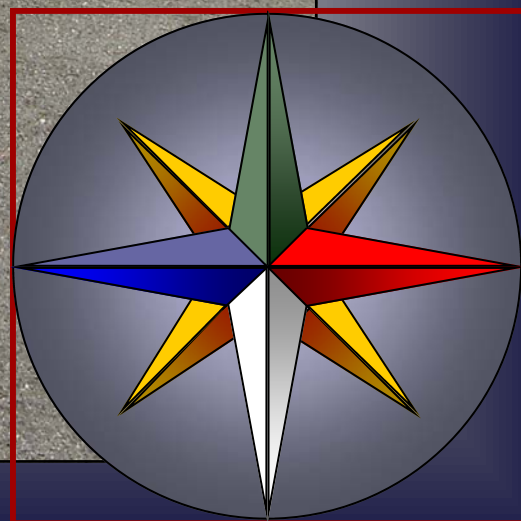


# PRIMORDIAL

# QIGONG



DONALD &  
CHERYL LYNNE  
RUBBO





Rubbo Art of Energy students performing Primordial Qigong

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# PRIMORDIAL QIGONG

A Gem from the Treasure Chest of Taoist mystical Qigong

*The Tao that can be told is not the eternal Tao.*

*The name that can be named is not the eternal name.*

*The nameless is the beginning of heaven and earth.*

*The named is the mother of ten thousand things.*

*Tao Te Ching*

**DONALD &  
CHERYL LYNNE  
RUBBO**

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Primordial Qigong is not a medical treatment and is not intended to replace Western medicine, but rather to complement it. We encourage you to be the authority on your own body, and seek medical care and advice when required.



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“Some men see things as they are and ask why.  
Others dream things that never were and ask why not.”  
- George Bernard Shaw.

We ask, why be a master of one thing when you can be a master of all things? Would you like to achieve a level of awareness that encompasses all phenomena, and develop the ability to manipulate the very molecules around you with just your mind? Although much of Western science still has doubts about whether it is possible to manipulate molecules with thought, the recent breakthroughs in physics and neuroscience are proving that this is no longer in the realm of science fiction or fantasy.

Many years ago, when Donald was studying with the great tai chi teacher Sifu Kuo Lien Ying at Portsmouth Square in San Francisco's Chinatown, he had an experience that convinced him there was more to reality than he had previously imagined. One of the standing meditation practices that Sifu Kuo taught was called *Universal Post*, which is a form of I Chuan (from the Xingyiquan tradition); in this form the practitioner literally stands like a post, with arms upraised and rounded, as if hugging a tree. The purpose of this practice, we later discovered, was to settle your mind so that you could develop an awareness of the internal systems of your body and of your connection with the external energies around you, and ultimately develop the wisdom to direct them. Because Sifu Kuo did not speak English, we had no idea at the time the reason for doing this practice, it was just one of the forms we could either do or not, and it was traditionally done at the conclusion of practice, after we had completed our movement forms.

For those of us who chose to do this practice, we were encouraged to stand for as long as possible, and to stand for a longer period each time. For the beginner, this was an extremely difficult thing to do - your arms would start to burn, your legs would start to shake, and your monkey mind would be screaming, “How much longer do I have to stand like this? I can't take another second!”

### The Universe Expands

Early one morning in Portsmouth Square, while Donald was standing next to a tree after a rigorous practice of Shaolin Chuan, Sifu Kuo walked up to him and adjusted his hand positions, bringing the left hand slightly forward and the right fingers pointing to the center of the left palm. As Sifu Kuo adjusted his body into the correct posture Donald felt the energy from his teacher flow into his own body, and in that moment Donald experienced something almost beyond words, he felt the universe in complete alignment and perfect harmony; he could see the truth in all things and he felt connected, on a deep and profound level, to the universal order. Then Sifu Kuo released his hands and walked away with a chuckle, and that expansive, all-pervading wisdom disappeared, and Donald returned back to his normal, suddenly narrowed, perception.

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Having felt this connection and this beauty, even for so brief a moment, Donald knew he could find it again. This set him on the quest for what he refers to as the Holy Grail of Qigong: living in the seemingly elusive state of being that is the total integration of inner and outer reality, where all of the senses are in a heightened state and the doors of perception are cleansed, not by psychotropic substances, but by resting in the natural state of the mind.

Donald knew that if *he* could experience this connection and flow, then *every* person had the potential to experience it as well, and he determined to find a way to transmit this ability to others, to expand the consciousnesses of all who wished to transcend the limitations of everyday existence.

### Watching Your Thoughts

From his many years of intense study, Donald found the most important aspect of achieving this state: in the resting of the mind. It is in stillness that the monkey chatter of the mind can be observed, and where thoughts come into existence and then fade away without the need to follow them to distraction. Over time you will notice that there are two aspects of your mind, the “Observer” and “What is Being Observed” (your thoughts, emotions and sensations.)

This “Observer” or “Watcher” is not a separate phenomenon from what is being observed, but is actually a deeper part of your consciousness. You will find that the more you allow your mind to rest in its natural state, the easier it is to be simultaneously the Observer and the Observed.

Ultimately, you will find that it becomes easier to truly inhabit the moment and *become the movement*, in whatever it is that you might be doing, whether it's Tai Chi Chuan, Qigong, dance, athletics, performing on stage, playing music, preparing food, basically any and all activities that encompass your life.

Cheryl Lynne Rubbo  
April 2009

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Donald Rubbo, Universal Post  
Lake Lugano, Switzerland

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*Stillness*  
*Awareness*  
*Sensitivity*  
*Wisdom*

*From stillness, comes awareness.*

*From stillness and awareness, comes sensitivity.*

*From the integration of stillness, awareness and sensitivity, wisdom arises.*

*- Donald Rubbo*

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## Master Zhu Hui

Donald Rubbo had the privilege of studying with the late Master Zhu Hui, from China, the lineage holder of Primordial Qigong in a line that goes back to Zhang Sanfeng himself.

Master Zhu was a very humble man, and though he did not promote himself as a direct lineage holder, he did convey that the Taoist sage Master Li Tong had transmitted this system to him, and that Master Li had an unbroken lineage to Zhang Sanfeng. Master Li requested that Master Zhu promote this unique system so that it would not be lost.



Master Zhu studied martial and healing arts at the 'Succinct Martial Arts Association.' He learned traditional methods of healing (tui na massage, bone setting, acupressure, etc.) as well as classical martial arts systems. Master Zhu was selected to be on the Shanghai Martial Arts team, and later chosen to be a member of the prestigious National "Kuo Shu" Martial Arts team. After graduating from Ying Shi Medical College in 1949, Master Zhu became a licensed Chinese medical doctor. During the Cultural Revolution he traveled across China as a "Barefoot Doctor," treating those in need of medical treatment.

At one point in his life, Master Zhu became gravely ill with hepatocirrhosis (liver disease) and after his doctors told him there was nothing more they could do for him, he devoted his time to practicing the Primordial Qigong system and healed himself. In his later years, Master Zhu established the "Tian Ta Guo Qing" Qigong hospital and he worked tirelessly, treating an amazing number of patients each day.

Not long before Master Zhu passed away Donald learned Primordial Qigong, Lotus Qigong, Wild Goose Qigong and Wisdom Patting (a powerful and effective form of Spinal Qigong) from him. Donald developed a deep connection to and respect for this profound system, whose depths he feels are unlimited, and he is dedicated to passing down the pure, authentic knowledge of the Primordial Qigong system.



Master Zhu teaching  
Wild Goose Qigong

During one of the teachings Donald asked Master Zhu, "What are the benefits that one might receive from practicing the Primordial Qigong?"

Master Zhu replied, "In my personal experience, I have developed the capability to see what ails you. But not only that, I have cultivated the wisdom and ability to heal you."

This statement had a profound influence on Donald, and Master Zhu, recognizing Donald's talents

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and respect for the form told Donald he had his permission to teach all of the forms he had learned from him and encouraged him to pass along these profound arts.

Master Zhu told Donald that for optimum benefits the form should be practiced for a minimum of four sets per day, with each set taking between eight and twelve minutes to perform.



Master Zhu teaching Primordial Qigong



Master Zhu teaching  
Lotus Qigong

“Master Zhu Hui was a kind, compassionate and wise man, and he had a gentle sense of humor. His smile made you feel uplifted; you felt good just being in his presence. He was the personification of the highest attributes of his profound arts.”

Donald Rubbo

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“In my personal experience, I have developed  
the capability to see what ails you.  
But not only that, I have cultivated the  
wisdom and ability to heal you.”

- Master Zhu Hui



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*Once you understand the mechanics  
of a system or form, and apply repetition,  
you will achieve perfection of accomplishment.  
—Donald Rubbo*

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## What is Qigong?

*Qigong* is one of the four pillars of traditional Chinese medicine, along with Acupuncture, Massage and Herbal Medicines.

The *Qi* in Qigong means breath, or gas, in Chinese and is understood to be energy, one's life force, and is part of every living thing. *Gong* means effort or work applied to a practice, and is understood as cultivation or refinement. Qigong thus means to cultivate, develop and refine through practice one's vitality or life force energy.

Qigong, as practiced in China since the 4th century A.D., uses meditation, movements, and breath work to integrate and balance the body, mind and spirit. Qigong is one of the most powerful self-healing traditions developed in human history, and we consider it to be among the best proactive health wonders of the world.

The history of Qigong starts before the era of written records in the mists of prehistory. Earliest estimates suggest that self-enhancement and empowerment practices date into the time of Chinese shamans, before 500 BCE. There are over 2500 systems of Qigong. Some are elaborate and complex, some are mysterious and esoteric, some are simple and practical.

Repetition of a Qigong system or form is the directed cultivation of one's life force energy, and is actually a system of transformative learning wherein the practitioner becomes changed in a meaningful way (physically, emotionally and energetically) by what she or he learns.

Through the daily practice of breath work, meditation, guided intention and movement, the Qigong practitioner can develop hyper-sensory awareness and a higher level of intuition. Advanced Qigong masters are able to extend their awareness outward, having cultivated a felt sensation of everything that is happening within the parameters of their awareness. In Transcendental Meditation, Maharishi Mahesh Yogi refers to this state as the fourth state of consciousness, an "all-pervading eternal field" that is "the source of all thinking."

Qigong is the most easily self-initiated of the Four Pillars. Those who practice Qigong faithfully tend to need less medication, less acupuncture and heal faster. The primary mechanism that is activated by your practice of Qigong is a spontaneous balancing and enhancing of the natural healing resources in the human system. Over thousands of years, millions of people have received profound benefits from

The practitioner's intention is the foundation of the work, and by directing one's intention Qigong can be a powerful, effective system of cultivating, controlling and expressing one's energy for self-directed empowerment and healing.

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these practices, having discovered for themselves that improving the function of the Qi maintains health and heals disease.

While Qigong has strong roots in mystical and philosophical grounds, the practical healing and stress management applications are the most popular aspects of the tradition in China today. Both the health and spiritual applications are rapidly gaining in popularity in the Western world as people realize that disease and stress are relieved by training the mind to achieve a peaceful state of being.



Rubbo Students performing Primordial Qigong  
during World Tai Chi & Qigong Day 2003, with  
Sifu Larry Wong joining in

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*Knowing others is wisdom;  
Knowing the self is enlightenment.  
Mastering others requires force;  
Mastering the self requires strength;  
He who knows he has enough is rich.  
Perseverance is a sign of will power.  
He who stays where he is endures.  
To die but not to perish is to be eternally present.  
Tao Te Ching*

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## Primordial Qigong

### A gem from the treasure chest of Taoist mystical Qigong

*The Tao that can be told is not the eternal Tao.  
The name that can be named is not the eternal name.  
The nameless is the beginning of heaven and earth.  
The named is the mother of ten thousand things.*

*Tao Te Ching*

Endlessly inquisitive and never content with the way things are, mankind has searched unceasingly for the Fountain of Youth, the legendary spring of restorative waters, and in our quest to heal illness and banish mortality, it has also been our desire to maintain, even to recapture, the vitality of youth. We seek to increase our physical and mental energy, to prolong our life and for some, to deepen a spiritual connection to nature and to the divine.

Chinese Taoist sages of antiquity strove to find the secret to immortality. Ultimately, they developed methods they believed would help them to attain an enlightened state of being. The esoteric systems they developed have lasted for four thousand years, and show signs of continuing on in perpetuity.

The Tao (Way) is the mystical source and ideal of all existence, the Chinese philosophy of the order of the Universe. The Tao is characterized as a state of non-being, without bounds or limits, it is both intangible and unfathomable. The comprehensive definition of Tao and the states of being of Taoist philosophy are attributed to Lao Tzu (6th or 4th century BC), who wrote the book that came to be known as the *Tao Te Ching*.

*"All things originate from Tao, conform to Tao, and to Tao they at last return." Lao Tzu*

Tao can be described as the order, or flow, of the universe. In Taoism, there are several doctrines that have particular importance: Wu Ji, the primordial state of non-being; Taiji, the creative/ destructive force that brings everything into being and also dissolves everything into nonbeing; Fu (return) is the destiny of everything - after completing its cycle of birth, fullness and waning, all things return to nonbeing; and Wu wei, nonaction, or action that is in harmony with nature.

From the One (Wu or void) comes the two: Wu Ji, the state of nonbeing, gives birth to Taiji - the opposing forces, both the creative (yang, positive) and the destructive (yin, negative) forces that bring everything into being.

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‘Wu wei’ is how one should be in life, the non-separation of an individual’s actions and the actions of the natural world.

### Two aspects - Yin-Yang

The concepts of Taoism were based on the Taoist sages’ observations of nature, their perception of the alternating balance of energy in the primal forces (yin-yang) and the integral relationship between heaven, humanity and earth. All things cycle through the four realms, lesser yang, greater yang, lesser yin and greater yin. For example, a day, which is designated as yang, is transformed bit by bit from its coming into being after night, which is designated as yin, and moves through to a state of day-fullness into afternoon and then into night. At the fullness of the dark night, day no longer exists, and day is therefore said to be in a state of nonbeing.

Night then transforms bit by bit into day, and at the fullness of day, night no longer exists, and night is then said to be in a state of nonbeing. Day transforms into its opposing force, night, and night then transforms into its opposing force, day; although paradoxically, the fullness of day contains the potential of night, and the fullness of night contains the potential of day.

The human being, viewed as a microcosm of the universe, reflects these yin-yang principles and is expressed as male and female. We reflect the different stages of creation and destruction, and the seasons; we are born and transition through infancy and childhood (Spring), adolescence and adult (Summer) and middle age (Autumn) into old age (Winter) until we pass from this experience.

### Wu Xing - Five Elements

In Taoism and in traditional Chinese medical theory, the system of the five elements describes the interactions and relationships between phenomena. All of nature and the universe can be defined by the elements and all aspects of nature contain the principles of the five elements. Every element is associated with a color, direction, season, organ, planet, food, taste and quality of energy; all of which interact with each other, and with the attributes of all the other elements.

The creative, or generating cycle of the five elements is:

Wood creates Fire, Fire creates Earth (ash), Earth creates Metal, Metal creates Water and Water creates Wood.

The controlling, or destructive cycle of the five elements is:

Wood uproots Earth, Earth controls Water, Water extinguishes Fire, Fire liquefies Metal and Metal cuts Wood.

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The elements are represented within us, as aspects of our organs, emotions and systems of the body, and as self-aware beings we can balance body, mind and spirit by understanding and applying the creative or controlling cycles of the elements.

