to a degree, which suits the capacity of the individual. If the body begins to tremble, one must learn how to control it oneself; it is a method of controlling the physical body with the mind. If the trembling becomes too violent to control, one must be cautious as it may cause the breathing to become unnatural and difficult.

Master Chong-San's Enlightenment Poem

*Mind fills the world,
The world fills this mind;
The path of the world is the path of mind,
The path of mind is the path of the world. Mind and world are not two.
Man is master of the world,
Man is filled with the mystery of the world.
Through skill, energy, divine spirit and tantien breathing,*

*If the energy of the world connects with man,
Both mind and body are free.
Chong-San, always without hindrance, clear and clean.
Wealth, rank and fame are illusory as dreams, undesired.
My belly is filled with the skills of the world,
The world's energy fills my head,
My mind is bright with divine spirit.
Twenty years of hard practice and study,
My only desire is to bring relief to all people.
Until my teacher's dharma is spread
Throughout the world,
I will not turn away from the sufferings of all beings.*

III – A Lecture on Sun-do Practice and Principals by Hyunoong Sunim

"All my knowledge of Sun-do practice was acquired through what I learned from Master Chong-San; when I read ancient history books from Korea and China dating back six and seven hundred years I find that they say the same things my master told me. When I consider my own experience of the practice combined with what I heard from Master Chong-San and the books I have read by enlightened men of the past, Buddha, Christ, etc., they all have something in common, they are all connected. So I have grown to totally believe in this path. No matter how good we or others may say this practice is, no matter how many practitioners from the past may have awakened through this path, hearing about it is different from actually experiencing it oneself; if one does not have experiences of it through one's own correct practice, one is like a traveler who simply passes by, and one's understanding of it is as fleeting as the emotions which appear and disappear. When I first met Master Chong-San I had been doing only Zen practice for some time and had never heard of Sun-do. I asked the master if it didn't have its origins in yoga, but he replied that he didn't know what yoga was. After initially doing Sun-do for about one month, I gave up the practice. This was because I didn't truly have a strong belief in it, and as I had been doing Zen for so long, it was difficult to change my practice. I didn't have the faith that it required. One day I met a monk whose only practice was tantien breathing, he knew nothing about Zen. I had a book that Master Chong-San had written and showed it to this monk. I asked if he thought that what the book said was true and , after he read it, he asserted that it was absolutely true. He hadn't been doing the same practice as my master taught, he had been studying by himself from books, doing various breathing techniques that the general public was familiar with. But as he had some personal experience of a breathing practice, as soon as he read parts of the book he recognized its validity. For three months I lived with this monk and he taught me the methods he knew. His main goal was to obtain supernatural powers, he had little understanding of or interest in Zen or a deep spiritual path, so ours was not a friendship which could last a long time. However, during those three months I did gain a lot of good experiences. I then returned to Master Chong-San and began to study the practice very systematically. As my master was the first person to leave the mountains and teach this practice I had only half believed it and was thus rather inconsistent about doing it, but later I went deeply into it. By the time I returned to the master he had been teaching for about a year. He had quite a number of students by then and many of them had experienced positive changes and benefits. Some of these students were then assisting him and his task of teaching was becoming easier."

The Training of Master Chong-San

When Master Chong-San first met his teacher, Master Chong-Oon, it was at a time when Korea was very poor, at the end of the Japanese occupation. Life was difficult for everyone. In order to convince Chong-San to go with him into the mountains to study, Chong-Oon demonstrated how he could smash a rock with one finger. The old master had observed the young boy carefully and realized that he had great potential; in the Orient they use the term 'vessel' to describe one's ability or potential and he considered young Chong-San to have a "large vessel". They walked very far into the mountains to a remote spot several miles from any civilization where the old master lived in a cave. During the first year, Chong-San was taught how to live 42 on a raw food diet, and by etching characters in the sand of the riverbanks he learned how to read and write. The boy had never been to school, as in those days only the wealthy could afford an education. Every day the boy wondered when the old man would start to teach him how to smash rocks. The only thing he was learning was how to recognize arrowroot and other edible plants. After three unsuccessful attempts to run away, he decided that he was destined to be with the old man, live or die. Once he made this decision his master began to teach him the breathing practice. The old master stayed with him for the next year, guiding him daily in the practice. Then one day he said he was going away and would be back later, and left the boy to practice alone in the cave. Master Chong-San told me that he didn't wear any clothing in the mountains, other than a simple loincloth, so I asked him once how he survived during the cold weather. He replied that he put a huge pile of dried leaves in the cave and he would sit inside the leaves. This kept him warm and then when the sun came up and the day became warmer he would continue his practice outside. He lived

