

# Awaken Self-Love with Sacred Movement

by Michael Winn



*Wu Ji Gong (Primordial Tai Chi) is a sacred movement ceremony that offers a bridge between personal Love Qi flowing in our human hearts and the universal Love Qi flowing in the heart of Tao.*

*“Love is the bridge between you and everything else.” - Rumi*

*“If you want to embody the Supreme Way (Tao), nothing is more important than understanding the Heart. The Heart is the axis of the Way”. -Zhang Boduan, Awakening to Reality, classic inner alchemy text, 1075 c.e.*

The very first time I practiced Wu Ji Gong, also known as Primordial Tai Chi or Primordial Qigong, I felt a wonderful expansion in my heart. I was in a room crowded with people, at a World Qigong Congress in San Francisco in 1997.

Ten minutes before, I'd just finished the first Wu Ji Gong training ever offered in the USA by Zhu Hui, an 81 year old Medical Qigong & martial Tai Chi master visiting from China. We learned the form in three hours. Afterwards, I was waiting to meet someone for lunch. A strange tingling feeling arose in my heart that was quite dramatic. My heart began to glow and radiate a feeling of deep warmth and love.

I looked about the room to see if there was some high Qi master present who was transmitting powerful Love Qi (same as Chi, both pronounced “chee”). Soon I was sitting in an altered state, floating in a deep pool of expanding heart bliss, smiling. The room disappeared. I never ate lunch nor met my friend. I was happily drowning in an ocean of love.

I was immobilized and mesmerized by a feeling of happiness that was beyond “deep”, It was a profound, immersion in a new dimension of love. It took me a while to realize that it was the Wu Ji form that I had just learned from Zhu Hui that opened my inner spiritual heart, beyond my emotional heart, beyond my current power as a meditator. Only later did I figure out that the high-level Qi master

I was seeking in the room was inside me, my own soul, or perhaps my over soul or Inner Sage. I had somehow tapped into a higher power that filled me with pure love from source/Tao, flowing into my body through higher dimensions of my Self.

This was a stunning realization - that true Self-love, the experience of rebirthing myself, of filling my body with divine love, could be stimulated by a simple movement form. In the previous 20 years I had tested hundreds of different yoga, qigong, and tai chi forms and countless meditation methods. They all stimulated the flow of beneficial energy. The movements of Wu Ji Gong were somehow different. I had an intuitive feeling that its mysterious power to open my spiritual heart came from its spiraling movements and gestures in all directions that created a unique sacred geometry.

I had noticed in this first training that Primordial Tai Chi's sacred movements were structured as a spiraling bagua ("8 trigram") shape. The bagua, symbol of 8 cosmic forces, comes from the *I Ching*, the *Book of Unchanging Changes*. This 3000 year-old text is the foundation of Taoism, which is the root of Chinese culture. I observed my body stayed in one place, like a pivotal axis, as I spiraled through 8 movement cycles. By standing in the center of this "moving *I Ching*" pattern the form created a fusion of many cosmic forces. This somehow opened my personal heart to the heart of the cosmos by symbolically concentrating the totality of universal Qi flowing through this I Ching matrix of Time, Space, and Beings. How the form transforms us into a *Living I Ching* is covered more fully in Book Two.

### **Mystery of Qi Transmission via Movement**

I reasoned if it worked for me, it should work for others. I went home tested it on my wife Joyce. Just watching me do it, she felt right away a very powerful Qi transmission. We began doing it together, and it changed our relationship and our lives. We felt more centered, more aligned with the All That Is, and more in touch with our true selves. Doing Primordial Tai Chi together became a new bond in our marriage.

I began teaching it, and have watched it change thousands of other lives. The changes seem to happen effortlessly, arising from within. But of course the **effortless** transformation – a kind of alchemical magic - only happens after the **effort** of doing the form occurs. For some it's immediate, for other it takes time. Yet it is sacred movement that initiates the process of change.

Tai chi and qigong work on identical principles. Tai chi typically applies Qi to fighting and qigong to medical or spiritual self-cultivation. Both focus on harmonizing yin-yang and 5-phase flows of Qi and then applying them, either to self-defense or healing. Wu Ji Gong was invented in China 800 years ago by the inventor of tai chi, and it shares qualities from both tai chi and qigong traditions. Hence the use of both qigong and tai chi to translate *wu ji gong* into English.

It took me years of studying and meditating upon Wu Ji Gong's alchemical magic to figure out that not only did it harmonize yin-yang Qi flows, but that it also has a unique power to awaken and concentrate the presence of Original Breath (Yuan Qi). This is an extremely subtle energy that connects us directly to Tao or Source or "the God of Your Understanding" (choose your preferred language). Cultivating Original Breath is the main focus of Taoist internal alchemy meditation. I realized I had stumbled upon a sacred movement ritual that spontaneously stimulates a process of inner alchemy.

### **Wu Ji Gong as a Spiritual Bridge**



*San Francisco's Golden Gate Bridge at sunrise. It faces the Pacific Ocean, a symbol of communication between America and the Orient. It's appropriate that Wu Ji Gong, one of the crown jewels of Chinese spirituality, was first transmitted in America beside the Golden Gate. Primordial Tai Chi itself is a bridge that helps humans span the vast vibrational ocean of space between heaven and earth.*

This form also embodies the principles of feng shui, the science of Directionology - how location and timing affect the flow of Qi and destiny. The initial transmission in America of this form in San Francisco has feng shui significance. I was born in San Francisco in the Presidio, now a park at one end of the Golden Gate Bridge with tall Eucalyptus trees. My mother could see the Golden Gate from her window in Letterman Army Hospital where she birthed me. My grandfather (a general in the Army Medical Corps) had been Commanding Officer, there was a *Winn Way* street named after him. Taoist Ni Hua Ching once looked at my Chinese astrology chart and intuited the presence of the bridge when he asked, *"Is there a large structure nearby where you were born? I feel it has a significant influence on your destiny in conveying Taoism to the West."*

It was fitting that my first experience of Primordial Tai Chi was in San Francisco near the Golden Gate bridge. Learning this form felt like a rebirth for me. I had already been studying Taoist arts for sixteen years, and before that yogic arts. Yet learning Wu Ji Gong was totally fresh -- like China had come to my hometown in San Francisco and graced me with one of her deepest secrets, a spiritual crown jewel. Beyond my personal destiny, I feel the presence of the Golden Gate bridge is a blessing that supports the spread of Wu Ji Gong in the West.

### **Primary Benefits of Wu Ji Gong**

The Golden Gate as a bridge between East and West is an apt metaphor for the form. Allow me to leap ahead nearly two decades. After teaching this form to many thousands of people, what are the primary benefits of Wu Ji Gong? This form is a spiritual bridge for anyone who chooses to cross it by simply practicing it regularly. It is truly an inner Golden Gate portal to the secrets of the Tao. It empowers our self-healing, smoothes the karmic obstacles on our path and helps us achieve the spiritual centeredness needed to choose our Highest Destiny.

This powerful 800 year old lineage Qi Gong ceremony integrates the graceful flow of Tai Chi, the magic square of Feng Shui, the dynamic inner coupling of Taoist alchemy, the healing benefits of medical Qi Gong, and the earthly transmission power of China's original Tai Chi form.

Wu Ji Gong offers a safe, physically graceful and easy, spiritually grounded energetic structure for learning to surrender in new ways to the ocean of Love Qi that spans heaven and earth. That's why I evolved my translation of Wu Ji Gong into "*Primordial Tai Chi for Enlightened Self-Love*". If translated literally, it is "skill at entering the Supreme Unknown".

But even to approach the Supreme Unknown requires us to first cross the ocean of *All That Is Knowable*. In my experience over 36 years of deep alchemical meditation, there is a field of immense stillness surrounding the wuji portal. It emanates a standing wave of Pure Love Qi nourishing from within the *All That Is Knowable*. The Unknown stays unknowable, but we can still know the infinite love flowing from it into manifestation.

The *All That Is Knowable* is our cosmos' Original Nature, or from the human perspective, our Original Self. My experience of this Self? It took me 30 years of alchemical meditation and 13 years of Wu Ji Gong to irrefutably know it in 2010 as an immense, overwhelmingly vast feeling of love radiating from in a higher dimension *inside* everything. Wu Ji Gong is a ceremony to upload the Self-loving nature of this Cosmic Qi field as it spontaneously Self-arises first as the matrix of Time & Space, then flows into our tiny human body-mind.

That's a big claim to make. For some it may seem too abstract or based on my personal filters. But we don't need to debate the idea. Anyone can test for themselves the effects by doing this 12 minute sacred dance ceremony, learned in 2 hours. Simple movements, but with profound connections to *the heart of all things Tao*.

When I sat down at age 60 (in 2011) to write about Wu Ji Gong after 15 years of near daily practice, I found my vast ocean of experience required a two volume book and six years of writing. I didn't mind the six years it's taken so far, because my practice keeps revealing new subtleties that deepen my immersion in Taoist process. Wu Ji Gong is the perfect springboard to share focused and practical knowledge about Tao. I've avoided writing dozens of books as I evolved, knowing most would be forgotten. I promised myself to digest my lifetime of Taoist cultivation into to one or two books that will endure.

### **Power of Original Breath Hidden within Form**

Beyond Wu Ji Gong's benefits to radiant health, its power to align with Tao cosmology and nourish our highest destiny, is the sheer joy of it opening our heart to what is called "divine love" in the West. The ancient Taoists would use their own language, and simply say the Original Breath (*Yuan Qi*) of the Great Tao enters our body. Original Breath is the Qi that transmits the Pure Love vibration of the pulsing heart of the Cosmos before it self-polarizes into yin-yang Qi and becomes the matrix of Creation.

Original Breath is the energetic ground and life blood of Creation. It literally breathes life into this Cosmos. Think of the Yuan Qi in our bodies as the pure energy of a cosmic stem cell. *Yuan Qi* or *Original Breath* is also similar to *divine grace* or *divine love* in western language because it flows into every aspect of creation and is the ground of all material form. Christians might call it Holy Ghost or Holy Spirit; every culture has a name for some divine all penetrating energy. But do they have a method to capture its essence?

Original Breath is the invisible energy that is anywhere and everywhere, all the time -- which makes it nearly impossible to grasp. How does a fish "grasp" water, when it's so small and the ocean so vast? Like fish, most humans don't even try to grasp the essence of the Life Force or Qi field -- it's a cosmic ocean of energy that feels too far beyond our puny mind.

That is why we humans need a bridge that we can walk across, one step at a time. Wu Ji Gong is such a bridge that leads into the heart of the cosmos. It's a moving ritual. As we dance-walk across

this “moving bridge”, we first balance yin and yang Qi, harmonize the 5 elements/directions, then gradually learn to concentrate and breathe Yuan Qi in our core. We discover we can infuse its invisible power into our personal Energy Body, the inner soul space from which we (as personality) create and navigate our daily life.

I am modern and typically eclectic in my spiritual explorations. The last four decades I delved into kundalini and kriya yoga, martial styles of tai chi and bagua zhang (a spiraling internal martial art), many kinds of meditation (Dzogchen, Hindu & Buddhist tantra, zen, sufi, esoteric Christian). I had all this plus 17 years experience in medical qigong when I learned Wu Ji Gong from Zhu Hui in 1997.

All of them did wonderful things for me. I felt my heart was already wide open, my Qi healing power strong, my life was rich and satisfying. But Primordial Tai Chi was a quantum leap in simplicity and effortlessness as a Way to open my heart to even deeper dimensions of my greater Self. A whole new cycle of self-completion began in my life. I felt practice of Primordial Tai Chi boosted me into a higher octave of consciousness and an even higher destiny than I was previously able to imagine.

I was not surprised to find out from Zhu Hui that Wu Ji Gong’s main medical use in China was to cure heart disease and high blood pressure. I believe the major cause of heart disease is lack of Self-love, **not** high cholesterol. It is primarily our resistance to loving ourselves that cause our blood vessels to mirror the lack of love by clogging our arteries and causing heart attacks. Another major cause of heart disease is too much refined sugar, which triggers cellular inflammation (*false yang fire or damp heat* in Chinese medicine).

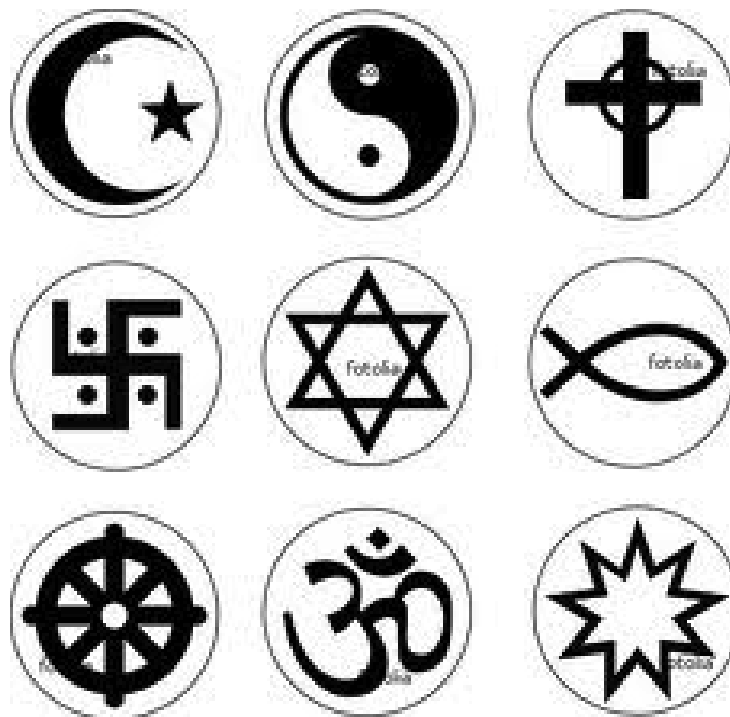
Can Wu Ji Gong cure *false fire*? Again, people eat excess sweets because they are hungry to feel the ground of sweetness within themselves. The outer sweets are a temporary substitute for the sweet inner Self-love they have not yet allowed themselves to taste. This health problem is epidemic in modern life, often surfacing as diabetes. I often prescribe Wu Ji Gong to clients who suffer from a lack of Self-love. It’s a super-food for our body and soul, a great substitute for addictive eating, drug abuse, or chronic bad relationships. These all mal-nourish us, leave us starved for “Love Qi”. Wu Ji Gong offers a very high nutrition Qi medicine. Those who “take the medicine” by practicing it daily get powerful results – IF they put their heart into it.

### **An Empty Vessel That Holds Whatever We Ask**

A question I’m often asked: “You know dozens, if not hundreds of qigong and tai chi forms. Why are you choosing this one to write a book about?” This is easy to answer.

