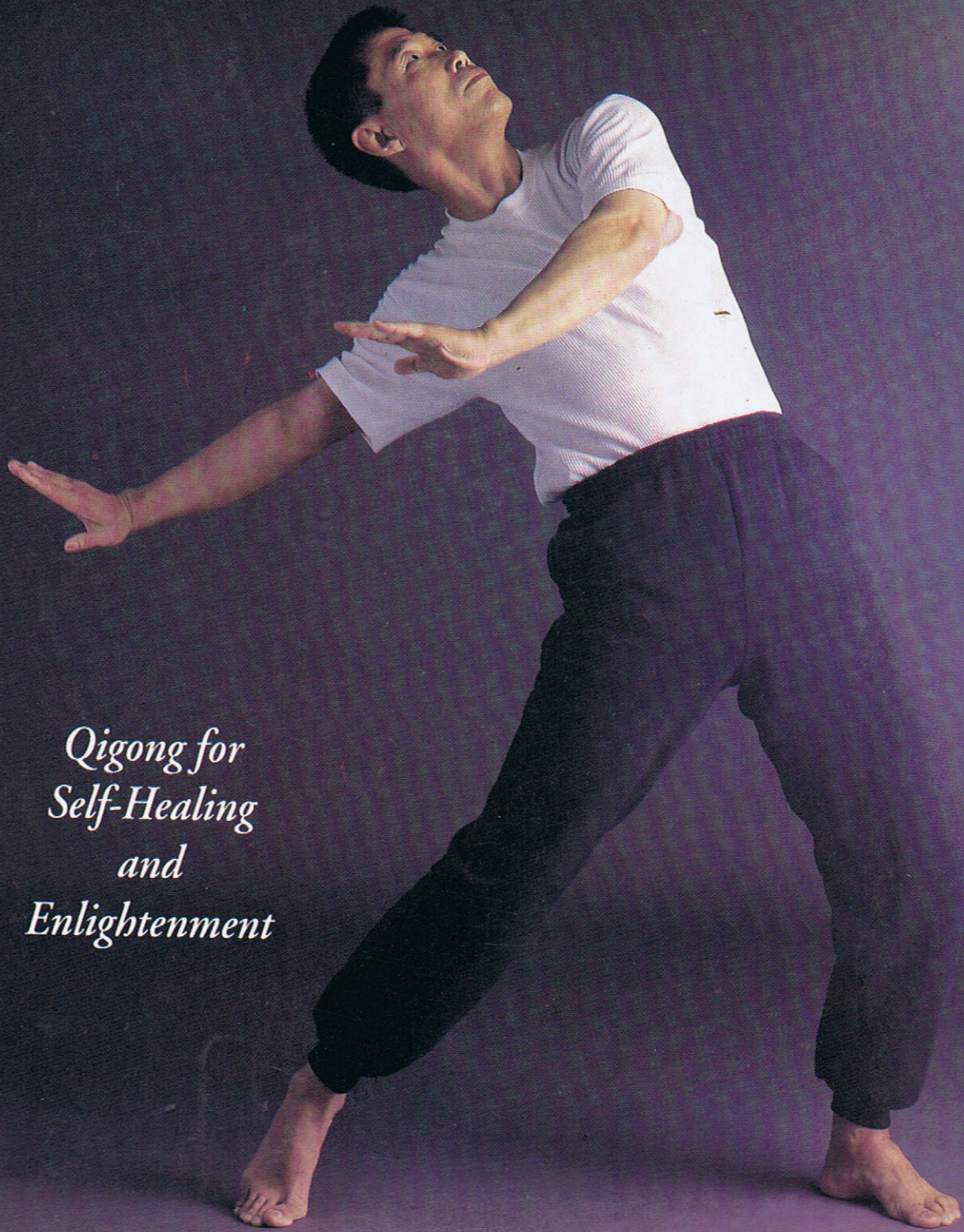


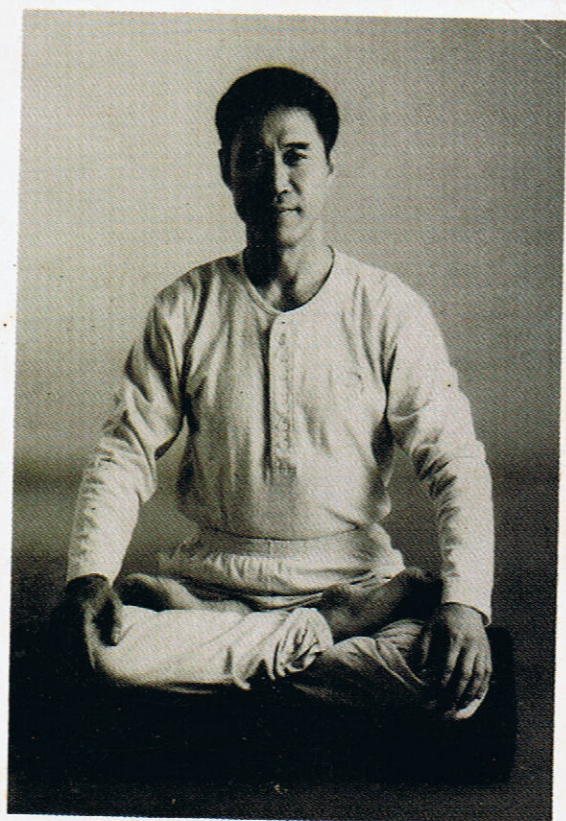
SHENG ZHEN

WUJI YUAN GONG



*Qigong for
Self-Healing
and
Enlightenment*

INTERNATIONAL SHENG ZHEN SOCIETY



Master Li Jun Feng is the head of the International Sheng Zhen Society which propagates the practice of Wuji Yuan Gong. He is also its principal teacher. Master Li served as the head coach for the National Wushu Team of the People's Republic of China. Some of his other positions include advisor to the Qigong Science Research Association of China and director of the World Academic Society of Medical Qigong.

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WUJI YUAN GONG

QIGONG
for Self-Healing
and
Enlightenment

by

MASTER GONG CHANG
AS DICTATED TO
MASTER LI JUN FENG

International Sheng Zhen Society

Anvil

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Sheng Zhen



Sheng Zhen is a gift from Heaven.

Sheng Zhen represents pure and unconditional love. The purity of Sheng Zhen is radiant and limitless. It is taintless and beyond description. It is infused with the fullest, most nourishing love. It is the highest, most sacred Truth.

Sheng Zhen can ignite the world. The spirit of Sheng Zhen can reawaken and arouse love between all people, races, countries, and religions. Through Sheng Zhen all people may understand what it is to love and to transcend differences. They will learn what it is to become one brotherhood, one family.

Sheng Zhen eradicates selfishness, violence, and wars so that there will be peace in the world. Because Sheng Zhen is pure love, it will save mankind and the earth.

Sheng Zhen is a blessing that will be here for all times.

The International Sheng Zhen Society was given the task of promoting the spirit of Sheng Zhen to assist all of mankind.

In this way all the people in the world with good hearts will come together. As one, they will overcome difficulties and catastrophes and enter the beautiful, new world.