For example, the Liver, which is controlled by the Wood element, associated with the color Green, the direction East and the harmful emotion of Anger, can be in one of three stages, or even transitioning from one stage to another. The Liver can be in a balanced state with just the right amount of the element Wood, or out of balance with either an excess or deficiency of Wood. And when one organ/element is in a state of excess or deficiency, all of the other organs and systems are affected. Once you develop an awareness and sensitivity of your body, and can tell which organ or organs are out of balance, you can intentionally bring them back into a state of harmony.

Primordial Qigong, practiced with intention and self-awareness, will help you develop the diagnostic ability and wisdom to balance, strengthen and harmonize your body, mind and spirit, because we truly are 'a microcosm of the universe.'

### Bagua (Eight Trigrams)

The eight trigrams were conceived as images of all that happens in heaven and on earth. At the same time, they were held to be in a state of continual transition, just as transition from one phenomenon to another is continually taking place in the physical world. Attention centers not on things in their state of being, but upon their movements transitioning from one change to the next.

The bagua lays out the foundation, the map as it were, of all possible permutations of future paths. Since all that happens in heaven and on earth is in a state of continual transition, one thing changing into another, the eight trigrams are symbols standing for changing transitional states. The eight trigrams can be combined, for a total of sixty-four hexagrams of six lines each, with positive and negative attributes, with each line capable of change, and thus changing one hexagram into another one.

The bagua is integrated into the Primordial Qigong form, the eight trigrams are represented by the placement of the body in the Center facing the cardinal directions and awareness of the intercardinal directions: northeast, southeast, northwest and southwest, as you are turning both counter-clockwise and clockwise.

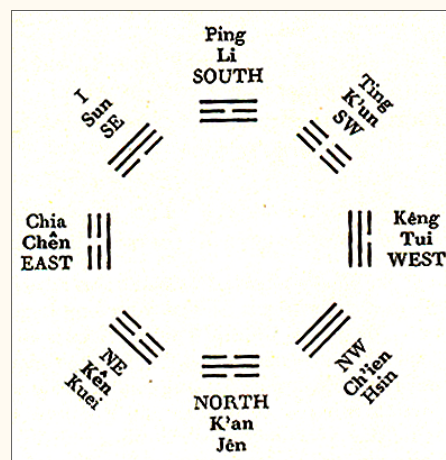


Illustration from The I Ching,  
Wilhelm/Baynes



## The Trinity - Heaven, Earth and Humanity

The trinity in Taoist philosophy refers to the qualities and characteristics of Heaven, Earth and Humanity, and all that is inherent in each, with limitless potential.

As written in *The I Ching*, translated by Wilhelm/Baynes, Heaven is the supra-sensible (ideal) world of ideas, Earth is the material world, and these link with Humanity - that which has the self-awareness and ability to access these two higher spheres - to form the trinity of primal powers.

The attributes of Heaven are yang, creative, active and brightness. Heaven is the invisible support, it is the air that supplies the oxygen that sustains our lives, and it is the warmth or coldness of the seasons, the wetness or dryness of the skies.

The attributes of Earth are yin, receptive, yielding, absorbing and darkness. Earth is the visible support, it is that which provides our shelter and our food, and all of our material comforts.

Humanity, through self-awareness, is the conduit through which these two aspects merge and transform, and the higher the consciousness, the greater the intuitive abilities and the more directed the intentional actions, and the greater the ability to bend time and space to one's will.

## The Three Jewels of Taoism

The Three Jewels of Taoism, the ethics of Taoism, are compassion, moderation and humility. The intention of embodying these characteristics in every action creates the neuronal activity, and every thought is like watering and fertilizing the garden of one's compassion, moderation and humility.

**Compassion**, a profound emotion, is an extraordinary awareness of the pain of others, along with the desire to alleviate that suffering. In many philosophies, compassion is considered a great virtue. And in all the major religious traditions of the world, compassion is considered the greatest virtue.

**Moderation**, a way of being in life that consists of eliminating or reducing excess, and using only enough of something - one's energy, emotions, or actions - to live one's life in balance.

**Humility** describes an unpretentious and modest person, a person who does not believe they are superior to others, and therefore believes that all humans deserve equal, respectful treatment.

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## Qigong as Self-directed Alchemy

When the great alchemists of the past spoke of converting lead to gold, they were speaking of transmuting the base nature of humanity into a state of enlightenment, looking for a remedy, or method, to transform from an imperfect, diseased and ephemeral state to a perfect, healthy and everlasting state.

In Qigong practices, and especially in Primordial Qigong, you are creating profound change in the physiology of your body, through the repetition of directed-thought processes, the qualities inherent in the directions you deliberately face, and the physical movements of your torso, arms and legs. By merging intention with action, a process we call Intention-Driven Action, you can transition faster from a negative state to a positive state of flourishing health and deepened intuition.

For instance, when the palms of your hands, in Part B of the set, 'Old Dragon Washing His Face,' pass over the point just above the middle of your eyebrows (one's Third Eye), your intention is to stimulate the pineal and pituitary glands by the energy emitting from the centers of your palms into the gland. The pineal is a small endocrine gland located in the geometric center of the brain which produces melatonin, an endocrine hormone that modulates wake/sleep patterns. The pituitary gland, situated between and behind the eyes, produces hormones and controls blood pressure, metabolism and fluid regulation and is known as the 'master' endocrine gland.

The pineal gland has been associated with mystical powers, and is believed to be a dormant organ that can be awakened to enable a telepathic state. According to Vedic tradition, the pineal gland is linked to the seventh (Sahasrara or Crown) chakra, also known as "The Eye of God," and sometimes to the sixth chakra (Ajna or Third Eye.) Rene Descartes, the French mathematician and philosopher, referred to it as the "Seat of the Soul," believing it to be the connection between intellect and the body, and Edgar Cayce, an American psychic, wrote about the pineal gland as an energy (chakra) center.

The pituitary gland is also associated with mystical powers, linked as well to Ajna (Third Eye), the sixth chakra and to Sahasrara (The Eye of God), the seventh chakra.

By stimulating these glands, the pineal and the pituitary, during the practice of Primordial Qigong, you are flooding your system with hormones and heightening your awareness, sensitivity and your intuitive abilities.

## The origin of Primordial Qigong

The mythical Taoist sage Zhang Sanfeng, purportedly the father of Tai Chi Chuan, is credited with creating Wu Ji Gung - Primordial Qigong - a profound system of health and spiritual enhance-

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ment that is beautiful in its simplicity and immeasurable depth. Primordial Qigong, a true gem from the treasure chest of Taoist mystical Qigong, was developed for longevity, improving health and becoming one with the Tao.

The Primordial Qigong system reflects the wisdom of the ancient Taoist sages and their theory of the birth of the universe. Primordial Qigong is a three dimensional physical mandala, and as such it encompasses all of the primary aspects of Taoist philosophy: the concepts of yin and yang, the trinity (heaven, earth and man), the Five Element theory of Traditional Chinese Medicine, the I Ching, the Bagua and the mystical aspects of numbers.

By practicing the movements of the Primordial Qigong system, with the awareness of the underlying principles, you bring the microcosm of the universe that is held within your body/mind/spirit into harmony. This process naturally leads to the regulation of all internal systems and brings you to optimum health and internal power.

At the same time, by observing and integrating the elements of nature, you are increasing your sensitivity, gaining a profound awareness of the world around you and developing extraordinary abilities that lead to re-aligning yourself with the natural order of the universe.

The exercises lead you to the primordial state of pre-birth and help you to cultivate the state of Wu Ji, or Original Emptiness. This practice restores the natural balance and harmony between Heaven, Humanity and Earth.

Master Zhu was able to deepen his healing, intuitive and diagnostic abilities through his daily practice of Primordial Qigong. Our intuitive and diagnostic skills have also been greatly enhanced by our practice of Primordial Qigong, enabling us to more accurately provide healing services to our clients and to the world.

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## The Five Elements and Primordial Qigong

When you are standing in the Wu Ji posture in the Primordial Qigong set, wherever you are in space and time, you are at Center, which is ruled by the element Earth from which all the other elements arise. The Earth is the ground underneath us, our foundation connecting us to the world around us and to the entire universe. Earth is nourishing, supportive and life-giving. The color associated with earth is yellow, and the corresponding season is late summer, the transitional season just before fall.

The pathways of qi energy flowing from the Earth correspond to the spleen (yin) and stomach (yang). The emotion harmful to the spleen is worry or grief, and the emotion that balances the spleen is joy, rejoicing, or a sense of being without a care in the world, carefree.



Standing at Center (Earth) and guiding the qi flow into the spleen, with the intention of filling your spleen with all of the healing qualities of Earth qi, having a felt-sensation of the Earth qi flowing into your spleen, and visualizing the spleen glowing a beautiful, bright translucent yellow, harmonizes the spleen.

As you prepare to begin the form, standing at Center, you will be facing East. East is ruled by the element Wood, and Wood symbolizes new growth, creative energy, expansion in all directions, budding and flowering. The color associated with Wood is green, and the corresponding season is spring.

The pathways of qi energy flowing from the East correspond to the liver (yin) and the gallbladder (yang). The emotion harmful to the liver is anger, and the balancing emotion is acceptance. We become most angry at that which we feel we cannot control, so bring in a sense of acceptance for all of those things that are out of our control.

Facing East and guiding the qi flow from the East into your liver, with the intention of filling your liver with all of the healing qualities of Wood qi, having a felt-sensation of the Wood qi flowing into your liver, and visualizing the liver glowing a beautiful, bright translucent green, harmonizes the liver. Simultaneously, you will be visualizing the spleen yellow and continuing to bring in the qualities of Earth qi.

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To your left is North, which is ruled by the element Water. Water is fluid and flowing, it accumulates and conforms to the shape of its vessel, and is essential to life. The color associated with Water is deep blue or black, and the corresponding season of Water is winter.

The pathways of qi energy flowing from the north correspond to the kidney (yin) and bladder (yang). The emotion that harms the kidneys is fear, and the emotion that balances the kidneys is a sense of fearlessness. The kidneys are also associated with vitality, so in addition to fearlessness, bring in a pure, radiant sense of vitality.

Standing at Center and guiding the qi flow from the North into the kidneys, with the intention of filling your kidneys with all of the healing qualities of Water qi, having a felt-sensation of the Water qi flowing into your kidneys, and visualizing the kidneys glowing a beautiful, bright translucent blue or black, harmonizes your kidneys. Simultaneously, you will be visualizing Earth and Wood qi flowing into the spleen and liver, the spleen glowing yellow and the liver glowing green, and continuing to have a felt sensation of these energies filling these organs.

Behind you is West. The qualities of the ruling element Metal are substance, strength and structure, attracting, absorbing and that which can be molded, hardening and condensing in the process. Minerals provide nutrients from the soil in which food is grown. The color associated with Metal is white, and the corresponding season is autumn.

The pathways of energy flowing from the West correspond to the lungs (yin) and colon (yang). The emotions harmful to the lungs are self-doubt and self-loathing, and the balancing emotions are self-pride, self-love and self-confidence.

Standing at Center and guiding the qi from the West into the lungs, with the intention of filling your lungs with all of the healing qualities of Metal chi, having a felt-sensation of the Metal qi flowing into your lungs and visualizing the lungs glowing a beautiful, bright translucent white, harmonizes the lungs. Simultaneously, you will be visualizing Earth, Wood and Water chi flowing into the spleen, liver and kidneys, the spleen glowing yellow, the liver glowing green and the kidneys glowing deep blue or black, and continuing to have a felt sensation of these energies filling these organs.

To your right is South, which is ruled by the element Fire. Fire creates warmth and light. It is vital, energetic, luminous, and essential to life as well. The color associated with the element Fire is red, and the corresponding season is summer.

The pathways of qi energy flowing from the south correspond to the heart (yin) and small intestine (yang). The emotion harmful to the heart is excessiveness and the balancing emotions are compas-

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sion and a balanced sense of joy or happiness.

Standing at Center and guiding the qi from the South into your heart, with the intention of filling your heart with all of the healing qualities of Fire qi, having a felt-sensation of the Fire qi flowing into your heart and visualizing the heart glowing a beautiful, bright translucent red, harmonizes your heart. Simultaneously, you will be visualizing Earth, Wood, Water and Metal qi flowing into the spleen, liver, kidneys and lungs, the spleen glowing yellow, the liver glowing green, the kidneys glowing deep blue or black, and the lungs glowing white, and continuing to have a felt sensation of these energies filling these organs.

### Intercardinal Directions

The diagonal, or intercardinal, directions are Northwest, Northeast, Southwest and Southeast. These directions play as important a role in the Primordial Qigong system as do the cardinal directions, North, South, East and West.

The element ruling the intercardinal directions is Earth, and the corresponding season is the later stages of the four seasons, just before they turn into the next season: late summer, late autumn, late winter and late spring.

The characteristics of Earth are supportive, nourishing, stability, the ground underneath us, the foundation that connects us to the world around us and to the entire universe, and the color associated with earth is yellow.

As the stabilizing element, Earth keeps the other elements from being in conflict or overpowering one another. Earth is considered to be the lubricant that smooths the transitions between the other elements and thus the seasons. Fall does not usually turn abruptly into spring, or spring turn abruptly into summer, there are transitional periods between these seasons.

When nature does change abruptly, as from pleasant autumn into full-blown winter, it can be a shock to the body and mind, and many people develop illnesses from the sudden onset of cold, wet and dark winter.

A felt-sense and a profound awareness of every one of the directions and all of their characteristics, elements, colors and intentionally balancing your emotions should be an integral part of your mindfulness while you perform the Primordial Qigong set.

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## The Mystical Aspects of the Numbers

The Primordial Qigong system contains the *Heavenly* and *Earthly* numerical combinations (Yang odd numbers 1 to 9, Yin even numbers 2 to 10) to extract the magic of their power. Particular attention is paid to the numeric principles of the Ba Gua - the four cardinal directions and the four intercardinal directions, totaling 8 - and the number of repetitions of movements.

In Chinese culture the number eight is considered to be very auspicious, as the character is a homophone, a word that is pronounced the same as another word but differs in meaning. The pronunciation for the number 8 sounds similar to the word for *wealth, growing, increasing*, thus 'growth with prosperity.'

In the Primordial Qigong set, 8 represents growth; an increasing, exponentially, of good health, intuition, awareness and the certainty of one's felt sense of the interconnectedness of the universe.

The Primordial Qigong form is purported to have been developed by Chang San Feng, and can be seen as the precursor to Tai Chi Chuan. And, as such, the Thirteen Movements (the 8 directions and the 5 elements) are an integral part of this form.

And, during each round of Parts A and B, which are eight in total, you are accessing the specific energies from the thirteen directions: Center, East, Northeast, North, Northwest, West, Southwest, South, Southeast, Up, Down, Inner and Outer.

*The I Ching, The Classic Book of Changes*, (Wilhelm/Baynes version) refers to two systems of speculation for explaining the possibilities and potentials in life; the eight primary trigrams which are based on the dualism of yin and yang, and 'the five stages of change,' which are based on the ten cyclic signs.

The 10 cyclic signs are:

- |                            |                           |
|----------------------------|---------------------------|
| 1. East and 2. Southeast   | 3. South and 4. Southwest |
| 5. Center and 6. Southwest | 7. West and 8. Northwest  |
| 9. North and 10. Northeast |                           |

The Primordial Qigong form is comprised of two distinct parts: *Part A, Rolling the Ball* and *Part B, Old Dragon Washing His Face*. There are four sections each to Parts A and B, and at the beginning of each section you are facing a cardinal direction. The four sections make up a round, and each round is performed four times.