Wu Ji Gong is an “empty vessel” into which the practitioner can pour any content they choose or request from the universe. Or, you pour nothing into it, and simply allow yourself to be emptied of all your “old stuff”, i.e. your past patterns and projected future. The Life Force will spontaneously refill your empty body vessel.

The ceremony fills our vessel, leaving our personality more neutral, more content with who we **are** rather than what we **do**. It’s paradoxical, as the form is clearly a **doing**. It shifts us to **being** more open to co-create with the Life Force an embodied Present Moment. Our being gets comfortable with whatever Qi is flowing from the Cosmos into soul, from soul into body-mind, and thence into our relations with others and the world.



*All religions rely upon similar underlying energetic structures- holy trinity, square of cardinal directions, 12-part zodiac, etc. Tao theory holds there is ultimately only one Life Force or Qi Field that shapes all religious and scientific beliefs. Wu Ji Gong is a neutral archetypal template embracing Time, Space & Beings, and thus adaptable to all paths.*

Primordial Tai Chi is my “super-Qi form” of choice because it is archetypal in its design. It gracefully spirals to the Four Cardinal Directions and aligns Heaven and Earth into the central axis of the body’s Present Moment. A Christian can “pour” into the archetypal vessel Four Archangels in the directions, Holy Spirit above, Mother Mary below, Christ within the heart. An Atheist can use the archetype to align overlapping scalar waves into a singularity at the center of a cosmic black hole that concentrates the energy of Nature according to scientific law.

A shaman might see four power animals in the horizontal cardinal directions with an Over World, Underworld and Inner World triad holding the vertical axis. A Qaballist might use the four Earth-Heaven cycles to align the four worlds of creation and restore the Tree of Life in the axial center. Wu Ji Gong’s original content was Taoist, but its archetypal shape is universal and balances what ever is fed into it. Thus its deep content is neutral in value. It is up to each person to program its ceremonial content with their highest values.

### Alchemy as a Universal Template



***A major tenet of Taoism is harmonious co-existence. One sect requires modern Taoists to actively accept five major religions as each holding an important truth.***

In this book, I reveal how Wu Ji Gong was designed 800 years ago in China to align us with cosmological patterns used in Taoist inner alchemy. It is not my intent to limit how others use Wu Ji Gong. Rather I seek to inspire them by revealing how universal its alchemical patterns are. Alchemy itself is Nature's process of self-transformation, and cannot be owned by any one culture or tradition.

Through myth, archetype, and practical method demonstrated across many cultures, alchemy has defined itself as a psycho-spiritual process to quicken the harmony between polar forces. Alchemy process allows us to crystallize and harness a third neutral force between any two poles. This empowers human causal ability and deepens our connection to source. This increases human Free Will so we can manifest our highest worldly and spiritual destiny. That alchemy is so widespread on our planet is the best evidence that its process arises from within Nature itself.

Mircea Eliade's comprehensive study, ***The Forge and the Crucible: The Origins and Structure of Alchemy (1979)***, revealed that alchemy is older than all the later Deity-centered mass religions (Hinduism, Buddhism, Islam, Judaism and Christianity). It is also the foundation of modern science (a topic in myBook Two). He found ancient alchemical myths on every continent and in every major culture. Eliade concludes with the observation that the culture where alchemy is best preserved in modern times is China.

### **My 1997 Meetings with Zhu Hui**

When I met Zhu Hui in October 1997, it was his first visit to America. He was invited to the USA by Binghun Hu, his friend and a talented medical qigong healer living in Berkeley. Zhu attended the first World Qigong Congress, organized by Effie Chow in San Francisco. There were dozens of presenters to choose from. I chose Zhu Hui's seminar on Spinal Qigong because he was elderly but looked very fit. I suspected he might have pre-Cultural Revolution information. It dispersed and destroyed a lot of valuable traditional Taoist qigong knowledge.

Zhu's Spinal Qigong seminar was good, but nothing really new for me. After the conference was over, I saw a handwritten hastily scrawled sign advertising Zhu Hui teaching a seminar the next day: *Taoist Primordial Qigong*. Hmmm....intriguing title. I signed up.

The next day, when the seminar began, I felt immediate regret and disappointment at my choice. I had already grown to like Zhu Hui a lot. He had a smile that made you melt, and he exuded the gentle sweetness of someone totally genuine. He clearly had high level Qi skills, and more important, the "de" or integrity that is the mark of true self-cultivation.

But as he demonstrated the Primordial form, it triggered some impatience in me. I felt it was too long and too complex. I was already practicing a long (150 move) Classical Northern Wu tai chi style, and was happy with it. I didn't have time to do a second long form. Plus, his Primordial form was too soft, what I sneeringly thought of as "tofu tai chi". It had no emphasis on internal structure or deep rooting needed for martial applications.



*Zhu Hui, at age 84, doing the opening movement of Wu Ji Gong.*

I too quickly concluded the seminar was a waste of my time, that this form “was not a keeper”. But I didn’t want to walk out of the seminar and cause Zhu Hui to lose face. So I stayed and impatiently went through the motions of Wu Ji Gong. I was feeling a bit angry at myself, as I hate to waste my time and Qi.

Then, adding insult to injury, Zhu Hui came over to me and singled me out. He said (through an interpreter), “You will become a very good teacher of this form”. I thought incredulously to myself, “Fat chance!”. I almost choked on my strong feeling of resistance. I couldn’t wait to get out of the room, and planned to skip out of the afternoon teaching of his Buddhist Lotus Qigong as well.

### **Power of Wu Ji Gong Overcomes My Resistance**

It was against this intense resistance that I still felt the amazing heart opening after my first 3-hour training with Zhu Hui. The realization of Wu Ji’s special power both excited and panicked me. Excited, because I’d never felt any form open my heart so powerfully. Panicked, because I now wanted to know everything possible about the form, and had missed the opportunity to ask questions in the morning session.

I wasn’t even sure I could remember it accurately. I was determined NOT to end up like those people who miss their greatest opportunity in life, so well described by Winston Churchill: “*People occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened*”.

Fortunately, my friend Xiao Ru from San Francisco was available to translate, and we invited Zhu Hui to spend the next day with us. That gave me a chance to discover Zhu’s other talents. He gave me an excellent acupuncture treatment, and a very insightful reading of my palms and face. Physiognomy (face-reading) is an art which is more popular than astrology in China, and Zhu employed it as part of his medical diagnosis of clients.

Later I discovered Zhu was famous in China for the medical accuracy of his face and palm readings. The shape of the face reveals its five phase nature (i.e. wood vs. water vs. fire body type). Measuring



different facial zones tells you if your jing (sexual essence), qi (subtle breath flowing in meridians) and shen (organ spirits) are in balance. Zhu studied my face, and told me I was very lucky to be born with an excellent balance of all three.

### **Zhu Hui: Simple & Radiant “True Human”**

Zhu Hui was an extraordinarily simple person. His voice, his eyes, his smile, his graceful movements - all exuded a feeling of simple truth. Beyond all the cosmic theories about Wu Ji Gong, beyond its fascinating lineage and history, also sits a plain vanilla truth. Once you learn it, you realize you’ve stumbled into a magical truth realm. This form paradoxically propels one deeper into formlessness, which in turn infuses something fresh and innocent into our form/body.

The sequence of sacred movements act like a key. After ritually gathering a critical mass of energy from the outer Qi field, they open the seemingly locked doorway to a mysterious realm inside us. A special quality of Qi then *self-arises* within us to create a “True Human” (*zhengren*), exemplified by the smiling and radiant Zhu Hui. Zhu lived in this simple yet profound truth realm. The form supports anyone to be more physically and spiritually grounded.

To be clear, the powerful and often amazing experiences people have (see testimonials scattered throughout this book and in last chapter) are not **caused** by Wu Ji Gong *per se*. The form just creates a neutral space or portal where our primordial-wuji inner nature spontaneously and effortlessly Self-arises (*ziran*). Often total beginners have the most powerful experiences. It evokes an **aligning and allowing skill** rather than a *doing skill*.

Yet it is energetically a completely different process from martial Tai Chi and most medical qigong styles. It seems to happen regardless of minor variants in the form taught by different teachers. Teachers may emphasize a quite different understanding of the Primordial form, and still be true to it.

### **Book One: Overview of Chapters**

I’ve written this book to honor Zhu Hui’s teachings, and to share my own and many other’s insights into this amazing “formless form”. In the two decades I’ve practiced it I constantly experimented. I discovered many new ways to intensify the alchemical transmutation the ceremony initiates.

Chapters 1 through 4 are about the form’s history in China and its relation with Primordial Tao Cosmology. Zhu Hui’s published Chinese writings on Wu Ji Gong I’ve translated in chapters 5 and 6, including his commentary on each movement. Chapter 7 is about Zhu’s personal life, from interviews with his friends and students.

Chapter 8 and 9 are about the importance of clear intent, and the creation of a “pearl” or Qi ball that is energetically balanced using inner and outer feng shui. Chapters 10 (Earth Cycle) and 11 (Heaven Cycle) explore the energetics of each movement and how they link to Tao cosmology and sacred geometry. Vesica pisces and torus shapes are key. Chapter 12 describes my innovation of toning sacred vowels in seven directions, to intensify its sacred geometry and quicken our power to digest cosmological Qi. Chapters 13 and 14 are Q & A and testimonials. There are useful appendixes with support materials.

The sharing by dozens of Wu Ji Gong practitioners of their unique experience are as important as my own insights. It’s part of the beauty of this form that each practitioner is free to adapt its universality to their own unique beliefs and intent. This speaks to the heart of the Taoist process, which is about unfolding one’s own True Way or destiny, not chasing after some fixed religious doctrine, cultural fads, or scientific ideal. My innovations may upset “lineage purists”, who believe nothing should be changed and that modern adepts cannot evolve what the ancients developed.

In this way Wu Ji Gong is like Lao Tzu's classic *Tao Te Ching* ("The Way and Its Natural Integrity"). There are over 800 different translations and commentaries on the Tao Te Ching by Taoists, Buddhists, Confucians, new agers, Christians, psychologists, philosophers, business leaders, etc. Each translation and commentary is valid and correct!

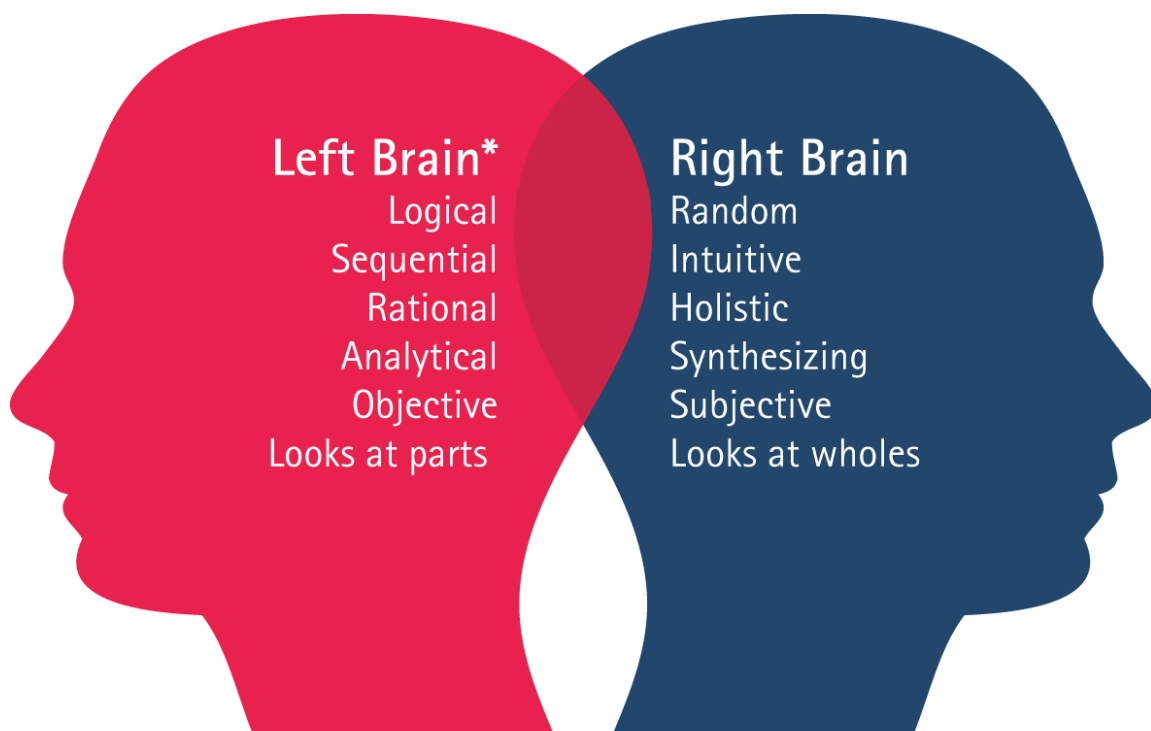
Each translation extracts a useful, unique meaning from the classic text. Likewise, each Primordial Tai Chi adept finds their own unique beauty and truth in its graceful ritual movements, even if done slightly differently, and with different intent. The Original Breath cultivated by the form will become what each person needs it to become. It functions like the cosmic stem cell of our soul, and can generate an infinity of different realities.

### Difference in Taoist, Buddhist & Christian Views

It may be useful to view this Taoist tai chi-qigong form in a larger spiritual context. Westerners tend to blur all eastern philosophies and religions as being roughly similar. The Taoist scholar Chad Hansen, in the introduction to his *Tao Te Ching: The Art of Harmony* (London 2009), offered this clarifying perspective (paraphrased): "Taoism is about **self-acceptance** - accepting one's role in the natural world. Buddhism is about **self-renunciation** - to avoid desire and heal bad karma. Christianity is about **self-hatred** - to love God by admitting human original sin". (Note: Some Christians have dropped the focus on sin, such as Matthew Fox's shift to "original blessing". He was inspired in this by Thomas Merton's exploration of Tao).

Professor Hansen says the conflicts amongst Taoists, Confucians, and Buddhists over their interpretation of the Tao Te Ching are often over the role of language in shaping our moral path in life. Lao Tzu urges us to go beyond "naming" of polarities (right and wrong, high and low, etc.) to grasp the ineffable truth of the Tao hidden within Nature. All religious (and scientific) dogma is a form of naming, an argument over language.

### Left, Right & Middle Brain Energetics



\*Source: Funderstanding.com, Inc., New Jersey

This is why tai chi and qigong are favored Taoist paths (“Ways”) to self-realization. Both use **silent** natural body language to communicate with the Tao, rather than spoken language in which we conceptualize our allegiance to various ideas of God, philosophy, or science. Language dogmatizes whatever we believe in, whether divine doctrine or scientific law.