Foreword

To all those who will read this book, this is the message from Sakyamuni. This book is a gift to help everyone from every path to come together to be at peace. Never before has one book contained messages of love, of peace, of light, to help people from all different paths. It is our fervent hope that everyone will make the most of the different *qigong* exercises in the book, to find peace inside themselves with this practice. Through the practices in this book, may all the children from different religions open their hearts to understand one another and thereby, become one, united always in love, and transcend the sufferings of this world.

Please accept this gracious offering that there may finally be peace in each one's heart.

The sets of *qigong* are to help us overcome the barriers, to transcend all forms of separation, and finally to achieve universal brotherhood. It is enough that you do the *qigong* with just the willingness to understand. Even if you do not understand completely, you will benefit greatly.

To all those who wish to find peace, to all those who wish to be one, follow the practices. Let there be an end to the fighting among brothers of the same world.

Sakyamuni 

I am called Rama. This book is of great value to people all over the world. This book brings together all the people's aspirations to reach God, to be one with Heaven. This book brings peace, opens hearts. It shatters walls that separate, that divide. This world was meant to be one of love.

The practices that are written in this book will help people overcome the differences, will give them peace when there is chaos. Because it is so simple, people may think that there is not great value, but the most precious things that are given to us are the most simple. The practices, the exercises, are written in a way that are easy to comprehend and easy to follow. But they have great value and deep meanings.