a very lonely life, alone for sometimes weeks at a time, and then suddenly his master would appear, teach him more and leave again. One day when he was roaming in the mountains alone, gathering his food, (arrowroot, nuts, pine needles), he heard the sounds of young tiger kittens crying. Following the sounds he came upon two baby tigers. He guessed that the mother must have gotten into a fight with another tiger and run off, so he took care of the babies, catching fish in the mountain streams to feed them. Then one day his master returned. Seeing the kittens, he asked where they had come from. The boy told him the story and his master instructed him to take good care of the young tigers and raise them well, for they could be friends and of help to him. For the next three years he continued his practice diligently, gaining much strength and raising the tigers that had by then become full-grown. His master returned about every twenty days to instruct him. Each time his master was about to leave, Chong-San would ask him when he would return again. The only reply he would ever give -was to say that he would return when the boy's practice was in need of more instruction. He would also never tell him where he was going. One day while he was wandering in search of arrowroot "he was bitten on his toe by a poisonous snake. The toe and foot immediately swelled. Unable to walk back to the cave, he called out for his two tigers, 'Dae-Ho' and 'Baek-Ho' and they came immediately to his side. Seeing Chong-San's foot, they understood what had happened and searched for the snake, found it and killed it with their claws. One of the tigers then knelt down so Chong-San could climb onto his back and took him back to the cave. In telling this story, Master Chong-San remarked that even though his foot was very painful he felt great happiness to have such friends. That same day his master returned. He scolded Chong-San saying, "I told you to be careful in the mountains, what are you doing getting bitten by a snake?" He then untied a small pouch, which was fastened to his belt and, taking out some wild herbs, applied them to the bite. This relieved the pain and swelling. Following this incident his master taught him about herbal medicine, showing him which plants were good for what kinds of injuries and illnesses. He also began to teach him about the major organs and the principles of Sun-do, why disease appears, how to cure it, etc., all the principles of Chinese medicine. He continued the breathing practice for several hours each day and as the months passed he began to feel stronger and stronger. One day during a time when his master was absent, he received a visitor at his cave, a man in his fifties, completely naked, with a shaved head. The man immediately began to fight, hitting Chong-San. Knowing how much his strength had increased through the practice, Chong-San felt confident he could win, but was unable to defeat the old man. The man left the next day, never having uttered a word. About two weeks later his master returned, so Chong-San told him the story of the naked man. The master, speaking of the man in very respectful tones, said, "Ah, a great being (literally 'adult') has been to visit you". When Chong-San heard these words he felt rather pleased. During the same visit his master remarked that he must be rather bored living in the same cave all the time and suggested they go in search of a new cave to move to. They packed food supplies of arrowroot, nuts, etc., and went off hiking in the moonlight through the mountains. Suddenly without warning, the master gave Chong-San a shove. He fell down a hole into the den of a wolf while the master ran off and left him. Chong-San was faced with having to fight off the wolf alone, in the frenzy he managed to grasp the animal's tail and swing the wolf around in circles, the tail broke off and the animal ran away. Catching his breath, he looked around for his master but could not see him anywhere. After searching for a while he found the master sitting alone. His master at first said nothing, then after a while remarked, didn't I tell you to be careful when you're walking in the mountains?" At these words young Chong-San felt great sadness. Later on as he continued his practice he came to understand why his master had pushed him that day. When Master Chong-San was teaching in Seoul he showed us all the scars he has from fighting with wolves, tigers and other animals. When undergoing this training in the mountains one is deliberately put through all kinds of difficulties. About five years into his training he felt tremendous strength and energy, he had become even stronger than his master. On a rainy day the naked old man reappeared at the cave and immediately began hitting Chong-San. Chong-San told the man, "I don't want to fight. I am a person who has respect for my teachers, I am not a fighter." The old man responded by completely beating him up. Finally this roused Chong-San's anger and he began to fight back. He had much more strength than during his previous encounter with the man and felt confident that he could win, but the man was still just a little better than him. The old man never uttered a word, but as he left he gave a 'thumbs-up' signal. When the master returned the next time, Chong-San related this second encounter to him. The master explained that the 'thumbs-up' signal meant that the man now judged Chong-San to be very good. Master Chong-San never told me this, but I would conclude from the stories he did tell me that there are many such practitioners living in the mountains; he never gave me a clear idea of how many there were. When I consider that there is his master, his grand master, the naked man, and he mentioned that there are some several hundred years old, also the fact that Master Mu-Oon referred to "our family", I would surmise from all of this that there are many of these people training in such practices. This aroused in me even more faith and I could believe and understand better that such a world really does exist. Master Chong-San said that his teacher told him many stories of these people, stories from long ago."

