

# Wuji Gong



**Fu Wei Zhong**

Translated by: Liao Yunquan

Maria Zhou

Edited by: Miranda Smith



This Book is not intended to be a substitute for professional medical advice, diagnosis, or treatment. Always seek the advice of your physician or other qualified health provider with any questions you may have regarding a specific medical conditions. Any application of the material in this book is at the reader's discretion and sole responsibility.

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**Written by**

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**Edited By**

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## Table of Contents

Spiritual Attunement and Enlightenment	1
<b>Section One — Theory</b>	
Chapter One — Theory	5
<b>Section One — Practice</b>	
Chapter Two — Self-Vibration	
The Beginning of Chaos Form	11
Yin-Yang Distinction of Taiji	13
Conclusion for Self-Vibration	14
Chapter Three — Self-Discipline	
Collecting Qi from the Spirit of Heaven	18
Absorbing Essence from Earth	24
Returning the Post-Birth Qi of Humanity's Five Organs to Pre-Birth Qi	27
Conclusion for Self-Discipline	30
Chapter Four — Following Qi	
Following the Qi to Move	31
Conclusion for Following the Qi to Move	34
<b>Appendix</b>	
FAQ	43
Biography	45
Testimonials	51
Contact Info	59

**“得之于民，  
还之于民！”**

**“Qigong is from the people and shall be  
returned to serve the people!”**

Zhongshi Ju Zan (1902 - 1984)  
The Supreme Abbot of Chinese Buddhism Association  
The 12th Lineage Holder of Emei Qigong

**“In addition to my own cultivation, I’m  
determined that salvation and healing are for all  
and that mercy is my religion.”**

Zhongshi Fu Wei Zhong  
The 13th Lineage Holder of Emei Qigong



## Spiritual Attunement and Enlightenment

Some of the Chinese vocabulary used to describe various states of mind is difficult to accurately translate into English. As a result, we have chosen words and/or phrases that approximate the meaning of the original terms and are explaining them below:

### Ling:

The terms **Spiritual Attunement**, **Spiritually Attuned**, **Spiritual Awareness**, and **Spiritually Aware** substitute for the word Ling. These phrases refer to the ability to sense and perceive the energy information contained in all things in the world. One gains this sensitivity by practicing—or in other words, cultivating—Qigong, particularly Wuji Gong.

Wuji Gong is deceptively simple to practice—it is easy to dismiss it as just another form. However, it has extraordinary effects. It effectively dissipates diseases, protects health, and extends the life span. If you can do this for other people as well as yourself and attain the wuji state of mind, you can say that you have attained the understanding of Buddha—this is spiritual awareness.

### Wu:

The term Enlightenment substitutes for the word Wu. Enlightenment refers to a state of having great wisdom, having extricated oneself from pain and suffering, and being able to satisfactorily resolve matters by oneself.

- The arrival of spiritual attunement is as unpredictable as a cloud.
- The departure of awareness is as natural as nature itself.
- Enlightenment is not burdened by past successes or failures; thus we know the correct direction for the future. This is the proper way.

Emei Qigong opens a convenient and accessible pathway to cultivate both "Ling" and "Wu." By reflecting about and practicing Wuji Gong, you can benefit both yourself and others and attain:

- Integrated spiritual attunement and enlightenment,
- Extrication from suffering,
- Natural and unforced embodiment of beneficent acts, and
- The great way of serenity.

Through these qualities, one is able to obtain total well-being for oneself and at the same time, also able to seek total well-being for all living beings.



This is our only goal, and no further.

Extract from: Quotations of Ideological System for Macro Well-Being

Written by: Zongshi Fu Wei Zhong, May 23, 1993

13th Lineage Holder of Emei Qigong

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### Wu

The term Enlightenment substitutes for the word Wu. Enlightenment refers to a state of having great wisdom, having extracted oneself from pain and suffering, and being able to satisfactorily resolve matters by oneself.

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# Section One

## Theory





## Chapter One

### Theory

This book describes the correct ways to practice, or cultivate, Wuji Gong and discusses its effects. Chapters 2 through 4 present information about the three parts of the Wuji Gong form—Self-Vibration, Self-Discipline, and Following Qi. This chapter presents some of the theory behind the form. However, to fully understand the theory, and even some of the terms presented in this book, you'll need to refer to *Healing Arts of Emei Qigong, Level One*.

Emei Qigong encompasses many disciplines and many forms, including Wuji Gong. This Qigong form is a foundational part of the Emei Qigong Level-One Instruction for Self-Healing and is based on the following four understandings:

- Human beings are modeled after the law of earth;
- Earth is modeled after the law of heaven;
- Heaven is modeled after the law of Dao/Tao;
- Dao is modeled after the law of the natural/Wuji.

By putting the Chaos, Taiji, and the Three Treasures forms into the Wuji Gong continuous sequence, I have created a form that grasps the key essence of Qigong cultivation. This form allows practitioners to conveniently and quickly achieve the correct method of cultivating and practicing Qigong.

The Wuji Gong Form is the first form among the many levels of forms designed to assist one in gaining spiritual awareness. It is the foundation and backbone form for dispelling diseases, strengthening health, developing intelligence, and cultivating and maintaining innate abilities.

Humankind is born between the heaven and the earth, and is therefore constantly affected by the alternating yin and yang energies in nature—for example, by day and night, seasonal changes, and locational differences. Humans are also positively affected by what we term the “on-time” energies of the six devils—wind, coldness, heat, dampness, dryness, and fire—and negatively influenced by these energies when they are “off-time.” (See *Healing Arts of Emei Qigong* for more information about on- and off-time energies.)

As well, in the normal course of life, it is impossible to avoid inner disturbances from the seven emotions: happiness, anger, worry, over-thinking, grief, fear, and shock. Therefore, while we are experiencing the four big karmic processes of birth, aging, sickness, and death, we have to solve the realistic issues of these four gates in life. We do this by making birth conform to nature, rejuvenating the old, relieving



pain for the sick, and removing suffering for the dying. Doing this involves both psychological and physiological factors. This duality is complex and is also the unity of opposites.



An old illustration on the relation of the Three Treasures Heaven, Earth, and Humanity

To escape from the disturbances caused by the four gates in life requires the superior psychological effects as well as the regenerative physiological effects of Qigong. By practicing correctly, we can:

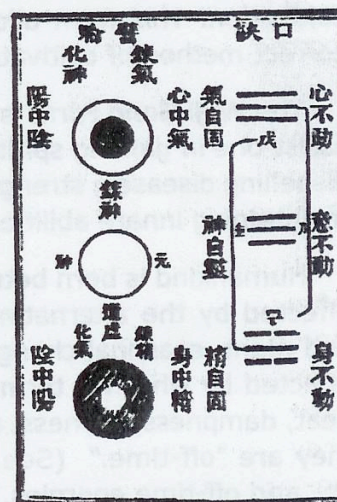
- Integrate spiritual awareness and enlightenment,
- Extricate ourselves from suffering,
- Naturally embody beneficent acts, and
- Attain the great way of serenity

If people can comply with the above-mentioned four supreme methods and ways, use them to pass through the four gates of life, and further, help others to pull away from the sufferings of their four gates—this is the realization of the perfection of one's own total well-being.

Thus, in terms of physiology, we have to cultivate, nurture, augment, and develop our ability to use the positive information in

nature and we must also sever, reduce, and block the intrusion of the negative factors from the universe. In terms of psychology, we have to reduce and avoid the confusion induced by the seven internal emotions. By doing these things, we can attain positive improvements in the movement of our lives and enhance them by studying the pre-birth, or soul, qi and the post-birth, or body, qi. (To learn more about pre- and post-birth Qi, see Healing Arts of Emei Qigong, Level One.)

In a broad sense, birth, aging, sickness, and death are ubiquitous among all living beings. In a narrow sense, human beings are the most evolved of all the creatures. This is to say that the human being is an advanced animal that has a subconscious and conscious mind as well as the ability to think and discern. Because of this, in the hope of extending its life span to the maximum and shaking off diseases, mankind has never stopped fighting against nature and itself.



An old illustration on the interaction among The Three Treasures Spirit, Essence, and Energy



Thousands of years' worth of experience and modern science have both proven that these possibilities exist. But the key to realizing them lies in methodology.

### **The Wuji Gong Form**

Wuji Gong is modeled after the principles of the longevity of the universe. It begins with self-vibration, which emulates the beginning of chaos. This allows the internal energies to remain in a mixed state, facilitating the transformation between the pre- and post-birth Qi.

Vibration produces sound. The sound of self-vibration enhances the effect of attacking the sick energy within the body and opening up the major meridians and acu-points. On top of this, it further meets and guides the positive energy that enters from the universe into the body, allowing us to use the yin and yang quintessence of the universe and simultaneously balance the dense energy in the lower dantian so that it reaches a state of unity between man and universe. This further subdues many existing diseases that are caused by internal and external negative energies.

After we practice the forms that have those effects, we cultivate the Dai meridian—humanity—that binds all the meridians together to let the abundant energy obtained from the universe flow through the 20 meridians to do adjustments before it is systematically transformed into the body's own positive energy.

Finally, the Taiji style of round and empty Wuji-state movements make the pre-birth Qi of heaven, earth, and humanity circulate throughout the body.

The wuji-state movement is the key, and the previous two parts of the form—the self-vibration and the self-discipline through the three treasures—are the process of building the foundation for the wuji state. Without them, if we were to begin by cultivating the last part of the form, "Following Qi – Moving in the Wuji State," we could easily cause negative deviations because the meridians would still be closed. As well, if the meridians are not open, it is impossible to reach the state of unity of human and universe.

### **Why Cultivate to make the Human and the Universe One?**

The purpose of attaining this state is to bring natural adjustments into full play without any human effort. In the Wuji state, the mind remains in the empty and clear state and the brain is completely clear. Nothing is visible, but this state brings a tangible effect—when in this state, the practitioner is communicating with the positive energy of the universe.

When the human and the universe are one, the huge system of the human and the huge system of the universe naturally combine to form a gigantic system.

The enormous amount of energy information that radiates from the big bang that created this universe is stored in all things and is gradually being released.

Before unicellular organisms came into being, the energy of the human being was one of the substances among the innumerable substances. Consequently, it preserved and stored certain grades and amounts of information. By practicing Wuji Gong, not



## Section One - Theory

only can we increase the amount of energy we release, but we can also absorb and take in the energy information that all things, including celestial bodies and the earth, are constantly releasing. Because the human and the universe are one, the energy information can also experience quantitative and qualitative quantum leaps.

Therefore, by cultivating Following Qi, Moving in the Wuji state in which the human and the universe are one, practitioners walk at a brisk pace and have a healthy body; dispel diseases; prolong the life span; and at the same time, develop wisdom and cultivate, inspire, and induce innate abilities. Wuji Gong also lays a solid foundation for receiving more advanced levels of study, including metapsychological abilities and the theory and method of studying the pre-birth (soul) and post-birth (body). It also allows you to attain total well-being in the areas that life science covers.. And finally, you can make use of the beneficence of the universe to humanity and the beneficence of humanity to people, thus creating good Karma for yourself and future generations.

Because Wuji Gong cultivation is based on Dao modeling itself on Nature, the practitioner naturally communicates and connects with all things in the universe with each and every movement. While cultivating and practicing, one should seek to accomplish the great way in a natural manner. All the movements closely correspond to their functions and effects, so you do not need a special mind intention or breathing method to correctly practice Wuji Gong.



Man, crane, bamboo and stream  
Man as Part of Nature



# Section Two

## Practice





## Chapter Two

### Self-Vibration

#### I. The Beginning of Chaos Form

Lower dantian and stomach area vibration

##### Ready Stance

Stand relaxed and upright, with feet parallel and shoulder-width apart. Distribute your body weight evenly on both legs. Knees may be slightly bent. Relax your arms and allow them to fall naturally at your sides. Close your lips gently and connect your tongue to the roof of your mouth. Relax your eyelids. Your eyes may be loosely closed or open. Breathe naturally. (See Diagram 1.)



Diagram 1

##### Mind Intent for Ready Stance

Clear your mind and sink Qi into the lower dantian (abdomen). When you are ready, move your hands into position for the movement.

##### Position of Hands for Males for Chaos Form

Using the navel as a reference point, the male student should place his left hand below the navel and over the lower dantian and his right hand just above the navel and over his weiwan. (See Diagram 2.)