Studies suggest the human brain polarizes thoughts and feelings. The left-brain generates concepts, words and numbers. The right-brain shapes intuitive feelings, dreams, body-movement or dance processes. Wu Ji Gong initially uses right-brained sacred movement to drop us out of our left-brain into a whole body-grounded space. But its dynamic structure ultimately shifts our Qi again, from right brain to center brain. Standing in the center of the spiraling form, and the directional toning I added (Ch. 12) strengthens this shift.

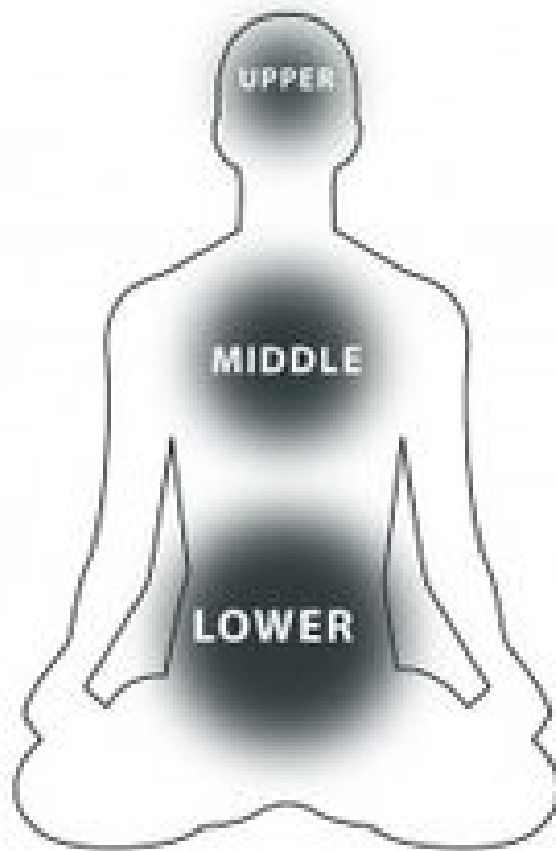


*Corpus Callosum is the “third brain” that joins the left & right brain hemispheres. It is the physical correlate of the Taoist core channel that joins the left & right whole-body channels.*

All spoken or written words are polarized, limiting their usefulness in grasping the deepest truth hidden in between the two brain hemispheres. Even my naming the third or middle brain, the corpus callosum, as “neutral” is not the same as **experiencing Original Qi** in the non-polarized and non-verbal core space within our whole body-mind. By building up this third force, Wu Ji Gong does not just **balance** our two brain hemispheres at the point of the middle brain – it **transforms** our entire Energy Body. This is far more inclusive, taking us beyond calming states of balance. It activates transformative processes that take us beyond our ordinary mind.

Wu Ji Gong transforms the polar halves of our brain and their habitual yin-yang Qi patterns into a “unity state”, the neutral third space in the core channel that runs the entire length of our torso, crown to perineum. When you sit or lie down at the end of this form, your body-mind may feel it is floating in that neutral space. It is the silent space of deep truth, beyond concept and language, beyond programmed patterns of left or right brain.

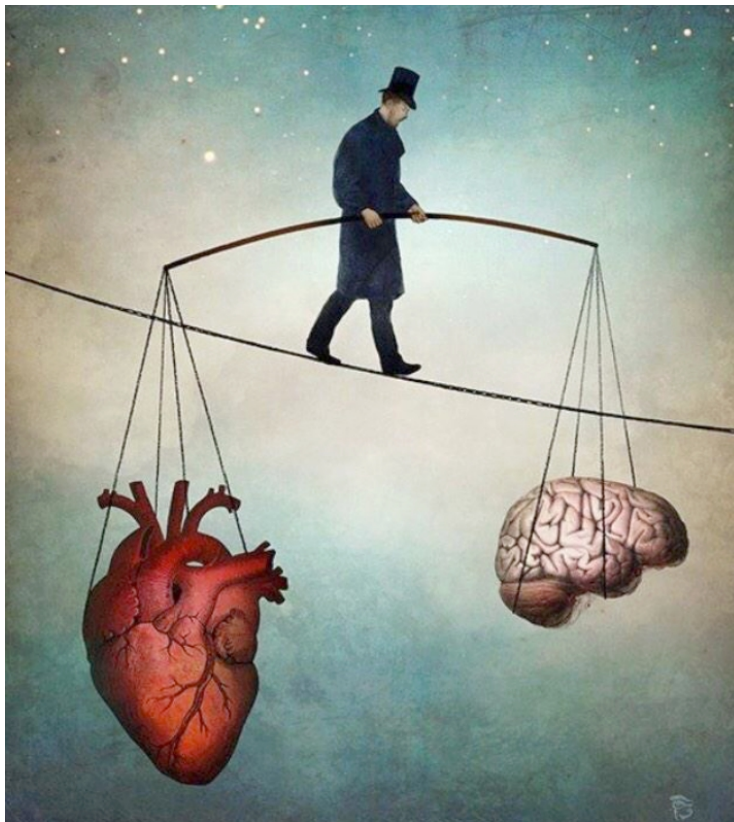
**3 Dantian = 3 Elixir Fields = 3 Brains**



*Taoist 3-dantian model of our Energy Body corresponds to Western 3-brain model of our biological body (head-thinking, heart-feeling, belly-instincts). Taoist process is to integrate the three centers into one inner channel. They become a unified space in our body's core.*

Comparing the Taoist Energy Body to Western brain models may help us grasp the focus of Wu Ji Gong. "Holding the Three Ones" is an ancient Taoist method - a simple Way to embrace the multi-dimensional Self-love Qi flowing in these three energy portals. When we are **fully present** in our Energy Body, these three invisible energy portals may activate the highest expression of our innate qualities via the three biological brains. These three brains have been scientifically identified as our:

1. reptilian brain (gut instinct & low brain),
2. limbic brain (heart feelings & mid brain)
3. frontal cortex brain (self-awareness & upper brain).



The lower two brains are not much talked about as brains. One triple brain model views them *horizontally* as our left brain, right brain, and center brain (corpus callosum). In this vertical model that integrates with the Taoist map, they are our head, heart, and belly brains. These are the exact locations which Taoists identify as three dantian, literally “elixir fields”, said to distribute the Qi flowing into the body at three different frequencies.

Science more than 50 years ago identified the “gut” as a second “enteric brain”. During pregnancy, one hundred million brain cells migrate from an embryo’s brain into the villi lining the large intestine. After birth, this brain regulates many different body functions, including digestion. Hence “gut feelings” are actually low-brain signals that may over ride thoughts from our head brain. For Taoists, this is a dialogue between jing (body-sexual essence in our belly) and shen (spirit-self awareness in our head).

The widespread use of heart transplants has also awakened Western medical awareness that the heart functions as a brain. It keeps its personality after a heart transplant (see *The Heart’s Code*, by Dr. Paul Pearsall, who did 70 heart transplants, and tracked patients afterwards). In a Taoist explanation, our heart and its mental/emotional Qi patterns can be transplanted if nourished by another living person’s Yuan Qi.



The Tao view is we also have three **concentric** levels of heart:

1. **Physical** heart: fleshy, beating, organ that houses the heart spirit (shen).
2. **Energetic** heart (*xin*, heart-mind): heart is the ruler that regulates feelings and thoughts via organ meridians.
3. **Spiritual** heart (*ling*, soul): heart's Original Spirit links the Yuan Qi in our body's core channel to heart of the cosmos, *tai yi* (Great Oneness).

A heart transplant involves surgically re-locating a physical heart into the core heart space of a different soul. But its possible to have an “energetic heart transplant”, called *shijie* or *liberation from the corpse*. This is what happened to me after my wife Joyce Gayheart died in 2008. This inter-dimensional heart implant happened three days after her death. I previously had many thousands of “high energy spiritual experiences”. But the etheric heart merger with Joyce's soul (hovering above her dead body) into my heart was the biggest spiritual awakening of my lifetime. I got wired into the heart of her over soul, which was like plugging into very high voltage cosmic Qi. I felt I was leading a double life for years, until I was able to integrate it. Full account:

<http://www.healingtaousa.com/JoyceGayheart/Shijie.html>

Wu Ji Gong can make you feel like you have a new heart, but without the transplant surgery. It does this by increasing the flow of Yuan Qi that energizes our 3 concentric levels of heart and our 3 vertical and 3 horizontal brains. I believe such a confluence is what triggered the opening wide of my “true spiritual heart” after I first learned Wu Ji Gong in 1997. Joyce and I did Wu Ji Gong together a thousand+ times, and I'm certain that facilitated our ability to create a “spiritual heart implant” after her physical death.



*When our spiritual heart opens fully, we connect directly the cosmic flow of love and creativity.*

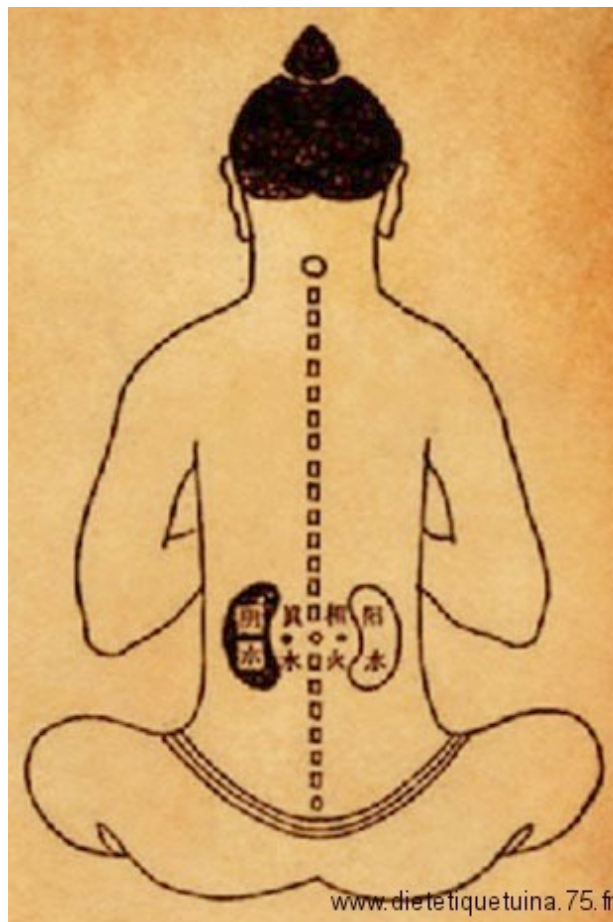
Many people are only awake in one level of their heart.

Sacred movement that stimulates the Yuan Qi flowing in the *chong mai* (lit. “thrusting channel”) expands from within our core channel/deep heart the feeling of energy in the other two levels of heart. The core channel also connects the three dantian - our navel, heart, and head brains into one harmonious whole-body brain. In western language, Primordial Tai Chi integrates the trinity of body, mind, and spirit into one functioning whole.

It’s important to note that Taoist “whole body enlightenment” is very different than paths that cultivate “head enlightenment”, or focus on just one brain, at a single frequency of subtle energy. Some paths concentrate Qi using mantra, visualization, or breath in just one brain or energy center or above the crown for out-of-body experiences. These partial methods give fast results, but are prone to “head-tripping”, spaciness, lack of grounding and other spiritual imbalances. They generally do not emphasize the value of the physical body or its movement, nor do they connect all three brains/energy centers into one.

Chapter 4 *What is Cosmological Qigong?* goes into why “all Qi is not equal”. The Wu Ji Gong ceremony uses eight cycles to align with cosmological Qi patterns and integrate all eight of our subtle bodies. The layers of our soul or Energy Body might be identified in a Western esoteric system as over soul / inter-etheric, soul etheric, high astral, mental, emotional, sexual, low astral and physical bodies. My Book Two *I Ching* chapter describes how Wu Ji Gong dances the eight trigram forces of our Energy Body to harmonize and quicken the realization of our highest destiny.

### **Mingmen: Body Portal for Original Qi**



www.dietetiquetuina.75.fr

*Mingmen or Door of Life. The Taoist inner body map is different from the Chinese medical map, which labels an acupuncture point (GV-3) on the spine as the mingmen. The mingmen in alchemy is a portal, located in the same space as the lower dantian but one dimension deeper, i.e. more formless. Dantian is the post-natal or manifesting space where we crystallize our soul essence. It's also called the "elixir", "pearl", "immortal embryo", and "immortal child" in Taoist teachings.*

There is a space inside our physical body where our soul converts its pre-natal patterns into post-natal body-matter. The *mingmen*, or Gate of Destiny, is also called "moving Qi between the two kidneys". The *mingmen* is a portal between our tiny body and the vast universe. The mediator between Heaven and Earth is our soul or Energy Body, which functions like a step-down transformer. *The mingmen is the inter-dimensional crossing point of our Energy Body, making it the most important space in our entire body-mind.*

What flows into our mingmen is our "unborn self" -- our Yuan Jing, Qi, and Shen. These are first stepped down by the soul into formless or Pre-natal Jing, Qi, and Shen which then flow into our body-mind or personality's mingmen as manifest or Post-natal Jing, Qi, and Shen. These "three treasures" (in their Original, Pre-natal, and Post-natal form) work together to express our soul's "ming", our mission on physical earth.

This stepping down process is how we get a sexed body. Our two kidneys (right/yang and left/yin) convert the pre-natal essence of our soul into a sexually polarized body. The *mingmen* converts this sex essence into Qi that infuses our entire meridian network, including our twelve vital organ and bowel spirits. Our self-awareness (shen or spirit) infuses this network of Qi flow with various ancestral and cosmic qualities that illuminate and drive our personality and its shadow (unconscious) aspects. These three treasures- Jing-Qi-Shen - sustain our ability to perceive, feel, and act in the physical world.

Within our *mingmen* lies hidden a spark of our soul's original innocence as *Yuan Jing*, the Original Essence or substance behind all embodiment. I use the term "spark" literally, as science has now



measured the brilliant flash of light that occurs at the moment of conception:

<http://www.telegraph.co.uk/science/2016/04/26/bright-flash-of-light-marks-incredible-moment-life-begins-when-s/>

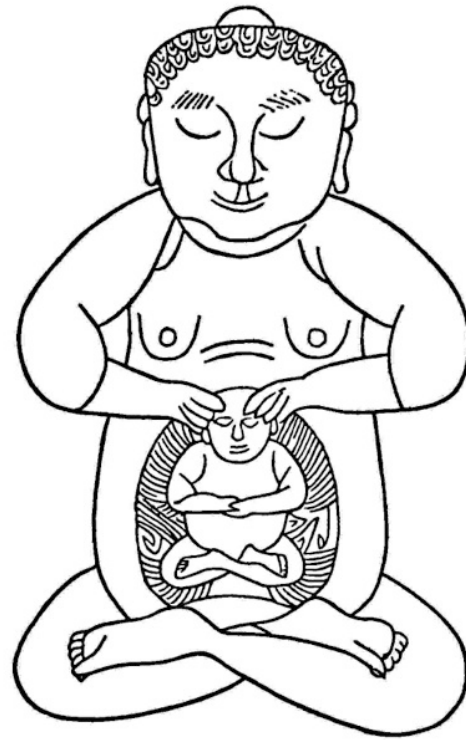


*Our evolution into an embryo and separate body appears linear to our senses, creating a belief that Time is linear. Energetically the transmutation of spirit to matter is continuously happening in non-linear Time. Thus birth and death, past and future lives are illusory markers. All embodiment is happening in the nano-moment of NOW. Beliefs to the contrary may limit our Free Will to change or shape our bodily state.*

We convert this spark of Original Essence into a manifest physical body – a multi-dimensional process that is continuously happening within our body for the entire duration of our lifespan. Birthing a body is thus not a one-time event, or one lasting nine months of pregnancy, but rather a continuous lifelong process of Qi unfolding our destiny. Our whole Self is reborn each moment in sync with the cosmic pulsation of yin-yang Qi. Self-realization is witnessing this, Self-love is embracing this non-stop re-birthing process.