For *Part B, Old Dragon Washing His Face*, there are fifty washes (forty washes for the upper dantien and ten washes for the lower dantien) per round; 50 reduces to 5 ( $5 + 0 = 5$ , representing the Five

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Elements according to Master Zhu Hui); and 200 washes for the entire set, reducing to 2 ( $2 + 0 + 0 = 2$ ), and represents the balance of energy in the primal forces, yin yang, according to Master Zhu Hui.

The chart on page 28 lists the movements and number of repetitions for the entire form, and you will notice that the total number is 336. This number reduces, according to the principles of numerology, to 3 ( $3 + 3 + 6 = 12$ , reduced to 3), the number 3 representing the Trinity of Heaven, Earth and Humanity.

In Chinese culture, the positive attributes of the numbers are:

Yin

1. Unity
3. Birth or abundance
5. Five Elements
7. Lucky
9. Longevity, growing

Yang

2. Double; doubling the luck
4. Fortune
6. Business success; happiness
8. Prosperity, wealth,

Within the Tao, One, and the Trinity (Heaven, Earth and Humanity), Three, is contained everything: from the one comes the two, from the two comes the ten thousand things.

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## Movements and Numbers

<b>Part A</b> number of repetitions	4		
<b>Part B</b> number of repetitions	4		
	<hr/>		
	8		
<b>Part A</b> Movements and number of repetitions:			
Wu Ji	1	4	
Sink and Rise	1	4	
Draw in Heaven and Earth	1	4	
Separate Right	1	4	
Back to Center, Hold the Ball Right Hand on Top	1	4	
Separate Left	1	4	
Back to Center, right Hand rises to meet left	1	4	
Roll the Ball forward	1	4	
Turn the Ball Right, Left, Right	3	12	
Back to Center, Hold the Ball	1	4	
Roll the Ball Dantien/Heart	2	8	
Roll the Ball Palms Face Each Other	2	8	
Shift and Turn through round	4	16	
Gather	1	4	
	<hr/>		
	21	84	84
<b>Part B</b> Movements and number of repetitions:			
Merging Heaven and Earth into Self (Humanity)	4	16	
Separate Right	4	16	
Old Dragon Washes His Face	40	160	
Wash the Lower Dantien	10	40	
Shift and Turn through round	4	16	
Gather	1	4	
	<hr/>		
	63	252	252
			<hr/>
			336



## Turning Back the Hands of Time

There are two parts to the Primordial Qigong set, Part A is “Rolling the Ball” and Part B is “The Old Dragon Washing Its Face.” Part B flows from the end of Part A, transitioning counter-clockwise from the fourth roll of the energy ball into Wu Ji, to begin Part B. There is a slight pause after the end of the first, second and third Part Bs, just before you start the second, third and fourth Parts A, as you settle your mind in Wu Ji.

Part A is performed a total four times; after the beginning of the set facing East, you will be facing a new direction, counter-clockwise from the previous direction. Part B is performed a total of four times also, and at the conclusion of the full Primordial form, you are again facing the original direction, East, having traveled through all of the directions.

The movements are slow, graceful and as precise as possible. As you move through space and time, you are heightening your proprioceptive sense, often referred to as the sixth sense, the awareness of your arms, legs and torso in movement in relation to space. You are also consciously incorporating the awareness and felt-sensations of the five elements, the eight directions and flow of energies, the harmonizing emotions and calmness of mind.

You, the practitioner, remain in the Center at all times, and as your arms, hands, legs and feet are moving, your intention is guiding in the energies from the four primary directions (East, North, West and South) and the four corners (southeast, northeast, southwest and northwest).

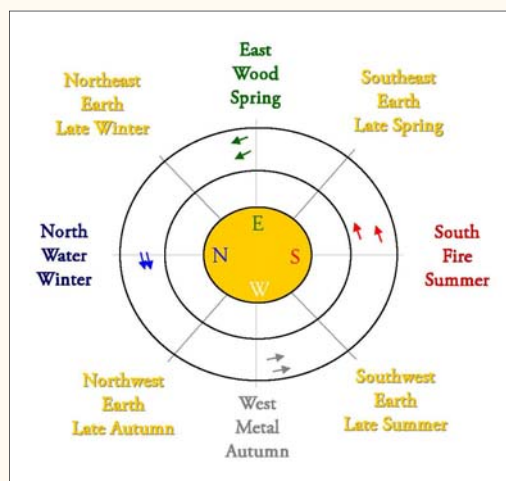
The rotations in the four Parts A and four Parts B are all counter-clockwise; as you face East in the Center, you turn left to North, left from North to West, left from West to South and left again to face East concluding the set where you began.

As you practice the profound Primordial Qigong system, over time, you will feel as if the effects of time are being reversed, and that you are literally “turning back the hands of time.”

## Reversing the Seasons

At the same time you are positively affecting your internal chronology, you are also reversing the seasons, and thus generating a reversal of time:

Spring turns back into late Winter, late Winter turns back into Winter, Winter turns back into late Autumn, late Autumn turns back into Autumn, Autumn turns back into late Summer,



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late Summer turns back into Spring, and so on in a cyclical manner until you have reached the Spring of Eternal Youth.

You begin the set in the Center, facing East, the season is Spring which symbolizes new beginnings, new growth. The element is Wood, and the energy of the East nourishes the liver.

You then transition into the direction of North; Winter is the season before spring, and symbolizes dormancy, storing energy for the new growth in spring. The element is Water, and the energy of the North nourishes the kidneys.

Then you transition from North to West, from Water to Metal. Autumn is the season before Winter and symbolizes harvesting, and gathering. The element is Metal, and the energy of the West nourishes the lungs.

Transitioning to the South, the season before Autumn is Summer, which symbolizes full growth. The element is Fire, and the energy of the South nourishes the heart.

You conclude the set in the Center, again facing East. The cycle of renewal is complete, and simultaneously, it is ongoing.

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# Wu Ji

All encompassing  
non-being

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## Wu Ji

To begin the Primordial set, the practitioner stands in the Center (the Earth point), facing East, and settles body, mind and spirit into the Wu Ji state.

The Wu Ji posture is the foundation for many forms of Qigong.

Allow your mind to rest in the primordial state of non-being, the Supreme Void, or Empty State.

Before movement there is stillness, and Wu Ji is the empty state of mind before the thought of movement arises. Standing in the Wu Ji posture prior to starting the movements in the Primordial Qigong form prepares the body, calms the mind, enlivens the spirit and moves the Qi. It is said that in this posture you are “doing nothing” and “getting everything.”

The emptiness of the state of non-being is all encompassing, blissful; a state that is at once nothing and everything, and the step-by-step achievement of this state is the supreme secret teaching of Primordial Qigong and is only taught to students in a workshop or retreat setting.

From the one, came the two, and from the two came ten thousand things. From Wu Ji (emptiness) comes Taiji, the birth of heaven and earth, male and female, fire and water, up and down. The practitioner partakes in the supreme creative process by resting in Wu Ji and then allowing the thought of movement to be born.

The physical body has yin and yang aspects: the front parts of the body are softer yin; the back is harder yang. The three dantiens - head (Heaven), heart area (Humanity), lower abdomen (Earth) - should be in harmony. Without good communication between heaven and earth, we don't feel well, we are disconnected and our lives are unbalanced by chaos, confusion, misunderstanding and unhappiness.

Take a moment and conceptualize the state of consciousness before your birth took place, before you came into the world. What would that look like? What would that feel like? Contemplate the very moment before you were born. If your mind can rest in that state of non-being, then you will have glimpsed the profound emptiness that we refer to as Wu Ji.

As you are standing in the Wu Ji posture, bring your awareness to the felt-sensation of the crown of

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your head (Ba Hui), the perineum (at the base of your torso) and the Bubbling Well, or Kidney One point on the soles of your feet, as if a line were connecting them. The energy of the earth ascends through the meridians of the body when the Bubbling Well point is touching the earth.

Now visualize this line that connects the crown of the head to the perineum running down the centers of both legs to the soles of the feet. You should have a sense of being full, like a balloon, relaxed but not slack; empty (or void) on the inside, the edges of your skin having the sensation of a balloon pushing outward. This is called *sung* (“hanging loosely”) in Chinese.

It is important to create a felt-sensation of this line, as it creates the conditions for all of the other aspects of one’s posture to be correct, and will allow the sensations and state of Wu Ji to arise.

Mindfulness must be applied to this fundamental alignment, because establishing and maintaining the integrity of the posture allows the mind and body to rest, and facilitates the recognition of the merging of mind and body.

Standing in the Wu Ji posture, slowly allow your mind to quiet, and you will find the Primordial state of awareness.

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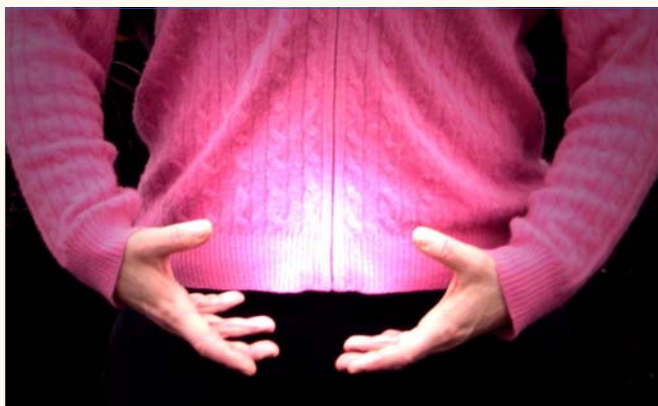


## Dantien

During the Primordial Qigong form, all movements of the body will originate in the lower dantien. *Dantien* roughly corresponds to the Vedic concept of chakras, vortices that receive and transmit energy.

Dantien is loosely translated from Chinese as 'sea of chi,' 'field of elixir,' or 'field of energy.' One meaning for the word *elixir*, according to the Merriam-Webster dictionary, is: a substance held capable of prolonging life indefinitely.

According to Taoist philosophy, the body has three main dantiens. The lower dantien, located approximately two inches below the navel and two inches inside the body, is visualized as a reservoir for storing qi and sending qi, and it is the lower dantien that one begins to cultivate very early in the practice of qigong.



The middle dantien is in the heart region, and the upper dantien is located between and slightly above the middle of the eyebrows, behind the Third Eye.

All movements of the body begin as a thought, the thought directs the energy to originate from the lower dantien and is then expressed outward in the torso and limbs.

Resting in the lower dantien, the mind directs the qi, the qi moves the body.

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## Wu Ji (Void) Posture

**Stand facing EAST to begin the Primordial Qigong form.**

The Wu Ji posture, as practiced in the Primordial Qigong form, emphasizes correct structural alignment.

Feet are parallel, and shoulder-width apart. Soften the knees by bending them slightly, they should be over the center of your feet.

To bring your spine into alignment, gently lift the mid-section of your body - the space between the crest of the hip and the lower rib - tuck your pelvis without strain or tension by first relaxing it, and then allowing the coccyx to gently roll forward.

Draw the chin in and raise the crown of the head - find the sensation of a string attached to the crown of your head and the other end of the string attached to the heavens - with just enough tension on the string to make you feel you are being suspended from that string and completely supported by the heavens.

The tip of the tongue rests gently on the roof of the mouth, just behind the front teeth. Release any tension in the tongue. The eyes are gazing gently to the horizon with a soft focus, noticing everything without being distracted by anything.

The hands are approximately two inches away from the body, palms facing your thighs at the seams of your pants. The shoulders are sinking downward, elbows and wrists gently lengthened toward the ground. The chest and back are relaxed and full, like the skin of a drum.

The skeletal structure should be holding you upright, with the muscles, fascia and organs hanging, without tension, off of the bones and the spine.

The breath, both on inhalation and exhalation, should be sinking into the lower abdomen, long, deep, even, smooth, and silent.



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## Emptiness

*We put thirty spokes together and call it a wheel;  
But it is on the space where there is nothing that the usefulness of the wheel depends.  
We turn clay to make a vessel;  
But it is on the space where there is nothing that the usefulness of the vessel depends.  
We pierce doors and windows to make a house;  
And it is on these spaces where there is nothing that the usefulness of the house depends.  
Therefore just as we take advantage of what is, we should recognize the usefulness of what is not.*

*Tao Te Ching*

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## Integrated Movement

One part moves, all parts move,  
One part stops, all parts stop

As in Tai Chi Chuan, all movements in the Primordial Qigong form are synchronized. The upper body, including the spine, shoulders, arms and palms, is mindfully coordinated with the hips, legs and feet of the lower body.

Every single movement originates in the lower dantien, and every motion of the upper torso matches precisely every motion in the lower torso.

The arms and legs begin a movement and arrive at the end of the movement simultaneously. If the arms have a greater distance in space to cover than the legs, the arms move at a greater speed than the legs, the legs moving slower to match the arms.

For example, in the beginning movement, Sinking and Rising, the arms will rise and the lower body will sink (knees bending) in synchronized motion. The sinking will occur much more slowly than the rising of the arms; the arms will arrive at heart level as the sinking downward is completed.



## The Footwork for Parts A and B

The footwork for transitioning through the form is quite easy to learn, but must be done correctly as it is integral to properly performing the form. Mindfully positioning your feet allows your posture to remain aligned, with your feet always shoulder-width apart and parallel, throughout the set. In Stillness or in Movement, the awareness of the Wuji alignments remains ever-present.

### From Wu Ji to the diagonal directions

To transition from the Wu Ji posture to the right diagonal within Parts A and B, you will first shift your weight into the left leg and foot. The movement for the weight shift originates from the lower dantien, and throughout the form all movements originate from the lower dantien. The pelvis moves smoothly, maintaining a parallel position to the earth. Be mindful to not lead with your head, hips or knees and, as your waist is turning toward the right diagonal, slightly lift the toes and the ball of the right foot, pivot clockwise on the right heel to a 45 degree diagonal, and lower the right toes to the ground. Be mindful that the left knee does not move out of alignment as the waist turns (this awareness will preserve the integrity of the form and increase the health and stability of the joints.) Bring the weight slightly forward into the right leg and foot, right knee bent over the right toes.

Lift the heel of the left foot slightly and pivot clockwise on the ball of the left foot, turning out the left heel, so that the left foot is parallel to the right foot, at the right 45 degree diagonal, and lower the left heel to the ground. With the weight 70% on the right leg, your left knee will be straight, but not locked.

A simple way to practice this foot movement:

- Shift weight left, lift right toes
- Pivot right heel outward, lower right toes, shift weight right
- Lift left heel, pivot left ball of foot inward, settle into posture

To return, reverse the order:

- Lift left heel, pivot ball of foot inward, shift weight left
- Lift right toe, pivot on heel inward, lower toes and settle into Wu Ji
- Body is now facing forward

To transition from the Wu Ji posture to the left diagonal, shift your weight into the right leg and foot (the movement originates from the lower dantien, be mindful not to lead with your head, hips

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or knees) and, as your waist is turning toward the left diagonal, slightly lift the toes and ball of the left foot and pivot counter-clockwise on the left heel to a 45 degree diagonal, and lower the left toes to the ground. Be mindful that the right knee does not move out of alignment as the waist turns. Bring the weight slightly forward into the left leg and foot, left knee bent over the right toes.