Diagram 2

##### Position of Hands for Females

Using the navel as a reference point, the female student should place her right hand below the navel and over the lower dantian and her left hand just above the navel and over her weiwan. (Diagram 2 depicts the hand posture for males. The only difference between hand positions for males and females is that the hands are reversed.)

##### Movement for Chaos Form

Flex your knee joints and move in an up and down bouncing motion activated by the hips and waist. Your whole body should move in concert with the bouncing motion. Your palms should also vibrate in an up and down movement on your upper and lower abdomen, synchronized with the bouncing motion of your body.



## Breath for Chaos Form

Breathe naturally in response to the vibrating motion.

## Mind Intent for Chaos Form

No specific mind intention is required, although new practitioners may pay some attention to the vibrating movement and various feelings of Qi.

## Practice Duration for Chaos Form

Practice this vibration for about 5 minutes. Then, slow down gradually and move back to the ready position.

## Theory on Function and Effect for Chaos Form

The **lower dantian** is a reservoir for collecting and storing a vast amount of pre-birth Qi while the stomach area does the same for post-birth Qi. The up and down bouncing movements with palms against the lower dantian and stomach areas vibrate and caress the pre- and post-birth Qi, thus creating the initiation state of taiji. During this state, the two ultimate natures of energy, yin and yang, begin to emerge and distinguish themselves.

While both pre-birth and post-birth Qi are simultaneously cultivated, the main purpose of this practice is to enhance the harmonization between Qi's yin and yang forces and to transform postbirth Qi back to pre-birth Qi. Turbid and stagnant Qi in the stomach is automatically expelled from the body through natural burping and passing gas.

Purified Qi is transferred to the lower dantian through the **central channel**. The touch of the palms and their up and down vibration improves the movement and alchemy of the Qi in the upper and lower abdomen.

A practitioner may sense comforting renewal and increasing warmth in the weiwan and the lower dantian areas during the course of the transformation. This fanciful state of "high" is produced by the feedback from the Yin-Yang balancing adjustment of one's vital energy, which is accomplished by the actively stimulated and vitalized pre-birth and post-birth Qi.



At the same time, the bouncing up and down vibration of the waist, hips, and knees brings the whole body into movement. These movements increase blood circulation in the knee joints, spine, hips, and ankles, and also exercise bones, organs, and Qi meridians throughout the entire body so that diseases are removed and good health is promoted. Hence, practicing this vibration form daily or frequently drives away many diseases.

All of life's movements exist in vibrations, which are divided into external and internal. This Qigong practice promotes internal vibration via external vibration and eventually synchronizes the two. The heaven and the earth are the same.



With cultivation and observation, the practitioner will quickly gain insight into this concept.

Because it greatly improves the body's natural immunity, this Qigong cultivation is beneficial for healing numerous diseases and imbalances, normalizing the weight, clearing the complexion, and adjusting digestion in the intestines and stomach. It is also very effective for both male- and female-specific ailments.

## II. Yin-Yang Distinction of Taiji

### Heaven-Earth Vibration

#### Ready Stance

Assume the stance in Diagram 1.

#### Initial Position of Hands for Males

Move your hands in front of and away from your thighs. Turn your left palm up and your right palm down. Hold the forearms at about a 45° angle relative to the ground. (See Diagram 3.)

#### Initial Position of Hands for Females

Move your hands in front of and away from your thighs. Turn your right palm up and left palm down. Diagram 3 depicts the hand posture for males. The only difference between hand positions for males and females is that the hands are reversed.



Diagram 3

#### Position of Hands for Both Males and Females

During the course of vibrations, the entire body must be relaxed so the palms and arms can vibrate freely. There should never be a feeling of restriction.

Because the degree of balance between yin and yang natural energies is different for each individual, a few seconds after the initial position, the hands will involuntarily change positions. One or both palms may turn up to absorb more yang energy from heaven or down to absorb more yin energy from earth. This adjustment happens naturally according to the movement of Qi. The Qi facilitates the intuitive movements of the palms via non-intentional flashing thoughts, so you must let the Qi take its natural course by allowing the palms to change positions accordingly. The natural Qi-to-thought process determines the way the palms are positioned and turned. Change and motion are not forced. If thought provokes no response to Qi yet, just hold the original palm position until you develop the skills. The frequency of vibrations differs with each person, but while following the natural Qi, avoid excessively high speeds.

#### Breath for Taiji Form

Breathe naturally in response to the vibrating motion.



## **Mind Intent for Taiji Form**

The attention is on the Qi. Note the sensation of vital energy from earth and heaven being absorbed by patting, pulling, and holding. It is best to be transparent or detached and not to impose a strong desire or expectation.

## **Practice Duration for Taiji Form**

It is suitable to practice this for about 5 minutes. Then, slow down gradually and move back to the ready position.

## **Theory on Function and Effect for Taiji Form**

The Qigong practice in this chapter originates from the "Massage for Internal Organs" section of "The Emei Treasured Lotus Canon." Its movements and postures connect the Qi from heaven and earth with the human body so that the pre-birth Qi is regulated and replenished. The essence of this form is to follow the natural Qi.

The underlying differences in the amount of yin and yang energy in an individual will surface as needs change. These energies will become active influences on the course of vibrations. People with too much yin energy and too little yang will naturally absorb the yang Qi from heaven. People with too much yang and too little yin will naturally ingest yin Qi from earth. In this way, each individual's excess or deficiency of yin and yang is adjusted, and relative balances are achieved in the human body. Therefore, the hand positions will vary accordingly. Even if two people vibrate the Yang hand, the height and angle might not be the same. This slight difference occurs naturally. The changing process is customized by the individual's requirement of Qi and this, in turn, determines the signal being sent out from the brain.

If there is no signal from the brain, the position of the palms won't change. The palms should not be changed by conscious thought. On the other hand, if the brain intuitively sends out a signal to change the position of the palms, it must be followed. Otherwise, the practitioner will feel uncomfortable.

The way to intuitively grasp the transitory thought is to devote the whole being to total relaxation within the motion. Practitioners will feel their bodies soothed and their hearts and minds delighted when the palm position is changed naturally by Qi-activated brain signals. The range of effects is similar to those of the Chaos Form.

## **III. Conclusion of Self-Vibration**

The self-vibration discussed in this chapter begins with the lower dantian and stomach Qi cavities and is then associated with the vibrations of the body's meridian vital energy. By accessing the spiritually attuned Qi from heaven and earth, self-vibration reinforces and consolidates one's pre-birth regenerative Qi, dissipates disease, prolongs life span, clears the complexion, and normalizes body weight—particularly during the Chaos Form. It is especially effective for repelling disease in the intestines, stomach, liver, spleen, heart, blood vessels; regulating blood pressure; and treating internal secretion diseases. It organically adjusts the entire body's Qi,



blood, and saliva through the mutual interplay of the body's network of vital energy meridians.

The key word in this chapter is "vibration." All things in the world—the rivers and mountains on earth and the planets and stars in the universe—vibrate every second, regardless of whether or not they are animate. Some vibrations are obvious to individuals who are untrained while other vibrations are beyond their ability to perceive. Through self-vibration, sensitivity can be trained and increased. Enhanced sensitivity will enable the practitioner to perceive not only the vibrations that untrained people cannot sense, but even such subtle things as the mildest breeze starting to blow across the grass. This occurs because self-vibrations have magnified the internal signals. The enhanced synchronous vibrations within the human body, such as the pre-birth Qi, post-birth vitality, and blood in the organs, and the myriad things in the universe then become more evident.

Vibration is useful not only because it cures diseases and improves health; it also causes internal particles to collide, resulting in the particles being naturally renewed, evolved, and rearranged in the sequence of highest ability. The re-sequencing of internal particles into their highest natural order stimulates and brings out human's distinctive, and often latent, spiritual attunement.

Vibrations are the source of every sound. For example, the chirping of cicadas in the summertime or the croaking of frogs in the evenings is produced through vibrations of physical cavities. Very often, the sounds made by a cicada or a frog cause a multitude of its species to echo them. Some animals can forecast natural disasters, such as a volcanic eruption or an earthquake, because they can perceive subtle vibrational information.

Cultivating self-vibration with these Qigong forms brings the spiritual attunement to practitioners that enables them to discern minimal changes and to hear stillness in the distance. Weather conditions, rainy or windy days, volcanoes, earthquakes, thunderbolts, and tidal waves can all be perceived in advance.

There is a saying in the Buddhist scriptures: "The Five Greatnesses all reverberate." The term, the Five Greatnesses, refers to the five universal elements: land, fire, water, wind, and emptiness. The sound and voice of the Mantra in Qigong cultivation uses the vibration of sound waves to link into the spiritually attuned information from the universe and to open the internal Qi meridians.

In conclusion, the way of vibration may be simple, but it possesses great significance and effectiveness. Students who consistently and persistently practice the vibration method will develop corresponding faculties.





blood, and solve through the mutual interplay of the body's network of vital energy meridians.

The key word in this chapter is "vibration." All things in the world—the river and mountains on earth and planets and stars in the sky—vibrate every second, regardless of whether we are aware of it or not. Some are obvious to individuals with a keen sensitivity, while others are only perceptible through the internal Qigong cultivation process. The more sensitive one becomes, the more one can perceive the subtle vibrations of the universe. The sound and voice of the Mandala Qigong cultivation method will develop corresponding faculties.

In conclusion, the way of vibration may be simple, but it possesses great significance and effectiveness. Students who consistently and persistently practice the vibration method will develop corresponding faculties.

There is a saying in the Buddhist scriptures: "The Five Greatnesses are everlasting." The term, the Five Greatnesses, refers to the five universal elements: land, fire, water, wind, and emptiness. The sound and voice of the Mandala Qigong cultivation method will develop corresponding faculties.

Qigong self-vibration with these Qigong forms brings the spiritual adjustment by practitioners that enables them to discern minimal changes and to hear stillness in the distance. Weather conditions, rain or windy days, volcanoes, earthquakes, tsunamis, and tidal waves can all be perceived in advance.

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## Chapter Three

### Self-Discipline

#### I. Collecting Qi from the Spirit of Heaven

Protecting Qi enters from top of the head

##### Ready Stance

Assume the Ready Stance in Diagram 1.

##### Shoulder Movements

###### Drop Shoulders

While remaining in the upright position, relax and slowly lower your left shoulder as far as it will naturally go. This is not a forced lowering. Instead, it is the total internal relaxation of the joint and ligament, which allows the arm to naturally drop as far as possible. Be careful not to lean over from the waist or neck. (See Diagram 4.) Take your time returning the left shoulder to its natural position. Repeat the same motion on your right side. Alternate lowering your left and right shoulders for a total of 18 movements, nine on each side.



Diagram 4

**Return to the Ready Stance.**

###### Single Small Rotations

Lower your left shoulder again using the technique described for Drop Shoulders. Now slowly rotate your shoulder back and then down in a smooth, small, almost imperceptible, circular motion. Your elbow will naturally follow this movement and so will your hand. (See Diagram 5.) Rotate your left shoulder three times without stopping. Return your left shoulder to its normal position and perform the relaxation and backward rotation with your right shoulder three times. Alternate rotating the left and right shoulders for three sets each shoulder.



Diagram 5

**Return to the Ready Stance.**

###### Double Small Rotations

Drop both shoulders and circle them backwards simultaneously in the manner described for the Single Small Rotations. Rotate the shoulders nine times.



### Breath for Shoulder Drop and Small Rotations

Breathe naturally throughout this form.

### Mind Intent for Shoulder Drop and Small Rotations

Focus your attention from your shoulders to hands when performing the movements of the Shoulder Drop and Single and Double Shoulder Small Rotations.

## Arm Movements

### Giant Rotations

After the last double small shoulder rotations, continue moving your arms straight forward and then up in front of you. When they are higher than your head, curve the arms outwards and then down until your hands are again at your sides. The intent is to rotate your arms in a big circle. Keep your palms shoulderwidth apart, facing inward, when raising your arms in front of you and over your head. When you reach the apex of the Giant Rotation, turn your palms so that both are facing forward. As you begin to circle your arms downward, turn your palms outward so that they are facing downward. (See Diagrams 6 and 7.)

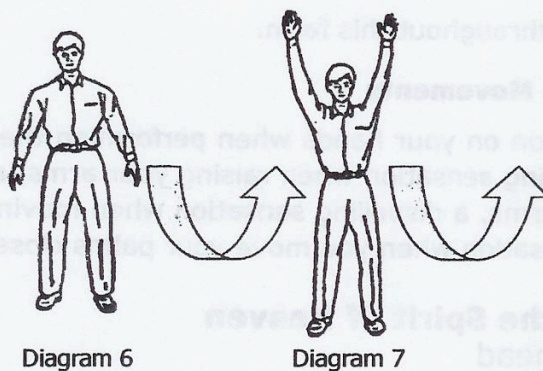


Diagram 6

Diagram 7

Perform the Giant Rotation six times. After completing the 6th circle, continue moving your hands, arms, and shoulders until they are straight out in front of you with the palms facing each other. Do not return to the Ready Stance before initiating the next movements – Giant Reverse Rotations.