Humans need this Original Essence continuously flowing in the mingmen to rebirth our physical body-mind in each moment. If the *mingmen* portal closes, all three - Original Essence, Breath, and Spirit - stop flowing into our body, and we die. Our twelve organ spirits rely upon these “3 Originals” to convert into Post-natal Jing-Qi-Shen, to sustain the life of our personality.

Thus all humans have a part of themselves that is innocent and fresh like a new born infant. This part of us holds memory of our original Self and our Original Breath before it converts to physical life. This innocent original Self pulls in a flow of non-polarized and non-sexualized Yuan Qi from Tao/source into the mingmen so it can continuously produce a physical body. Notions of an “inner child” are not merely psychological. Our memory of source can be cultivated and made tangible, grown into what Taoists call the “immortal child”.



*L: my son Emerald as 1 year old, still infused with Yuan Qi from source, that will gradually polarize with age. R: Taoist drawing of Immortal Child growing within dantian, a conscious and self-willed return journey to source.*

Taoists alchemical methods cultivate this original essence or pearl of our Immortal Child and refine it into a wise Inner Sage. This is the potentially immortal aspect of our Self, which if we cultivate ourselves to a high level of integrity, can become a Sage immortal that continues creating after death. Everyone has this potential, but few realize it. It requires a life long discipline, high virtue, and the ability to deeply concentrate Qi. Wu Ji Gong supports this process, but immortality requires inner alchemy meditation skills beyond this ritual alchemy ceremony (see Book Two).

Most people choose to spend their lives unconsciously squandering their Original Essence, converting it into tangible post-natal Qi that they can “spend” on desires. Alas, many spend it to eat, drink, have sex, chase after money, power, or fame, be merry -- and then die once their Qi is exhausted. Their personality’s remaining Qi gets recycled. New souls coming in learn from their failed life experience and try to complete their issues. This is the slow path of evolution.

Taoists who choose a faster, more direct evolutionary path conserve their jing-essence and refine it to a higher level of Qi functionality using qigong and neidan gong (inner alchemy). They learn to cultivate their life essence in order to “graduate” with honors from the school of Earthly Embodiment. Wu Ji Gong adepts are in this accelerated group.

### **Our “Body-GPS” Navigates with Polarized Qi**



*Lohan, feng shui compass. The Chinese invented the compass in 200 b.c. originally to use feng shui principles in navigating our soul's destiny through cosmological patterns of Time & Space. It was not used for external navigation (by sailors, etc.) until 1200 years after its invention!*

Wu Ji Gong can be seen as a **whole body communication** with the Cosmos, a Way to embrace all the polarities inherent in the matrix of Time, Space, & Consciousness (of Beings). The simplest map of this matrix is designed into the Primordial form as six primary directions: four cardinal horizontal directions (North, South, East, West) and two vertical directions of Heaven-above and Earth-below. All six polarities converge at a seventh "true center" of non-polarized space. This is our spiritual heart, a portal where our individual *True Human* self-arises from the collective heart of humanity. It is symbolized in Wu Ji Gong by the unmoving central axis where the adept stands and spirals around during the entire ceremony.

Just like birds that migrate thousands of miles every year, the human body does not need a conceptual or external physical compass to orient itself. Our body is **not** confused by the Qi flowing in six directions. Rather it uses this Qi to navigate all realms. When our "inner GPS" is activated, we can quickly locate ourselves anywhere within the Time-Space-Beings matrix. We can create new realities from this neutral heart center.

Our body's core channel is filled with neutral Yuan Qi. It functions like a pin holding steady the needle of the compass so it can freely float. It spontaneously points in different directions, to guide our soul's activities. Thus we are magnetically attracted to move in the directions whose Qi will nourish us most – IF we are awake and sensitive enough to receive the information from our internal body compass.

Both our animal body and our divine powers of mind are fully embedded in the matrix of Nature. Our body *IS* a natural spiritual compass. Our body is a natural part of the multi-dimensional fabric of time & space. Wu Ji Gong body movements activates this matrix – it brings it into active awareness, where we can then consciously interact with the Qi flowing through the matrix and shape it to create our Highest Destiny. Chapter 9 explores *sacred direction* and *internal feng shui* in Wu Ji Gong.

**Physical Bodies Hold Stable Truth of Tao**



The Time-Space-Beings matrix is experienced as the flow of frequencies of energy and insights downloading through the layers of our subtle bodies into our personality. These layers I collectively define as our soul or Energy Body. Wu Ji Gong is a sacred dance designed to gather the flow of external polarities (north-south, east-west, up-down) into a “pearl” in the lower elixir field (navel center) of the adept’s body.

Think of the matrix as a cosmic computer’s hard drive. Each human is a temporary software application allowing them to create a local virtual reality. The repetitions within the Wu Ji Gong form program our local virtual reality.

Using movement, we systematically grow a tangible center of gravity within our Energy Body’s micro-cosmic matrix. We shift our weight left and right hundreds of times. This gradually guides us to know the center point between them, and builds our feeling of Qi sensitivity. Once we find our center, we can choose the best direction to move in. We gain freedom to shape our reality.

What makes our personal virtual reality authentic? In Taoist philosophy, if a body arises, there is only one place it can come from. It has come directly from Tao as Source. The sun, moon, earth, and stars all have bodies, which guarantees the authenticity of their “self-so” (*ziran*) or self-arising nature. These entities collectively are known as the “Body of the Tao”.

By contrast, entities without physical bodies (astral or dream characters, demons, sex ghosts as remnants of desire, negative thought forms, personality fragments of the dead known as hungry ghosts, etc.) lack the authenticity of beings arising into physical bodies direct from Tao. These disconnected, polarized astral fragments will eventually disperse in their local plane of existence, but will likely not “return to source” or Tao of their own will. They lack an internal guidance system powered by Original Qi, which holds secure the frequency needed to return to source.

The lesson here is to value our living body-mind-soul temple. Every human body is a neutral vessel that is carrying the ultimate truth of Tao and its innate goodness, Self-love, and potential for creating higher harmony. But how many people really live in their body, tap into its virtues, and unconditionally love their own body? How many treat their body as their highest spiritual temple? How many claim their body as a guide to their highest destiny and ultimate spiritual truth? Very, very few. The result is

fragmentation of body from mind, mind from soul, and soul feeling separate from its over soul and source. The first step to heal this chain of fragmentation is to connect to our body.

### **Pain & Suffering Falsely Blamed on Body**



*There is a human tendency to project the Divine as being a sphere of existence separate from Humanity, located somewhere far beyond the earth plane. This neo-platonic belief in a separation between heaven and earth unfortunately perpetuates and amplifies human suffering on earth. The reality according to Taoist alchemy is that “heaven” or “spirit” is part of a continuum hidden within matter, deep within our physical body.*

Alas, many people are blinded by their pain and suffering, and become desperate. They falsely blame their pain on their body. In fact, our personal physical body, like Nature itself - the Body of the Tao - is simply a mirror for us to witness a wide variety of yin-yang polarized experiences. Polar tension is a good thing; it generates creativity.

We psychically imprint these experiences, often polarized into patterns of pleasure and pain, **onto** our neutral physical body. In effect, our physical body is just a messenger from the Qi field. It is pointless to “shoot the messenger” and blame the body for doing its job when it delivers a painful message. We need to uncover the true cause of the pain, usually trapped Qi in some layer of our Energy Body.

If we stay neutral and Self-loving, these painful imprints eventually spontaneously resolve themselves. Most people cannot remain neutral, nor love themselves. So instead they fall into struggle with these imprints on their body and with the polar forces that create them. They fall into judgments about the pain arising within themselves or others’ bodies, or in the body of their culture or the world.

This negative projection is ultimately a result of weak Self-love, the inability to accept that our greater Self has created all this suffering in order to quicken our creativity and thus our evolution. All schools of energy healing recognize that trauma and illness are just energy patterns that can be released from the body or lovingly changed into a positive pattern.

The ritual body movements of Wu Ji Gong are amazingly effective in speeding up this process of letting go of trauma and stress, and releasing our resistance to change and Self-love. The ceremony helps us to find the neutral balance point between all polarities, which helps dissolve our old stuck emotional, mental, and sexual patterns. It helps us awaken a deep neutral space sleeping within our physical human body. It is even more powerful when combined with the Inner Smile and other inner alchemy meditation methods.

My mission is to highlight the value of this form as a pathway to experiencing enlightened Self-love of our whole body-mind. I predict eventually there will be many books and teachings about Wu Ji Gong, each unique. Different individuals will express the Way they used the form to achieve deeper Self-love. I welcome them all; multiple perspectives will enrich us.

## Taoist Qi Cosmology & Western Love Values



**An important part of my mission is** to illuminate the parallels between the primordial Qi generated by Wu Ji Gong, and the value Westerners place on love as the ultimate spiritual ground of reality. The topic of love in world literature is filled with linguistic ambiguities. Everyone uses the term *love* to describe ***what they love most***, which differs widely. For example, a friend asked why my Wu Ji teachings focus on *Self-love* instead of *unconditional love*.

My answer is simple. Self-love is the root of all other kinds of love, including conditional love, unconditional love, and impersonal divine love. Self-love is full spectrum; it embraces all other kinds of love, because it reflects the Self-love that Source feels for Creation as an expression of its Original Self or Original Nature. It links the multiple dimensions of loving that define our Self process, from personal self to cosmic Self.

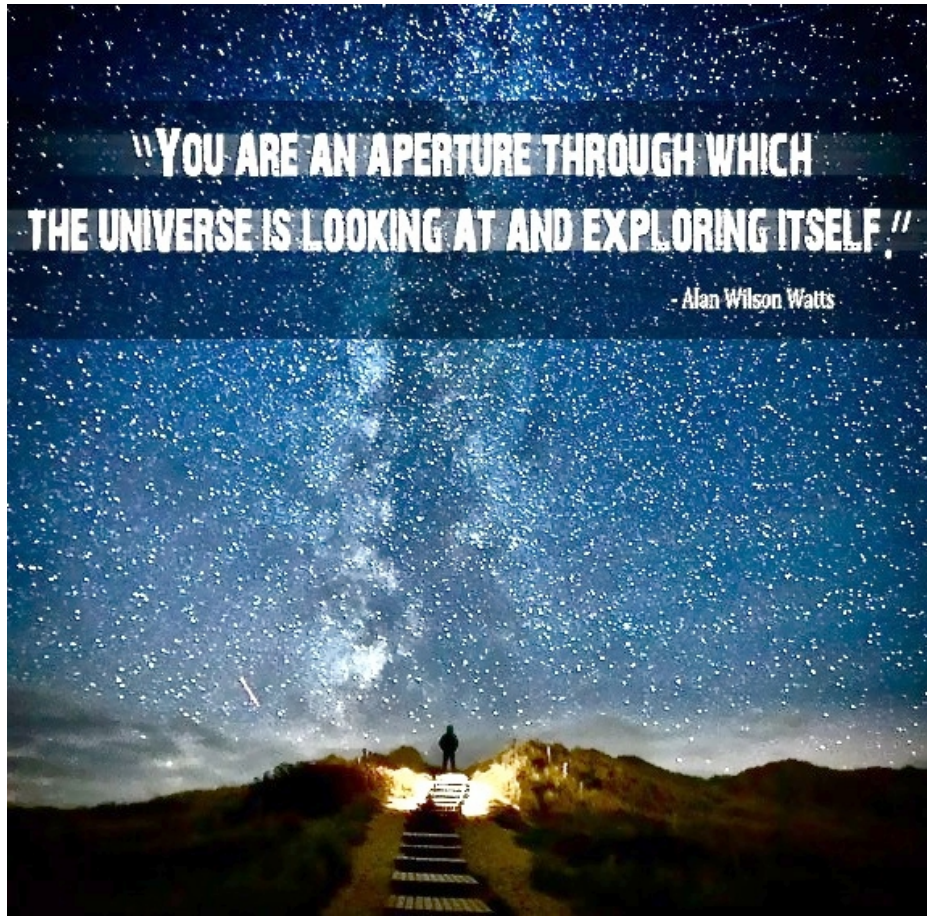
Understanding Taoist cosmology is essential to grasp this multi-dimensional notion of Self-love as the primary strength of our cosmos. It may not be obvious – given humanity’s violent track record - that this virtue is embedded into human nature. Wu Ji Gong is a cosmological qigong form – very different from medical and martial forms. Its ritual movements are designed to bring us into a close relationship with cosmological patterns of Qi flow, and their relation to source. What are those patterns? How do they magically empower this form? That is why I devote three chapters in Book One to exploring Tao Cosmology as the best Way to grasp Wu Ji Gong’s deep inner workings.

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A summary of Tao cosmology in this introduction will give readers a framework for appreciating the special Primordial Qi that Wu Ji Gong cultivates as an expression of Taoism. That allows us to compare it to the Western ideal of love.

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In the Taoist view, our Cosmos is a living, conscious, pulsating energy field. Its aliveness is defined by its many frequencies of harmonious flowing Qi, the “subtle breaths” of this vast organism. All beings are cells of this yin-yang pulsating organism. Qi is popularly known as “life force” in the West. Star Trek’s use of the term “The Force” was inspired by Taoism. Tao (“natural Way”) is inherently good. This goodness arises and flows through the cosmic Qi field.

The Qi field never loses its equilibrium, which makes **balance** and **harmony** the Highest Good of Taoism. Qi is the universal source and medium for nourishing what ever evolves a higher level of harmony and balance, regardless of its outer “face” as religion, science, politics, whether human or alien, personal or impersonal. Tao loves everything and every being that exists by supporting it with Qi. All dimensions are filled with Qi; there is no energetic emptiness. No Qi = non-existence. Only wuji remains unknowable.