Slightly lift the heel of the right foot and pivot counter-clockwise on the ball of the right foot, turning out the right heel, so that the right foot is parallel to the left foot, at the left 45 degree diagonal, and lower the right heel to the ground. With the weight 70% on the left leg, your left knee will be straight, but not locked.

A simple way to practice this foot movement:

- Shift weight right, lift left toes

- Pivot left heel outward to 45 degrees, lower toes, shift weight left

- Lift right heel, pivot right toes inward to 45 degrees, lower heel and settle into posture

To return, you will reverse the order:

- Lift right heel, pivot right toes outward, lower right heel and shift weight to the right

- Lift left toe, pivot on left heel inward, lower left toes and settle into Wu Ji

- Body is now facing forward

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## Footwork Diagram Parts A and B - Pivot and Separate Right



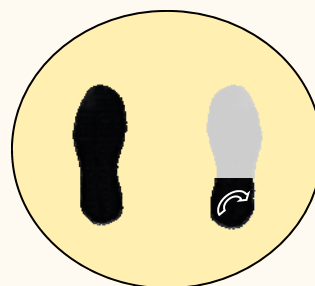
### FOUR

Both feet at 45 degrees, facing the intercardinal direction, weight is evenly distributed.



### THREE

Lift left heel, pivot ball of the left foot 45 degrees clockwise.



### TWO

Lift the right toes, pivot right heel 45 degrees clockwise, roll right toes down. Shift weight right.



### ONE

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.

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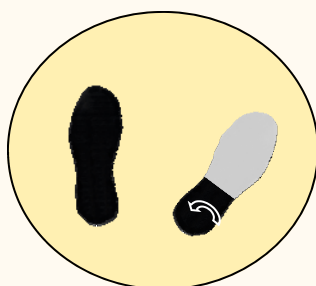
## Footwork Diagram

### Parts A and B - Back to Center from Right Diagonal



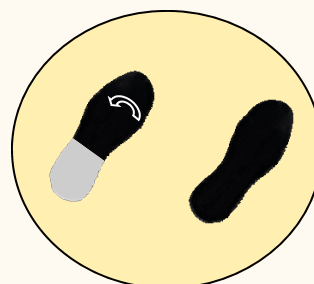
#### FOUR

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.



#### THREE

Lift left heel, pivot ball of the left foot 45 degrees clockwise.



#### TWO

Lift the left heel, pivot ball of left foot 45 degrees counter-clockwise, roll left toes down.



#### ONE

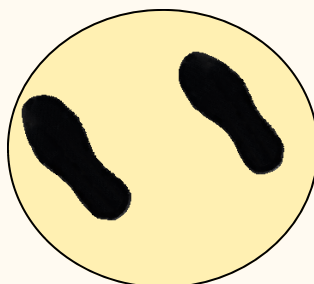
Both feet at 45 degrees, facing the intercardinal direction, weight is evenly distributed.

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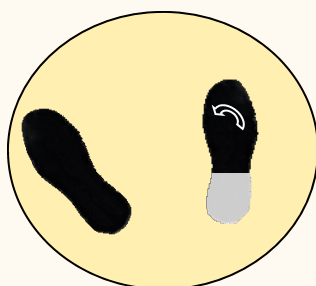


## Footwork Diagram Part A - Pivot and Separate Left



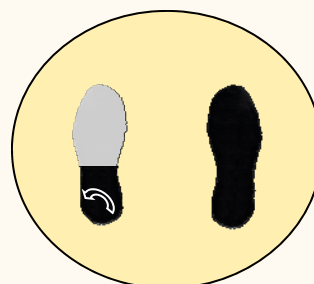
### FOUR

Both feet at 45 degrees, facing the intercardinal direction, weight is evenly distributed.



### THREE

Lift right heel, pivot ball of the right foot 45 degrees counter-clockwise.



### TWO

Lift the left toes, pivot left heel 45 degrees counter-clockwise, roll left toes down. Shift weight left.



### ONE

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.

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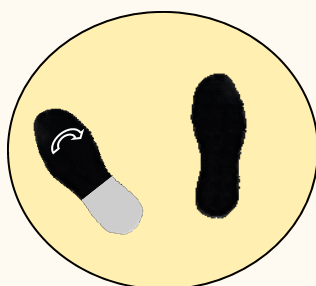
## Footwork Diagram

### Part A - Back to Center from Left Diagonal



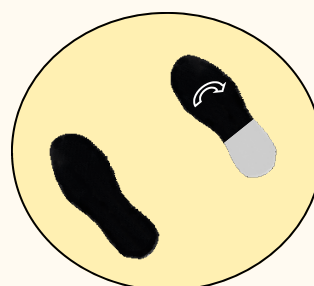
#### FOUR

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.



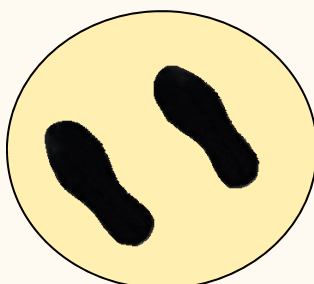
#### THREE

Lift left heel, pivot ball of the left foot 45 degrees counter-clockwise, roll left toes down.



#### TWO

Lift the right heel, pivot ball of right foot 45 degrees clockwise, roll right toes down, shift weight right.



#### ONE

Both feet at 45 degrees, facing the intercardinal direction, weight is evenly distributed.

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### Shift and Turn to the counter-clockwise cardinal direction

After completing each section of movements in Parts A and B, here is how to transition from one cardinal direction to the next while maintaining the integrity of structural alignment.

When facing East in the Wu Ji posture, shift your weight to the right leg and foot (the movement originates from the lower dantien, be mindful not to lead with your head, hips or knees), lift up the left toes, turn from your waist to the left and pivot on the left heel clockwise, *90 degrees to the left*, so that the left toes face NORTH; your right knee is bent, left leg is straight. Shift your weight over the center of the left foot and then bend your left knee slightly as you shift the rest of your weight to the left leg. Now bring the right foot in and place it parallel to the left foot, shoulder width apart and settle into the Wu Ji posture, facing North, the counter-clockwise direction.

Notice how, although you are turning, after the fourth turn you will place your feet in the exact spots where you began. You stay within the framework of a square, moving in a circular motion and returning to the beginning.

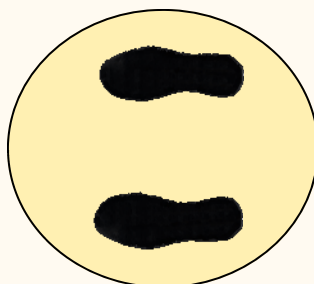
*As you begin to pivot the left heel*, the hands are also transitioning into a new movement, so be mindful to coordinate your lower body movements with your arm movements.

A simple way to practice this foot movement:

Shift weight right, lift left toe  
Pivot left heel 90 degrees, shift weight left  
Step up right, settle shoulder-width apart, parallel.

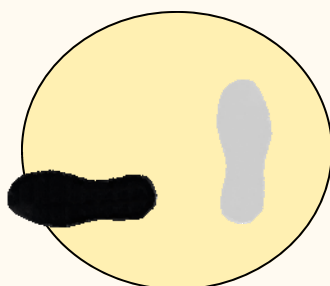


## Footwork Diagram Parts A and B - Shift and Turn



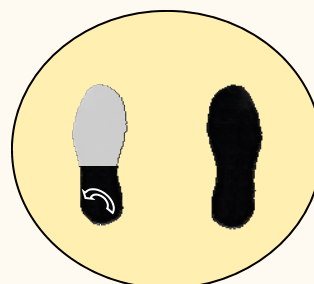
### FOUR

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.



### THREE

Shift weight left. Lift right foot, rotate from waist and bring right foot next to left, feet parallel, shoulder width apart.



### TWO

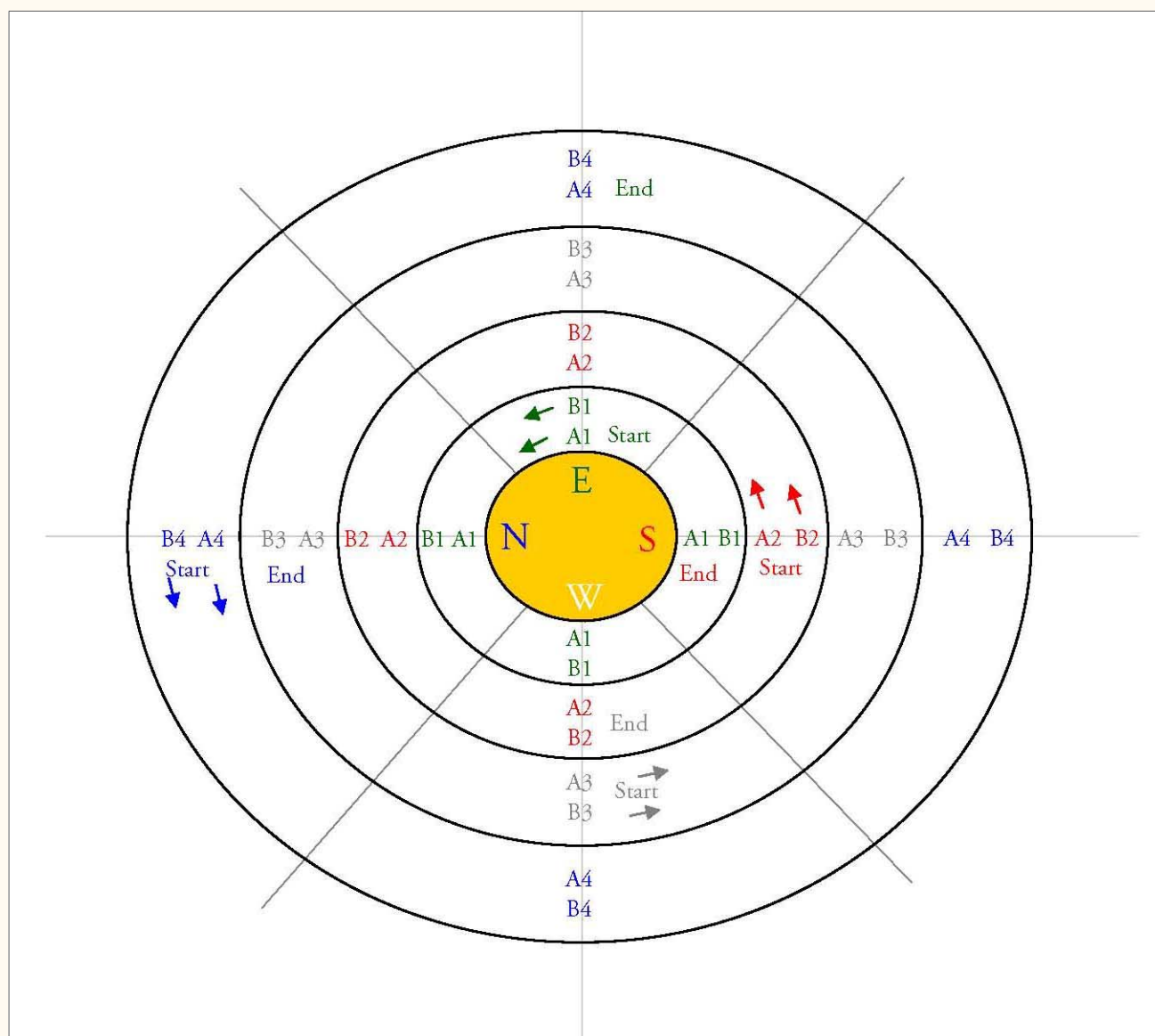
Shift weight right, lift the left toes, pivot left heel 90 degrees counter-clockwise, roll left toes down.



### ONE

Standing at Center, weight is evenly distributed, feet parallel, shoulder width apart.

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Primordial Qigong pattern of movement

Note: When performing the Primordial Qigong form, the practitioner does not move outward in a spiraling pattern, as might be inferred from the pattern above. The practitioner turns counter-clockwise within a square, but does not move outward (see pages 40-45 for footwork diagram.)

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## Intention and Primordial Qigong

Your intention is to bring the energies and qualities of Heaven, Earth and the eight directions (Environment) into your lower dantien and into all of your organs, and then store and condense this limitless energy inside the lower dantien.

In the opening movement, and in all weight-shifting throughout the form, when you shift the weight to your left leg and foot you direct the energy to descend from your lower dantien down to the Earth on the weighted, or full, left side and ascend from the Earth into your lower dantien on the unweighted or empty, right side.

Simultaneously, draw your left hand in, to heart level, palm facing the earth, and scoop the right hand down toward the lower dantien, palm facing the sky. As you perform this movement, you are intentionally pulling in all the pure energies of Heaven, Earth and Environment (the realm of Humanity), into all parts of your body, but specifically into your lower dantien. The hands do not touch the body, they are held about 2 inches out from your torso. The arms are full, without tension or strain, and connected to the spine. The middle of the right and left palms should be in alignment, and this position is referred to as 'holding the ball.'

The next moves of Part A of the Primordial Qigong form divide the energies of heaven and earth, to the right and then to the left. Feel the energy of Heaven in your upward-facing right palm, and the energy of Earth in your downward-facing left palm. Transitioning to the left, feel the energy of Heaven in the upward facing left palm, and the energy of Earth in the downward-facing right palm.

Then, when you transition back to center, as you extend the ball away intentionally discard all negative energies in your body, mind and spirit. Anything and everything that is not serving your highest good, all negative self-image, all self-criticisms, all negative emotions stored deep in your body, all illness and disease, send it all out away from you. By forming the thoughts of what you are releasing, you are creating the phenomenon of allowing them to be removed from your mind, body and spirit.

Now, as you roll the ball back toward you, intentionally replace the negative with the positive, and bring in the fresh, pure energy and qualities of the direction you are facing. In essence, "Out with the old, in with the new." By forming the thoughts of the positive emotions and states of health that you desire, *you are creating* the neuronal activity in the hippocampus and integrating these 'baby neurons' into the working brain. In every moment that you practice in this manner, the felt-sensations of positive states of mind and body will be created.

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## Intention-Driven Action

Intention-Driven Action is the core philosophy of our school, Rubbo Art of Energy. 'Intention Driven Action' describes the alchemical process of merging specific, focused thoughts with whatever action we are doing in every moment, whether it is a physical movement, a meditation practice, interacting with others, really anything at all.

Driving a car is an intention-driven-action; even before you get into your car you have a destination clearly in your mind, you know the route you will take, an estimate of the length of the journey, and even an intention to arrive at your destination. If you get distracted and miss your turn or off-ramp, you are delayed in arriving at your destination, and you may even cause an accident. Once you realize your mistake, you bring your mind back into focus and work out a new route. Your destination never changed, but the distraction interfered with the achievement of your goal.

Often when we do set out to accomplish something, because of the many distractions that arise - whether they are from outside ourselves or self-generated - we allow our minds to be drawn to the distraction, and away from what we were trying to accomplish.

Elite athletes, including gold-medal winning Olympic athletes, understand this very well. They use visualization, goal-setting and refocusing to help them mentally prepare for important events. Olympic figure skater Randy Gardner nailed the Triple Salchow throw with his partner Tai Babilonia by 'seeing' the complicated jump and landing in his mind. "Once you see it in your head, you can do it," the World pair champion, U.S. National pair champion and Los Angeles-based coach and choreographer told WebMD in 2006.

These top-performing athletes know in their hearts that they will achieve victory because they are engaged in Intention-Driven Action. If we allow a seed of doubt to appear within our thought processes, if we find our minds easily distracted, or if we allow others' thoughts, feelings or judgments to interfere with our own inner knowing, we are not engaging in intention driven action.