### Giant Reverse Rotations

After completing the first set of Giant Rotations, which you ended with your hands, arms, and shoulders straight out in front of you and palms facing each other, immediately continue with the Giant Reverse Rotation. Move your hands, arms, and shoulders downward, outward to the side, upward along your sides to over your head, then towards each other with palms facing, and downward again until your hands are once more straight out in front of you. The intent is still to move your arms in a big circle. Keep your palms 8 to 10 inches apart and turned inward so that the palms are facing each other when moving the hands down to



your sides. When you reach the bottom of the circle, turn your palms so that both are facing forward. As you begin to circle your arms outward, turn your palms upward so that they are facing at the apex of the circle. (See Diagrams 8 and 9.) Perform the Giant Reverse Rotation six times. On the 6th circle, continue moving your hands, arms, and shoulders until your hands are straight over your head with palms facing each other.

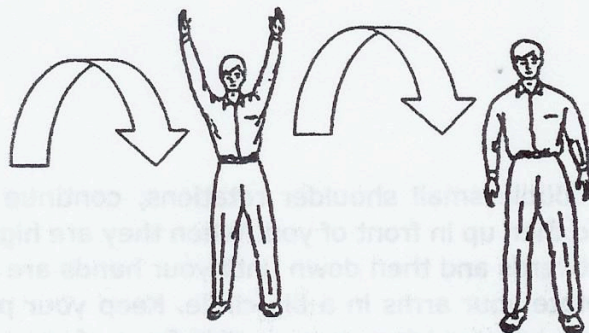


Diagram 8

Diagram 9

### Breath for Arm Movements

Breathe naturally throughout this form.

### Mind Intent for Arm Movements

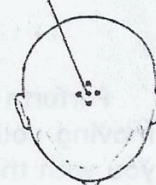
Focus your attention on your hands when performing these Arm Movements. There should be a lifting sensation when raising your arms, a lowering sensation when lowering your arms, a dispelling sensation when moving your palms apart, and an absorbing sensation when you move your palms close together.

### Collecting Qi from the Spirit of Heaven

Qi enters the top of head

After completing the Giant Reverse Rotations, which you ended with both hands extended over your head and palms facing, immediately begin Collecting Qi from the Spirit of Heaven. Slightly bend both elbows so that your palms are turned downward over the crown of your head – the **Heaven's Door**, also known as the **Baihui point**.

Heaven's Door



### Position of Hands for Males

Hold your left hand about three inches above your head. The middle of your left palm – the internal **Laogong Point** – should be directly over the Baihui point. Hold your right hand about three inches above your left hand. The middle of your right palm – the internal laogong point – should be aligned over the external laogong point in your left palm. (See Diagram 10.)



Diagram 10



### Position of Hands for Females

Hold your right hand about three inches above your head. The middle of the right palm – the internal laogong point – should be directly over the Baihui point. Hold your left hand about three inches above your right hand. The middle of your left palm – the internal laogong point – should be aligned over the external laogong point in your right palm. (Diagram 10 depicts the hand posture for males. The only difference between hand positions for males and females is that the hands are reversed.)



Laogong

### Mind Intent for Collecting Qi from the Spirit of Heaven

Visualize a white light beaming from the sky, penetrating and passing through the laogong points in both palms, pouring into the heaven's door and flowing down the central channel into the lower dantian. Do this visualization three separate times.

### Closing for Collecting the Energy from the Spirit of Heaven

After visualizing the white light flowing into your lower dantian for the third time, slowly lower your hands in front of your body, keeping the laogong points aligned until they are in front of your lower dantian. (See Diagram 11.)



Diagram 11

### Return to the Ready Stance.

Practitioners normally experience obvious Qi sensations in the fingertips.

### Breath for Collecting Energy from the Spirit of Heaven

Breathe naturally.

### Theory on Function and Effect for Collecting Qi from Spirit of Heaven

This form is originally from the Emei Twelve Paths (Forms). The raising and lowering of the arms and the shoulder rotations open the blockages and enhance the circulation in the network of Qi channels in the arms and hands that are called three yin-three yang hand meridians. The weakest points of the three yin-three yang meridians in the arms are the shoulder joints. The shoulder movements can also open the Jiaji gate, which is between the shoulder blades, enabling the pre-birth Qi to climb along the **Du Channel** in preparation for the fusion with the subtle energy from the spirit of heaven at the heaven's door – the baihui point.

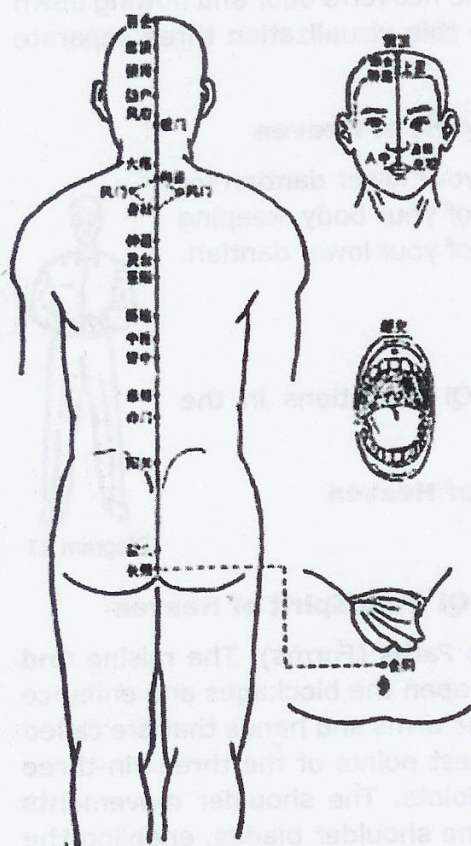
When raised and lowered, the arms are able to stimulate the Qi to move so it opens the central channel. After the central channel is open, you'll sense the lifting, attracting, and dispelling forces. Subsequently, when the hands are held over the baihui point at the top of the head, the subtle yang Qi from heaven pours through the laogong points into the heaven's door, or baihui point, and then flows freely along the central channel down into the lower dantian.

After deep Qigong cultivation, when sufficient pre-birth Qi is held in the lower dantian, some practitioners have a flower shaped aura appear over the head.

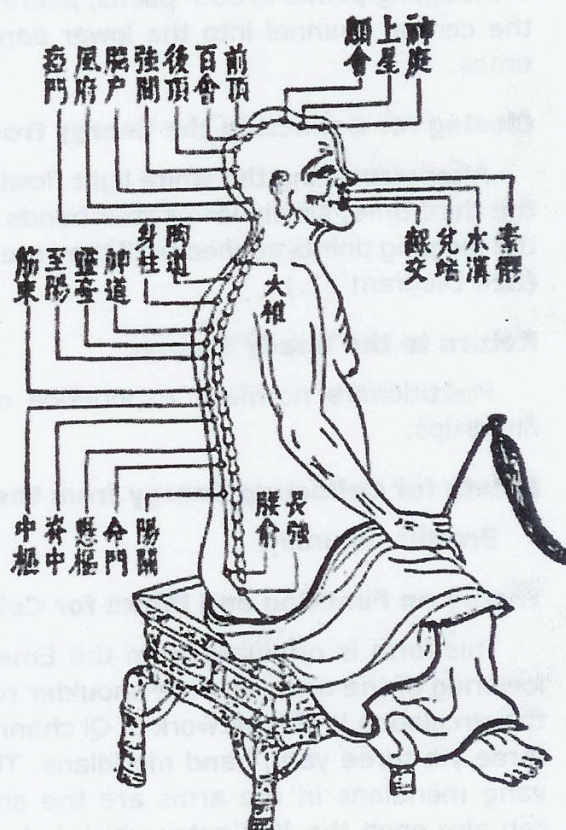


## Section Two - Practice

This part of the Qigong practice can heal diseases caused by blockages in the shoulders and in the Du Channel, **Ren Channel**, Central Channel and **San Jiao Meridian**. In addition, because the head hosts the brain, which controls spirit and intelligence and is the site of many important acu-points, such as baihui (heaven's door), Tianmu (Third Eye), and Yuzhen (Jade Pillow) Points, collecting Qi from heaven through the head and directing it through the central channel down to the lower dantian increases the degree of enlightenment, unlocks wisdom, and initiates extraordinary abilities in six areas.



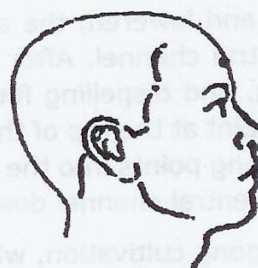
Modern drawing of Du Channel



An old drawing of Du Channel

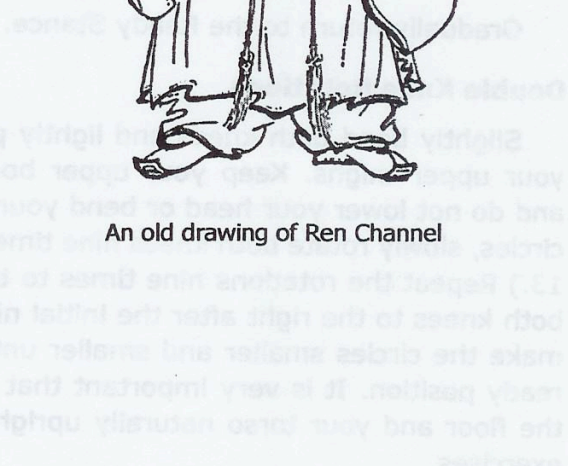
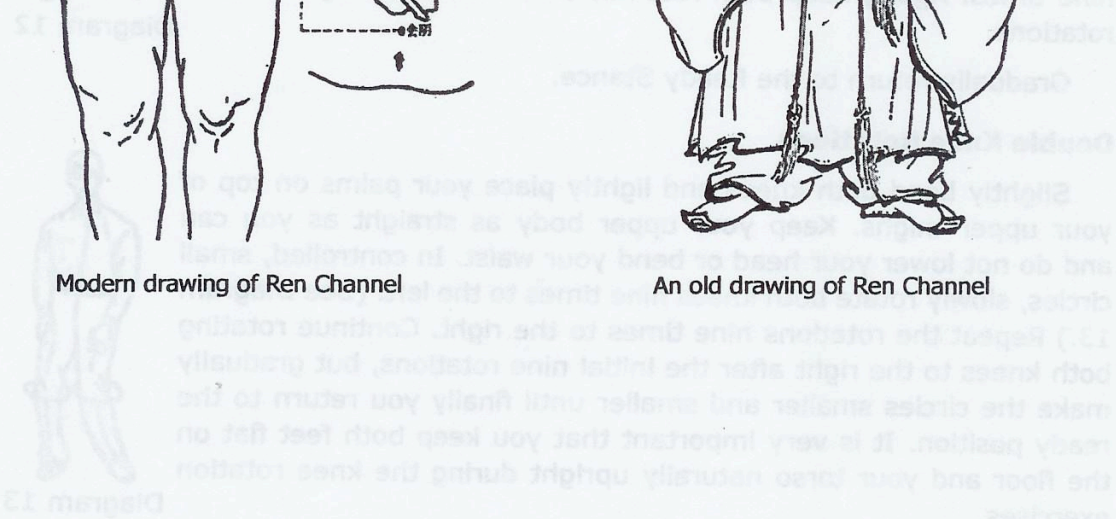


Jade Pillow



Third Eye







## II. Absorbing Essence from Earth

Drawing it in from the bottom of the feet

### Ready Stance

Assume the Ready Stance in Diagram 1.

### Knee Rotations

#### Single Knee Rotations

Slowly and gently rotate your left knee inward in controlled, small circles nine times. (See Diagram 12.) If there is too much strain on your left knee, gently shift your weight to your right foot. Then rotate your left knee outward in the same motion nine times. Be sure to keep both feet flat on the floor while rotating your knee. Shift your weight to your left foot if needed and repeat the rotation with your right knee. First rotate inward nine times and then rotate outward nine times. Again, keep both feet flat on the floor during the knee rotations.



Diagram 12

Gradually return to the Ready Stance.