Qi flows into a physical dimension called Nature, or the *Body of the Tao*. Tao embodies itself by what Lao Tzu in the *Tao Te Ching* calls the “self-arising” (*ziran*). “It is self-so!” his classic text says repeatedly. Tao loves its spontaneous, self-creating process, in which energy arises from source, takes spiritual and material forms, and then flows back into its unified Original Nature and ultimately into the unknowable (wu ji).

The West also sees Nature, or Creation, as the physical body of this Cosmos. But not everyone views Creation as a living, self-arising organism. Big Science says Nature is mostly dead (inorganic) matter.

Big Religion says Nature is created by one or more deities, and that humans are at the low end of a hierarchical chain of beings that separates them from their creator. *Intelligent Design* theory is not Taoist – it's a God-based hierarchy, not a Qi-filled sphere-archy.

Taoists view Creation - all material and spiritual forms, including humans - as made of the same Qi. Rather than a religious hier-archy of deity-beings, all Qi arises from the center of a "Qi sphere-archy". This unified intelligent energy field is called *tai yi*, the Great Oneness. Tai yi is not a Deity, but part of a higher process arising spontaneously from the "unknowable openness" of wuji.

Tai yi's Qi is called *Original Breath* (Yuan Qi) because it is the first breath from source to exhale, eventually condensing as the yin-yang pulsating matrix of Space, Time, and Beings. But an infinite ocean of Yuan Qi still remains. Original Breath is both immanent and transcendent. It's present everywhere, not only in a far away heaven. We breathe it, eat it, bathe in it, even though its ultra-subtle non-polar essence is invisible to our yin-yang polarized physical senses.

Great Oneness (tai yi) loves its self-creating process. Just as any parent loves their child, Tao loves Heaven, Earth, and Humanity as its own emanation, from the spiritual parent's Original Qi field. But until humans become more multi-dimensional in their awareness, it is difficult for them to perceive this cosmic Self-love except as the dim echo of their own emotional impulse to love something tangible.

Nature is not a *thing*. It appears solid, but it's really vibrating energy. It's a living *energetic process* that is continuously birthed as the tangible love-child of the Tao. Evidence of *Tai yi's* Self-love is seen in its eternal willingness to sustain the body of Nature with unlimited Original Qi. All Qi is ultimately love flowing from source or flowing back to source. **Put simply, Qi is love.** Tai yi's nature as Pure-Love-of-the-Cosmos is the common root that unifies Taoist and Western thinking.

### Tao Micro-Macro Theory



Taoist cosmology holds that humans are a **micro-cosmic reflection** of Nature's **macro-cosmic** process. The self-arising of our bodies and local self-loving process of humans is a miniature version of the **macro-cosmic** Self-loving collective process of Nature. In alchemy, this is expressed as the famous maxim: *As above, so below.*



Self-Love is the spiritual quality that saturates Original Qi flowing from source or Tao into everything that is birthed, from vast galaxies to tiny atoms. This Original Breath of the Tao is an undifferentiated (non-polarized) energy that Science calls Space. Space is originally neutral, but part of it becomes yin-yang polarized as it steps itself down into different dimensions of Creation.

The rhythmic pulsation of yin-yang polarized Space we call Time. The feeling qualities embedded by Original Breath into Space-Time we call Consciousness, the field from which Beings arise. The fundamental quality imprinted into the Space-Time-Being matrix is Self-love. It is embedded into every atom, every molecule, every cell, all the simple tiny elemental group beings and every complex individual being. This love that source has for Space-Time-Beings is what causes everything in the cosmic matrix to want to “return to origin” (Lao Tzu’s phrase in Tao Te Ching).

Even though all creatures on earth arise from the same source within the cosmic sphere-archy, humans are special: we’re capable of a higher level of Self-love. Other animals, insects, fish, etc. are group beings and a part of the love-stream of Creation, but do not have a human soul’s ability to evolve individually. Humans have a unique ability to be deeply Self-aware. We can express Nature’s macro-cosmic Self-love on the local or micro-cosmic level because of our unique power of imagination.

Thus birthing a human soul into a physical embryo is a very special act of cosmic Self-love. Our human souls are tiny sparks of pure non-polarized clear light arising within the primordial process. Each human soul spark carries the vibration of cosmic Self-Love as it descends into the physical plane, where matter and spirit are very polarized. A mother’s womb space allows for the gradual transition from the formless into polarized form dimensions.

But yin-yang polarization of soul into a body does not destroy our soul’s memory of its non-polarized Original Qi. It merely hides our soul spark’s Original Qi deep within our polarized human body-mind. Even our sexually polarized outer male or female body is sustained by this neutral soul spark of Self-love from source.

### **Difference Between Western Exercise and Qigong**

It’s important to understand the nature of Qi in Tao cosmology so that Western readers can grasp the difference between ordinary exercise that mechanically circulates the blood and tones the muscles, and Qi-based movements of tai chi-qigong. Both are called exercise, but their fundamental mechanism operates in different dimensions. This is why my introduction is titled as a “sacred movement that awakens Self-love”. It’s totally different from our normal unconscious body movements we use to navigate our daily lives.

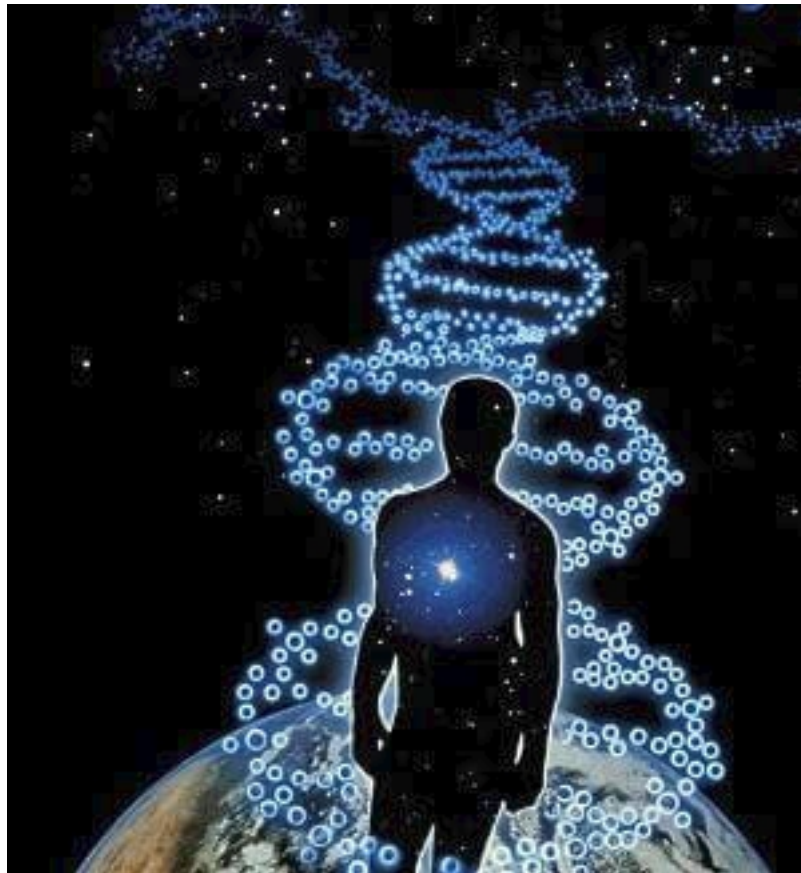
Qigong is better described as a “natural language”, a way of speaking with Nature using bodily movement, rather than a category of Western bodily exercise. When I make a gathering movement in the heaven cycle of Wu Ji Gong, I am signaling to heaven that I want a particular frequency of its Qi that exists in the direction I am facing to flow into my body and into a particular energy center, deep channel or organ meridian. That particular Qi movement-as-communication may have secondary physical benefits of lowering blood pressure and improving muscle tone. But physical benefits are not the primary or highest reason for practicing Wu Ji Gong.

When we use Qi-based body movements to communicate, we are expanding our self-process far beyond the boundaries of our skin. Qigong can alter our biology, our psychology, and our spirituality simultaneously. When we stimulate one level of Qi, it is part of a web that affects other levels of Qi that in turn shape our relationship with the larger field of Nature. Equally important, Qi activates the inner relationship between our sensory body-mind and our intangible soul.

Ordinary body-focused exercise is often used to merely push our body musculature to look firmer or perform a feat that in competition will outshine everyone else doing the same exercise or sport. The intangible aspect in sports of “mental focus” or “inner will” is in the Taoist view the application of Qi, although it is not named as such in the West.

This outer-directed movement called exercise or sports may improve our self-esteem, but it doesn't necessarily give us a whole body-mind feeling of balance like qigong, or bring peace to our soul. We could call all sports or exercise a kind of movement ritual, but with a very different intent and effect than qigong, especially a cosmological qigong form.

### **Self-Love Embedded in Human DNA**



*What axis does DNA's double helix spiral around? The yin-yang helix spirals around an invisible third axis. That axis is filled with our soul's Yuan Qi, which is a micro-cosm of the macro-axis linking the continuum of spirit-matter. This central axis is a super-information highway hidden within DNA and RNA. Wu Ji Gong helps open our body's core channel, allowing direct experience of this 3<sup>rd</sup> axial force.*

The vibration of Self-Love radiating from the heart of the Cosmos is embedded into our human body at the moment our soul enters the sperm-egg union. Our parents' love-making is a call to Source to renew its presence within Humanity. Our soul spark, riding a carrier wave of Yuan Qi, ignites the cellular multiplication we call conception. It means the feeling of Self-love is now downloaded by the soul spark into the DNA and RNA of a single physical cell, which divides and evolves to become a multi-celled body and personality with (in the Tao model) twelve vital organ body spirits.

As our cells proliferate, our soul spark's vibrational frequency is imprinted within the nucleus of each new cell and coded into its DNA and RNA. Our soul force is the invisible axis around which the double helix of our DNA spirals around. The core axis within our tiny loops of DNA is aligned with what Taoists call the Tai Chi (Taiji) pole. This is the cosmic axis around which Heaven-Earth and spirit-matter do a yin-yang spiral dance to sustain their perfect equilibrium, also in loops.

Taoist micro-macro cosmic theory says humans are driven by the same spiraling cosmic forces that drive Creation. The Qi pulsing in the nucleus of each of our 80 trillion cells is directly linked to the pulsing Qi in the nucleus of the trillions of stars above. Note that Wu Ji Gong moves in constant spirals; our movement dance mimics the cosmos' spiral dance of orbiting planets, stars, and galaxies.

### **Self-Love Needed to Complete Human Destiny**

So this pattern of Self-love embedded deep in our DNA and RNA makes a kind of passive demand upon our destiny choices we make in life. If we do not realize human Self-love during our lifetime, it may trigger a feeling that we have failed to achieve our highest destiny or full creative potential. If we don't fully participate in the core Self-loving process of *Creation* or *Nature*, at death we will suffer from a feeling of incompleteness. Life is not about our personality's seeking happiness; it's about soul completion.



We may even feel shame from having failed to honor the impulse of Self-Love embedded within us by our soul spark. To a Taoist, this is a failure to achieve becoming our highest potential as an integrated True Human (*zhengren*). Thus many people die as only “partially completed” humans – like flower buds that fail to open their wonderful fragrance.

Our highest human destiny is to explore creative Ways to love our local self and by extension, our greater Self, the Cosmos-Inside-Us. Doing Wu Ji Gong for nearly two decades has helped me deepen the process of loving my Self. It has opened my heart in ways previously unimaginable. I feel it has greatly matured the True Human within me.

I could die peacefully right now – my life has been rich and full of love. But I feel a call to complete a higher octave of destiny. I want to complete my mission to share the transformational technology of inner alchemy and cosmological qigong with the rest of humanity. When I turned 50 years old, I did Wu Ji Gong followed by a five hour inner alchemy meditation. I suddenly heard a clear (god-like) voice that asked me, “Are you willing to serve on earth for another hundred years?”

The question shocked me more than the voice. I hadn't focused on a specific period of longevity. I had no idea who was asking the question – perhaps my over soul? But I felt deep trust, and said, “Yes, I accept.” I was in such a deep meditation that I could not even move my body. But I could feel my acceptance move me at a deep cellular level. I accepted at the jing (substance, or DNA/RNA) level what I had previously only accepted intellectually: my own potential to live to the age of 150 years. The strange thing is that afterwards, my heartbeat quickened by ten beats per minute. It stayed

at that elevated rate for nine months, despite everything I did to lower it. It seems I triggered some kind of “quickenings” that required more heart fire in my blood.

Afterwards, I created “The 150 Club” and invited my friends and students to join by planning to live that long. I didn’t want to hang out on Earth all alone. I figured an extra hundred years would allow us plenty of time to spread the Wu Ji dance and inner alchemy process to some of the seven billion human souls who might enjoy its profound benefits. I love the mission of sharing a heart-centered global energetic science that unites religion and science. and renews humanity with an alchemical process of Self-love. Dear reader – will you join the 150 Club and support its mission?

This Rumi poem touches in words the same deep truth that Wu Ji Gong captures in sacred movement:

*If you want money more than anything,  
You’ll be bought and sold.  
If you have greed for food,  
You’ll be a loaf of bread.  
This is a subtle truth:  
Whatever you love, you are.*

Primordial Tai Chi for Enlightened Self-love is a sacred ritual dance ceremony. If we “love it”, we do it passionately to celebrate with our body our love for the Cosmic creative process. We gradually remember and reclaim the primordial ocean of divine love within the body of Nature as our Original Self. If we drink just one drop of Self-love Qi every day, slowly the glass of our ordinary body-mind fills up with a deep feeling of Pure Love Qi arising from source, from Primordial Heaven.

Eventually these subtle Qi drops (stored in layers of our soul’s inner Pearl) overflow and saturate our body-mind as a tangible feeling of Self-love. Self-love is the primary benefit of Primordial Tai Chi practice. The secondary benefits will be radiant good health, long life, a higher destiny, and feelings that spontaneously spread out to family, friends, and the world as other kinds of love.

### **Lao Tzu on Love**



*Giant stone carving of Lao Tzu on Three Pure Ones Mountain in China.*

What did Lao Tzu, the grandmaster of Taoism, have to say 2500 years ago about love in his *Tao Te Ching*?

*There are three treasures that I hold dear.*

*The first is love...*

*With love one is fearless...*

*If one is fearless but has no love...*

*Surely she is doomed.*

*Love vanquishes all attackers,*

*It is impregnable in defense.*

*When Heaven wants to protect someone,*

*Does it send an army?*

*No, it protects them with love.*

- verse 67. *Tao Te Ching: The Definitive Edition*, Jonathan Star

### **Love Defined: Merge Without Losing One's Center**



The word *love* can mean many different things. Psychologists say love is an emotion, priests say love is a divine blessing, and scientists declare love is a chemical-hormonal and DNA-programmed instinct to reproduce our species. Let me offer my alchemical definition of Love that can be broadly applied:

***Love is the healthy ability to consciously merge energetically with anyone, any object, any space, any situation, or any process, without losing one's own center and free will.***

Love-as-merging allows us to energetically expand our sense of Self, without losing our core authenticity or self-identity and our individual free will. We might choose to lovingly join our self into something greater than us, but that merging still remains a moment-to-moment free will choice. We can choose to merge with something different anytime. The only dimensional energy or place we

must (consciously or unconsciously) merge with its Source itself. Source is primary. It generates all the different forms of love and our ability to merge energetically within any secondary form of love/lover.