I am a lord of love. This book is full of love. This teaches one how to love, how to be an embodiment of love. This book is for people of all religions and of all walks of life. Put aside the petty differences. Put aside those things that separate you from one another. Together, as you practice this, it will be easier to see that we are only one. We are all united. It will be easier to see that truly, this world is one of peace, is one of love.

Allow your actions, allow your speech to be embodiments, to be manifestations of this one love. This can be done more easily by practicing that which has been given in this book. So simple, so precious.

All of us have great love for every person in this world. Open your hearts and set the rambling mind aside.

Accept this gift of love, of peace, of light.

Rama 

I am Mi Le. As the world evolves, as the world continues, each Buddha is given the task of bringing this world to become one in light. I am also known as the Buddha that laughs. But we are entering a time when great changes are here. To go through these changes is most difficult and very demanding. The book of Sheng Zhen Wuji Yuan Gong is to help all those who wish to enter into the new world, to assist them through the turbulence and through the changes. Although it is difficult there is great assistance being given.

I, together with the others, work, that Heaven may finally change this earth to be one of light and peace and love. We, together, have given much assistance through the practices in this book. It is our fervent hope that all of you will do your best to practice what has been so freely given to help you, to awaken you to a light, to a love, to a world full of hope and peace.

Sometimes it is difficult to laugh when there is so much suffering around you. Know that the suffering will end. The suffering will not continue. It cannot continue. As you practice and practice fervently, you will again begin to laugh and one day you can smile with great love in your hearts, by practicing, by learning, by living the teachings in this book.

I am here to guide you, to help you through the many disasters and changes of this world. I am here to finish what has been started. It will not be so easy. People still do not wish to take charge of their lives and of their actions. They ask for help and when help is given they do not receive it.

This book is given freely to assist you, to give you peace, to give you strength, to give you more love, to help you transcend, to become one with that which is all divine. All the buddhas and saints join together in this effort to bring mankind together to finish in love. Become one. Unite in the practices. Unite in the love. Transcend. Awaken.

Mi Le 
(Maitreya)

Message From Master Gong Chang

The world's chaos has begun. Natural calamities and other catastrophes are increasingly fierce. The sky above and the earth below are greatly affected and soon it will be difficult for anything to live. Although the danger is imminent, people in this world are still in a dreamlike state. They have lost their virtuous character as they desperately seek fame, wealth, and power. As this continues, there will be even greater suffering. Awaken from your dream and transform! Think good thoughts and manifest the love in your heart. Begin to accumulate virtues and merits because this will be your refuge during the chaos.

Heaven's Mother is merciful. God sheds tears. Buddhas of the three ages and the spiritual founders of the five religions cannot bear the coming destruction. Therefore, they come to this world to guide people. They have exerted tremendous effort but still people do not realize and do not transform.

The *qigong* practices in this book have been passed on to enlighten everyone in the world. This book, **Sheng Zhen Wuji Yuan Gong**, has nine sets of *qigong* for people's urgent and immediate use. Other practices will be published in the future.

Everything will vanish after the destruction. A new world will be created. But Heavenly Mother is merciful so She gave a blessing to curb the disastrous effects, to save the people from the destruction and to bring things to a close. Mother has given a sacred token to Gong Chang of Sheng Zhen to help those with pure hearts - to await the birth of a new world.

People who practice this *qigong* should be detached, have loving hearts, do good deeds and discard bad thoughts. If you study any one of the *qigong* in this book, your body will be healthier, your mind will be more enlightened, and you will be at peace amidst the turmoil.

When you practice this *qigong*, your actions must be in accordance with the teachings of love and goodwill. Guide your own family to be good. Guide your relatives and friends to do good. Encourage them to join in the practice of **Wuji Yuan Gong**. I would like people who have love in their hearts, who are willing to help in the work of heaven, who during the chaos are willing to help others - to practice this *qigong*. I would like these people to join us in Sheng Zhen. The Master will teach the higher *qigong* and give the sacred token to those dedicated to the service of others. Together they will enter the city of light and from there help many people, thereby fulfilling the hope of this mission.

The heart of Heavenly Mother and Father is consoled. God's heart is at peace. The three ages of buddhas celebrate and the spiritual founders of the five religions are joyous. A better and more beautiful new world is to be laid before mankind.

My wish is for people who are given the opportunity to awaken, to do so now. Accumulate more merits and virtues. Board the mighty ship and together we will help people to cross the ocean to the other shore.