#### Double Knee Rotations

Slightly bend both knees and lightly place your palms on top of your upper thighs. Keep your upper body as straight as you can and do not lower your head or bend your waist. In controlled, small circles, slowly rotate both knees nine times to the left. (See Diagram 13.) Repeat the rotations nine times to the right. Continue rotating both knees to the right after the initial nine rotations, but gradually make the circles smaller and smaller until finally you return to the ready position. It is very important that you keep both feet flat on the floor and your torso naturally upright during the knee rotation exercises.



Diagram 13

Gradually return to the Ready Stance.

#### Breath for Knee Rotations

Breathe naturally.

#### Mind Intent for Knee Rotations

Focus your attention on the rotation of your knees.



## Swaying

Shift your weight to your left foot and carefully lean to your left until you roll onto the left sides of your feet. The right sides of the soles of your feet should be slightly raised off the floor. (See Diagram 14.) Slowly start leaning to the right. As you begin to achieve an upright position again, shift your weight to your right foot and carefully continue leaning to your right until you roll onto the right sides of your feet. The left sides of the soles of your feet should be slightly raised off the floor.

Slowly start leaning back to the left. Repeat the motion without stopping so that you sway left-and-right a total of 18 times – nine times each side. Do not hurry – take your time. Be careful not to twist your knees or bend your waist while swaying. The body should remain straight like a pendulum. It is best to keep your eyes wide open when first practicing this exercise to avoid any dizziness or loss of balance.



Diagram 14

## Breath for Swaying

Breathe naturally.

## Mind Intent for Swaying

You should think about moving back-and-forth like a pendulum or like a weeping willow tree gracefully swaying in the breeze. After swaying 18 times, gradually return to the Ready Stance and stop thinking about swaying. Think instead about standing still.

## Absorbing Essence from Earth

Drawing it up from the bottom of the feet

After returning to the ready stance, focus on being still. Visualize a purple light or purple mist originating from the Earth radiating up from the ground beneath you. Visualize this light penetrating through the **Yongquan Points** on the soles of your feet, rising all around your feet and saturating your legs, inside and out, and ascending via your legs into your lower dantian. Imagine your lower dantian infused with the purple light. Repeat this visualization twice more for a total of three times. Then, focus your attention on the purple light that is inside and outside of your lower dantian.

## Theory on Function and Effect for Absorbing Essence from Earth

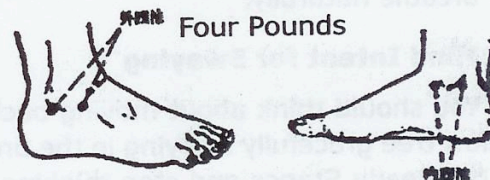
This Qigong technique originates from "The Way of Willow Weeping in the Breeze" in The Emei Treasured Lotus Canon. The key to this cultivation is to centralize the absorbed Qi of essence from the earth in the lower dantian. Alchemizing this Qi that is drawn in via the yongquan points on the bottoms of the feet can make up yin deficiency in the body, enhance vitality in the kidneys, strengthen the pre-birth Qi, and conquer various diseases caused by excessive internal heat, drought, and fire.



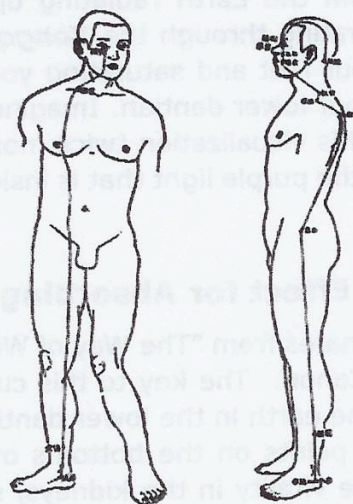
The knees are the weakest and most susceptible areas in the lower limbs of the human body to diseases caused by invasion of negative wind, cold, and dampness. All the capillaries are tiny, and blood circulation is inadequate, which causes insufficient distribution of nutrients and Qi. External unhealthy environmental factors entering the body through the weakest point can stagnate and block the circulation of Qi and blood, which eventually can cause paralysis to a greater or lesser extent. Rotating the knees helps to lubricate the knee joints and accelerates blood circulation while balancing Qi and blood in the three yin-three yang meridians – the network of vital meridians – in the feet and legs. As the saying has it, "The legs are the first to go." Exercising the legs invigorates the spirit and enlivens the brain so that yin and yang Qi and blood balance is attained. The practitioner can be immune to harmful environmental encroachment and also slow down aging processes.

All of the body's organs are reflected on the bottoms of the feet. Massaging the respective spots on the soles can aid the healing of diseases throughout the body. In this Qigong cultivation, the ground naturally massages the soles of the feet in a way that promotes the same healing effect. This is the why it is important to keep your feet flat on the ground when performing the Knee Rotations.

In addition, four acu-points, called the "inside and outside four ponds," are located on both sides of your ankle joints. They control the yinqiao and yangqiao meridians, which facilitate the Qi for stepping and walking.



When cultivating this Qigong form, you pull, relax, and exercise the inside and outside four ponds. This facilitates the absorption of Qi from the essence of the earth via the yongquan, also called the **Earth Push**, points. The Qi rises up and fills the four ponds acu-points as well as the qiao meridians. The four ponds acu-points are ponds for collecting and storing pre-birth Qi in the body, so this enables the Qi of essence from the earth to merge with the pre-birth Qi and to be centralized in the lower dantian.



Yinqiao Meridian

Yangqiao Meridian



### III. Returning the Post-Birth Qi of Humanity's Five Organs to Pre-Birth Qi

#### Ready Stance

Assume the Ready Stance in Diagram 1.

#### Waist and Hip Rotations

Move your arms and hands to the front of your body, level with your waist. Hold your arms about four to six inches away from your body with your elbows slightly bent. Turn your palms inward so they face your body. Relax your hands so your fingers are comfortably spread open and your fingertips facing each other and barely cupped. Your wrists should be relaxed and your thumbs should be approximately five to six inches apart. Imagine lightly holding a beach ball against your stomach. Slowly move your waist and hips forward and begin moving your waist and hips counterclockwise in a controlled broad, circular motion. (See Diagram 15.)



Diagram 15

Although much slower, the motion is very similar to the one used when playing with a hula-hoop. Rotate your waist and hips counterclockwise for nine circles. Rotate your waist only. Try not to move your shoulders or head. Then rotate your waist and hips clockwise using the same controlled, broad, circular motion for nine circles. Continue the clockwise rotation, but gradually make the circles smaller and smaller until finally you cease the motion. Return to the Ready Stance.

#### Breath for Waist and Hip Rotations

Breathe naturally.

#### Mind Intent for Waist and Hip Rotations

Focus your whole attention on the waist and abdominal area.

#### Bending and Raising your Arms

##### Straight Forward Arm Raise

Separate your feet wider than shoulder-width apart by lifting and moving your left foot and leg to the side. Do not move your right foot. Bend forward at the waist so that your body forms a 45°-90° angle. The spine, neck, and head should remain in a straight line. Rest your palms on your legs, above or below your knees. With your palm facing downward, raise and stretch your left arm straight out in front of your body until it is level with your left ear. Your palm should be parallel to the floor when your arm is at the apex of the lift/stretch if your bend is 90 degrees. Keep your eyes focused on the ground while you face down. (See Diagrams 16A and 16B.)



Diagram 16A



Lower your left arm until your palm is again resting on your left leg. Repeat the movement with your right arm. Alternate raising and stretching your arms for a total of 18 times – nine times with each arm. Continue bending forward at the waist with your palms resting above or below your knees after completing the Straight Forward Arm Raise. It is natural to feel a dragging or pulling force in the back of your left shoulder, waist muscles, and leg tendons when raising your left arm, and in the back of your right shoulder, waist muscles, and leg tendons when raising your right arm.

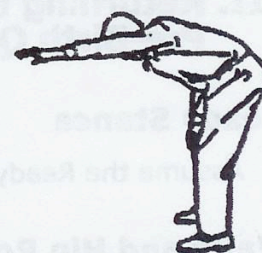


Diagram 16B

### Diagonal Arm Raise

While still bent over, turn and stretch your waist as far as possible to the right while simultaneously raising and stretching your left arm straight up until it is next to, and parallel with, your left ear, with your palm facing downward. Your palm should be parallel to the floor when your arm is at the apex of the lift/stretch. Keep your eyes focused on the ground. (See Diagram 17). Start lowering your arm while turning your waist back to its original position. Keep your spine, neck, and head in line. Once again, rest your left palm just above or below your left knee. Now turn and stretch your waist as far as possible to the left while simultaneously raising and stretching your right arm straight up until it is next to, and parallel with, your right ear. As before, hold your palm face downward and your eyes toward the ground. Your palm should be parallel to the floor when your arm is at the apex of the lift/stretch. Start lowering your arm while turning your waist back to its original position. Once again, rest your right palm on your leg. Repeat the motion, alternating sides, for a total of 18 movements – nine on each side. If the position becomes uncomfortable, slightly bend your knees. After the last arm raise, bend the right knee and transfer your weight towards the right leg. As you bring your right arm back down, face the palm towards the body and continue circling the arms outward and forward as you straighten the torso and return to ready position.



Diagram 17

### Breath for Bending and Raising your Arms

Breathe naturally.

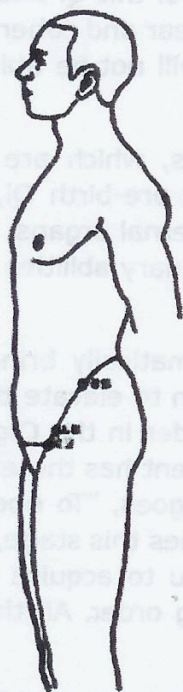
### Mind Intent for Bending and Raising your Arms

Focus on the movement or on the dragging sensation of the back bladder meridians, which run along both sides of the spine.



## Theory on Function and Effect for Returning the Post-Birth Qi of Humanity's Five Organs to Pre-Birth Qi

The waist rotations, waist bending, and straight and diagonal arm raises has the effect of returning the post-birth Qi of the five organs to pre-birth Qi. Turning the waist first opens various acu-points at the **Lulu Gate**, including the Mingmen, Shenyu, and Zhishi Points, and then strengthens the ability of the **Dai Meridian** to open and close in preparation for the upcoming consolidation of the five organs' Qi in the lower dantian.



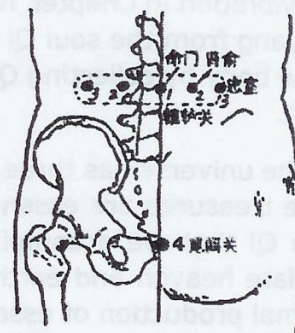
Dai Meridian

The opening and closing of the dai meridian and lulu gate controls the ascending and descending functions of the meridian Qi. If the dai meridian and lulu gate can only close but not open, the movement of yang Qi in the five organs will be inhibited. If they can open but not close, the yin Qi of the five organs will move quickly, without proper gates and regulations and, as a result, will bring the body all kinds of diseases.

In regard to the opening and closing of the dai meridian and the lulu gate acu-points, closing controls opening, so it is the key function. Waist rotation cultivates this special function of the dai meridian and lulu gate acu-points – opening within closing.

Bending the upper body forward and raising the arms enables a sufficient amount of yang Qi in the du meridian and five organs' Qi in the bladder meridian to rise along the back. This Qi then combines with the collected Qi from the spirit of heaven at the top of head and turns into yin Qi that flows downward, along the ren meridian, passes through the dai meridian, and enters the lower dantian to finally merge with the essence absorbed from earth. This creates a rejuvenated balance between yin and yang.

Waist turning unlocks the dai meridian and lulu gate, and raising and stretching the arms while bending at the waist opens the **Weilü** and **Yuzhen** acu-points. This enables the five organs' Qi, joined by the Qi of heaven and earth, to flush along the ridge of the spine, break through blockages, and eventually complete the Qi's microcosmic orbit, or small circuit, of the human body. This alleviates or heals both the symptoms and root causes of many diseases, especially in the waist, back, neck, and shoulders because these exercises are specific to these areas.



Drawing of Lulu Gate

1. Mingmen
2. Shenyu
3. Zhishi
4. Weilü



## IV. Conclusion of Self-Discipline

The theory and practice of self-discipline in this chapter is different from that of self-vibration in Chapter Two. The self-vibration in Chapter Two separates the yin and the yang from the soul Qi in Chaos, while self-discipline strengthens the pre-birth Qi in the body by collecting Qi from the spirit of heaven and absorbing essence from the earth.