### Rubbo Art of Energy is based on the following principles:

- Virtue, Integrity, Generosity
- Self-purification - the desire to look within and do the work
- Postures, Stances, Formwork
- Breath control - mindfulness and control of the breath
- Sense control - mindfulness and control of the sense organs (eyes, ears, nose, tongue, skin)
- Concentration
- Meditation, or Contemplation

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### Mystical Hand Position

When you turn the energy ball between your palms to the right, to the left, and back again to the right, the hands, when holding the ball, form the ‘mudra’ (mystical hand position) of Heaven and Earth. The index finger and thumb alignments of the right and left hand form the square which represents Earth, and the hollowed palms, with the laogong (Pericardium/Fire) points facing each other, form the sphere which represents Heaven.



The movement to turn the ball of energy is, of course, initiated in the lower dantien. It is the rotation of the waist that turns the energy ball to the diagonal, or inter-cardinal, directions. This turning of the energy ball is repeated facing each of the four cardinal directions, in Parts A as you cycle through the form. For example, when facing East, you will turn the ball of energy to the right (southeast), then to the left (northeast) and back again to the right (southeast). As the waist is rotating and the ball of energy is turning between your palms, your intention is simultaneously directing the energies and harmonizing the qualities of these directions into your lower dantien and organs, and balancing the corresponding emotions.

### ‘Rolling the Ball’ in the Cardinal Directions



‘Rolling the Ball’ harmonizes the energies of Heaven and Earth. Your intention is to absorb into yourself all the energies, qualities, elements and balancing aspects of the eleven directions: East, North, West, South, Center, Southeast, Northeast, Southwest, Southeast, Up and Down.

‘Rolling the Ball’ is done in Parts A, and there are two distinct rolls, the position of the hands and the motions of the roll are different.

For example, in the first Part A, you are facing East; the first roll is a scooping up and pulling in motion. To begin, your left hand is at heart level and your right hand is at lower dantien level with the palms facing each other, ‘holding the ball.’ The weight shifts from left to right for a count of four, and as the weight shifts, the hands roll around the circumference of the energy ball along the centerline of the body, rotating in the wrists to maintain the roll. The intention is to call into yourself all the pure energies and qualities of the East. This ‘Rolling the Ball’ ends with the left hand on top of the energy ball, and the right hand at the bottom of the ball, the palms again facing each other, and the weight is in the right leg.

You will then transition from facing East to facing North –from Wood to Water.

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As your feet are performing the turn to the North, rotate your palms simultaneously counter-clockwise to face each other at the level of the lower dantien, holding the ball of energy between your palms.

Repeat the weight shift from left to right for a count of four, as you roll the ball *inward* - the left hand will first sink very slightly down and then outward, then up and inward along the line of the left side channel. The right hand matches the movement of the left, but slower at first, by sinking very slightly down and then outward, up and inward. The left hand circles down, out, up and in as the weight shifts left, and the right hand will circle down, out, up and in as the weight shifts right.



As you are 'Rolling the Ball,' your intention is to bring in all the pure energies and qualities of the North. At the end of the fourth weight shift, the weight will be in the right leg and your palms will be at the lower dantien level, facing each other.

You will then transition from facing North to facing West—Water to Metal.

As your feet are performing the turn to the West, rotate your palms simultaneously clockwise, until your left hand is on top of the energy ball at heart level, and the right hand at the bottom of the ball at lower dantien level, the palms again facing each other, with the weight in the right leg.

Roll the ball shifting left to right on a count of four, and bring in all the pure energies and qualities of the West.

As your feet are performing the turn to the transitioning from facing West to facing South - from Metal to Fire - rotate the hands counter-clockwise, left clockwise to face each other at the level of the lower dantien.

Roll the ball, shifting left to right on a count of four, and bring in all the pure energies and qualities of the South.

Then, after the fourth 'Rolling the Ball,' you gather the energy, again uniting and harmonizing the pure energies of Heaven and Earth within you (representing Humanity).

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# Primordial Qigong

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## Part A: Rolling the Ball

‘Rolling the Ball’ refers both to the empty space between the palms that is filled with substantial energies, and to controlling the energies of this ball with your mind.

**Intention:** As you step into the space where you will be practicing your Primordial Qigong form, enter with the intention of creating a ‘sacred space’ for your practice. This becomes for you a space of alchemy, where miracles can and will occur.



From the state of Emptiness, the pure potential of non-being, Awareness arises. From this meditative state your mind gives birth to a thought, and from this birth comes Taiji, the separation, from inaction to action, from stillness to movement.

**To begin the set, allow the mind to rest and become quiet.**

Stand in the Wu Ji posture, facing EAST. Bring your awareness to your lower dantien and feel the sensation of your intention directing your arms to rise up in front of the body to heart level. Palms facing the earth, bend your knees slightly as you sink down.

**Sinking and Rising :** From the lower dantien (the Earthly aspect of the body) direct and feel the energy descending from your lower dantien into the Earth, this descending energy causes the lower torso to sink down, bending slightly in the knees. Simultaneously, direct and feel the energy ascending from your lower dantien up into the cosmos. This rising energy causes the crown of the head to rise (the Heavenly aspect) and simultaneously raises the arms to heart level (the human aspect of the body). Palms face the earth, harmonizing Heaven, Earth and Humanity.

Have an awareness that the rising arms remain connected to the spine, both physically and energetically. Note that when the arms have arrived at heart level, the elbows should be sinking straight down: allow the upper portion of the arms to gently twist and rotate inward toward the body, while the lower portion of the arms gently twists out.

The eyes are gazing at the horizon, softly focused.

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### Shift the Weight, Draw in Heaven and Earth



With your awareness in your lower dantien, shift your weight smoothly to the left. The felt sense of the weight shift done in this manner will feel like the fullness of water pouring from the right leg, through the lower dantien and down the left leg into the earth. Bring your left hand inward at heart level (palm facing the earth), and the right hand in to the level of the lower dantien (palm facing heaven). Listen with your heart for the felt sense of the ball of energy between your palms, as if you are holding a ball.

### Pivot and Separate Right

As you turn the waist (dantien) toward the right diagonal - Southeast - lift the toes of the right foot, pivot clockwise on the right heel and roll the right toes down at the 45 degree diagonal.

Shift your weight smoothly into the right foot, bending the right knee over the right toe, and lift the left heel and pivot clockwise on the ball of the left foot, turning out the left heel, so that the left foot is parallel to the right foot, roll the left heel down at the right 45 degree diagonal. Feet are shoulder width apart and parallel, connected to the energy of the earth. With practice, the movement of the feet will become simultaneous, smooth and effortless.

As your weight is shifting into the right leg, your hands are separating: the right hand rises upward at a 45 degree angle, and the palm twists gently upward; the left hand moves down toward the left hip, palm rotating to face downward, with the tip of the left thumb slightly touching the gallbladder meridian (along the outer seam of the pants). The arms are full and connected to the spine. The elbows are rounded, with a little space between the joints of the shoulders, elbows, wrists and fingers.

As the left hand presses down, the action of pressing down allows the right hand to rise up.



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**Intention:** Visualize and create a felt-sense of the cosmic energy coming down from the heavens and bouncing off the center of your right palm into your third eye, bathing your pituitary and pineal glands.

The pituitary gland, located at the base of the brain behind the center of the forehead and between our eyes, is associated with the sixth chakra (the Third Eye). It is often referred to as the “Master Gland” of the endocrine system because it sends messages from its two lobes, the posterior and the anterior, to all the other glands.

The pineal gland, located near the center of the brain, behind the eyes, is associated with the sixth and seventh chakras (the Third Eye and the Crown). Since the pineal gland, activated by light, synthesizes and secretes melatonin, a hormone that communicates information about environmental light to parts of the body, the light-transducing ability of the pineal gland has given rise to its being called the ‘Third Eye.’ It is thought that one’s telepathic and intuitive abilities can be awakened through the pineal gland, as well as cosmic consciousness.

The eyes are gazing at the horizon, softly focused.

Your hips, toes, waist and sternum are facing the right diagonal, right knee is slightly bent, left leg is straight but not locked.



### **Back to Center, Right Hand at Heart**

While the weight is still on the right side, lift the left heel slightly and pivot counter-clockwise on the ball of the left foot, so that the left foot is now facing East.

Shift the weight into the left leg, slightly lift the toes of the right foot, and pivot on the right heel, bringing the right foot into parallel with the left. Both feet are now facing East, parallel to one another and shoulder-width apart.

As you begin moving the left foot (above), the left hand simultaneously moves from the hip to the lower dantien, the palm turning upward to face heaven, while the right hand moves down to heart level, right wrist rotating until the palm faces earth, ‘holding the ball’ between the palms. The right hand is now on the top of the ball of energy – it’s the only time in the form that the right hand is on top.

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### Shift the Weight, Separate Left, Heaven and Earth

With your awareness in your lower dantien, shift the weight smoothly into the right leg and turn the waist toward the left diagonal - Northeast - slightly lift the toes of the left foot and pivot counter-clockwise on the left heel, and roll left toes down at the 45 degree diagonal. Shift the weight smoothly into the left leg, lift the right heel and pivot counter-clockwise on the ball of the right foot, and roll the right foot down at the 45 degree diagonal. The right foot should be parallel to the left, pointing Northeast. The left knee is bent over the right toes, and the right leg is straight.

As the weight is shifting to the left foot, the hands are separating: the left hand rises upward at a 45 degree angle, and the palm rotates gently upward, the arm twisting gently; the right hand moves down to the right hip, palm rotating to face downward, with the tip of the right thumb touching the gallbladder meridian (along the outer seam of the pants). As the right hand presses down, the action of pressing down allows the left hand to rise up. Elbows are full and rounded. The energy is coming down from the heavens and reflecting off the center of the palm into the third eye.

The eyes are gazing at the horizon, softly focused.

The hips, toes, waist and sternum are facing the left diagonal direction, the left knee is bent over the toes, right leg is straight but not locked.





### Back to Center, Roll the Ball forward

While the weight is still on the left side, slightly lift the right toes and pivot the right heel clockwise, so that the right toes are now facing East, and gently roll the right toes down. Shifting the weight from your center into the right leg, lift the left toes and pivot the left heel clockwise, bringing the left toes back in, and gently roll the left toes down. Both feet are now parallel, shoulder-width apart and the entire body is facing East.

As you shift your weight back to center, rotate the left arm and bring the palm to forehead level, facing sideways. Rotate the right arm and bring it up to face the left palm. The palms are facing each other at eye level, the centers of the palms approximately 10 inches from the third eye, with the elbows sinking downward, 'holding the ball.'

Roll the ball slightly up, out, down and in.

As you roll the ball up and out, allow your weight to roll smoothly to the balls of your feet (don't lift the heels). As you roll the ball back toward you, allow your weight to roll back to the center of your feet.

The eyes are gazing at the horizon, softly focused.

**Intention:** Visualize and create a felt-sense of the energy, element and the qualities of the direction you are facing, in this case East, streaming in and merging into yourself and harmonizing body, mind and spirit.





### Turn the Ball Right, Left, Right



Holding the 'energy ball' in front of you at eye level, and keeping the feet parallel, turn from the waist to the right 45 degree diagonal. As you turn the ball, the arms and hands move in unison to the right diagonal; be aware of the sensation of holding a ball of energy between your palms.

Pause when you have reached the diagonal. The palms are holding a sphere of energy: the right hand is closest to you at the height of the temple, the palm facing out; the left palm is facing toward you, on the opposite side of the sphere and just below the level of the chin.

Find the circle in the square that is formed by the thumbs and fingers: The right hand is higher than the left hand, forming a 3-D square shape -

like a window - through your fingers (the left thumb and fore finger form the bottom of the frame, and the right thumb and fore finger form the top of the frame). The circle is the ball of energy.

**Intention:** Visualize and create a felt-sense of the energy, the element and the qualities of the diagonal direction streaming into the center of the left palm and reflecting into the pineal and pituitary glands, merging into yourself and harmonizing body, mind and spirit.



Now, from the waist, turn the torso back through center, holding the ball at eye level, palms facing one another, and continue through to the left diagonal, rotating the arms and reversing the position of the hands. Pause at the left diagonal with the back of the left hand closest to you at the height of the temple, palm facing out; and the right palm facing in, on the opposite side of the sphere and just below the level of the chin. The centers of the palms are facing one another; be aware of the sensation of holding a sphere of energy between your palms.

Once again, find the 'circle in the square' that is formed by the thumbs and fingers (the left thumb and fore finger form the top of the window, and the right thumb and fore finger for the bottom of the window.) Look through the window that your fingers are framing.

**Intention:** Visualize and create a felt-sense of the energy, the element and the qualities of the diagonal direction streaming into the center of the right palm and reflecting into the pineal and pituitary glands, merging into yourself and harmonizing body, mind and spirit.

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Once again, rotate from the waist back through center to the right diagonal, turning the ball and look through the window frame (right hand is closest to you).

**Intention:** Visualize and create a felt-sense of the energy, the element and the qualities of the diagonal direction streaming into the center of the left palm and reflecting into the pineal and pituitary glands, merging into yourself and harmonizing body, mind and spirit.



Moving from the waist, rotate the torso back to center, and rotate the right arm so that the palm faces the body. Simultaneously, the left arm sinks downward and rotates so that the palm faces the ground and moves in to heart level. Roll the right arm down in front of the left palm, the right palm scooping downward to the lower dantien level, ending with the palm facing upward. You are now “holding the ball” in the Wu Ji posture.

### Roll the Ball #1 - Dantien and Heart Level

With a felt-sense of the ball of energy between your palms (feel the density, and have an awareness of the surface), you will roll the ball to a count of four.

Holding this sphere of energy with the left hand at heart level and the right hand at the lower dantien, you will shift your weight and move your arms and hands as if you were rolling a ball toward you. The arms and wrists rotate as they move around the circumference of the ball of energy.

As you shift left, right, left and right, you will make one full rotation of the ball: the right hand moves out, up and in to heart level and the palm turns to face the earth; the left hand moves down to lower dantien level and the palm turns to face heaven. The left hand then moves out, up and in to heart level, palm turning to face the



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earth, as the right hand moves in and down, the right palm turning to face heaven at the lower dantien level, in one smooth, continuous roll coordinated with the weight shifting.

The roll ends with the left hand at heart level and the right hand at lower dantien level, with your weight on the right leg.

**Intention:** Visualize and create a felt-sense of the energy, the element and qualities of the direction you are facing, for example North, flowing inward, merging into yourself and harmonizing body, mind and spirit. As you shift your weight from side to side, one side is substantial and the other side is insubstantial, the energy of the earth flows up the unweighted (insubstantial) side and is stored in the lower dantien; you send your energy flowing down from the lower dantien into the earth on the weighted (substantial) side.

### Shift and Turn

With your weight on the right foot, slightly lift up the left toes. Turn from your waist to the left, and pivot the left heel 90 degrees counter-clockwise so that the toes face NORTH; right knee is slightly bent and the left leg is straight but not locked. Roll on to the center of the left foot as you shift your weight to the left; bring the right foot up and place it parallel to the left foot, shoulder width apart.

*As you begin to pivot the left heel*, the hands are also transitioning (one part moves, all parts move). Rotate your hands counter-clockwise: the left hand moving downward and the right hand moving upward so that the palms are facing each other on opposite sides of the sphere of energy. You are now “holding the ball” at the level of the lower dantien.