Gong Chang 
December, 1994

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Introduction

Wuji Yuan Gong is a form of *qigong*. In traditional Chinese medicine, *qigong* is regarded as a practice that restores and cultivates health. The parks of any Chinese city are full of people, young and old alike, practicing forms of *qigong* just as the sun rises. This is how they cultivate their life-force or *qi*. Without *qi* in one's body, the body is a corpse. The direct translation of *gong* is to master a skill or to specialize. *Qigong* is the specialized study and skillful practice or manipulation of the life force.

What exactly is *qi*? *Qi* is vital energy. In man, *qi* not only determines the movement and circulation of the blood and moisture of the body, *qi* gives life to the body. Man is considered to be the meeting place of "heaven" *qi* and "earth" *qi* (vital energy from that which is not tangible and that which is tangible). It is believed that these two forces must be balanced for one to be happy and healthy. These two types of *qi* are sometimes referred to as *yin* and *yang*.

Wuji refers to that point before the beginning of time, with no duality of *yin* and *yang*. *Yuan* means primordial. *Wuji Yuan Gong* differs from other *qigong* practices in that it not only cultivates the physical health but also the mind/spirit of the practitioner - the "primordial mind" - the mind that is peaceful, serene, and at one with all things, the mind that is not pulled in opposing directions. People are often stressed because their emotions conflict with their thoughts. This produces a dualistic mind and an unhealthy body.

The Eastern concept of health is holistic. Unlike the Western Cartesian concept, there is no separation of mind, emotions, spirit, and the physical body. Now, it is accepted in Western science and medicine, that almost 90% of all disease begins with a stressful state of mind. Personality and the body are interdependent. The practice of *Wuji Yuan Gong* helps relieve the stress produced by a dualistic mind, uplifting the spirit and also making the body healthy. *Wuji Yuan Gong* has both moving and non-moving forms of *qigong*. The forms of this *qigong* integrate the body with the peaceful mind and uplifted spirit. After practicing these forms correctly, one feels whole and harmonious with oneself and others.

These forms can be practiced even by those who are weak and with physical disability. This *qigong* increases *qi* where there is a deficiency and decreases *qi* where there is an excess. In traditional Chinese medicine, any imbalance in the *qi* results in physical disorders or emotional upset.

Each form has a specific purpose for either the mind, the spirit, the body or all of these together. Since this *qigong* is also for uplifting the spirit, there are forms that represent different philosophies. Consequently, people of any religion can practice the form with which they are most comfortable.

Movements of each form are given poetic names in order to remember the movements and aid in visualization. The movements have significant meaning to be thought of while doing the exercises since imagination plays a part in helping the mind to relax and free the spirit from the burdens of everyday life.

The task of teaching this *qigong* was given by Master Gong Chang to Master Li Jun Feng. Master Gong Chang is a mystic and a self-taught practitioner of *qigong*. The different forms of *qigong* were received by Master Gong through mystical channels. He continues to serve as the foremost proponent of *Wuji Yuan Gong* and is the founder and overall leader of all branches of the International Sheng Zhen Society. His vision has inspired the Society's work for world peace and understanding through the practice of *qigong*.

Master Li continues to teach in the Philippines. He is currently the head of the International Sheng Zhen Society, the organization which propagates this kind of *qigong*. Master Li served as head coach for the National Wushu Team of the People's Republic of China. Some of his other positions include advisor to the *Qigong* Science Research Association of China and director of the World Academic Society of Medical *Qigong*.