Merging can be applied to emotional sharing, to surrendering to spiritual forces, and to impersonal physical processes such as our merging with a food we love. A drop of water can be merged into a vast ocean, yet still retain its unique self-awareness of its droplet qualities. This definition of love embraces the Many as having a common ground in the One, with each Being retaining its own unique ground that is arising from the One. The Taoist view of the One is not something above us to be attained, but something below us, solid like the earth, that is, has, and always will be there.

We could simplify this definition for humans: ***Healthy Love is the ability to energetically merge into a larger whole, yet stay grounded and self-centered.***

### What is the Authentic Self?



Self-love spontaneously expands us towards both ends of the matter-spirit continuum, without losing our center assemblage point. I view this ***moveable*** or ***expandable assemblage point*** as the “True or Authentic Self”. In Taoist inner alchemy, the *assemblage point* of the “zhen ren” (lit. Authentic Person) is often symbolized by a Pearl or Elixir that forms at the Fusion Point of all polarities. This pearl is exactly what Wu Ji Gong helps us to alchemically crystallize inside our body. In Western terms it is the “soul made visible” – but visible here means internally tangible. Others cannot see it.

This Authentic Self is always in process, always Self-arising in the Present Moment. It is a paradox, as the neutral point or pearl itself is still, yet in our physical reality it has to keep moving and changing vibrationally in order to balance all the polarities present within its field. This is why Wu Ji Gong is designed to balance the polarities of all four cardinal directions, plus above and below, Heaven and Earth – but we are always dancing, moving constantly around the neutral point.

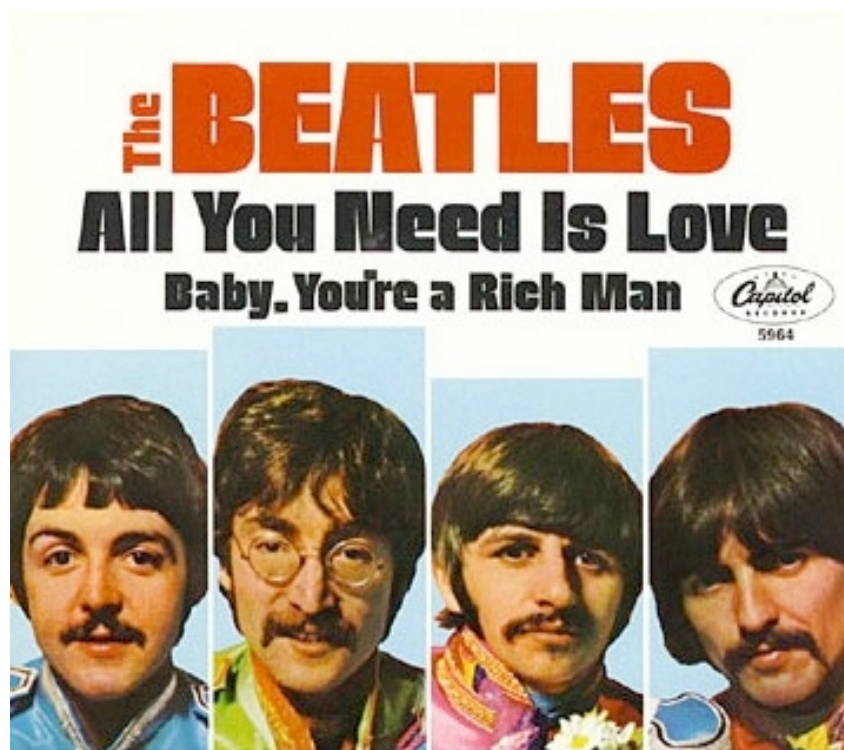
The hundreds of yin-yang weight-shifting movements stabilizes our Authentic Self’s center. Knowing where all forces cross and potentially fuse gives a deep, reliable structure to the ordinary mind, which craves guidance on who we really “are”. I explain in Book Two how scientifically the Torus shape created by anyone doing the form allows us to resolve this paradox of being the center and the periphery at the same. This is known as the science of Topology.

The rational scientist normally holds an assemblage point in the head, the devout religionist in the heart. Where is the assemblage point of a sacred movement alchemist? After practicing Wu Ji Gong, if we lie down or sit meditatively for 10 minutes, the neutral assemblage or fusion point will spontaneously find its location in our body's Present Moment. It is not fixed.

Polar energies of all kinds often continue dissolving and fusing long after the movement part of the form is over. Yuan Qi often fuses with the strongest polarities present in our life (physical, sexual, mental, emotional, spiritual) along our core channel running between the crown of our head (bai hui, Meeting Place of Great Yang) and our perineum (hui yin, Meeting Place of Great Yin). Alchemists cultivate a "moveable assemblage point" that shifts as needed along the vibrational continuum between the crown and root of our Energy Body.

True Self-love within an alchemist is free of guilt or perception of separation. This true Self-love lives in the Present Moment. It is the easiest and most direct solution I've found for healing the human condition. Self-love is a real and permanent path to dissolving the many layers of the illusion of separation that permeates human consciousness. It is the ultimate test of whether you have integrated your abstract notion of Unconditional Love into your personality, or Pure Love into your spiritual identity. Self-love at its root begins with loving your body.

### **Cultural Confusion Over Meaning of "Love"**



Most people are highly confused by love and constantly change partners because their bodily organ spirits are not in harmony, not fulfilled, or not aligned with any level of Self-Love (fully mapped in Tao Cosmology of Love diagram in chapter 3). The Love Qi of modern people is often scattered in many random directions or relationships in their life, as they chase after the "missing parts" of their psyche in other people. This can be a healthy, conscious process of using others as a mirror to see ourselves more clearly.

But if we don't gather the essence of our relationships into our core feeling of Self-love, this scattering of sexual and emotional Qi in many directions fragments and fatigues people, ages them, and may

slow down their spiritual evolution. Wu Ji Gong can help anyone to gather and focus their love for life, for themselves and others – IF they choose to use this process to gather their Qi and focus their intent.

**Let's clarify common confusions about the word "love" in our culture.** Love is held up as a "highest value" in many modern Western cultures, and is constantly exalted in popular song and film. This is epitomized by the Beatles pop song, "All you need is love, love, love." But what kind of love is that? Let's look beyond the never-ending "lip service" paid to love. It's easy to become programmed by unconsciously adopted cultural ideals and language. Overuse of the term "love" has degraded and clouded its meaning.

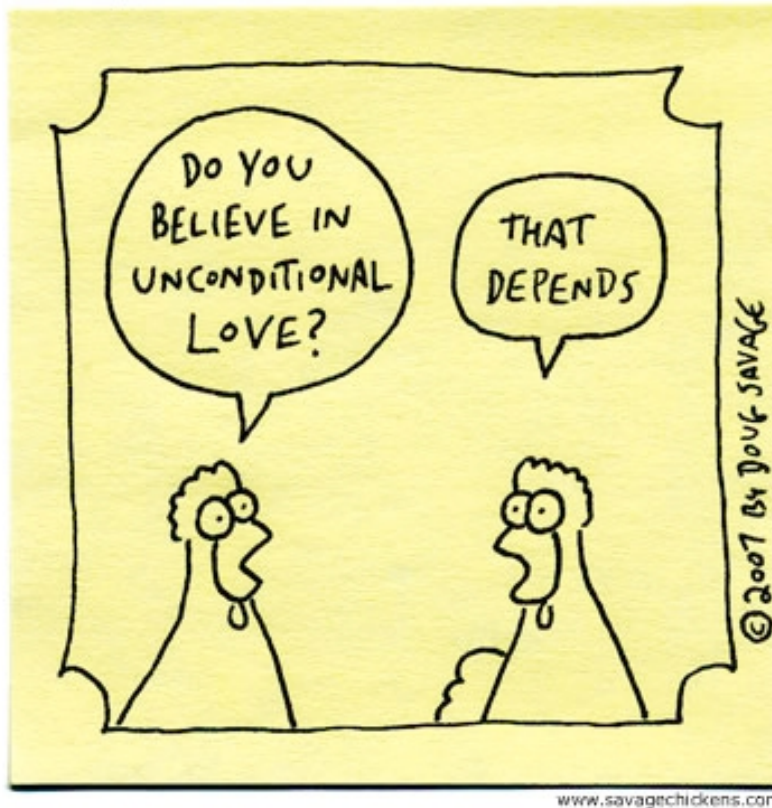
Putting the word "unconditional" in front of "love" is mostly meaningless in our culture. We use the phrase "unconditional" for positive reasons, usually to inspire ourselves to be more loving toward *others*. But during three decades as an energy healer and spiritual teacher, I've observed that people rarely love their own body-mind unconditionally. Even when they consistently do their best to act loving towards others, or believe they are unconditionally loving "the world", they fail to include their body. By some sleight-of-mind their own body is not actually included in the "world".

Loving one's entire Self is just plain hard work, even when surrounded by people who love us and we love them. Why do we ignore our body, and often leave it out of the love equation? We all hold dark, mostly unconscious unresolved ancestral and collective karmic patterns within our psyche. But they are uncomfortable or even painful to feel, so we keep them hidden, out of sight, buried within our body.

These shadow patterns sit there like a dark cloud or miasm, confusing and weakening us and obscuring our innermost truth. They are like dark clouds blocking the sunshine of our inner heart, our soul love which could connect up back to source. Good, loving parents raise apparently decent kids who suddenly become mass murderers. It's not enough to be loved by others or our parents. We have to learn to deeply love our own selves and all that we carry buried within ourselves. Or those unconscious patterns may come out in twisted and dark ways.

### **Unconditional Love is Often Ungrounded**





Unfortunately, many use the *idea* of unconditional love as a way to judge themselves or others against some imaginary, unattainable standard of selfless behavior. We adopt these standards from our favorite saint, spiritual teacher, or some inspiring book. But unconditional love can become an empty concept or quality projected *onto* others, or an abstract ideal borrowed *from* others. In short, our belief about un-conditional love is often physically DIS-embodied and spiritually UN-grounded.

My conclusion: true Self-love is a special loving awareness that arises naturally and continuously within our own body. When “we” (the personality) love the energetic layers of soul hidden within our body, it harmonizes the dark and light sides of our personality. We shift to a deeper, more neutral place from which to witness our personality and its light and dark side workings, expressed via our body. This neutrality or non-attachment to our patterns is very liberating. The body of the outer world and our human body become a helpful mirror for our process. They also reflect our progress – if successful we feel healthy, abundant and peaceful.

It’s easy to say, “I love my Self!”. One of my favorite Chinese proverbs is, “Talk does not cook the rice”. How do we get beyond the talk, and most effectively “cook the rice” to achieve real Self-Love? Can a sacred movement ritual really support achievement of Self-love? That is the central question I hope to answer in this book – how aligning with its cosmological patterns of Qi facilitates this.

For me, the clear answer is Yes! The heart-opening moment after I first learned Wu Ji Gong revealed to me a quick snapshot of the true meaning of embodied Self-Love. Self-Love is experienced when the ordinary, struggling, everyday egoic self allows our own Soul or True Heart to **fully presence** its love. That soul love flows from an awakened heart into our struggling personality, into our brain and body’s pulsing physical heart. It gradually erases our resistance and suffering. It finally overflows out into our relationships, where it colors with happiness our perceptions of the world.

My thesis is that the energetic structure ingeniously embedded within Wu Ji Gong’s movement ceremony allows us to better access the underlying forces in our personal Energy Body (soul, or psyche) that seek love, but are still unconsciously blocked. The ceremony creates a safe neutral

space for those energies to more quickly come into consciousness and be resolved by aligning with the harmonious Qi flow of the cosmos.

### How Unconditional Love Can Fail Us



*St. Francis of Assisi shown loving the suffering body of Jesus and loving the body of animals & birds. But could he unconditionally love his own body?*

A good example of how we unconsciously adopt culturally distorted models of unconditional love is St. Francis of Assisi. He died at age 42 from severely poor treatment of his body, which he contemptuously called “Brother Jackass”. He was a wonderful soul who unconditionally loved animals and *other* humans. But in my definition, he did not unconditionally love himself. His shadow side came out in the way he treated his own body. Yet he is often held up as the model of unconditional love. But most ignore that it was a love applied to other souls, but not to himself.

In the West, people may hate themselves or their life due to their unconsciously absorbing Abrahamic (Islam, Christian, Jewish) ideas that humans are guilty of Original Sin, and are separate from and forever lower than God. In the East, a similar negativity may arise as people absorb Buddhist & Hindu determinism that their suffering is due to bad karma from previous lives. Believers may focus on resurrection, reincarnation, transcendence or seek absolute emptiness to get rid of the stain of being human.

In short, in most religious traditions you have to die to get to heaven; heaven doesn’t exist within this sinful and corrupted earth. This bias often filters down into cynicism about all worldly life and promotes beliefs or values that tend to have an anti-body, anti-female and anti-environmental bias. These paternalistic cultural-religious patterns essentially value Spirit over Matter, sky gods over earth goddesses, deities over human beings, arrogant beliefs in dogmas of the Above controlling the Below, and greed or exploitation of inanimate resources vs protecting the living planet.

The widespread presence of these biases naturally makes it challenging for modern people raised with these cultural-religious ideas to truly feel Self-love in the physical world, in this body. The Way of inner alchemy ritually embedded in Wu Ji Gong gives equal value to Spirit and Matter/Body. It has an equal number of earth and heaven cycles. It honors them cosmologically as arising from the same original essence, the spiraling taiji pole in the center. Heaven and Earth are embraced as equally essential to Creation evolving to its highest potential through the Human adept performing the ceremony.

## Where Does Unconditional Love Come From?



In the West, Un-conditional Love is often cited as the highest value. I place impersonal Pure Love arising from the Wu Ji or Source higher (= closer to First Cause) than Un-conditional Love in my “Tao Cosmology of Love” map. I believe it makes sense to define Un-conditional Love as arising out of Pure Love, It is the first individuation of Pure Love as the soul incarnates on Earth. It is only because our soul exists *prior* to our birth into a physical body, that it is able to hold in deepest memory the vibration of Pure Love. Unfortunately, this deep soul memory is usually unconscious, even as it fuels blind faith by the personality in source.