Principles of Taoist Practice

December twenty-second is winter solstice, which is a very cold time of year. This night is also the longest of the year.

At the same time it marks the beginning of the change of the universe towards summer, the days begin to lengthen and they say that 'one yang¹' appears- (Winter is yin and summer is yang.) This one yang contains the strength to give life. Because it exists we have food to eat and we can receive sunlight. This is the principle of the universe. The movement of the tide is the breathing of the earth, thus it is said that each human being is a small universe and within each person is contained all the principles of the universe. In Oriental philosophy there are the five elements (gold, wood, water, fire and earth); in humans these are related to the five major organs (lungs, liver, kidneys, heart and stomach/spleen), and in the universe to the major planets, **Venus (Gold), Jupiter (Wood), Mercury (Water), Mars (Fire) and Saturn (Earth)**. Thus if we can awaken to the principles of our own body we can automatically realize the principles of the universe. In the same way that a yang begins at winter solstice, yang also begins in the tantien. The heart and upper body is yang; the kidneys and lower part of the body is yin. But in the middle of yin, at the tantien, a small yang appears. Even though the yin is large, it is from within the yin that a small yang begins. The universe could not exist with only yin. Only provided the yang exists within the yin will the water of the urogenital system be warm. If the yin existed alone it would be cold. Life cannot exist if there is only one of them; both yin and yang must be present. In the winter plants do not grow, then when it becomes warmer they begin to appear. As the yang enters the yin it begins to thaw it out, to have a warming effect. The same happens in humans as the yang enters the tantien. The yang is fire energy. In the ordinary person, through becoming angry and using the thinking mind excessively the yang moves up towards the head instead of down to harmonize with the yin, causing disease, headaches, etc., to appear. Always the yin is waiting for the yang to move down and join it. If the yang moves up and the yin remains alone, the hands, feet and organs are cold, causing indigestion. All disease arises from this basic error. The yang must move downwards; this can be compared to the rays of the sun shining down towards the earth. When this happens water evaporates and vapor rises. This vapor is not cold, it is the harmonious mixture of yin and yang, and creates a feeling of cool relief and freshness in the head and chest. In order for a person to be healthy the head should be cool and the tantien warm. In ancient books the illustrations have a stove pictured in the tantien area. When we do this breathing practice the yang energy moves downwards. When the sun shines on bodies of water, vapor rises and becomes clouds; the clouds eventually turn into rain, which nourishes the earth, giving life to all plants and animals. This same principle exists in our bodies. There is no law by which the sun shines upwards instead of downwards and this is the same in human beings. Unfortunately this becomes reversed when we experience 'some emotional shock or are very sad, adopt bad eating habits or use our heads too much. Then the head becomes very complex and like a computer. But the brain is just a machine. It does not contain great strength of its own. It has a seeing machine, a hearing machine, a tasting and smelling machine, its functioning is that of a machine. If