Susan B. Recto

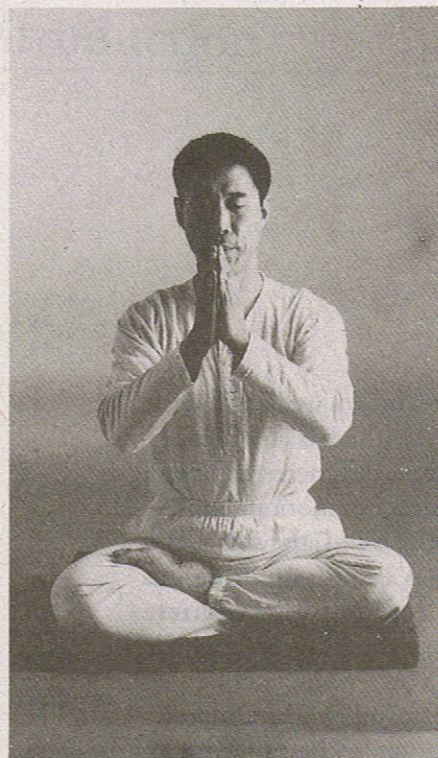


FIG. 1

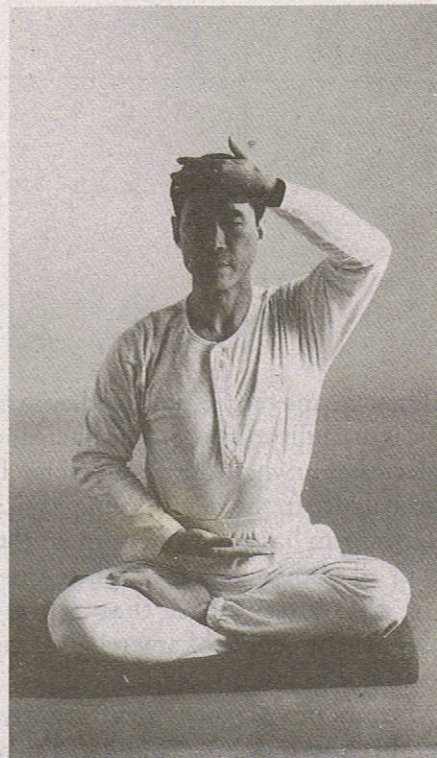


FIG. 2



FIG. 3

ZHONGTIAN YIQI

Imparted by Heavenly Mother

The practice of Zhongtian Yiqi primarily trains the mind. One does not have to pay too much attention to the breathing. This *qigong* enables one to return to nature - to connect with heaven, earth, and with all that is human. In the process of concentrating on your *dantien* and *yintang* while doing this *qigong*, your heart and soul are clarified.

Breathe lightly and naturally. This helps the body relax. The key is to have a tranquil, peaceful mind. Forget yourself. Forget everything. In this way, one can go back to the beginning of time and see the world with renewed understanding. You then begin to perceive and grasp the world with a clarified heart and soul. ☸

The Position:

The practitioner sits in cross-legged position (full lotus position), the left leg over the right and the left foot tucked over the right thigh. The right foot is tucked over the left thigh. If this position is too difficult, just sitting cross-legged is alright with left leg over the right leg (half lotus). For those unable to do this, it is permissible to sit on a chair with both feet flat on the ground.

Sit straight with the spine upright. The top of the head should be aligned with the spine. The torso should be upright but the body is relaxed. The chin should be slightly tucked in.

The Movement:

After sitting properly, naturally allow both hands to come together. Raise both hands in front of you, palms facing together and lightly touching with a slight opening created by slightly bent fingers. Blow into this space between the palms. (Fig. 1).

Move right hand down to a little lower than the navel, with palm facing up. Simultaneously, move left hand upward as though sweeping across the face from

the chin to the forehead (Fig.2).

Then move left hand down and rest on the right hand, palms up and thumbs touching creating a hollow space, like the shape of a heart. Arms must be slightly away from the body and elbows slightly bent, creating a little space between the armpit and the torso (Fig.3).

The tip of the tongue should touch the upper palate at all times during *qigong* practice. This is to connect the micro and macro cosmic orbits in the circulation of the *qi*.