The universe has three treasures: heaven, earth, and humanity, whereas human's three treasures are essence, Qi, and spirit. On the basis of the initial order of pre-birth Qi that we accomplish through the cultivation of forms in Chapter Two, we emulate heaven and earth by using their Qi to promote and augment the human's internal production of essence and spirit and then we transform all of this Qi back to pre-birth Qi. After that, the Qi of heaven, earth, and humanity is clear and coherent. Thus, positive Qi is stored inside the body and negative energy will not be able to affect us.

At the same time, the movements open up major acu-points, which are the strongest spots of the human body's energy field. With abundant pre-birth Qi, we can open blocked acu-points and let Qi reach the limbs, joints, internal organs, and twenty meridians. As a result, diseases will dissipate and extraordinary abilities and functions will emerge from this Qigong cultivation.

The effect of self-vibration on the body is to begin by systematically bringing the organs from their present order to a state of no order and then to elevate them to a more advanced order. The process of breaking up the old order in the Qigong practice is called "converse movement," and this converse movement has the effect of achieving a much higher state of harmony. As the old saying goes, "To obey is ordinary, to go against is immortal." When Qigong cultivation reaches this stage, the spiritually attuned Qi - practicing converse movement allows you to acquire pre-birth Qi - fills your entire body and circulates through it, creating order. All this is accomplished through self-discipline.

The sun, moon, and stars, regardless if they are internal or external, all depend on self-discipline to fulfill their circulation in an orderly fashion, as does everything on Earth. All substances, organic or inorganic, must have definite self-discipline to maintain their stable natures and properties.

In the absolute sense, the movement of substances is not balanced; however, in the relative sense, they are balanced. Self-discipline is to promote this balance in the movement of substances and Qi so that you can attain a balanced way.





## Chapter Four

### Following Qi

#### — Moving in the Wuji State —

Wuji-state movement happens only after the foundation has been laid by the previous two sections of the form – Self-Vibration and Self-Discipline –which adjust and balance the Qi and blood.

Wuji-state movements tend to be soft and tender rotations of all the joints, leading the torso, limbs, and the rest of the body to move in a natural, “round and empty” fashion.

The directions and postures of movement vary greatly from person to person because of personal differences – they occur in response to the needs of someone’s internal Qi movements. Because the Qi is adjusted and balanced while you practice the first two sections of this form, the “round and empty” Wuji-state movements are primarily the relaxed, gentle, deep, slow Taiji-style movements. Abrupt or vigorous motions, such as leaping, jumping, rolling, and uncontrolled jerking, never occur in this Qigong practice.

Average Qigong practitioners need only to follow the energy or intuition to naturally enter into the Qigong state of round and empty Taiji style movements. But if you have trouble spontaneously doing this, try following these instructions:

1. Imagine your waist is like a millstone. Slowly rotate the waist to the right or left while maintaining a relaxed posture with your arms and hands following the motion naturally. Slowly increase the degree of turning and try to lead your joints in the limbs as well as those in the whole body into the same type of natural, slow, and circular movements. The rotations should be gentle, round, relaxing, empty, and fluid, as if you were drunk or high, and be ever-moving like the drifting white clouds or gurgling clear streams.

2. Stand naturally and rotate your knees to the left or to the right. As soon as you feel an impulse to rotate, follow it and begin the round Taiji movements. Begin to slowly move around like a baby, with soft, limp movements, just as if there wasn’t a bone in your body. (See Diagrams 18, 19, 20, 21, 22, 23, 24, 25 and 26)





Diagram 18



Diagram 19



Diagram 20



Diagram 121



Diagram 22



Diagram 23



Diagram 24



Diagram 25



Diagram 26

3. Hold your hands about six inches in front of your body, with one palm facing and above the other palm, and about four or five inches apart, as if you were holding a ball of cloud. To start, focus your attention on the palms of your hands. Begin moving your palms slightly further apart and then closer together. Feel the warmth between your palms and the slight tingling sensation. Pay attention to the way your palms seem to resist being pulled apart and seem to repulse one another when brought closer together – this is similar to the reaction of two positively charged or two negatively charged magnets in close proximity to each other. Some people describe it as a pulling-and-pushing feeling.

To practice the natural round and empty Wuji state movement, you should be gentle, not rigid; slow, never swift; relaxed, not stiff; and steady, not erratic in your postures and motions. This makes the solidity and emptiness natural. Be gentle like a happy song and a graceful dance. Be slow almost to the point of being motionless. Be relaxed as a bird soaring and riding wind drafts across the sky. Be as stable as ancient, deep tree roots. You may practice this Qigong exercise with your eyes open or even while watching television or talking.

This practice can be divided into a stationed practice and/or a walking practice. A stationed practice is when your body moves, but your feet do not. Walking practice refers to moving the entire body, including your feet, in accordance with the instruction



of the Qi. Both practices are natural occurrences of Wuji Gong cultivation. There are no rules regarding alternating stationed and walking practices or the sequence in which you practice them. Regardless of whether the movement is fixed or walking, as led by Qi, always adopt natural, gentle, round Taiji-style movements. Diagrams 18-26 on the previous page depict several casual movements that are typical of Taiji-style movement. Beginning practitioners should review the diagrams.

### **Breath for Following the Qi to Move:**

Breathe naturally.

### **Mind Intent for Following the Qi to Move:**

Your attention should follow the natural flow of movement. In this Qigong practice, Qi initiates movements instead of movements following mind intention or thought. Never allow your mind to lead your Qi or to force and/or induce movements. You must not impose thought. Your mind should be undetermined, unfocused, absentminded, intoxicated, and detached.

### **Theory on Function and Effect for Following the Qi to Move:**

The moving Qigong cultivation described in the previous two chapters has adjusted the yin and yang of the Qi and blood throughout the practitioner's body, making it more balanced, and has gradually increased the amount of pre-birth Qi in the body. However, the balance is relative and in an absolute sense, the body is still imbalanced. Following the Qi to move addresses this imbalance so that the practitioner can reach an even higher level of relative balance.

More importantly, because the chaos of pre-birth Qi gives birth to yin-yang and the three treasures, the practitioner is brought back to pre-birth at a higher level. The purpose of following the Qi to move is to create a chaos of soul, or pre-birth, Qi. By doing so, it can strengthen the body and mind; heal all kinds of diseases; and automatically bring out the abilities of seeing Qi, having six extraordinary senses, extraordinary intuitive perception, and clairvoyance.

Because Wuji-state movements occur after the practitioner has experienced an integrated adjustment of Qi and the meridians, they are automatic and natural but never intense. On the contrary, they are primarily round and empty circular movements. Imbalanced or abrupt movements, such as sudden leaping, rolling, jerking do not occur in this Qigong practice. If any of these movements do occur, the mind should step in to bring the movements back to the more natural, round, flowing state. Hence, any deviation from the "self-induced Qigong" state caused by misguided and imbalanced Qi should be avoided.



## Conclusion of Following the Qi to Move

If our minds have achieved great spiritual detachment with compassion, we will discover the subtlety, beauty, and miracle of life anywhere and at anytime. We will discover the mystery of nature. If everyone can un-root the obsessions with self, others, things, and habits and thus realize the close connections between the lives of individuals and the macrocosm, the foolish attachments and infatuations that the uncultivated public and society hold will be severed. As self-built fortresses and barriers crash down, you can experience breakthroughs and miracles in daily life. The mind becomes broadened, and the original pre-birth Qi from the universe can be naturally assimilated in each breath. Eventually, you will be suddenly enlightened and realize that the boundary between life and death is not so impregnable.

The heaven and earth are everlasting; the sun is shining; the moon is beaming; the pure wind is blowing for tens of thousands of years. What can time and space possibly matter to us? Hence, the Dao and the truth is within one's very own plain heart, which has three realms: kind heart, true heart, and nonjudgemental heart. Realizing this will enable you to extend kindness, know truth, and understand detachment so that the true self can be rediscovered.

The Dao or natural laws are not alienating to people. When the mind is open, anyone can perceive and understand. Writings and diagrams are just like bottle-feeding. Education isn't capable of completing the teaching either. Upon elevating beyond rigidity by practicing the Wuji Gong methods that lead to spiritual attunement and enlightenment, we can break through our obsessions.

As the great sage Nan Quan Da De put it: "Dao is not to be acknowledged nor disregarded. Knowledge is but delusion. Ignorance means simply no impression. If you have really attained the non bewildering Dao, it is just like sudden enlightenment of the Universe that 'the grand emptiness is all.'" This is a description of the state of no-judgement, the highest state in which not even a single articulate thought occurs. When we have to eliminate any disturbance inside, like bringing water to extinguish the burning fire, we have slipped into the second or third lower states and, in reality, have already suffered loss.

In modern society, it appears that material life has become more and more abundant but spiritual life has become more and more deficient. Self-named schools are spreading unchecked, and irresponsible preachers with partial or incorrect information are popular everywhere. It is difficult to distinguish the proper path amid the various temptations encountered everyday in society. It is even more difficult to see your true self when you are being attacked, both internally by the temptation of fame and fortune, and externally by the calculation of gain and loss. When the True Self is covered, one's natural appearance disappears and so does the plain heart. Displaying a phony face means loss of the natural state of mind. The true and phony sides become twisted, and the false appearance begins to blind our eyes and minds.

What to do?



Practicing Wuji Gong is one way to return to the true self. All stresses and inhibitions are overcome upon entering this Qigong state. There is a saying: "With a tranquil mind, there is no need for commandments; with upright conduct, there is no need for confessions." The selfless and empty state of Wuji Gong is a reflection of the renouncement of all obsessions. It peels off the phony appearance and reveals the true heart. In this Wuji state, the perception of the extraordinary joy and the vitality of life in the universe dawns on us. Finally, our bodies and minds are completely liberated! This is the grand path!

Each movement and each transformation between movements resembles magnets attracting iron, full of sensation of the energy (Qi) field, which is difficult to describe in words. Any part of the body, especially the arms and hands when moving upwards, feels like wood floating up in water. When moving downward, the feeling is like rocks sinking through water. An opening movement seems to be governed by a pushing force, and a closing movement by magnetic power. Turning and moving have the sensation of sucking and pushing with a spiral force.

Although there are no rules to follow, each movement or posture seems to be pulled along a track or an orbit. Beginners usually think that these movements guided by Qi are merely physical moves – letting the body do whatever it feels like doing. However, this is not the case because it is impossible to have the feeling of the energy field if the universal Qi does not lead the movements. The tranquility and the Wuji state discussed in this chapter are the core of the entire practice of Wuji Gong. Wuji-state movement is the ultimate embodiment of the law of Universal Movement.

Although it consists of the highest practices from both styles of moving and still Qigong, Wuji-state movement is different. Both moving and still Qigong commonly have specific, disciplined movements, breathing, and mental concentration. However, Wuji-state movements are initiated and guided only by Qi, which is why they appear effortless and circular. These free-form movements have no requirement for fixed breathing patterns; instead, natural breathing adjustments may surface during practice. The mind is to be still and free of thoughts and consciousness.

The universal energy field embraces the energy fields of celestial bodies, the earth, and of human beings. The energies of all the celestial bodies in our universe are constantly transforming. Among them, the sun and moon most affect human beings and the other substances on earth.

The mountains, rivers, seas, and other things also go through continual transformations. They, too, affect the energy fields of celestial bodies, but they are mainly directing the occurrence and development of the energy fields of human beings.

On earth, human beings and all the other things have the same nature, but human beings also possess the special qualities that make them the wisest of all creatures. The fundamental difference is that only human beings have consciousness and ideology. This is why human beings are listed along with heaven and earth and why we refer to the energies of heaven, earth, and humanity.



The energy field of the human being is under the control of the energy fields of heaven and earth, but conversely, the energy field of the human being also affects the energy field of heaven and earth to some extent. The influence of the human being's huge energy field includes interactions within the human being energy field as a whole as well as those among individuals.

The human body is a miniature universe made up of heaven, earth, and humanity. Each part governs a different natured Qi. The internal organs, brain, head, heart, and lungs correspond to the heaven and govern the energy field of spirit. The kidney, bladder, prostate, uterus, and large and small intestines are in the earth part of the body and govern the energy field of essence. The liver, spleen, stomach, diaphragm, and transverse colon are members of the humanity part of the body and govern the energy field of initial Qi that comes from food and air. The energies of the three treasures of humankind's small universe correspond with the energies of the three treasures of the universe. This correspondance affects the communication pathways: heaven to heaven, earth to earth, and humanity to humanity. However, this characteristic is not absolute because heaven, earth, and humanity must be deemed as an integral whole and this wholeness is indivisible.

