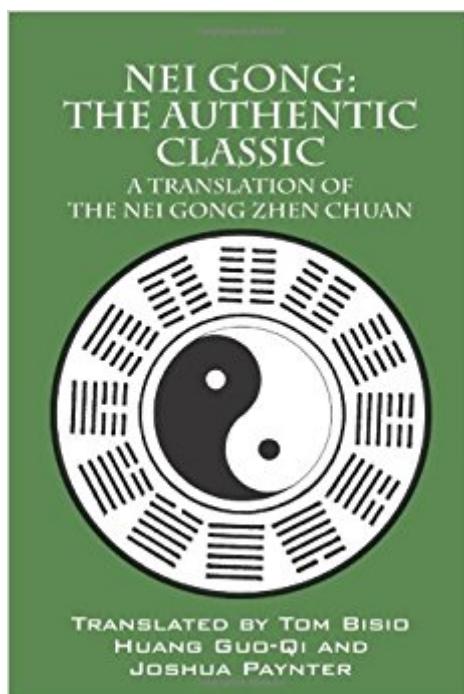


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Nei Gong: The Authentic Classic: A Translation Of The Nei Gong Zhen Chuan



Synopsis

Nei Gong: The Authentic Classic (Nei Gong Zhen Chuan), is an obscure text of unknown origin, yet it stands alone as the definitive text on internal energy and the generation of internal power. Hand copied, and passed from teacher to student, it is one of the "secret transmissions" of Chinese martial arts. Nei Gong: The Authentic Classic is a practical manual on internal energy development and its fundamental importance in the martial arts and fa jin (emitting force). It draws heavily on Daoist meditation and alchemical practices which are said to promote health and longevity. The text is divided into four sections: 1. Nei Gong Jing (Internal Energy Classic)2. Na Gua Jing (Received Trigram Classic)3. Shen Yun Jing (Transported Spirit Classic)4. Di Long Jing (Earth Dragon Classic)which are meant to be read in order. The reader is guided, step by step, through the details of Nei Gong practice, and in the Di Long Jing, its application to self-defense. Translated by a team of experts, the text is accompanied by extensive footnotes and diagrams that clarify the more obscure passages which otherwise pre-suppose a knowledge of Daoist texts and imagery from the I-Ching (Book of Changes). Appendices further explicate the relationship of Nei Gong: The Authentic Classic to the internal martial art Xing Yi Quan.

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Customer Reviews

To be truthful, I had a relatively small role in bringing this book forward. This particular book on Nei Gong is specifically aimed at dyed-in-the wool hard core practitioners of Xing Yi Quan who already have memorized and incorporated the most basic ideas of the art. A person without a reasonably

good understanding Xing Yi and of Taoist Concepts including those of Chinese medicine like the location of acupuncture channels and points (including some non-standard ones) and the I Ching and other works would find this work slow going, or even impossible to comprehend. It discusses in detail the principles of how internal power and mechanics are gained and then used in Xing Yi, assuming a thorough knowledge of the culture out of which it emerged. If you read the introductory passages, you will learn that literal (if accurate) translation of what was written was still meaningless without the proper perspective. The final choice of words depends on whether you understand the context underlying the book's point of view. The original Chinese author was clearly preaching to the converted/previosuly initiated. He was directing it at individuals who could take the hints therein and develop themselves further according to its principles. Thus, it is aimed at a small and equally obscure audience. Tim Cartmell's book on Xing Yi Nei Gong, mentioned in other reviews of this book, has more basic down-to-earth advice and practices for people who wouldn't be able to take advantage of what this book has to say just yet. I still like the Cartmell Nei Gong book. To try to understand this book without being experienced enough would be like elementary school students attempting to understand advanced work in physics with a third grade reading level and basic arithmetic. I myself am no beginner, and yet I had to sit and think about some of the difficult passages in the current work for days just to feel I had a grasp of the basic idea. As to the I Ching portions, I just wasn't qualified to comment. This is why the book took several people's input to bring forward in English. If you've been doing Xing Yi for many years, and Cartmell's Nei Gong book has begun to seem a little basic to you, then this book might be just what you need to begin mining information for your current tasks at hand in the art.

As a student of Chinese internal arts, this book provided me with a wealth of useful information to apply to my Xingyi practice. It also corroborated/validated some ideas which had started to become apparent but reading this historic take on the internal practice of Xingyi Quan really made them solidify. Mr. Bisio has crafted something which sits at the intersection of the scholarly and the practical: it will certainly aid martial/internal artists with alignments and combat strategy, while readers interested in the esoteric side of the internal arts will gain access into the alchemy that is present in these practices and Yi Jing scholars may find a very useful and different take on interpretation of the trigrams. The book is not an overview of internal arts, nor is it a teaching manual; though it does have one of the most straightforward explanations of Taoist meditation I have read. This is a true to form translation, with the Chinese included for readers who want to check back and forth between the renderings. As it is a true to form translation, the language is not

as fluid as we readers are used to, but in my experience that makes it no less useful. A great read which I will return to repeatedly over the coming months and years, as I feel it will require multiple readings to wring more and more out of it. It is at points dense and the more one knows about the Yi Jing, Chinese Medicine and Internal arts the better but even with very little background in those things I enjoyed it and benefitted.(In the interest of full disclosure, I have studied with the Author)

In the interest of full disclosure I have been a student of Mr. Bisio for several years. This is a translation of three difficult texts that would have seemed obscure to most readers in the original Chinese. As some of the reviewers have indicated, it is intended for advanced Xing Yi Quan students with many years of practice behind them; just as the average college freshman would have a difficult time understanding a graduate-level text in theoretical physics, so too will the beginning-level martial artist have a difficult time understanding this book. I am exaggerating, albeit only slightly, to make the point. That said, it is an excellent addition to any internal martial artist's library, provided that he or she understands the intention in which it was written and subsequently translated. Although ostensibly written about Nei Gong practice, it contains specific descriptions of the internal mechanics that are unique to the practice of Xing Yi Quan. The text assumes that the reader has practiced Xing Yi Quan for several years, is used to feeling the internal connections alluded to in the text, and understands implicitly the idiosyncratic vocabulary used to describe these connections. Nei Gong and Xing Yi practitioners looking for more introductory material should first look at Tim Cartmell's "Xing Yi Nei Gong," an excellent introduction to the topic that may be considered a precursor to understanding Tom's book. They might also consider Tom's recent book about Ba Gua Zhang's circle walking method, as it provides similar and valuable information related to the connections between Chinese internal martial arts, meridian theory, and Chinese medicine. It is important to understand that the book is, in no small sense, a training manual that will mean different things at different stages of your development. At a recent class given by Tom he said, in essence, "When you first read this book there will be a little that makes sense but the rest won't make sense. Use the information that you can glean from your reading and apply it to your practice. Pick it up again in a couple of years and more will make sense. Pick it up in a few years more and a lot more will start to make sense." Of course, if you follow this advice you will have become the reader for whom the book is intended: reading the book will inform your practice, and practice will inform your understanding of the book.

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