After birth, the personality lives in a very polarized world and is driven to meet its survival needs by various kinds of Conditional Love. The parents are demanding love and certain kinds of behavior from the infant. This polarization of the infant’s consciousness is necessary for it to live in a physical body, so it’s overall a good thing. After all, it is the experience of physicality that spirit seeks. But as we grow older, our personality can lose contact with its soul ground, and may feel alone or alienated or hopelessly depressed without awareness of the potential for our own soul to love our body-mind. Our personality becomes like a child, starved for love, that has lost its true parent.

We (as personality) explore ourselves by conditionally loving different things and people. This is how we survive, learn and grow. In this sense, Conditional Love is an essential process in cultivating wisdom and achieving our highest worldly destiny. But when we are separated from our soul, it can intensify what psychologists call “shadow side” issues in our psyche. These are unconscious patterns that the personality is unable to resolve the moment they first arise. They get quickly buried in the body so we can keep on living, and feel good about ourselves. These patterns may fester and rot inside of us, producing mental or physical illness. But we don’t even know about it as they are often completely suppressed.

Unconditional Love by the soul holds a mirror to the embodied personality so it can see its light and dark sides more clearly. Unconditional loving cannot exist without its being mirrored in conditional loving. Our soul holds this Un-conditional Love silently in the background. It sits **in** the invisible deep

inner space of our body and watches us silently and approvingly while we play out our light and dark patterns externally.

The soul guides us to mirror our shadow in the outer world. It uses pleasure and pain to remind our personality that some choices are better than others. The soul reminds us of its infinite patience and potential to evolve us with its forgiving support, its Un-conditional Love. There is no need to ask outside deities or God for forgiveness – the soul is the deity and immediate individuation of God inside us. It uses physical, emotional, and spiritual pain to teach us the limits of the personality's Conditional Love.

When we do Wu Ji Gong ceremony, we are facing to all directions and energetically using Qi language to call in all of our personality's light and shadow side patterns back into the center of our being, our soul. The soul, represented by the adept turning in the center axis of the ritual, unconditionally accepts those scattered fragments of the personality back into the center. They are dissolved back into neutral force, Yuan Qi.

In this way the *Conditional Love* of the personality and *Un-conditional Love* of the soul become like a pair of hands, each holding one half of a mirror that allows us to feel our complete Self, material and spiritual. The embodied personality and formless soul form a polarized yin-yang pair within every individual. In the sacred movement ritual, all polarities (front-back, left-right, up-down) are neutralized and resolved into the center of the adepts three dantian (belly, heart, head). Again, this is a gradual process, and mostly unconscious in beginning practitioners of Wu Ji Gong.

### **Self-Love is Not *Self-ish***

Self-Love is not “selfish” in any negative egoic sense, but just the opposite. It is love of our deepest integrity, the personal self's meeting point with the cosmic Self. It includes the Pure Love our Original Self feels for our Self-as-Process of endless embodied growth.

What creates incentive for egoic selfishness is the ordinary view of our finite ***Self-as-separate-body***. A photo snapshot of this local self or its body at any one moment will **not** capture our true essence. That still photo is a Thing. ***Self-as-Process*** is a continuum, an endless movie.

Our experience of Self-love constantly changes; it mirrors the Life Force's dynamic fluidity. If we could shift into a higher dimension and watch our Soul Movie as it flows between our Primordial, Collective, and Personal Selves, we would be impressed by the fluidity of our journey. Our Original Self runs in a continuous macro loop from wuji to unity state to tai chi polarity to our physical body and back. Human Self-love is learning to reflect the flow of Cosmic Self-Love as it spirals through these many dimensions.

### **Self-Love Awakens Our Memory of Source**



Self-love is not an abstract idea. It's not a psychological replacement for God or other deity. It's how we value our full spectrum, from the unconditioned soul to personality that is totally conditioned. Humans are biological animals, born carrying deep sexual and karmic tensions, loaded with ancestral and astrological patterns. It takes a lifetime for these patterns to unfold so that they can be healed, completed by creative expression, and then re-integrated back into the totality of our unconditioned Original Self.

This book is titled *Primordial Tai Chi: Way of Enlightened Self-Love* to emphasize the unity of all levels of love, personal to universal. I discovered this form had an easy and natural mutual synergy with Tao Inner Smile and other qigong and neidan gong (inner alchemy) meditations. Daily practice of this unique Tai Chi movement ceremony, enhanced by other Tao practices, deepened my feeling of Pure Love. I use it to align with my feeling of flow from Source, spread across the entire spectrum of Personal-Self, Worldly-Self, and Cosmic-Self.

***Enlightened Self-love is simply another way to describe the love that embraces our multi-dimensional Self's vast interconnected web of relationships. It re-awakens our consciousness, unmediated by deities, of Pure Love emanating from Source-as-Original-Self directly into our body-mind and every day life.***

It's very important that this ceremony's sense of cosmic directionality allows us to locate our soul or Energy Body's center of spiritual gravity in both Outer Space & Time (physicality), and Inner Space & Time (subtle energy realms). Wu Ji Gong is the best form I have found for both physical grounding (to earth below) and spiritual grounding (to energetic Self within core).

**Self-Love Gathers Our Psyche's Unconscious Fragments**



There was a popular internet DVD called *The Secret* that purported to reveal the secret of manifesting whatever one wanted. It had a lot of valuable partial truths in it, but I doubt many people were able to manifest whatever they wanted by simply focusing their intent as described on the DVD. That's because it ignored the factor of unconscious resistance, whose main cause is lack of Self-love.

Even if our "conscious mind" has a clear intent to manifest something, the conscious mind is only the tip of the iceberg of our total consciousness. The Life Force is scanning ALL of our bodies every nano-second. Even if we project Un-conditional Love consciously, if we have discordant feelings UN-consciously in our inner family of vital organ spirits, the Life Force senses that immediately and responds to the TOTALITY of who we are. So we don't get what we consciously asked for, instead we get what the whole of us needs in order to grow.

This can be maddening and frustrating for people who are culturally trained to live in their heads instead of their whole body. You believe you are spiritually expressing your highest want, you believe your third eye is wide open, but the Life Force is detecting an unconscious feeling of LACK within you. So it delivers an experience of "lack" to you, to mirror who you really are. You are baffled at the disconnect between your visualization of "what you want" and the Life Force's manifestation of "what you need".

Wu Ji Gong helps us solve this disconnect. We do a ceremony to connect us to all directions and dimensions of ourselves. How to best link our intent or Free Will with this ceremony is covered in chapter 8. The point is that by loving ALL of our self, and gathering the fragments of our unconscious self from all directions into our core, the possibility of our conscious request actually being heard by the Qi Field is increased one hundred fold.

Wu Ji Gong has the "real secret" to manifestation. But it takes time to cultivate enough Qi behind our intent for the Life Force to take us seriously. Repeated ceremonial focus is often required. There is no *snapping of one's fingers* and magically getting what we want. The form's effects can be accelerated by doing other forms of self-cultivation, the most direct that I've found being certain other kinds of qigong and meditation.

That is why I often recommend Primordial students learn the Inner Smile, Six Healing Sounds/Five Animals, and Wudang Red Dragon Spinning Orbit method for starters. All of these Qi skills intensify

our Primordial practice. (See Medical and Spiritual Qigong Fundamentals 1 & 2 homestudy, half-price with a one year guarantee: <http://www.healingtaousa.com/ckf1.html>).

These methods get us in touch with our unconscious fragmented patterns and integrate them. They have a natural synergy with Wu Ji Gong. They work together to make it easier to “be your true Self”.

### Wu Ji Gong Fuses Negative & Positive Feelings



*Fusion of the 5 Elements, or Taoist Emotional Alchemy, uses meditations on 5 colored pearls within our Energy Body to harmonize the flow of feelings in 5 element/phase patterns within our body. Wu Ji Gong initiates a similar process through sacred dance ritual. Image: Mike Teeters*

One of the most popular forms of Conditional Love is romantic love (“I’ll love you if you agree to love me. If you stop loving me, it’s over.”). The extreme form of this is *unrequited love* - one personality clinging to another’s soul. Someone is the object of our love, but they cannot feel the same soul connection we do. The soul-to-soul love may be real, but it’s not received by both people.

Most kinds of ordinary mind desire, whether healthy, or obsessive and destructive, I classify as types of Conditional Love. We often “love” foods that are bad for us, we “love” activities that endanger our health, we “love” being stuck in dysfunctional relationships even if they feel like torture. When we cannot feel Unconditional love, we’ll accept the worst negative forms of Conditional love because they make us feel alive.

Buddhists might call these conditioned desires of the ordinary mind “attachments” and seek to release or dissolve them as illusions arising from an impermanent local self. In my Taoist tradition, we don’t try to get rid of “negative” energy or desires. Rather Tao alchemists see them as a valuable “raw” resource, as temporarily mis-directed Qi that we can transmute into beneficial Qi that serves our highest destiny. This practice is called Fusion of the 5 Elements. It doesn’t “throw away” negative emotional Qi, it recycles it. Ultimately the cause of negative Qi is irrelevant – all that matters is one’s skill in transforming it into something useful.

Wu Ji Gong is a sacred dance version of Fusion of the 5 Elements. Both gather positively and negatively Conditioned Qi from the cardinal directions of Time & Space into a focused Qi ball, and

that transform it into neutral Qi. All of the arm movements of Primordial Tai Chi are gathering movements, bringing Qi into one's center, circulating it through all the five elements or directions. Nothing is ever expelled or released – all Qi is gathered back into our portal to the source, within our core. This is the opposite of martial Tai Chi forms, which focus on external Qi projection and protection our of outer boundary on our physical periphery.

This Taoist approach holds that Conditional Love and its expression as desire are an extremely valuable resource for our spiritual growth. The Tantric path (both Hindu and Tibetan Buddhist) has a similar philosophy about using desire to advance spiritual growth, but employ different methods than the Taoists. I consider Wu Ji Gong to be a ritual that enhances our compassion by empowering us to love all kinds of energy equally, whether we face it in the four cardinal directions or from heaven above and earth below or our own heart-mind (12 organ spirits) within. Once we can be compassionate internally and embrace all frequencies of Qi, it opens a wide path to compassion for others.

For more on the Taoist Fusion of 5 Elements 'emotional alchemy' method, see:  
<http://www.healingtaousa.com/fusion1.html>

### Can We Go Beyond Yin-Yang Love Dynamics?



Romance is a fabulous way to explore sexual polarity. We go out on a limb, risking our most intimate feelings. But it may not awaken the next level, soul love.

Does Primordial Tai Chi take us beyond balancing yin-yang forces in our psyche, beyond love-hate dramas, beyond romance, beyond the polar tension between Conditional Love of our personality and Unconditional Love of our soul? Beyond both is an impersonal kind of love. Lao Tzu might call it Love arising direct from the Tao. His *Tao Te Ching* says that "Tao gives birth to Heaven and Earth, which birth Humanity".

This is the causal moment in which Tao Love arises, and generates Heaven-Earth as its first children. This love bond between Heaven & Earth is the root, the ground or grandparent of Human love. We humans step down Tao love's primal impulse to create Unconditional Love by the soul and express it via our body-mind's senses as Conditional Love. Learning to connect and directly feel Tao love is thus our highest spiritual job as humans.





*Tao Original Oneness eternally gives birth to an infinite spiral of yin-yang polarities symbolized by tai chi symbol. These poles form in many dimensions of Self, including over soul, soul, and our body's male-female poles.*

I've renamed *Tao love* as *Pure Love* to remove it from any historical, cultural or religious context. Pure Love, within this trinity of love, is the spiritual ground of the cosmos, and the source or origin of all souls. In religious language, it's Divine Love. In philosophy and science, it's First Cause or Prime Mover. Pure Love is my name for the impersonal Cosmic Unity or Oneness that humans \*unconsciously) translate into a **feeling** quality.

Pure Love is what a human experiences when they connect to Source. It is what preexisted before Un-conditional and Conditional Love evolved. It remains the ground for all types of love, but is so subtle that it can only be perceived by someone aware that an eternal Present Moment exists as cause to our temporal sense of Time & Space.

### **Vibrational Gap Between Pure Love & Conditioned Personality**



*The gap- and tenuous link - between the human and the divine was immortalized by Michaelangelo on the ceiling of the Sistine Chapel in Rome.*

I offer a detailed “Tao Cosmology of Love” diagram in chapter 3 to correlate different kinds of Qi with different Western categories of love. The essence of this map:

1. **Conditional Love** = post-natal yin-yang Qi in 12 heart-mind meridians (xin)
2. **Un-conditional Love** = pre-natal yin-yang Qi in 8 Extra Vessels of soul (ling)
3. **Pure Love (dynamic)** = Yuan Qi of 12 oversouls/ creator god/desses (da shen)
4. **Pure Love (stillness)** = Yuan Qi of Great Oneness (tai yi)

The personality wants love that has become tangible, something that it can hug or touch or that results in a betterment of their worldly life. That accounts for the intense cultural focus on Conditional Love in the form of romance. Most people prefer a Love that they can hug, kiss, or enjoy sexual love with. They want a tangible love response, not the promise of divine love that they cannot feel in the local moment.

My map makes clear that Pure Love is my term for what Taoists call Primordial or Original Qi. This Pure Love arises as an impersonal cosmic field that is extremely subtle, with a very high vibration, that underlies Everything but is extremely difficult to “capture”. The gap between this high frequency, rapidly vibrating field of Pure Love Qi and our personality’s slow-motion sensory reality makes it a challenge for humans to physically experience Pure Love Qi.

In the same way, science tells us that millions of high frequency cosmic rays (gamma rays, neutrinos, etc.) pass through our body every nano-second, totally unnoticed by us. This invisible background cosmic radiation supports and energetically charges up the physical environment, including our human body. But our personality doesn’t notice these cosmic rays. It is mostly focused on the slowly vibrating physical molecules that reflect visible light and create the semblance of our “reality” as a solid physical environment. But our sensory physical reality is just the small visible bandwidth on a much broader spectrum of multi-dimensional realities.

Ideally, totally clear humans -- with no resistance in their unconscious -- would directly receive and radiate out any background Presence and its feeling of Pure Love. Instead, we humans tend to express a watered down, diffuse, often corrupted or tortured, slow vibrating form of love via our personality’s thoughts, feelings, and actions. It seems that part of our spiritual job as human beings is to dissolve this distortion or gap between source/Original Presence and our personality.

Wu Ji Gong resolves this body-spirit tension by engaging the body and directionally aligning with soul and the matrix in which they function. I define soul as the spark that first crystallizes our personal self out of the collective field of consciousness (over soul). Our soul spark is what grows our embryo, and powers the consciousness of our physical body-mind. When we “ignite” our soul spark with sacred dance, our personality resistance is dissolved.