the energy moves down, we experience a feeling of harmony, but when it moves up the head does not feel good. However the problem is not actually in the head. Most people consider the head to be important and when it does not feel good, they think the problem is in the head. No matter what problems may arise in the head, if the yin and yang energies are harmonized in the tantien, one experiences a feeling of peace. In Chinese medicine, to treat a headache they do not give medicine for the head. Because the five major organs and their respective elements are the cause, medicine is given to balance the energy in the lower abdomen. If this energy imbalance is corrected, automatically the head will feel better. If the 'sun energy' of the heart area does not move down but instead moves up, one can suddenly and frequently become angry, feel frustrated, have trouble sleeping, develop neuroses, etc.. However if the energy moves down, then all these problems disappear. Do not be concerned about the thoughts in your head. They are not important. You must simply let go of them, and ignore them. Then you will feel more comfortable. I say this because it is true. If we compare these principles to that of the family, the yang, heart area, is the male or husband, and the yin, tantien area, is the female or wife. When the husband gives love to the wife, the whole family is at ease and happy. Of course if the wife also gives love to the husband, this is good too. But when the husband does not love his wife and goes to another woman, the wife is very sad. The wife will search for her husband but be unable to find him, and then she will look for another man, resulting in the breaking down of the family unit. The principles of the Tao, of the family and the universe are all the same. There is a saying in the Orient: "First take care of your body, then look after your family, then help your country; if one does this, the world is at peace". I believe in that Truth. When we eat, the food is taken in the mouth and goes down to the stomach, then to the small bowel, large bowel, and is evacuated. In this process the energy from the food moves down to the tantien area. This is the 'earth energy', it is yin and cold. The energy gathers here but the remains of the digested food are discarded. The urine comes out here like this. (Laughter) The air we breathe is a combination of air and energy, what we call 'heavenly energy'. It is yang. This energy also moves down and gathers in the tantien. Earth and heavenly energies harmonize in the tantien, in the same way that the yin and yang from our mother and father united to create our life in the beginning. From the tantien the combination of energies moves to the liver, producing blood. This energy then flows to the heart, to the stomach and spleen, then the lungs, the kidneys and back to the tantien. In this way the energy circulates in our body and sustains our life. The details of this can become very lengthy and complex, but this simple explanation is all we need to understand the fundamental principle."

Q. "Since we utilize food energy, how important is the type of food that we eat. In your opinion, how important is a good diet?"

"It's important, for it is forty percent of our energy. All things related to our life are important. If we didn't have hands we could still live, but our hands, small as they are, are very important."

Q. "So if someone really didn't have a very good diet, if they ate the worst stuff in the world and they did the breathing, how good of a chance would that person have of being really balanced?"