At the completion of this transition you are now facing NORTH.

### ‘Roll the Ball’ #2 - Palms Facing Each Other

Holding the ball, or sphere, of energy at the level of the lower dantien, with the palms facing one another, roll the ball inward along the side channels of the body, and shift the weight for a count of four. As you shift the weight to the left circle the right hand toward you as the left hand simultaneously circles away.







Shift the weight to the right leg and bring the left hand in a circling motion toward you as the right hand moves away.

Shift to the left, bringing the right hand toward you as the left moves away.

Shift to the right, bringing the left hand toward you as the right moves away.

The roll ends with the palms facing each other at the level of the lower dantien, and your weight on the right leg.

### Shift and Turn

With your weight on the right foot, slightly lift up the left toes. Turn from your waist to the left, and pivot the left heel 90 degrees counter-clockwise, so that the toes face WEST; the right knee is slightly bent, the left leg is straight, but not locked. Roll on to the center of the left foot as you shift your weight into the left leg; bring the right foot up and place it parallel to the left foot, shoulder width apart.

*As you begin to pivot the left heel*, the hands are also transitioning. Rotate your hands clockwise and bring the left hand upward to heart level and the right hand downward to the level of the lower dantien, palms facing each other, feel the sphere of energy between your palms as you “hold the ball.”

At the completion of this transition, you are now facing WEST.

### Rolling the Ball #3 - Dantien and Heart Level

Holding the sphere of energy with the left hand at heart level and the right hand at the lower dantien, roll the ball and shift for a count of four.

Shift the weight to the left as the right hand moves out and up and the left hand moves in and down, feeling the sensation of rolling a ball.

Shift the weight to the right, as the right hand moves up to heart level, facing earth and the left hand moves to the level of the lower dantien, facing heaven.

Shift the weight to the left, as the left hand moves out and up and the right hand moves in and down.

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Shift the weight to the right, as the right hand moves to the lower dantien facing heaven and the left hand moves around the circumference of the energy ball to the level of the heart, facing earth.

The roll ends with the left hand at heart level and the right hand at the level of the lower dantien, with your weight on the right leg.

### Shift and Turn

With your weight on the right foot, slightly lift up the left toes. Turn from your waist to the left, and pivot the left heel 90 degrees counter-clockwise, so that the toes face SOUTH; right knee is slightly bent, left leg is straight but not locked. Roll on to the center of the left foot as you shift your weight to the left; bring the right foot up and place it parallel to the left foot, shoulder width apart.

*As you begin to pivot the left heel*, the hands are also transitioning. Rotate your hands clockwise and bring the left hand upward to heart level and the right hand downward to the level of the lower dantien, palms facing each other, feel the sphere of energy between your palms as you 'hold the ball.'

At the completion of this transition, you are facing SOUTH.

### Rolling the Ball #4 - Palms Facing Each Other

Holding the ball of energy with the left hand at heart level and the right hand at the lower dantien; roll the ball and shift the weight for a count of four.

Shift the weight to the left and bring the right hand toward you as the left hand moves away.

Shift to the right and bring the left hand toward you as the right hand moves away.

Shift to the left, bringing the right hand toward you as the left moves away.

Shift to the right, bringing the left hand toward you as the right moves away.

The roll ends with the hands at lower dantian level, palms facing each other, with your weight on the right.

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### Gather and Wash

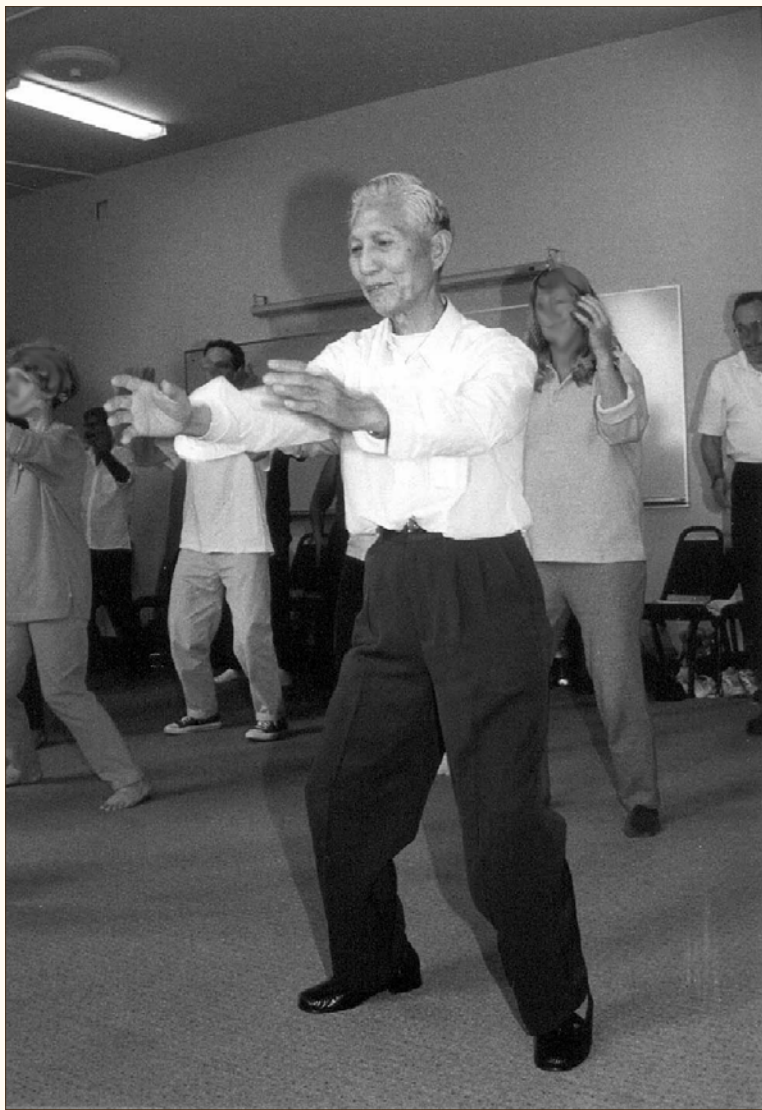
For the conclusion of the first round of Part A, facing South, bring the weight evenly to both feet. Holding the ball at the level of the lower dantien, bend slightly in the knees and allow the palms to rise up the front of the body, then circle outward and down, palms facing the earth. Turn the palms and 'scoop up' the qi of the earth in front of you as you bend in the knees and sink down, and then gently rise up again.

As you rise and straighten the legs bring the hands up, palms facing each other, moving along the center line, pulling the chi of the earth up.

Bring the hands just above the head and turn the palms toward the earth as you wash the body from the head down past the waist, elbows moving slightly upward as the hands move downward along the center line, bringing the hands to rest next to the outer thighs.

Scan yourself and adjust into the all-encompassing non-being of the Wu Ji Posture.





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## Transitioning between end of Part A to beginning of Part B

As you conclude Part A, Rolling the Ball, and transition into Part B, Old Dragon Washing His Face, you are dividing the energies of heaven and earth with your leg and arm movements and then you are gathering and storing them in your lower dantien.

This transitional movement, Divide, Shift and Turn, connects Parts A of the Primordial Qigong set with Parts B. This transitional movement also connects the Wash the Body Ten Times in Parts B as you move counter-clockwise to the cardinal directions.

At the conclusion of Part A, shift your weight into the right leg, sink down slightly, while simultaneously the arms extend to the sides and rise up to the height of the shoulders, parallel to the earth and perpendicular to the body. The shoulders are relaxing downward as the arms are rising.

Lift the left toes slightly, and moving from the lower dantien turn the waist to the left and pivot on the left heel 90 degrees counter-clockwise. As you roll the left toes down, bring your hands inward to 'holding the ball' with the left palm at heart level and the right palm at the level of the lower dantien, gathering in the energies of all directions and storing them in the lower dantien. Bring in the right foot and place it parallel to the left foot, shoulder-width apart.

The arm and upper torso movements are synchronized with the movements of the legs and feet.

The Primordial Qigong set contains four sections. Each section is comprised of Part A and Part B, and each section is performed to each of the cardinal directions. At the end of the fourth repetition of Part B you will again be facing East, having returned to the beginning.

### A Circle within a Circle

You may notice that as you are transitioning clockwise through the cardinal directions, you are simultaneously transitioning *counter-clockwise* within the same circle. This is an aspect of the geometric design symbolic of the universe, a *mandala* which encompasses all of time, space, creation, destruction, the finite and infinite.

Standing at Center, in Wu Ji, the practitioner becomes the center around which the physical form moves. Part A and Part B each begin facing a particular direction and proceed clockwise through the set, the first Part A begins facing East, then the second Part A facing South (clockwise), then the third Part A facing West (clockwise), and the fourth Part A facing North, (again, clockwise).

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At the same time, and within the same space, you are also transitioning counter-clockwise because the footwork throughout the set continually moves you to the direction to your left.

For example, when you start the form you face East for the first movements of Part A, and you rotate counter-clockwise to face North for the next set of movements, then rotate again counter-clockwise to face West, and finally rotate counter-clockwise to face South to conclude the first Part A.

You then transition from the South to the East in order to begin Part B. When you have concluded the first Part B, you are facing the South again. You pause very briefly, having completed one rotation each of Parts A and B, and then begin the second Part A facing South.





## Part B: The Old Dragon Washing Face

### Divide, Shift and Turn

From Wu Ji posture, facing South, shift your weight to the right leg (the right knee slightly bends, and the left leg is straight), while simultaneously the arms extend to the sides and rise up to the height of the shoulders, parallel to the earth and perpendicular to the body. The palms face the earth and the shoulders are relaxing downward as the arms are rising.

Lift the left toes slightly, and moving from the lower dantien turn the waist to the left and pivot on the left heel 90 degrees counter-clockwise. As you roll the left toes down, bring your hands inward to holding the ball, with the left palm at heart level and the right palm at the level of the lower dantien, gathering in the energies of all directions and storing them in the lower dantien. Bring in the right foot and place it parallel to the left foot, shoulder-width apart.

The arm and upper torso movements are synchronized with the movements of the legs and feet.

You are now facing EAST, holding the sphere of energy between your palms.

### Hold the Ball, Separate Right

Shift the weight slightly into the left leg. Turn the waist toward the right (Southeast) diagonal, lift the right toes, pivot on the right heel, and roll the right toes down at the 45 degree diagonal.

Shift the weight into the right leg, and pivot on the ball of the left foot, turning out the left heel, so that the left foot is parallel to the right, at the right (Southeast) diagonal. (The right knee is bent, the left leg is straight).

As the weight shifts to the right leg, the hands separate: the right hand rises to the diagonal direction, the palm twisting gently upward; the left hand moves down toward the left hip, palm rotating downward, with the tip of the left thumb touching the gallbladder meridian (along the outer seam of the pants). As the left hand presses down, the action of pressing down allows the right hand to rise up. The arms are full, rounded and connected to the spine. The energy is coming down from the heavens and reflecting from the center of the palm into the Third Eye (middle of your forehead).

The eyes are focused gently on the horizon. The hips, toes, waist and sternum are facing the right diagonal, the right knee is slightly bent, and the left leg is straight.



## Wash the Body Ten Times

**Intention:** To bring in the pure energies from the inter-cardinal directions along the meridians and channels of the body to be stored in the lower dantien, and to bathe the pineal and pituitary glands with these energies, for a count of 10.

While the weight is still on the right side, pivot counter-clockwise on the ball of the left foot and bring the left heel back in, the left foot is now facing EAST. Shift the weight to the left leg, pivot counter-clockwise on the right heel, and bring the right toes back in to face EAST; feet are parallel, shoulder-width apart.

*As you are shifting to the left*, bring the right palm in front of the Third Eye (middle of the forehead) and down the left side channel of the body, while the left palm turns to face heaven, circling out and up (gathering qi). The count of ten begins with the right palm in front of the Third Eye, and your weight on the left.

Shift the weight to the right leg and simultaneously bring the left arm up and in, with the center of the left palm passing in front of the Third Eye (count of two) while the right palm passes in front of the lower dantien, turns upward and circles back up again.

As you rock your weight left and right, your palms are alternately passing in front of the Third Eye and the lower dantien, gathering the qi and washing the channels of the body. The count for the right palm in front of the Third Eye is as follows: odd numbers, 1, 3, 5, 7 and 9; the count for the left palm in front of the Third Eye: even numbers 2, 4, 6, 8 and ending with 10.

Over time, you will feel the rhythm in this movement, the shifting in the legs corresponding with the gathering and washing of the arms and palms, creating a gentle, yet powerful cadence.

## Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity)

After the tenth wash, with your weight on the left leg, the left palm moves downward in front of the lower dantien and circles outward to the left and upward to shoulder height, the palm facing the earth. Simultaneously, the right arm rises upward to shoulder height, the palm facing the earth. Lift the left toes and turn from the waist to the left. Pivot on the left heel 90 degrees so that the left toes are turning to face NORTH.

Shift the weight into the left leg, and bring the right foot parallel to the left. At the same time, bring the left hand in to heart level, palm facing downward, and the right hand in to the level of the lower dantien, palm facing upward: holding the sphere of energy.

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You are now facing NORTH.

### **Hold the Ball, Separate Right**

Repeat (see above).

### **Wash the Body Ten Times**

Repeat (see above), alternating the arms right, and then left, as your palm passes the Third Eye, side channels and the lower dantien.

Shift weight left, right, left, right and so on for a count of ten. At the fullness of each weight shift, the opposite palm is passing in front of the Third Eye.

### **Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity)**

At the conclusion of the tenth wash, your weight is on the right leg (right knee bent, left leg straight). Allow the arms to rise outward and upward, palms facing the earth. Lift the left toes and turn from the waist to the left. Pivot on the left heel 90 degrees so that the left toes are now facing WEST.

Shift the weight into the left leg, and bring the right foot parallel to the left. At the same time, bring the left hand in to heart level, palm facing downward, and the right hand in to the level of the lower dantien, palm facing upward, holding the ball.

You are now facing WEST.

### **Hold the Ball, Separate Right**

Repeat (see above).

### **Wash the Body Ten Times**

Repeat (see above)

### **Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity)**

With your weight on the right leg (right knee bent, left leg straight), allow the hands to rise outward and upward at the sides of the body, palms facing the earth. Lift the left toe and turn from the



waist to the left. Pivot on the left heel 90 degrees so that the left toes are turning to face SOUTH.

Shift the weight to the left leg, and bring the right foot parallel to the left. At the same time, bring the left hand in to heart level, palm facing the earth, and the right hand in to the level of the lower dantien, palm facing heaven, holding the sphere of energy.

You are now facing SOUTH.

### **Hold the Ball, Separate Right**

Repeat (see above)

### **Wash the Body Ten Times**

Repeat (see above)

### **Wash the Lower Dantien**

**Intention:** To pull up the pure energies from the Earth along the channels of the legs to be stored in the lower dantien, for a count of ten.

At the conclusion of the fourth wash, your weight will be in the right leg and your left palm in front of the lower dantien. Keep your right palm at lower dantien level, shift the weight to the left and bring the right palm in front of the left at a diagonal, in front of the lower dantien. Shift the weight to the right and bring the left palm up and in front of the right hand, moving from the opposite diagonal in front of the lower dantien.



Shift the weight to the left, as the right palm crosses over the lower dantien and the back of the left hand.

As you rock your weight left and right, your palms will alternate right and left. The count for the right palm in front of the lower dantien will be: yang, odd numbers, 1, 3, 5, 7 and 9; the count for the left palm in front of the lower dantien will be: yin, even numbers 2, 4, 6, 8 and ending with 10.