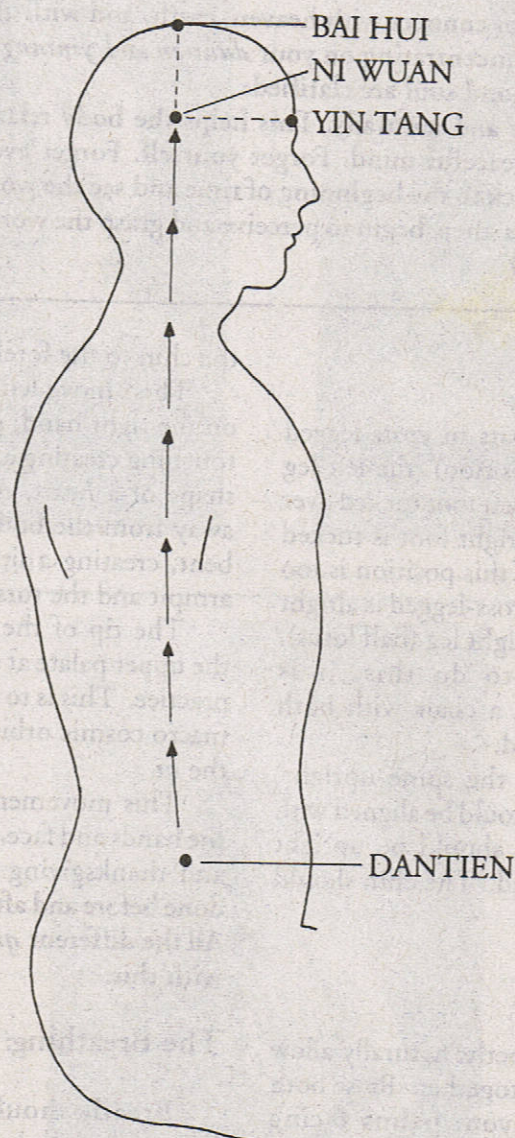
This movement symbolizes cleaning the hands and face. It is also an invocation and thanksgiving prayer. This must be done before and after the *qigong* practices. All the different *qigong* sets start and end with this.

The Breathing:

Breath should gradually become longer and lighter. It should also be consistent and even.

Gradually empty the mind of thoughts. Think of nothing. Forget everything including yourself. Imagine dissolving into the universe.

It is important in this part to use your mind to move the *qi* from the *dantien*



ZHONG TIAN YI QI

(the point just below the navel) to the *ni-wuan* (the point in the head where the crown line intersects with the point behind the center of the eyebrows. See drawing.) Then move the *qi* back down to the *dantien*. Continue moving the *qi* up and down. The *ni-wuan* is referred to as the *gate of heaven* and the *dantien* is likened to *the bottom of the ocean*.

While the mind moves the life force, the breath should not be forceful but should remain very light. It is as if one is breathing but not breathing. If the body is not relaxed, one cannot breathe like this. Therefore, the body should be very relaxed. Do this practice for as long a time as possible and gradually increase the length of practice periods.

Once you have achieved connecting your *qi* to heaven, then you do not have to consciously move the *qi* anymore. The *qi* moves by itself naturally. This is when you have dissolved into the universe (becoming the "void"), achieving a higher level of awareness. At this point, only concentrate on your *ni-wuan*. Here exists entire universe. Now, forget you exist. Become oblivious to oneself and feel your entire being dissolve into the universe. Naturally, you move into a higher realm. The average person cannot experience this plane. At this point, no matter what you see or hear, do not get overly excited nor should you become fearful. Maintain a state of equanimity as though you were immersed in a warm, nurturing, and loving world.

The Closing:

From this state of "voidness," bring your awareness back to the body and slowly open your eyes returning to the

present. Bring the *qi* back to the *dantien* and conclude with the hand cleansing - praying movement.

Points to Remember:

1. This type of *qigong* is non-moving or still *qigong*. It is important to realize that this type of *qigong* is to attain holiness. This is why it is a non-moving *qigong*.

One must sit comfortably. If necessary use a floor cushion. Beginners usually need a cushion to achieve sitting balance. If you are not comfortable with the cross-legged position, just sit on an ordinary chair with both feet touching the floor.

2. When you are doing this *qigong*, your heart should be calm and your emotions happy. While moving the *qi* up and down, one should simultaneously, move the *qi* with your love until the love spreads to the whole universe.

When you are not in a positive emotional state, do not do this *qigong*.

3. It is important to do this gradually because each step is a preparation for the next. So when you really relax your body, then you can breathe lightly. Only then can you move your *qi*. Take each step gradually.

While doing this, it is not the length of time that is important but rather the quality of how it is done.

4. This *qigong* can be done at any time. The later in the evening, the better because this is when the *qi* is quiet and still.

5. You can do this alone but when it is done in a group, the benefits are better.

Heavenly Mother's Message on Zhongtian Yiqi

The significance of the position of the hands -

Left hand is *yang*, right hand is *yin*. *Yin* is down, *yang* is up. This is the world. The thumbs touch signifying the unity in harmony of things. The formation of the hands represent the shape of the heart. The space formed by the hands represents the empty world. You carry the empty world in your hands.

No matter how beautiful or repulsive the world appears to be, you must see its essence. Man's life is like the void that you see. The only thing that man can really acquire is an inner awakening in *xiuxing* (the act of contemplating, striving and working towards enlightenment).