"Each person is different, the energy of their five organs is different according to when they were born. There are spring, summer, fall and winter energies and the harmony of the organs' energies varies. Some people are born with the energy evenly distributed among the five organs. The energy also varies according to the time of day one was born and also the year. In the same way the weather changes from yesterday to today, the energy changes too. With this variance in the energy of the universe, each person's personality is also different, according to when they were born and this also influences the amount of energy in each organ. There are so many variations possible I cannot begin to describe them. Because we are living organisms this distribution of energy can fluctuate, being affected by foods we eat, by our emotions and other factors. If we eat foods, which suit us, there is harmony, but if we eat foods, which don't suit us, this harmony is broken. If we become very angry or very sad, the liver energy or lung energy is disturbed. As the energy of the universe is constantly changing, these changes also affect our energy balance. Thus if we become attached to one kind of energy, this will also give rise to disease. Not only in people are there variations, but also in plants and animals; beef, pork and chicken all have different kinds of energies, different natures. Beans, rice, barley and corn are all different. When the energy and nature of the food we eat provides a balance with the energy of our own personal organs, then we can have good health. There are some people whose energy among the five organs is almost completely balanced, it can never be one hundred percent, but an almost perfect harmony among the organs is possible. The Buddha can be regarded as a person who was born with a total harmony and balance of organs. In Buddhist texts it was recorded that his physical features were special, very different from the average person. Among ordinary people too, there are some who are born with their energies extremely balanced and harmonious. They can have very well rounded personalities without ever doing any spiritual practice or work on themselves. If we examine the energy balance of people, we will find some who have great energy in the lungs, and little in the liver, or another person may have little in the kidneys and much in the stomach. According to this distribution we can see the kind of personality they have. This is because there are five emotions, related to the five organs, and the balance of emotions is directly related to the balance of the organs. If there is some food, which gives us diarrhea and another food, which causes fever, stomach ache or a feeling of speediness, then these are foods which don't suit us. When you try to understand all this theory it becomes very complex; as it's not necessary to know it all, better to leave it be and forget about it. Now I would like to explain how tantien breathing can heal disease and also become meditation. Looking at our universe of the sun, the earth, the moon and other planets, it all has a center. If that center is lost then the balance of all the planets is broken. The universe automatically finds its own center. This is the Tao of the universe. People also have this center. This same principle exists everywhere. A stick also has a center where we can balance it. When we drink tea, if it is too strong it isn't good, if it is too weak it also isn't good. There is a center where the taste is just right. When we speak too softly, whispering 'I am going to lecture', or too loudly shouting, 'I am going to lecture', neither is appropriate. There is a volume level suitable to the situation. This center is not visible, it cannot be seen. Yet we cannot deny that it exists. We cannot ignore it and simply do things our own way just because it is not visible. If we do not keep to this middle way, disease is produced, our actions are incorrect, sins are committed, and problems arise. What we call Truth is not something, which only Christ or the Buddha possessed, every ordinary person has it. An enlightened person is one who knows how to use this middle path. His words are not broken words. From such a person's mouth come sutras, sastras and expressions of Truth; there are no lies. In the human body the center is down below the navel in the tantien. Comparing the organs to the planets, they are in balance to this center the same way that the planets are in balance to their center. When we make this area our center we achieve harmony, both physically and mentally. It is exactly the same as the harmony of the universe. Someone who awakens to the harmony of their body can automatically know the harmony of the universe. But this, our tantien, is not visible to the eye. It is not the liver nor the kidneys nor the lungs nor the heart. There is nothing inside it, but all things are contained within it. It is empty. It is empty but it has the strength, which controls the center. We began our life by breathing at the navel through the umbilical cord, while developing in our mother's womb. When we understand this place and continuously breathe deeply here we can awaken to the principles, which go beyond man. Sun-do is a method by which, through breathing, we deeply awaken to these principles. This method is different from other meditation methods in that it uses a path of connecting one's own energy with the energy of the universe. Other methods also create this connection between the universal energy, and ourselves but in Sun-do we deliberately breathe and store the energy here in the tantien. What is special to Sun-do is this breathing in the tantien, cultivating a spiritual path by making this place, our center. Through this practice you will heal yourself, awaken to the principles of how disease is cured, how disease arises and how it can be

prevented. The meridians and acupuncture points are a spider web-like network running throughout the body all connected to the tantien. If we make the tantien the center of our breathing then that movement affects all meridians. When this tantien area becomes filled with energy then the overflow runs to all parts of the body through this network. If there is disease in an organ, in the heart for example, then the meridians and points in that area become obstructed. So when we do this breathing the energy flows freely in healthy areas but in diseased areas the flow becomes slow, rough, and feels heavy. If one is diligent about the breathing, harmony is achieved and warm energy continuously attempts to flow through these blocked areas until suddenly they will open and allow the energy through. Then one experiences a feeling of sudden release. By actually doing the practice one will automatically experience this and all the benefits of making the tantien your center."