Find the rhythm of the movement, shifting back and forth for a count of ten washes, ending with the left palm in front of the right palm and the weight on the right leg.

初級氣功



### Gather and Wash

Bring your weight evenly into both legs. As the hands move up in front of the body, palms facing downward, bring the arms above the head, wrists rotating outward, and then circle the arms downward.

Bend in the knees and gather the energies of Earth, Heaven and Environment, scooping the qi up from the earth (bending down at a comfortable level), and bring the hands back up in front of the body, palms facing each other as if holding a ball, as you gently straighten the legs.

Bring the hands up just above the head, turn the palms toward the earth and then wash the body from the head down past the waist, elbows moving slightly upward as the hands move downward along the center line, bringing the hands to rest next to the outer thigh.

Scan yourself and adjust into the Wu Ji posture.

You are facing SOUTH.





## Part A: Second Round

You have completed the first round of Primordial Qigong, and are facing SOUTH (which is where Part B, first round, ended).

From the Wu Ji posture, facing SOUTH, allow the arms to rise in front of the body to heart level, palms facing the earth, sinking down and bending in the knees slightly.

Separate Right; Back to Center; Separate Left  
Back to Center; Roll the Ball Forward and Back In  
Turn the Ball Right, Left and Right; Roll the Ball (Dantien and Heart Level)  
Shift and Turn (EAST); Roll the Ball (Palms Facing Each Other)  
Shift and Turn (NORTH); Roll the Ball (Dantien and Heart Level)  
Shift and Turn (WEST); Roll the Ball (Palms Facing Each Other)  
Gather and Wash

## Part B: Second Round

Facing WEST, Divide, Shift and Turn (SOUTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (EAST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (NORTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (WEST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Wash the Lower Dantien  
Gather and Wash  
Scan yourself and adjust into Wu Ji Posture. You are now facing WEST.

## Part A: Third Round

Begin facing WEST (which is where Part B, second round, ended).  
From the Wu Ji posture, facing WEST, allow the arms to rise in front of the body to heart level, palms facing the earth, sinking down and bending in the knees slightly.  
Separate Right; Back to Center; Separate Left  
Back to Center; Roll the Ball Forward and Back In  
Turn the Ball Right, Left and Right

初級氣功





Roll the Ball (Dantien and Heart Level)  
Shift and Turn (SOUTH); Roll the Ball (Palms Facing Each Other)  
Shift and Turn (EAST); Roll the Ball (Dantien and Heart Level)  
Shift and Turn (NORTH); Roll the Ball (Palms Facing Each Other)  
Gather and Wash

## Part B: Third Round

Facing NORTH, Divide, Shift and Turn (WEST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (SOUTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (EAST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (NORTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Wash the Dantien  
Gather and Wash  
Scan yourself and adjust into Wu Ji posture. You are now facing NORTH.

## Part A: Fourth Round

Facing NORTH (which is where Part B, third round, ended).  
From the Wu Ji posture, facing NORTH, allow the arms to rise in front of the body to heart level, palms facing the earth, sinking down and bending in the knees slightly.  
Separate Right; Back to Center; Separate Left  
Back to Center, Roll the Ball Forward and Back In  
Turn the Ball Right, Left and Right  
Roll the Ball (Dantien and Heart Level)  
Shift and Turn (WEST); Roll the Ball (Palms Facing Each Other)  
Shift and Turn (SOUTH); Roll the Ball (Dantien and Heart Level)  
Shift and Turn (EAST); Roll the Ball (Palms Facing Each Other)  
Gather and Wash

初級氣功



## Part B: Fourth Round

Facing EAST, Divide, Shift and Turn - Merging Heaven and Earth into Self (NORTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (WEST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (SOUTH)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Divide, Shift and Turn - Merging Heaven and Earth into Self (Humanity) (EAST)  
Hold the Ball, Separate Right; Wash the Body Ten Times  
Wash the Dantien

When you finish the final round you will be facing East again, back to the beginning.

## GATHER AND CLOSE

Bring your weight evenly into both legs. As the hands rise up in front of the body, palms facing downward, bring the arms above the head, wrists rotating outward, and then circle the arms downward. Bend in the knees and gather the energies of Earth, Heaven and Environment, scooping the qi up from the earth (bending down at a comfortable level), and bring the hands back up in front of the body, palms facing Heaven, as you gently straighten the legs.

Bring the hands just up above the head and turn the palms toward the earth and then wash the body from the head down past the waist, elbows moving slightly upward as the hands move downward along the center line, bringing the hands to rest next to the outer thighs.

初級氣功



# Primordial Qigong

Master Donald Rubbo

Sequence of Movements

初級氣功



Wu Ji - East - Wood

初級氣功



## Primordial Qigong - Master Donald Rubbo

### Part A 1 Rolling the Ball East



Wu Ji, All Encompassing  
Non-Being



Sinking and Rising



Draw in Heaven  
and Earth



Separate Right



Back to Center,  
Right Hand  
at Heart



Separate Left



Back to Center,  
Right Hand Rises  
to Meet Left



Roll the Ball  
Outward



Roll the Ball  
Downward

初級氣功





Roll the Ball  
Inward



Roll the Ball  
Back Up



Turn the Ball Right



Turn the Ball Left



Turn the Ball Right



Back to Center,  
Right Hand to Dan-  
tien, Left to Heart



Back to Center,  
Holding the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
North

初級氣功





Shift and Turn  
North



Step Up To  
North



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
West



Shift and Turn  
West



Step Up To  
West



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball

初級氣功



Shift Right,  
Roll the Ball



Shift and Turn  
South



Shift and Turn  
South



Step Up To  
South



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Hands Upward



Hands Outward



Hands Outward,  
Begin Sinking



Hands Downward,  
Sinking

初級氣功





Gather

Gather,  
Pull UpGather,  
Press DownGather,  
Begin StoringGather,  
Store

Wu Ji

初級氣功



初級氣功



## Primordial Qigong - Master Donald Rubbo

### Transition End of Part A 1 to Part B 1



Divide, Shift and Turn



Pivot, Hands Begin  
Holding the Ball



Shift Weight, Step Up



Merging Heaven and Earth into Self  
(Humanity) - East

初級氣功



Merging Heaven and Earth into Self (Humanity)  
East - Wood

初級氣功





## Primordial Qigong - Master Donald Rubbo

### Part B 1 Old Dragon East, round one



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left

初級氣功



5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left

初級氣功





Divide, Shift  
and Turn



Shift,  
Step North



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left

初級氣功



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step West



Merging Heaven  
and Earth into Self



Separate Right



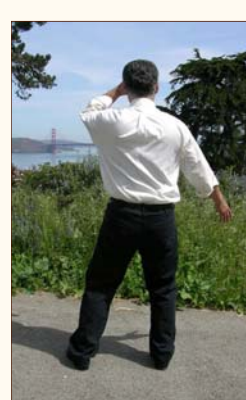
1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left

初級氣功





7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step South



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left

初級氣功



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



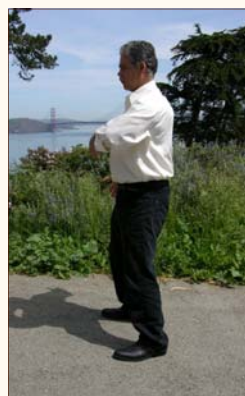
8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Bring Hands to  
Lower Dantien



Wash the Lower Dantien



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left

初級氣功





5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Gather,  
Pull Up



初級氣功



Gather,  
Press Down



Gather,  
Begin Storing



Gather,  
Store



Wu Ji  
South

初級氣功





Wu Ji - South - Fire

初級氣功



## Primordial Qigong - Master Donald Rubbo

### Part A 2 Rolling the Ball South



Wu Ji



Sinking and Rising



Draw in Heaven  
and Earth



Separate Right



Back to Center,  
Right Hand  
at Heart



Separate Left



Back to Center,  
Right Hand Rises  
to Meet Left



Roll the Ball  
Outward



Roll the Ball  
Downward

初級氣功





Roll the Ball  
Inward



Roll the Ball  
Back Up



Turn the Ball Right



Back to Center



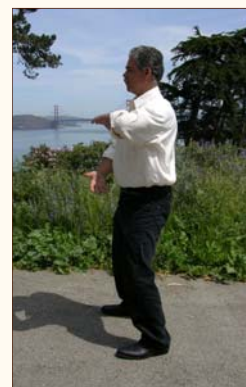
Turn the Ball Left



Turn the Ball Right



Back to Center,  
Right Hand to Dan-  
tien, Left to Heart



Holding the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball

初級氣功



Shift and Turn



Shift and Turn

Step Up To  
EastShift Left,  
Roll the BallShift Right,  
Roll the BallShift Left,  
Roll the BallShift Right,  
Roll the Ball

Shift and Turn



Shift and Turn

Step Up To  
NorthShift Left,  
Roll the BallShift Right,  
Roll the Ball

初級氣功





Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



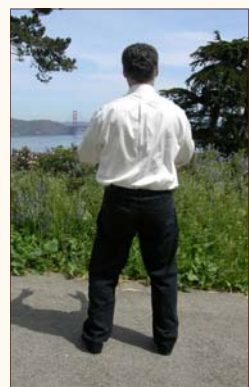
Shift and Turn



Shift and Turn



Shift and Turn



Step Up To  
West



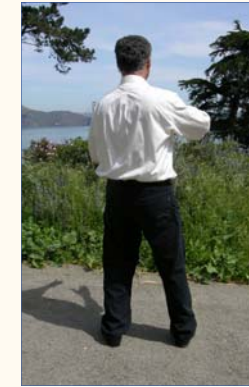
Shift Left,  
Roll the Ball



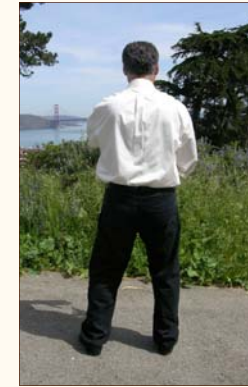
Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Hands Upward

初級氣功



Hands Outward

Hands Outward,  
Begin SinkingHands Downward,  
Sinking

Gather Up



Hands Upward

Pressing Down,  
StoringPressing Down,  
Storing

Storing



初級氣功





## Primordial Qigong - Master Donald Rubbo

Transition:  
End of Part A 2  
to begin Part B 2



Merging Heaven  
and Earth into Self

初級氣功



Merging Heaven and Earth into Self (Humanity)  
South - Fire

初級氣功



## Primordial Qigong - Master Donald Rubbo

### Part B 2 Old Dragon South



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right

初級氣功





8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step East



Step up East



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left

初級氣功





5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step North



Step up North



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right

初級氣功



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step West



Step up West

初級氣功





Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



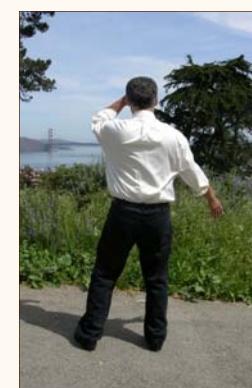
5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left

初級氣功



Wash the Lower  
Dantien



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



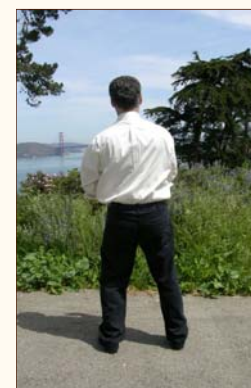
6. Shift Right,  
Wash Left



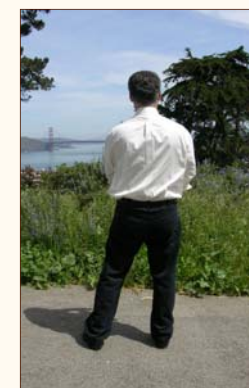
7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Gather,  
Pull Up

初級氣功





Gather,  
Press Down



Gather,  
Begin Storing



Gather,  
Store



Wu Ji  
West

初級氣功



Wu Ji - West - Metal

初級氣功





## Primordial Qigong - Master Donald Rubbo

### Part A 3 Rolling the Ball West



Wu Ji, All Encompassing  
Non-Being



Sinking and Rising



Draw in Heaven  
and Earth



Separate Right



Back to Center,  
Right Hand  
at Heart



Separate Left



Back to Center,  
Right Hand Rises  
to Meet Left



Roll the Ball  
Outward



Roll the Ball  
Downward  
And Back Up

初級氣功



Turn the Ball Right



Turn the Ball Left



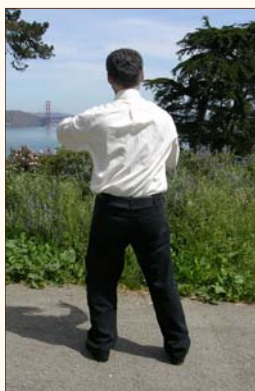
Turn the Ball Right



Back to Center,  
Right Hand to Dan-  
tien, Left to Heart



Back to Center,  
Holding the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
South



Shift and Turn  
South



Step Up To  
South

初級氣功





Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
East



Shift and Turn  
East



Step up East



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
North

初級氣功



Shift and Turn  
North



Step Up To  
North



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Hands Upward



Hands Outward



Hands Outward,  
Begin Sinking



Hands Downward,  
Sinking



初級氣功





Gather Up



Hands Upward

Pressing Down,  
StoringPressing Down,  
Storing

Storing



初級氣功



## Primordial Qigong - Master Donald Rubbo

### Transition Part A 3 to Part B 3



Merging Heaven  
and Earth into Self

初級氣功





## Primordial Qigong - Master Donald Rubbo

### Part B 3 Old Dragon Washes Its Face



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right

初級氣功



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step South



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right  
Wash Left



5. Shift Left,  
Wash Right

初級氣功





6. Shift Right  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step East



Step up East



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left

初級氣功



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step North



Step up North



Merging Heaven  
and Earth into Self

初級氣功





Separate Right

1. Shift Left,  
Wash Right2. Shift Right,  
Wash Left3. Shift Left,  
Wash Right4. Shift Right,  
Wash Left5. Shift Left,  
Wash Right6. Shift Right,  
Wash Left7. Shift Left,  
Wash Right8. Shift Right,  
Wash Left9. Shift Left,  
Wash Right10. Shift Right,  
Wash LeftWash the Lower  
Dantien

初級氣功



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Gather,  
Pull Up

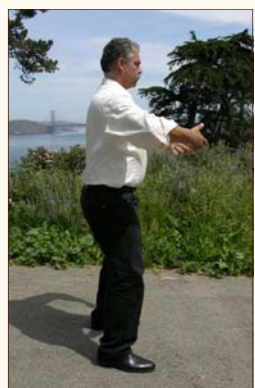


初級氣功





Gather,  
Pull Up



Gather,  
Press Down

Gather,  
Begin Storing

初級氣功



Gather,  
Store



Wu Ji  
North



初級氣功





Wu Ji - North - Water

初級氣功



## Primordial Qigong - Master Donald Rubbo

### Part A 4 Rolling the Ball North



Wu Ji, All Encompassing  
Non-Being



Sinking and Rising



Draw in Heaven  
and Earth



Separate Right



Back to Center,  
Right Hand  
at Heart



Separate Left



Back to Center,  
Right Hand Rises  
to Meet Left



Roll the Ball  
Outward



Roll the Ball  
Downward

初級氣功





Roll the Ball  
Back Up



Turn the Ball Right



Turn the Ball Left



Turn the Ball Right



Back to Center,  
Right Hand to Dan-  
tien, Left to Heart



Back to Center,  
Holding the Ball



Shift Left,  
Roll the Ball



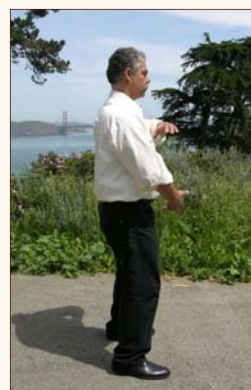
Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
West