Hence, when cultivating towards the Wuji state, the practitioner will naturally start in a standing position, then change to sit or recline. The changing shifts in position are accomplished through the natural adjusting process of the internal energy field of the human body without any conscious manipulation. As a result, some practitioners may cultivate Qi while only in one position and others may alternate between sitting, standing, or lying positions.

Generally speaking, while in a standing position, practitioners are communicating with the energy field of heaven. Sitting is usually union with humanity, and lying is the manifestation of the process of balancing with the earth energy field. When one's spirit, Qi, or essence energy is insufficient, or the organs within the heaven, humanity, or earth parts of the body are imbalanced or disturbed, the length of time spent in different positions will naturally adjust itself. There will be times when you spend more time doing the standing practice, some times when you spend more time sitting or reclining.

During Wuji Gong practice, the phenomena of alternating moving and still moments will also occur. This is related to the moving and still states of one's physical appearance. The principle of conventional Qigong practice is that your mind is still when your body is moving and, conversely, that your body is still when your mind is moving. Wuji Gong is different; it does not matter if the physical body is in motion or is still, the mind remains naturally free of thoughts and consciousness. This is called the state of no conscious manipulation. This is different from meditation and is the highest state of Chan/Zen – when man and universe become one.

Even though we named Wuji Gong as a form of Gong cultivation and practice, the emphasis is really on reaching this state. Therefore, from the aspect of exercising and cultivating, it is called Wuji Gong. From the aspect of the attained state, it can also be called Wuji Chan/Zen.



In Wuji Gong or Wuji Chan/Zen, the timing of movement, stillness, and their interchange is free of regulation. Because there is no requirement of consciousness, the physical movement or the stillness during practice follows natural rules. Because there is no requirement of mind intention, the external appearance of movement or stillness must be natural. But what really initiates the type of movement or stillness? It comes from the various exercise information accumulated in life and stored in the practitioner's sub-consciousness.

All the functions in one's subconsciousness can be expressed authentically to the consciousness when there is no inhibition. If you are cultivating according to a fixed routine, you are experiencing the process of moving information from consciousness to subconsciousness. The first method, expressing what is in the subconsciousness to the consciousness, is pre-birth giving birth to post-birth, and is the process of coming from nothingness to existence. The later, moving information from consciousness to subconsciousness, is post-birth returns to pre-birth and is the process of coming from existence and returning to nothingness. The former is the Wuji method, and the later is the Taiji method. The cultivation states of these two methods are different in nature.

Therefore, during Wuji-state movement, all practitioners' movements and postures are different and there are many variations in posture. In terms of the movements themselves, if you have practiced forms or sports such as taijiquan, wushu, karate, taekwondo, yoga, or ballet, the stored exercise information will be inspired during the natural process of moving the information from unconsciousness to subconscious.

Thus your movements during the Wuji-state movement might look somewhat like taijiquan, martial arts, yoga, or dance, but they are not. Nor are they equivalent to these activities. Instead, they are natural manifestations of the movements of Chan taiji, Chan martial arts, and Chan dance under the Chan/Zen meditation state. Thus, we can also call these movements Wuji taijiquan, Wuji martial arts, Wuji yoga, or Wuji dance.

Stillness occurs when the movement of Qi changes from moving to being still. Thus, the external movements cease and the action ceases. It stops at the posture where it naturally occurred and transits to the cultivation of still Qigong. At this moment, Qi may be sensed at a different posture while you are standing, sitting, or lying. Even though the external appearance looks tranquil, the internal Qi is still moving and is the same as it is in moving Qigong. The Qi is still attacking the location of your disease location and altering your functional physiological activities.

Qi is always flowing inside the body. It is a spiritually attuned energy, as if it had eyes to see and legs to walk. Wherever the diseased Qi is strong, this spiritually attuned Qi will automatically flow to do the restoration. Under Wuji state, it does not follow the rule of "where the mind intention goes, the Qi follows," or use the mind intention to lead the Qi to attack the diseased location. Instead, the precondition of unconsciousness allows the spiritually attuned Qi to follow the paths of the meridians, organs, and human body life energy field to automatically search for the diseased



locations. Where there are problems, the spiritually attuned Qi travel to automatically restore the body to health.

The restoration process is a war between positive and negative Qi. The locations of diseases or hidden sicknesses are the war zone. The combat taking place between the spiritually attuned Qi you are gathering and the sick Qi at the war zone will cause the naturally healing external and/or internal movements.

This is also a manifestation of the law of "where the Qi arrives, the physical strength arrives." For example, a person with a cervical problem during the Qigong state often does neck healing movements unconsciously. It might be a great amount of Taiji-style circular neck movements and the hands may spontaneously carry and transmit Qi to do healing on the cervical area.

Another example is a person with problems with an internal organ. During Wuji, this person may have a lot of natural Taiji-style circular peristalsis in the area of the organ. The body may follow the internal movements to move externally, and the hands may carry and transmit Qi to do healing on the diseased location.

Thus, we know there are three kinds of Wuji-state movements: natural external movements, natural internal movements, and natural and simultaneous internal and external movements. The external movements are various movements of the torso and limbs. The internal movements are movements that occur inside the body. The internal and external movements are the combination of both.

It does not matter if you are in motion or stillness, Qi is cleaning and removing dirt from within your every cell. At this time, your worries are disappearing, your honor and disgrace are fading, your successes or failures are not important, and all your sufferings are disappearing and melting away in the state of the universe and human are one. You have the initial taste of the joy of Chan/Zen.

The practitioner is treated for every type of illness – physical, psychological, diet and work/rest induced, the intrusion of energy entities from beyond the three-dimensional space, and karma-induced. All this happens during the returning to the pre-birth state – the Wuji state. Your body becomes healthier, your soul is cleansed, and you have found the joy in life. The joy in daily life makes you experience the true meaning of life.

When a practitioner enters into a natural Wuji state, all knowledge and logic disappear; the primordial Qi is in control. From sub-consciousness to non-consciousness, everything can be done. At this time, primordial Qi starts doing natural adjustments to the practitioner's body and mind according to the procedure and manner that it is supposed to take. This procedure and manner is so complex that we are not able to comprehend it verbally and thus, cannot explain it well in words.

Through a series of rhythms, in movement or stillness, a practitioner's whole body and mind are put into this special procedure. The Wuji-state movements are not just movements of the body and limbs, but are also expressions of the internal rhythm. It is within this rhythm that the adjustment of the body and mind is accomplished and the unified state of man and universe is attained.



In daily life, the human being is constantly in a denatured state. In totally relaxed Wuji-style movements, the bondage of man-made, rational thinking patterns is abandoned. The original, natural, man-and-universe, unified rhythm of life starts to exercise. It automatically adjusts the practitioner's mind and body. This demonstrates the subtlety of Wuji Gong.

All things in the universe – sun, moon, stars, lakes, ponds, rivers, seas, mountains, fields – are in motion. These macro-movements unceasingly affect all things – living and not – human, animal, or plant. All the internal rhythms of these movements correspond. When in a complete Wuji state, the rhythm that a person emits corresponds to all things in the Universe.

All life in the natural world can feel the universal program and rhythm of movements. Humans, animals, and plants are not alone in feeling this rhythm and wave of movement, non-living things can also feel it.

We gently touch and pat babies to put them to sleep; we show friendliness to dogs and cats to gain closeness and better relationships; we play music to flowers to let the vibrating rhythm make the flowers even more beautiful. These are all examples that prove that all things are inter-communicating, man and universe are inter-corresponding, living and non-living things are inter-communicating, and everything in the universe is communicating.

In daily life, each person is unique. The personality differences between individuals are so great that it can be difficult to see commonalities. There seem to be even greater differences between humans and animal, between animals and plants, and between plants and non-living things. But when you get into the Wuji state, you will find that people can start to communicate without the need for language or ordinary communication methods.

In the Wuji state, human's non-consciousness state can affect oneself, other people, animals, plants, and furthermore, non-living things. The deeper the Wuji state you reach, the more you can accomodate others, maintain pleasant human relationships, and accomodate heaven and earth in your daily life. Consequently, to get close to and reach the subtlety of accomodating the original nameless source – that is God, Dao, Wuji, Pre-birth, Buddha, and so on.



Chan/Zen Heart



# Appendix





## FAQ

### **1. Why are many of the Wuji Gong movements repeated nine times?**

Different numbers have different energies. In Chinese culture, numbers start at zero and peak at 10. The number 10 is considered full, with no room to increase, and is therefore only vulnerable to decreasing. On the other hand, 9 is the optimum number with the potential to grow to infinity. Because of this, the Forbidden City in Beijing and The Budalah Palace in Tibet both have 999½ rooms to avoid reaching the number 1000.

### **2. During Wuji Gong practice, why do we imagine the color white when collecting Qi from the Spirit of Heaven and visualize the color purple when absorbing Essence from Earth?**

The upper body is Yang in nature and prone to an excess of heat; the lower body is Yin in nature and tends to build up too much coldness. The color white is considered balanced and neutral – cooling in nature. The color purple is deemed lucky and auspicious – warming in nature. Therefore, in Wuji Gong, the color white is used for collecting Qi from the Spirit of Heaven and the color purple is chosen for absorbing Essence from Earth, which helps adjust the yin and yang energies of the body and offsets their tendencies to become out of balance.

### **3. When collecting Qi from the Spirit of Heaven in Wuji Gong with our hands over the Heaven's Door, why don't we turn our palm(s) upward to face Heaven?**

Collecting Qi from the spirit of Heaven in Wuji Gong practice is mainly accomplished by mind intention. Facing the palms downward towards heaven's Door helps to properly pump the collected heavenly spiritual energy into the central channel and down to the lower dantian. Turning the palms up during collecting may cause the blood pressure to rise in some people.

### **4. When practicing Wuji Gong, I feel my energy field expanding and merging with the Universe and my five elements' energies connecting with the five elements' energies of the myriad of things in nature. Is this collecting Qi or connecting with Qi?**

If you use your intention during practice, then you are collecting Qi. If you do not use your intention then congratulations, you are communicating with the Qi and this is considered an advanced state of Qigong cultivation.



**5. In yin-yang distinction of Taiji during Self-Vibration practice, why does the male practitioner's left palm start by facing upwards and the right palm face down? Why is it the opposite for females?**

In general, the palm is considered yin in nature and the back of the hand yang in nature. According to Daoism, the left hand of man is considered yin in nature and the right hand yang in nature; women are the opposite.

Even though a man's physical body is deemed yin, the sexual organ/reproductive system is yang. Therefore, a man's Qi is yang in nature and usually has a deficiency in yin energy and an excess in yang energy. Women are the opposite – the physical body is yang, but the Qi is yin in nature, and women tend to have a deficiency in yang energy and an excess in yin energy.

In Wuji Gong practice, having the male practitioner's left palm face up is to pair the yin energy of the left palm with the yang energy of Heaven and the yang energy of the back of the hand with the yin energy of Earth. Having the right palm face down is to pair up the yang energy of the back of the right hand with the yang energy of Heaven and the yin energy of the palm with the yin energy of Earth.

When yin and yang energies come together, they make up deficiencies. When yin and yin or yang and yang energies are combined, they sedate excesses. The hand positions for women practitioners are the opposite but follow the same principles.

Therefore, the positions of the hand movements in Wuji Gong practice are designed to balance the yin-yang energies in our body.

**6. In Wuji Gong practice, why is the male practitioner's left hand positioned below or inside of the right hand? And why are female's hands the opposite?**

In yin-yang relationships, under and inside are considered yin, and above and outside are deemed yang.

For men, the left hand is yin and the right hand is yang. Therefore the left hand is always below or inside. For women, the right hand is yin and left hand is yang. That is why the right hand is usually positioned below or inside.

**7. Should Wuji Gong be practiced in the morning or evening?**

Since Wuji Gong naturally manifests both tranquil and moving aspects of Qigong practice, it can be practiced anytime. The best choice of a time to practice is the time when you know you will do the practice.



## Biography

Grandmaster Fu Wei Zhong is the 13th Lineage Holder of Emei Qigong. He was born in 1949, into a Chinese Buddhist family with a long and uninterrupted history of traditional Chinese medical practitioners. He was expected to continue this work, so his Grandfather, an emperor's family doctor, took over his education in Traditional Chinese Medicine (TMC) and ancient Chinese philosophies when Fu Wei Zhong was only six years old. Fu Wei Zhong did well in these subjects and also developed an exceptional interest in old texts. Under his grandfather's watchful eyes, he started to treat and heal people with acupuncture and herbal medicine when he was twelve.