This material world is not an end in itself. Even then, its true meaning can be found in this colorful world. Every bit of happiness and worry and every experiences reveals an aspect of life. When you really come to an understanding of this world you see that it is just an illusion - that it is empty inside. The only thing that one can leave behind in life is love for the world. The only thing that one can bring away is love in your heart. The love you leave behind is the love you bring with you. They are one and the same.

The true essence of this world lies in using your loving heart to *xiuxing* (to contemplate, strive, and work towards enlightenment). And then, you can realize the purpose of man's existence, and the true meaning of life.

Sitting here is so natural - as natural as the world outside your body. Only when you are empty can you experience tranquility and a loving heart. This is a blissfully pleasant state.

This empty world you hold in your hands corresponds to the true world in your *ni-wuan*. This reveals the sole essence and the only true point of existence of the empty world. Neither of them can be seen until your third eye is open but nevertheless, that world exists in your heart.

Reaching up to the heavens, reaching down to the earth, communicating with all of humanity - heaven, earth, and humanity are united as one. All are in constant movement.

This *qigong* is superior and has great depth. As it expands one's consciousness, one can attain greatness. The teachings are transcendent. Although it is simple, its meaning is very profound. In essence, It means to flow through freely, to be able to pass without obstacles within yourself and others, to arrive at Oneness. The mind should be devoid of worries and thoughts. This *qigong* is a good *qigong*. ☸

JIU ZHUAN ZHEN DAN

Imparted by Lao Tzu

This *qigong* meditative exercise is done lying down. It involves the circulation of *qi* throughout the body to strengthen both the body and mind. This can be done by those who are physically impaired. ☸

Preparation:

Begin by lying on your back with your eyes closed. Lie flat, with or without a pillow. Hands naturally at the sides. Clothing should be loose and non-restrictive. Mind should be calm. This is not the time to think of worrisome things. Do not think disturbing thoughts. If possible, do not think of anything.

Instructions:

1. Begin by relaxing the body. Be aware of tense parts of your body and relax these areas, such as the area between the eyebrows, area around the eyes, the neck and shoulders, arms, the small of the back, legs, etc.. The body should be very relaxed. Breath should be natural and relaxed.

2. Move your tongue in circular motion by bringing first the tongue to lightly touch the left side of the upper palate. Then lightly turn tongue to the right and down the side to the lower palate. Bring tongue up to the left side, then back to the upper palate. Do this nine times.

3. As the tongue turns, simultaneously imagine that the *qi*, from the *dantien* turns around the navel from left to right, turning also nine times. *Qi* follows thought. As you think of the movements the *qi* will follow. For beginners, it is helpful to trace the circular movement around the navel with the finger. Later, trace the circles with the finger but not actually touching the body (Dia. 1).

4. Then bring your awareness to the *dantien*. With your mind, move the *qi* from the *dantien* up to the heart point (*shanzhong*). If you do not feel anything at first, it is alright. Just bring your awareness to the points mentioned. (Dia.1)

5. From the heart point, bring your awareness back down to the *dantien*.

6. From here the path of the *qi* splits into two and proceeds down the thighs to the inner side of the knees down the legs to the big toes. (Dia.1)

7. Next, imagine the *qi* moving to the *yongquan* (center of soles of the feet). Then up the back of the leg to behind the knee, up the thigh, and to the base of the spine.

8. Now, with the mind, merging the two meridians of *qi* into one, move the *qi* into the spinal column and up to the *dazhui* (seventh cervical vertebra, Dia. 2).

9. At this point the *qi* splits into two again and moves to the shoulders, then down the inside of the arms all the way through the inner part of the elbows to the hands and ending at the *zhongchong* (apex of the third finger, Dia.1).