### **Body Movement as Bridge Between Dimensions**

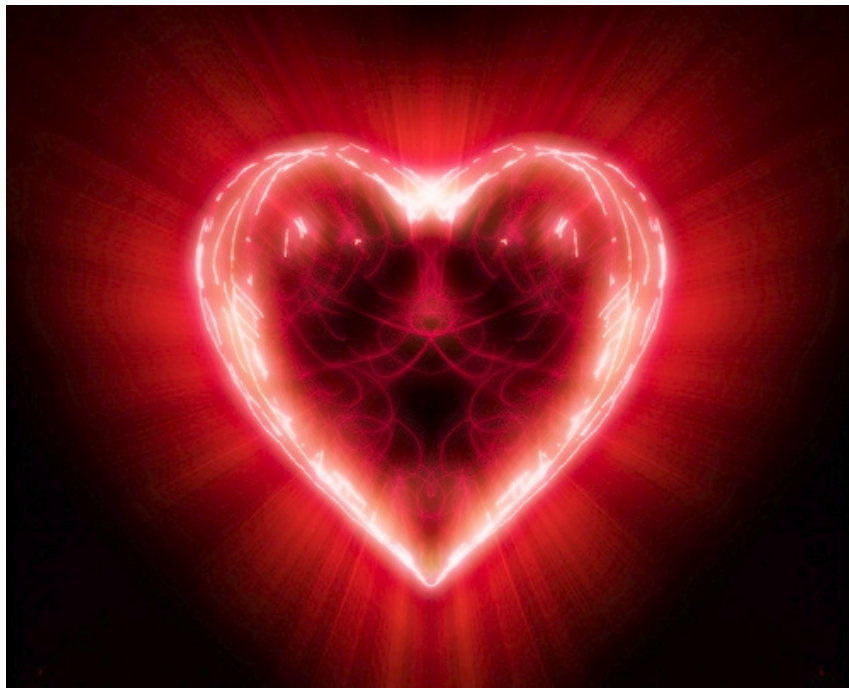


I accept that all qigong, tai chi, dance, and other body-centered methods (yoga, Feldenkrais, Alexander, Eurythmy, martial arts, etc.) help us bridge the personality-soul vibrational gap through *conscious body movement*.

The *cosmological intent* of a movement form is what makes it “sacred”. I spend the entirety of chapter 8 on how to most effectively focus our *intent* before, during, and after Wu Ji Gong. It’s *geometric shape* and *energetic design* is critical in determining its specific effect, covered in later chapters. Chapter 12 is my personal innovation – about how we can use the infra-sonic science of toning to intensify our *intent* and concentrate Qi flow within this ritual. Book Two explores the unique geometric shapes of the Vesica Piscis and Torus created by the form’s arm movements, and show how one’s feet dance an I Ching Mandala that can change one’s destiny.

My personal mission as a teacher is to make subtle Qi as tangible as possible so everyone can enjoy living at a higher vibration, and use it to unfold their highest destiny. Understanding that Love is the energy behind all levels of Qi makes it easier for Westerners to grasp Qi’s essence. After spending thirty years teaching qigong, tai chi, yoga, and meditation to thousands of Western students, I’ve received lots of feedback as to what works and what doesn’t. Wu Ji Gong works, better than any other movement form I’ve taught.

**My Quest: Embody Pure Love NOW**



I am a life long seeker exploring the mysteries of love and sex. I've lived through a complete 60 year cycle of the Chinese calendar, which according to I Ching theory contains every possible combination of Nature's yin-yang patterns that shape our destiny. I've learned from three marriages and from exploring countless methods and paths for cultivating sexual and spiritual love. What wisdom have I gained?

I'm no longer interested in trading in old **beliefs** on love for new *concepts*. The psychology or physiology of conditional romantic love in this life, or at the other extreme -- the vague promise of divine love in my afterlife -- are too partial to hold my deep attention. I've stopped chasing after sexual love. Inner alchemy has taught me how to have sex both internally and cosmically, with or without a human sexual partner. The cosmos in its form as God or Goddess can be my sexual partner. I experience constantly what I call "spiritual orgasm" – the steady-state awareness of spirit and matter eternally copulating within my physical body.

***What I seek is the EMBODIMENT of Pure Love, NOW, direct from Source, in the Present Moment, in my physical body-mind.***

This is beyond any sexual experience, but has the tangible feeling of total sexual embrace between one's body-mind, soul, oversoul, and source. What I seek to cultivate I call Embodied Self-Love.

I want to love the ground of my Being, and to feel the cosmic ground's love for me, in both my soul and personality, in my body and in my relations to others, i.e. the collective field of love.

The emergence of a multi-dimensional, pure loving Presence ***in our own body*** is what I'm calling true **Self-Love**. That's very different than worshipping or praying to a deity (Christ, Kuan Yin, Mother Mary, Buddha, etc.) which we believe holds that loving Presence for us as a divine intermediary, in some faraway heaven. The highest reality is Here and Now, using My Physical Body as a vessel to hold the vibration of all subtle bodies.

**Wu Ji Gong Stabilizes Pure Love Qi in Our Body**



*Love seems as ephemeral as shifting sand. How can we internalize something as vast and permanent as the ocean of love that rhythmically washes its waters over those sands?*

*Wu Ji Gong - Primordial Tai Chi or Qigong, Tai Chi for Enlightened Love, and its other names - has been the single most successful method I've found to help people experience and stabilize the feeling of Pure Love Qi within their personality and body. Many of those reporting amazing results are total beginners. It is not only seasoned adepts of the esoteric who can feel powerful energetic shifts in their body, health, and life destiny.*

How does Wu Ji Gong stimulate the transmission of this Pure Love Qi, in a way that is different from other methods? Why it is more effective and more accessible to ordinary people? That's why I've written this book - to describe this exactly, in ways that are useful to practitioners.

But even if a reader doesn't know Wu Ji Gong, I believe this book and Book Two (sequel) offer rare insights into Taoist cosmology, secrets of effective body movement, internal alchemy, Chinese medicine, topology (scientific study of shapes such as the Torus and Vesica Piscis), sound healing, and the dynamics of enlightened Self-love that will transform and enlighten any reader.

### **How Can We Directly Love the Life Force?**



Practicing Primordial Tai Chi with skill and focus over an extended period will support the kind of enlightened Self-love or Embodied Self-realization that I believe is the true foundation of our Original Feeling of Pure Love. There are many wonderful other types of Qigong with amazing benefits; but other forms, in my experience, do not focus on this type of Primordial Qi cultivation (even though many other qigong forms use the name Primordial).

The Wu Ji ceremony described in this book is totally different from modern martial tai chi styles, even when they are performed for the purpose of improving health and flowing Qi in daily life. My teacher Zhu Hui, was an accomplished martial artist, a junior national tai chi sword champion in China. He described this form as a kind of “anti-tai chi”. I devote a chapter in Book 2 to clarifying his explanation of how Wu Ji Gong looks like Tai Chi, but energetically moves Qi in the opposite direction of martial Tai Chi.

There is only one aspect more important in Self-love than loving your body as the vessel of Truth: loving the Life Force itself. Life Force is the Western equivalent of Chinese Qi. The body, the mind, the soul and the entire universe are made up of Qi in Taoist theory. The Life Force or Qi is the medium of all consciousness, and the building block of this cosmos.

But there are many different kinds of Qi. Having a lot of manifest Qi radiating from your body doesn't make you unconditionally loving. Manifest Qi is yin-yang polarized. Evil beings can and do have powerful Qi as well. When you directly love the Life Force using Wu Ji Gong's sacred dance, you come into harmony and balance with everything Good and Evil.

Self-love spontaneously arises when we tap into the heart of the cosmos. The challenge is: HOW to directly love the triune stream of the Life Force, rather than its infinite manifestations?

**Crystallized Yuan Qi is Secret to Stable Self-Love**



*Cauldron in front of a Taoist temple with a Pearl flowering out of the raw ingredients of life cooking below.*

My short summary of Taoist cosmology is that Pure Love is expressed as “Original Qi”, a.k.a. Yuan Qi, or Original Breath. The highest expression of Self-love is our ability to gather, concentrate, and refine Yuan Qi - the carrier wave for Pure Love arising from source - inside our personal body-mind.

The Wu Ji Gong ceremony helps us to gather this Yuan Qi and crystallize from it our personal “de”, or spiritual power/mission gifted to each incarnating soul by the Great Way. This stabilizes our ability to unconditionally love our personal Tao, our soul’s own Way or Highest Destiny, and to harmonize our personality’s many expressions of conditional love.

A refined body-mind is what nourishes our soul to grow. Our soul can then more effectively mediate between our personality and the collective over soul field of consciousness, aka Nature. All qigong and tai chi forms are wonderful and support this in some way.

But In 30 years of searching, I have not yet discovered another qigong or tai chi form that concentrates the Original Breath/Yuan Qi as powerfully as this Wu Ji Gong form. Original Breath is extraordinarily subtle, and thus difficult to capture. Some teachers try to invoke it or visualize it, but that does not mean you actually capture it. It cannot be commanded by the polarized personality. Yet this form magically captures it effortlessly, often felt even by total beginners!

Our ordinary body-mind is cluttered with polarized sexual, mental, emotional, and ancestral Qi, that collectively we can call our “resistance” to being creatively free and loving. Gathering and transforming the “stuff” of our resistance back into its original nature as unconditioned Yuan Qi is no easy task.

This book is about how this Primordial Tai Chi form does exactly that, with a very simple and practical set of sacred movements. I believe it is because of the alchemical design that Wu Ji Gong is so

effective. This is further amplified if one's intent is strongly focused on cultivating one's highest integrity.

One secret is to align our attention with the Primordial Tao cosmological structure of the ceremony. It's very important, at the end of our *ritual dance of the I Ching mandala*, to "return to origin", i.e. the wuji state of pure openness. We lie down for 5-10 minutes and DO NOTHING. If it's not suitable to lie down, sit or stand in total stillness. This is the key moment when we surrender to the Life Force arising within us, and allow the Original Qi generated by the form to spontaneously re-birth us.

Our mind cannot easily grasp the inner workings of this alchemical process in this state of surrender. That's why many feel themselves simply disappear. Visualization and mental control are useless when one enters the core channel space. Wu Ji Gong is a spontaneous call-and-response ritual between our physical self and the ineffable, unknowable Supreme Mystery, the portal to wuji hidden within our core.

The health benefits, while enormous, are really just a secondary effect of this alchemical process. The abundant Yuan Qi (even if unconscious) naturally and spontaneously dissolves the sick Qi that is the root cause of chronic illness. Book Two has a chapter that explains in detail exactly HOW healing is caused by practice of this super powerful medical qigong form.

I am confident that science will someday advance to the point where it can measure the effect of Yuan Qi's ability to activate stem cells in our body. Both Yuan Qi and stem cells function at the same frequency of what I call "embodied neutral force". Stem cells can differentiate to become new heart cells, or blood, or whatever is needed. Likewise, stem cell Yuan Qi divides itself into numerous streams of yin-yang polarized Qi that nourish our soul's 8 Extraordinary Vessels and our personality's 12 vital organ meridians.

### **Wu Ji Gong's Dance-Poem: Alchemical Rainbows of Love**



*I feel my Qi after doing Wu Ji Gong is like a shimmering rainbow connecting Heaven and Earth, showering love upon the multi-colored layers of my Energy Body.*

I can only express my own nature. I describe my understanding of Wu Ji Gong's core energetics as alchemical, but supporting many other layers of biological, calendrical, medical, philosophical and spiritual structures. In these two volumes I explain what alchemy is, and speculate on how I believe the form works its magic, and how it can help us complete our highest destiny. I use sound (Seven Sacred Vowels), affirmations of intent, and explain how to use Taoist cosmology, numerology, and internal alchemy meditative practices to enrich and deepen the ceremony.



Wu Ji Gong's "skill at entering the Unknowable Mystery" evokes a never ending process. It draws us into a deeper relationship with Qi cultivation, rather than chasing after Qi as a goal. Our physical self is living in a polarized and conditioned field that we cannot escape. Wu Ji Gong is simply a ceremonial bridge between the dimensions of "less conditioned" spirit and "very conditioned" matter, both co-arising from a primordial ocean of love. It reminds us that spirit and matter are not separate, but a continuum, woven together in a marvelous tapestry of great symmetry and coherence.

Personal alchemical transformation is an inherently experimental process, and not a fixed destination. Even though the ceremony is fixed in its outer movement form, the inner process is always one of exploring *wu wei*, i.e. is a profoundly creative and spontaneous experience of love arising in an eternal Present Moment.

My personal experience of Tai Chi for Enlightened Love is that doing the ceremony is like dancing a love poem to the Great Way (Tao). It's a poem in which I ritually dance my embrace of the Beings of all directions and all dimensions of creation, and gather them into my heart.

Always -- to my amazement -- I receive a response to my dance-poem. A surge of indescribably subtle energies expands from some mysterious space inside my body to meet and play with the rainbow streams of consciousness arriving from the sacred directions. I become the Pot of Gold, the cauldron where the full spectrum of shimmering bands of light meet.

After I perform the ceremony, I feel completely refreshed and re-shaped, like I just had a marvelous re-birthing. I feel deeply grateful that I have such a profound process of communication with the Life Force available to me. I feel empowered to love myself on a very deep level. I want others to enjoy that profound Self-love as well.

This book is not just about my perceptions, refined from decades of studying tai chi, qigong, and inner alchemy meditation. Throughout the book are the remarkable stories of a wide number of people who volunteered to share their intense, life-changing experiences of this form.

If YOU, dear reader, have new ideas or experiences about this ceremony you'd like to share with me, for possible inclusion in future editions of this book, please email me at [info@healingtaousa.com](mailto:info@healingtaousa.com).

### **Give Yourself the Gift of Enlightened Self-love**

*You, yourself, as much as anybody in the entire universe, deserve your own love and affection.*  
– attributed to Gautama Buddha

I close with a gift, a diagram (see chapter end page) to encourage you to enter into a deeper relationship with Primordial Tai Chi, the Way of Enlightened Self-love. It's a spiraling calendar to mark 100 **continuous** days of loving oneself through daily practice of the ceremony. There is a long Taoist tradition of "owning" a practice by doing it for 100 days. If you skip a day, enjoy starting over at Day 1. Or fudge, and do it twice the next day to make it up. :) I guarantee you will awaken within your body the feeling of being a "True Human".

May all Enjoy Pure Love Blessings from this Sacred Wu Ji Dance,

Michael Winn

Primordial Tai Chi Books One & Two written over six Animal Year cycles:

Golden Yin Metal Rabbit Year 2011,  
Black Yang Water Dragon Year 2012,

Black Yin Water Snake Year 2013,  
Green Yang Wood Horse Year 2014,  
Green Yin Wood Goat Year 2015,  
Red Yang Fire Monkey Year 2016.