His grandfather believed that a boy should be as skilled in martial arts as he was well versed in science and literature, so Fu Wei Zhong began training in Shaolin Gongfu when he was seven. Again, he was an exceptional student and when he was nine, he became a dedicated student of Luo Xingwu, the eminent Chinese martial arts master. Fu Wei Zhong paid for his lessons by cleaning the master's house and preparing his meals. He acquired great discipline and mastered numerous martial arts, including many Shaolin styles such as Xingyi Bagua Gongfu. He went on to reach very high levels in martial arts, but this was only the beginning of his journey.

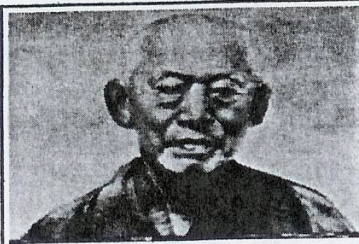
Like many young people, Fu Wei Zhong was sent to northeast China, Heilongjiang province, during the Chinese Cultural Revolution. Because of his medical training, he was sent to work as a veterinarian on a collective farm. He was 18 years old when he arrived there and opened a medical clinic. For eight years, he used traditional Chinese medicinal herbs and treatment techniques, including acupuncture, moxibustion, tui na, and Chinese massage, to treat hundreds of both animals and people. Because of his impressive medical skills, the people there respectfully addressed him as "The Minor Deity."

In 1976, Fu Wei Zhong returned to Beijing, where he taught martial arts at the Beijing Dongcheng District Martial Arts School for a year. At the time, he was planning to take a master's degree in religion and was searching for a capable professor to guide his studies. One of his friends, Liang Shu Ming, knew Abbot Ju Zan, the Supreme Abbot of Chinese Buddhism Association and the 12th Lineage Holder of Emei Qigong. Liang Shu Ming offered to introduce Fu Wei Zhong to this Abbot and Grandmaster.

Since childhood, Fu Wei Zhong had had a recurring dream of a monk who would change his life. He didn't know who the monk was or why the images came to him, but when he saw the face of the Abbot, he recognized him as the monk from his dreams. When they met, the Abbot said, "Oh, you've finally arrived, it's time for you to train!" as if they already knew each other.



Fu Wei Zhong was invited to join a distinguished group of men and women chosen to undergo training and possible selection for the lay position as the 13th Lineage Head of Emei Qigong.



the Supreme Abbot of Chinese  
Buddhism Association

represented all Buddhists in  
China

the 12th Lineage Holder of  
Emei Qigong

He began studying with Ju Zan and abandoned his other pursuits. He joined an elite group of students who had all been training for many years. For the next six months, Grandmaster Fu experienced an intense training and selection process. For example, one of the students' tasks was to write the first Wuji Gong Teaching Guide—a book much like the one you are now holding. Because of his excellence in martial arts, Chinese medical healing sciences, and his extraordinary writing and organizing skills, Fu Wei Zhong was chosen to take on the responsibility of becoming the future Zongshi—the Grandmaster of a Sect and Lineage Holder. Consequently, he was the only student who was asked to stay to receive the complete transmission of knowledge about Emei Qigong. This further training with Ju Zan took eight years.

Fu Wei Zhong's training included subjects such as Buddhism, Daoism/Taoism, Emei Chinese medicine, Food Therapy, Herbology, Astrology, Mathematics, Taijiquan, Qigong, Fengshui, future prediction, Chan Cultivation, and other Dharma methods that are transmitted exclusively from one Lineage Holder to another within the Emei Linji Zong School. Grandmaster Ju Zan transmitted the complete knowledge of The Emei Linji Zong Traditional Medicine and Regimen to Fu Wei Zhong.

During his training, Fu Wei Zhong spent long periods in seclusion. He spent that time studying, cultivating, and integrating the system's ancient text into practical forms and easy-to-read terminology that could be effectively taught to the public. He emerged from seclusion in 1979, and began teaching Emei Medical Qigong techniques throughout China. He taught the first external energy-transmission healing workshop to large groups of medical doctors.

Grandmaster Fu taught outdoors in Beijing winters, wearing a t-shirt and sandals. Thanks to abilities such as this as well as his deep knowledge, he earned respect from both doctors and students. Most people expected this extraordinary Qigong Master to be an old, old man, but, of course, he wasn't. He developed many new paradigms, one of which was the Qi-emitting lecture. In the 1980s, he gave Qi-Emitting lectures to crowds of between 5,000 and 100,000 people who filled football stadiums to receive the healing Qi/Energy he emitted.



One of the Qi-Emitting lecture in China





Fu Wei Zhong  
Emei Qigong  
13th Lineage Holder

In 1984, Grandmaster Ju Zan bestowed the title of the 13th Lineage Holder of Emei Qigong on Fu Wei Zhong. Grandmaster Fu received the sacred book of Emei Qigong, "The Emei Treasured Lotus Canon," and officially assumed the title of Grandmaster as well as the responsibilities of being the current Lineage Holder. Ju Zan directed him to begin teaching publicly to share his knowledge with the world, "In order to end the pain and suffering of the world and to allow Emei Qigong to bring out humanity to shine like the sun."

In the spring of 1985, Grandmaster Fu began teaching Emei Medical Qigong healing techniques throughout China, initiating a national revitalization of the role of Qigong in Chinese medical theory and health-care practice. The Chinese often call him "Emei Wizard" and "China's Medical Buddha," and have deemed him "The Father of Modern Medical Qigong." In addition, he was made lifetime president of two Qigong institutions in China: The International Medical Qigong Academy and The Emei Linji International Qigong Medical Research Institute, and he holds honorary positions and titles in more than 50 Chinese hospitals, medical colleges, Qigong clinics, and Qigong associations.

In 1989, he went into seclusion again to meditate for three years to develop methods of teaching Emei Qigong to people living in a fast-paced, modern society. During this extended period of meditation, he achieved the Qigong state necessary to decipher the sacred Emei Qigong skills called, "Eight Parts of Spiritual Attunement Qigong Techniques." These skills were hidden in code in "The Emei Treasured Lotus Canon," and it had been 12 generations since anyone understood the code or knew the techniques. Today, Grandmaster Fu teaches many of these skills in his lectures, seminars, and writings.

At Ju Zan's request, Grandmaster Fu immigrated to the United States in 1995. His goal was to disseminate Emei Qigong's therapeutic techniques and he brought a treasure chest of Qigong, Taiji, and healing knowledge that most people in western countries had never seen. For the last decade, he has been working to transmit his knowledge of Emei Qigong skills to the American public.

#### What is Emei Qigong?

Emei Linji Zong Traditional Life Science and Art System, or "Emei Qigong." The complete Emei System is comprehensive and includes Daoist and Buddhist Healing Systems. For over 700 years, the knowledge and sacred practices of Emei Qigong were kept secret—only monks trained in the Emei Qigong Monastery were given instruction in its basic techniques. The 11th Lineage Holder, a monk named Grandmaster Yong Nian, changed this tradition. Between WWI and WWII, he had a vision that the monastery would be destroyed, Mt. Emei would be pillaged, and many monks would be killed. In response, he mandated that the position of Lineage Holder alternate and be shared between a monk and a chosen layperson. He believed that this was the only way to protect Emei Qigong from total destruction. He charged the lay Lineage Holder with making the knowledge of Emei Qigong available to the public, and the monk Lineage Holder with ensuring that the knowledge remain intact and pure for future generations.



He is also training many western medical doctors—one of his goals is to fuse Emei Qigong techniques with methods used in contemporary western medicine to create a new, more comprehensive and effective medical model.

**Scholar and Writer**

Grandmaster Fu is a learned scholar. Having read thousands of books and classics, he is well versed in the medical, philosophical, and theological theories of different schools, both Eastern and Western. While studying, he took careful notes and wrote down his reflections, which number over three million words. So far, he has published six books and over twenty treatises in China, some of which have been translated and printed in English. He has also written four books in English as well as teaching materials for each level of the courses he teaches in the U.S.

In the United States, Grandmaster Fu resides in Florida. He maintains an impressive schedule as a writer, researcher, lecturer, educator, Chinese herbal formulator, and medical Qigong healer. He is also the president of the International Qi Gong Association, Inc, based in the U.S. He has given lectures and seminars in over 30 American cities, and has transmitted Emei Qigong healing methods to thousands of students. He was invited to the University of San Francisco and the University of California-San Diego to lecture on Qigong, and was a visiting professor at the American College of Traditional Chinese Medicine in San Francisco, teaching curriculum-required courses on the Emei methodology of Qi emission for diagnosis and treatments. In 1996, he participated in an experiment at the Atlantic Tumor Hospital in California that involved the emission of Qi (energy) to cancer cells. The initial positive results he produced stimulated researchers to take the experiment to a larger scale. These results were published in the Summer, 2001, issue of "Spirituality and Health."

He has also participated in an experiment conducted by the California Pacific Medical Center of Complementary Medicine Research Institute. This experiment is designed to test Qigong and other holistic modalities in treating brain tumors from a distance. The Discovery Channel filmed Grandmaster Fu at the Medical Center and aired the documentary on a show called "Daily Planet" in Canada. You can see this film at the link: <http://www.exn.ca/video/?video=exn20031001-qigong.aspx>.

Thanks to the help of many grateful and devoted students, Grandmaster Fu has been able to spread Emei Qigong's techniques to many continents. As of 2006, he has taught thousands of students in the United States and there are more than 2,000,000 followers of Emei Qigong worldwide, all of whom have benefited physiologically, psychologically, and spiritually from Emei Qigong.

In 2005, Grandmaster Fu started the long process of returning the knowledge Grandmaster Ju Zan once transmitted to him to the monk who will share his lineage title and succeed him. He has also started to train teachers at all levels in countries other than China. At this time, students in America are the first to have this good fortune.

In 2006, he is teaching Emei Qigong Level One Teacher's Training for the first time. Once there are enough trained teachers at a level, Grandmaster Fu will withdraw



from teaching at that level. He must spend most of his time for many years training the monk who will succeed him as Lineage Holder. Consequently, the general public in the west does not have very long to learn directly from him.



## Testimonials

I first met and worked with Grandmaster Fu in 2001 attending level one, a five day training. I had arrived not knowing what to expect and not sure I should be there as I was in significant grief over my beloved father's death a month prior to this date.

My instinct said I should attend and my life has never been the same. The training was intense, 9:00am-7:00pm daily. Many other participants were in varying states of health but all were more energized by the end of the seminar and were able to sit or stand in meditation for the long hours.

I don't know when it happened to me but when I was leaving I was aware of such a deep and profound peace in my heart at a level I've never experienced before. My grief was gone! I was shocked to think this could happen since I had such a loving relationship with my father and the loss I felt was very deep. Now I felt I missed my Dad but didn't "feel" the pain. In Eastern philosophy it is called the "art of detachment" and I knew now what that meant. I was connected and fully present but without the burden of an emotionally loaded system. The effect impacted me so profoundly I wanted to continue to study with Grandmaster Fu and to work with what I learned with my shiatsu clients.

In level one I learned meta acupuncture which was a key to opening my field of comprehension of the energy field. At that time I was a shiatsu practitioner for 7 years. I was now able to perceive subtle energy patterns not felt before. The feedback from my clients confirmed what I was feeling as I was able to work more deeply and they received longer lasting results. They had trouble explaining what was different but across the board there was a profound difference in how they perceived "life", how they processed their experiences, and how quickly they rebounded from disease. I've continued to go on for further study with levels two, three, and four - the level one teacher's training.

The last four years of my life have been the most challenging for me with just about every thing in my life changing in a period of a few years. As I was working through it all I continued to feel that deep peacefulness and connection to joy deep in my heart. Over the last 10 months I have been working through back pain. It came on gradually without a physical cause and crested to a point where my whole back/spine was affected and I was experiencing significant pain in all positions.

I was fully vested in getting to the root of the imbalance so I was actively seeking help from holistic practitioners such as acupuncture, shiatsu, massage, chiropractic, taking Chinese herbs regularly and working with a local Chinese Doctor. I was doing my own practice of meditation, qi gong and self reflection. Even with all that I was doing my symptoms continued to worsen and the only relief I felt lasted only a few



minutes to a few hours until I received a healing from Grandmaster Fu. It felt to me that he removed the blockage which allowed my healing to begin and progress steadily. As I improved I realized how deeply rooted my back condition was and with his guidance realized I needed to do the work to realize a full healing to a place stronger than before, a strengthening from my core.