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Shift and Turn  
West



Step up West



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift and Turn  
South



Shift and Turn  
South



Step up South



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball

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Shift and Turn  
East



Shift and Turn  
East



Step up East



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Shift Left,  
Roll the Ball



Shift Right,  
Roll the Ball



Hands Upward



Hands Outward



Hands Outward,  
Begin Sinking



Hands Downward,  
Sinking



Gather Up

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Hands Upward

Pressing Down,  
StoringPressing Down,  
Storing

Storing



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## Primordial Qigong - Master Donald Rubbo

Transition  
Part A 4 to  
Part B 4



Merging Heaven  
and Earth into Self

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## Primordial Qigong - Master Donald Rubbo

### Part B 4 Old Dragon Washes Its Face



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right

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8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step West



Shift,  
Step West



Step up West



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left

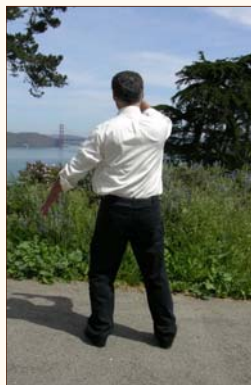
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5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



10. Shift Right,  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step South



Merging Heaven  
and Earth into Self



Separate Right



1. Shift Left,  
Wash Right



2. Shift Right,  
Wash Left

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3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5. Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



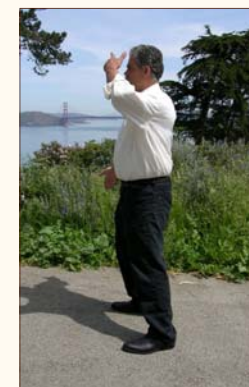
7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Right  
Wash Left



10. Shift Right,  
Wash Left



Divide, Shift  
and Turn



Shift,  
Step East



Shift,  
Step East



Merging Heaven  
and Earth into Self

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Separate Right

1. Shift Left,  
Wash Right2. Shift Right,  
Wash Left3. Shift Left,  
Wash Right4. Shift Right,  
Wash Left5. Shift Left,  
Wash Right6. Shift Right,  
Wash Left7. Shift Left,  
Wash Right8. Shift Right,  
Wash Left9. Shift Left,  
Wash Right10. Shift Right,  
Wash LeftWash the Lower  
Dantien

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2. Shift Right,  
Wash Left



3. Shift Left,  
Wash Right



4. Shift Right,  
Wash Left



5 Shift Left,  
Wash Right



6. Shift Right,  
Wash Left



7. Shift Left,  
Wash Right



8. Shift Right,  
Wash Left



9. Shift Left,  
Wash Right



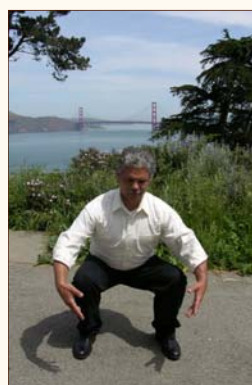
10. Shift Right,  
Wash Left



Gather,  
Pull Up



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Gather,  
Pull Up

Gather,  
Begin Storing



Gather,  
Store

Back to the  
Beginning

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**We hope you enjoy practicing Primordial Qigong!**

In its simplicity, Primordial Qigong covers the full range of Taoist theory and philosophy in this beautiful set of movements. It begins with emptiness, and from that emptiness is born yin and yang, and all things. Practicing this form brings harmony to Heaven, Earth and Humanity as you move through all of the directions of the Ba Gua, balancing the elements, and reversing the seasons. You are returning back to the beginning. It can be seen as a mystical rebirth, a perpetual renewing and continuation of the cycle.

*The Tao is an empty vessel;  
It is used but never filled.  
O, unfathomable source of ten thousand things!*

*Blunt the sharpness, untangle the knot, soften the glare, merge with dust  
O, hidden deep, but ever present!  
I do not know from whence it comes, it is the forefathers of the emperors.  
Tao Te Ching*

**Visit YouTube to watch clips of Donald Rubbo practicing Primordial Qigong!**

<http://www.youtube.com/watch?v=GjpfhzcVB4U>

**Thank you for purchasing this eBook.  
Proceeds go to the Paul D. Pickens II Research Foundation.**





## To Schedule a Primordial Qigong Workshop or Retreat with the Rubbos

Donald and Cheryl Lynne Rubbo are available to teach Primordial Qigong workshops or retreats worldwide. To schedule a Primordial Qigong workshop or retreat with Donald and Cheryl Lynne Rubbo, please contact Elizabeth Meloney at 001-415-459-9098.

### Primordial Qigong Instructors certified by Donald and Cheryl Lynne Rubbo

#### USA

Elizabeth Meloney  
Josefina Garcia Puerta  
Claudia Holt  
Risa Aratyr

#### SWITZERLAND

Petra Martinet  
Frank Hediger and Elaine Yap-Hediger

### Primordial Qigong Teachers-in-Training

#### USA

Steven Fox

#### ISRAEL

Ira Wolfson

#### ROMANIA

Aurelian and Lucy Curin

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## About Donald & Cheryl Lynne Rubbo

"**Sitting still** and attending the breath are mankind's oldest spiritual practices. Cheryl Lynne and Donald Rubbo are both masters of this ancient tradition as it is expressed in meditation, Shaolin, and Qigong. Without fanfare and self-promotion, they have been teaching, healing, and actively building a community in Northern California, as more and more people have come to recognize the deep spiritual grounding of this extraordinary couple.... I have the deepest respect for both of them....."

**Peter Coyote** (Hosho Jishi) writer/actor

Donald began his martial arts career at the age of 12, first with karate, then the northern Chinese form of Shao Lin Chuan with Nelson at Five Tigers Martial Arts on Canal Street in New York City, New York.

In 1976 Donald moved to San Francisco, California, and started his studies with Sifu Kuo Lien Ying, one of the most distinguished and revered martial artists of the twentieth century. Donald devoted himself to his teacher and to the practice of Shao Lin Chuan, going to Portsmouth Square in Chinatown in San Francisco every morning at 5:00 a.m., and then heading to Golden Gate Park Panhandle to practice with Kuo's senior student, the redoubtable Bing Gong. Donald met his future wife, Cheryl Lynne Pickens, at Kuo's class in 1976; they become close friends and married in 1992.

Donald learned the Guang Ping Yang Tai Chi form, Tai Chi Chuan Staff, Hsing Yi Chuan and Tai Chi Sword from Bing Gong. The other styles he studied: Six Healing Sounds, Inner Smile, Iron Shirt Qigong (Angela Wu). Yin Style Bagua Eight Storing Chi and Developing Sensitivity Exercises, Needleless Medicine, Luo Han Patting (Xie Peiqi), Primordial Qigong, Lotus Qigong, Wisdom Patting (Twist & Pat Spinal Qigong) (Master Zhu Hui), Baguazhang, Wu Style Tai Chi Chuan, Qigong Tui Na, Spinal Qigong, Marriage of Heaven and Earth, Dragon Tiger, Bend the Bow Shoot the Arrow (Bruce Kumar Frantzis), and Healing Hands Qigong, Medical Qigong (Master Yang Yuan Jing).

Cheryl Lynne began her martial and internal arts journey at the age of 16, following her brother, Paul D. Pickens II (known as Owl then), to Portsmouth Square, and studying Shao Lin Chuan with Sifu Kuo Lien Ying, quickly excelling at the demanding northern Chinese martial art. She went on to study the Guang Ping Yang Tai Chi Chuan from Bing Gong, Lan Shou and Chen Style Tai Chi Chuan (George Xu), Six Healing Sounds (Angela Wu), Yin Style Bagua Eight Storing Chi and Developing Sensitivity Exercises, Needleless Medicine, Luo Han Patting (Xie Peiqi), and many of the forms that Donald Rubbo teaches.

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Donald and Cheryl Lynne Rubbo lead their students and clients through the process of becoming mindfully aware of how and why assumptions have come to constrain the way we perceive, understand, and feel about our world; how to change these structures of habitual expectation to allow a more inclusive, discriminating, and integrating perspective; and, finally, making choices or otherwise acting upon these new understandings.

The Rubbos believe that in order for their students to change their *meaning structures* (beliefs, attitudes, and emotional reactions) they must engage in critical reflection on their experiences, which in turn leads to a transformation of perspective. applies modern science to ancient systems of health; we teach how intention and visualizations can create the conditions that lead to greater health, happiness and the felt-sense of being one with the universe.

Donald and Cheryl Lynne Rubbo are the co-founders of Rubbo Art of Energy; authors of the *Extraordinary Breath, Making the Power of Deep Breathing Work for You*; and Board Chair and Executive Director of the PDP II Research Foundation, a 501 (C.) (3) nonprofit health education organization. For more information on Donald and Cheryl Lynne Rubbo, please visit them online at <http://www.CultivateChi.com>.

### About P.D.P. II Research Foundation

Paul D. Pickens II Research Foundation, a 501 (C ) (3) nonprofit health education organization, is a leader in transformative health practices, and with the support of our donors and benefactors the Foundation is making a positive difference in the health of communities throughout the world.

#### **Our Purpose:**

To raise awareness about the profound health benefits of ancient healing systems, and to foster the growth of connected communities working together for peace and encouraging the integration of wisdom, compassion, spirituality and right view into daily living.

#### **Our Vision:**

To shift the paradigm of suffering and ill health in our world to joy, compassion, generosity and vibrant good health; inspiring by example the desire in others to do the same; to build and connect a global community of healers.

#### **Our Mission:**

The mission of PDP II Research Foundation is to reduce suffering, improve health and elevate consciousness worldwide, by raising awareness of the profound health benefits of ancient healing systems. Our mission supports the elevation of global health and consciousness by advancing self-directed healing systems through educational materials and instruction.

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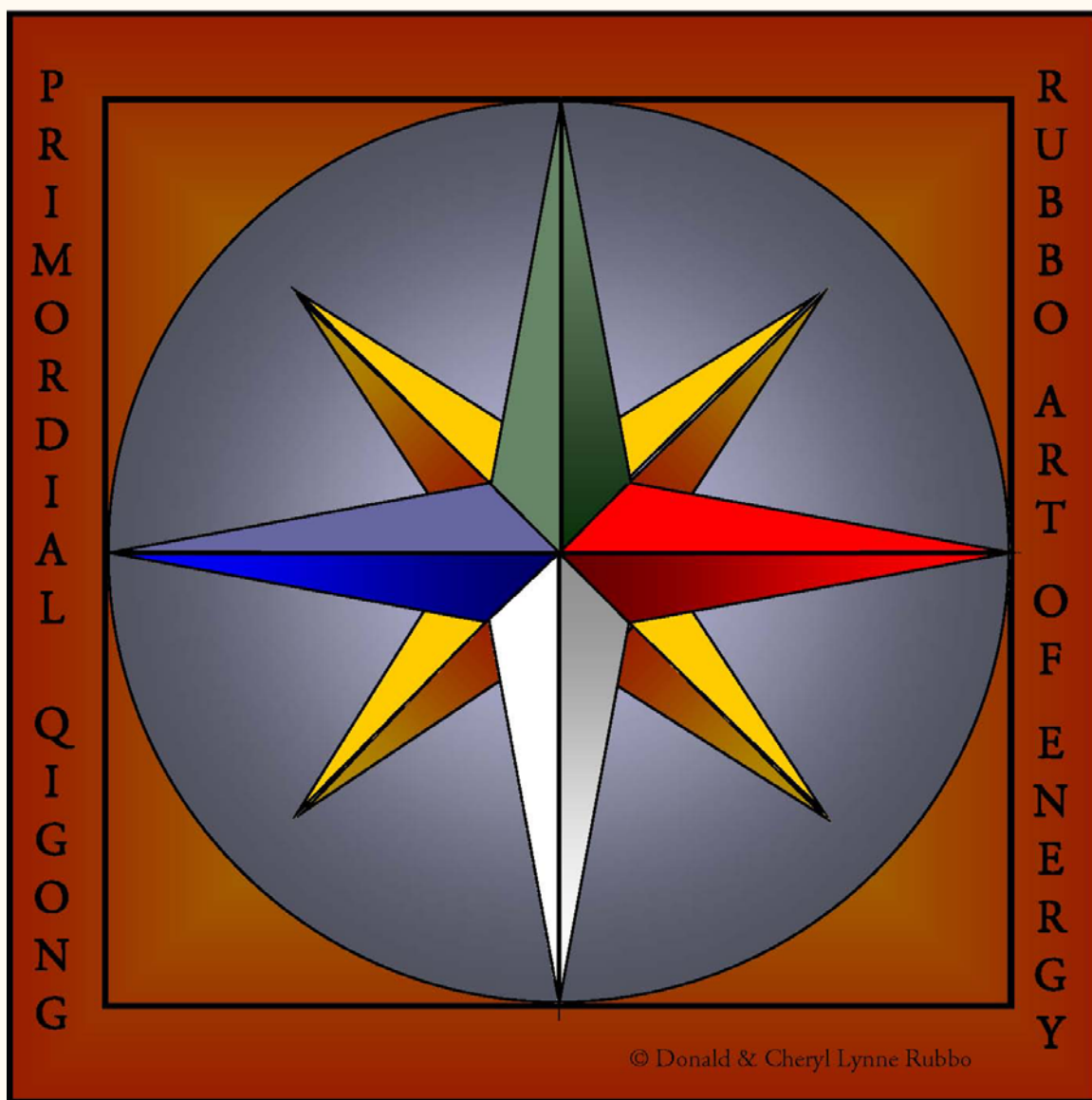


*If one life has breathed easier because you have lived, your life has been a success.*

Ralph Waldo Emerson



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### Books, eBooks and products by Donald and Cheryl Lynne Rubbo

*The Extraordinary Breath, Making the Power of Deep Breathing Work for You!*

Softcover and Hardcover, Print-on-Demand, Xlibris.

Available at <http://www.Amazon.com>

*The Extraordinary Breath, Making the Power of Deep Breathing Work for You!*

New and expanded eBook version, available as a digital download

Available at <http://cultivatechi.com/products/index.html>

*Long Life Exercises DVD*. Designed for people of all ages and fitness levels: The Long Life Exercises are perfect as a stand-alone daily routine, or you can combine them with your regular daily practice of Qigong, Tai Chi, Bagua, Hsing Yi, Shao Lin, yoga or any other exercise program.

Available at <http://cultivatechi.com/products/index.html>

More eBooks coming soon! Look for these popular forms to be available in the upcoming months:

Wisdom Patting (Twist and Pat) Qigong

Guang Ping Yang Tai Chi Chuan

Guardian Qigong

Spinal Qigong

Healing Hands Qigong

Five Element Balancing Qigong

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# Primordial Qigong

An untrained mind can be like a wild horse: If you are on the back of a wild horse, the horse is going to take you where it wants to go, perhaps to unwanted pastures. A trained mind, on the other hand, is like guiding the horse to your intended destination. Primordial Qigong is an excellent vehicle for training the mind.

- Donald Rubbo