Grandmaster Fu teaches with words but more powerfully through his actions, his being. It is a true gift being in his presence and I'm profoundly grateful for having had the opportunity.

I feel I want to dedicate my life to spreading Grandmaster Fu's work. I do not feel I would be the person I am today without his influence nor be able to help so many others.

— Pat Boldger, LMT, Shiatsu and Qi Gong Practitioner

In December of 2003, I was given a devastating diagnosis that offered no cure and no hope.

Following up on information given by a dear friend and student of Grandmaster Fu, I flew into Florida from England on the first available airplane. I attended a Level One course and learned the method that helped me eradicate the disease.

I was given the prescription—sacred healing sounds practice and wuji gong—and I diligently practiced.

Now, two years later, the difference in me is amazing in terms of my health and my understanding of the causes of disease. My energy and vitality have returned and I am a dedicated Level Three student of Emei Qigong with Grandmaster Fu. Also I am going to attend the first Emei Qigong Level One Teacher's Training in September this year.

Much gratitude to Grandmaster Fu.

— Dawn Perry, Teacher & healer

I attended a Level One course with Grandmaster Fu in 2003. I had seen an advertisement in a local paper and was attracted by the photo of Grandmaster and the description of the course. When I called to inquire about it, I learned that I could order a book about the material he would be teaching, so rather than register right away, I ordered the book.

Despite what was obviously a poor translation and non-existent editing job, the book intrigued me. I had never encountered so fresh an approach to some Buddhist and Taoist ideas and the healing methods it discussed were entirely new to me. Before I was even half-way through the book, I called to register for the class.



Grandmaster walked through the door of the classroom and to the front of the room. I had no doubt about his identity. I had never seen an aura before, but his was unmistakable—a golden glow around him, particularly around his head. I had never doubted that auras existed but I had never expected to see one, either.

I was mesmerized by watching Grandmaster Fu for the next few days. I had a terrible time understanding everything he said and was grateful for the translator, but mostly, I was fascinated because I could see his aura change as he taught. This was a totally new experience for me.

The empowerment was extremely powerful. Immediately, I noticed a sensation on my right side, probably where the liver is. That feeling was quite strong. I also heard a sound in my ears—not tinnitus. And then I realized that the hair follicles on the top of my head were tingling. I reached up to feel my scalp and was amazed when I discovered that my normally domed skull had developed a significant depression in it—over the heaven's door.

The next day, my sense of smell was so strong that I could barely tolerate walking through the grocery store. I could smell leaves on plants as I walked past them as well as the odor of almost everyone with whom I came into contact. My visual perception also changed—my color sense was greater and I was more aware of the composition of the changing scenes before my eyes.

A great many other things have happened to me since that time, all of them beneficial. But the most remarkable are my experiences of helping friends heal themselves of various maladies. Thanks to what I learned in just Level One, I have been able to help someone restore sensation to the left side of his body after losing it as a consequence of a stroke; help someone heal the pain of arthritis and walk and dance again without pain; help someone overcome the pain of adhesions left behind from radiation treatments; and help someone heal herself of a life-threatening liver disease.

—All this from a simple four-day seminar!

Miranda Smith, Writer, Editor

I had a lightly discolored spot on the skin below my left eyelid in the left orbital region for about a year (since approximately January 2004). It looked like what could be called an "age spot" or "liver spot". It was so light, others did not notice it was there unless I pointed it out and they looked very closely. In the last month (Dec. 2004) the inside edge was getting darker and more noticeable. I became concerned and made an appointment with the dermatologist.

#### **Diagnosis and Treatment Protocol**

Jan. 11, 2005 – initial consultation with the dermatologist and biopsy





Jan. 18, 2005 – Biopsy result – malignant melanoma, Clark's level 2, Breslow thickness 0.3mm

Jan. 20, 2005 – Consultation with plastic surgeon, recommended two surgeries – the first a wide margin excision of the lesion and the second a skin graft.

Jan. 28, 2005 – first surgery, a dressing is sewn into the skin.

Feb. 2, 2005 – second surgery, skin graft. Donor site is behind the left ear.

### Emei Qi Gong Healing Practices

- Before surgeries – practiced Wuji Gong, 18 Methods, and Short Form Taiji, practiced my balancing element
- After surgeries – used empowered objects for one month – slept with empowered jade under pillow and blanket
- One week after surgery – started practicing 18 Methods and Short Form Taiji
- One month after surgery – started practicing Wuji Gong

### Benefits of Emei Qi Gong



- No pain medication – I'm not saying it didn't hurt, but the pain medication causes nausea and vomiting, so I used empowered objects, mantra, and breathing techniques to manage the pain.
- Fast healing – 5 days after the skin graft surgery when the bandages were removed, half of the stitches were removed because the graft had already healed to the skin around it from the corner of the eye at the nose.

The dark outline at the outer corner of the eye is where the stitches were left. The remaining stitches were removed on Feb. 10, 2005.

- Minimal bruising and swelling at the graft site
- No swelling or problems with the donor site
- At the time of diagnosis there was the initial shock of being told I had a deadly form of skin cancer, but afterwards I had an overall feeling of peace and calm. To me, this peaceful feeling was the most important benefit.

### Long-term Prognosis

- 95% survival rate. Pre-surgery lab work and chest x-rays showed no metastasis to lymph nodes or lungs, so chemotherapy and/or radiation were not prescribed. If it had metastasized, the survival rate would be 5%.
- Seven months after the surgeries the scars are barely noticeable, and I do not wear make-up to try to cover them. Those who do know about my surgeries like to carefully inspect my face and tell me how well I am healing.





August 2005

With sincere and humble gratitude to Grandmaster Fu Wei Zhong for generously sharing the powerful healing secrets of Emei QiGong

M.J. Dennis, one who has to take over and do everything when everyone else is unreliable

I had been experiencing huge fissures & sores on my tongue from age four or five that was treated with blue violet. Severe ear infections & problems with fungal infections mostly in the mouth & digestive tract, sensitivities to dairy products and wheat products. This would later lead to IBS. I had a very slow digestive tract. It would usually take 24 to 48 hours for food to move through my system. I would either be constipated or running to the bathroom. I experienced sharp pain in my colon, bloating, heaviness and a full feeling in my stomach that would keep me from eating.

Because of several falls and surgery on my L-4-5, my right leg and hip and lumbar area were very painful and prone to stiffness and increased pain with too much or too little exercise or sitting for very long.

I also had two surgeries on my C spine, C-5-6, then C6-7 with bone graft & titanium basket. Again, with the same outcome as the lumbar area. I have numbness, loss of feeling and muscle spasms in my neck and shoulders and in the back of my head and occipital lobes.

I attended Level I in 2003 in Tampa at USF. By the end of day two, I was very aware of the energy all around me and feeling more grounded. I had been practicing yoga for many years, but in 95' decided to add more meditation to my practice. After a few weeks, I started seeing colors while I was meditating. I went to the library to research what I was seeing and learned about chakras. I have always been very psychic. I have very accurate precognition, sense of smell, ability to hear and repeat conversations before they take place, and clairsentience/an empath. Not to be confused with reading someone's mind, but reading their emotions or energy. It is very easy to mistake their emotions for your own and can be very confusing or painful if you are in a profession of a healer as you can take on their pain.



Since I had signed-up for all five days, I was there for the group healing on Sunday evening. As Grand Master Fu began the healing session he had us all gather around him in a horseshoe type circle. We were either on the floor or a chair and were asked to concentrate on whatever area we were having pain or a problem with. Within about five minutes, I began to feel like my body was vibrating like a pendulum and moving in a small circle at the same time. The feeling was so intense that I thought it was obvious from the outside and being who I am, I started to feel self-conscious. I opened my eyes to see the movement and to my amazement my body was totally still on the outside. I closed my eyes and concentrated on my right hip and back both of which were in great pain. Suddenly my right leg began to jump and vibrate on the floor and felt very warm.

The next morning I was getting ready to go to class and when I opened my mouth to brush my teeth, my entire tongue looked like someone had poured very white milk all over it. It was still that way on Wed. the last day of classes so I asked Grand Master about it. He said that was natural and my body was getting rid of toxins. It could last up to ten days. He was exactly right.

As the months passed and I continued to practice the forms with wuji, my digestive tract started working better with much faster transient time, less bloating and pain. I was able to eat a better variety of foods. I had increasing energy levels and less pain. My psychic abilities were getting sharper. I learned from Grand Master how to chant the mantra while I was working on a client to protect myself from taking on others pain or emotions. After Level 11 and 111 there have been many more positive changes.

Liz Cataldor, massage therapist and colon hydrotherapist

"When I first learned this practice I got different sensations. During practice I felt warmth between my hands. After practice was completed, I felt calmer, yet energetic and it felt good. As my diligence in the practice grew so did my rewards. Six months after learning my September allergies did not affect me. It no longer does.

"Now more than a decade later, my world has changed.

"When I am in the midst of the Wuji practice I feel as if I am floating with the clouds yet grounded on earth. My energy flows freely and easily as if I am without body. My mind enters a state of emptiness, which fills it with the sense of wisdom. I am at peace with the world and my place in it.

"After each practice I see with greater clarity, not with my eyes but with my mind. It is like one of blurred vision putting on a pair of glasses. As the glasses enhance the clarity of vision for the eyes, this practice enhances the clarity of vision for the mind. It lasts but for a short time with me, but its effects stay and grow. There is a peacefulness that has touched deep into my soul. My emotions have calmed and have begun to balance. I have formed a harmony with nature and the environment by becoming more attuned to it. Patience, compassion, forgiveness, and tolerance have become friends to me.



"This practice and its diligent exercise is the beginning of a journey towards health, understanding, and wisdom."

David Knoll, Qigong Healer/Teacher

"Initially when I started practicing Wuji Gong the movements were contrived and somewhat forced. I wanted to rely on movements that I was familiar with due to my background in Martial Arts, Taijiquan, Qigong and Yoga. Also, I had always been taught that Intention leads the Qi and the Qi generates the movement. I learned quickly, due to Shifu's guidance, that I had to let go of choreographed postures and forms and had to move more deeply into free, open movements that come from the Yuan Shen- Original Spirit. Some of the movements still resembled Taijiquan & Qigong during Wuji Gong but they were coming from a different place. Opening to the Universal I realized that to be in that space of openness allowed for a much greater experience of the life force through me. Surrender took on a deeper meaning and I experienced sensations, feelings and even so-called visions that were different from the ones I had when I was leading or guiding the experience through intention.

"Through Wuji Gong I experience being in the neutral state between the positive & negative, between the ebb & flow of life and I can allow things to happen at a much deeper level. This not only shows up while I am doing Wuji Gong but also reflects into daily life. By being able to open to the Universal at a deeper level I can go more deeply into the Qigong state when I do practice other forms of choreographed Qigong.

"I also find that Wuji Gong helps me when I am treating patients. By being able to tap into that natural, open state within myself I can resonate with that part of the patient that is whole and complete. I know that any treatment is only trying to bring this healing energy through their different levels of consciousness. If this does not happen It at least helps me to be more present with patients who may be going through challenging situations- some of these life threatening.

"Overall, Wuji Gong has allowed me to open to another whole level in myself. Now instead of wanting to practice a particular "Form" to cultivate the Universal, I allow the Universal to practice me."

Tracy Peck, L.Acu., Acupuncturist/Qigong Healer/Teacher

"I would be remiss if I didn't express my gratitude to Grandmaster Foo for imparting this great technique on the very first day that we met. Now when I speak of Wuji Gong, I must speak subjectively. The technique of opening your central channel and allowing it to be influenced by the directions and the elements has been of great benefit to me. The slow meditative movement has the quality of internal martial arts, such as Tai Chi or other internal Kung Fu practices. It also heightens intuition and provides all the benefits that come from meditation practice. It allows you to experience the union of heaven and earth, and to know our humanity. I feel this is the foundation for the Emei Linji great slow cultivation technique.



Again I must say, thank you, Master Fu, for your generosity and humanity for imparting this great technique to help us liberate ourselves from our bitterness and agony, and to realize our great humanity."

Sifu Ed Armstrong, Martial Artist/Qigong Healer/Teacher

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"Overall, Wuji Gong has allowed me to open to another whole level in myself. Now instead of wanting to practice a particular 'form' to cultivate the Universal, I allow the Universal to practice me."

Tracy Beck, L.Ac., Acupuncture/Qigong Healer/Teacher

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