10. Then move the *qi* over the fingertips to the back of the hands, up past the elbow, back to the shoulder.

11. Merge the two lines of *qi* to the base of the back neck and up to the *fengfu* (hollow at the base of the skull, Dia.2-3)

12. Now move the *qi* towards the ears, and move the *qi* around the ear. (Dia.3),

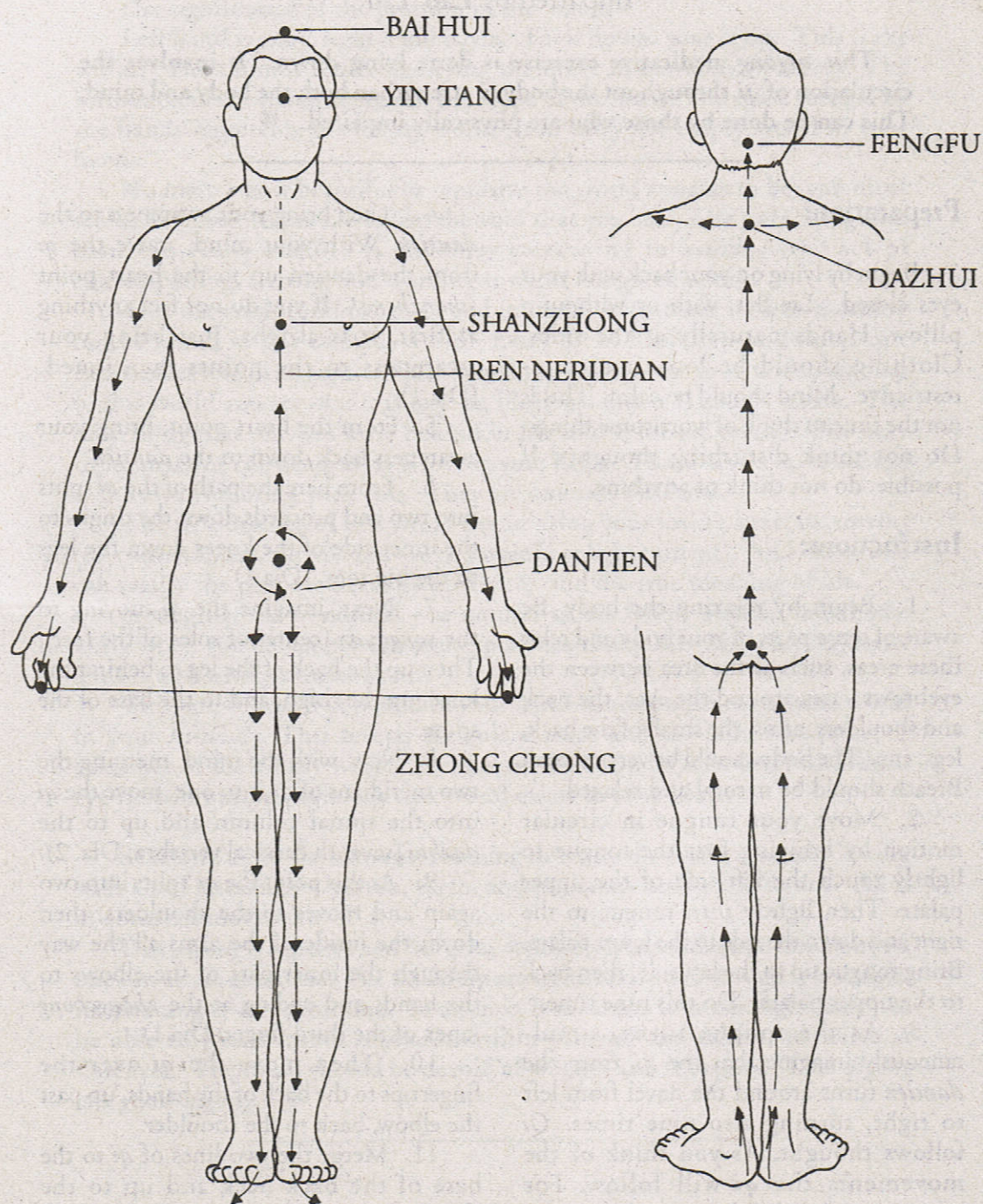


DIAGRAM 1

DIAGRAM 2

then back to the *fengfu* (base of the skull, Dia.3). For beginners, this step may be omitted.

13. The *qi* should now be moved into the head to the *ni-wuan*, the point where a line drawn from the *baihui* (top center of crown) and a line drawn from the *yin-tang* (point between the eyebrows) meet (Dia.3).

14. Now bring the *qi* to behind the *yin-tang* and allow *qi* to remain there a few seconds. Do not release *qi* through the *yin-tang*.

15. Now swallow and imagine the *qi* moves back down to the *dantien* as you swallow. The *qi* flows through the *Ren* (center) meridian in the front of the body (Dia.1). This completes one cycle.

16. Go back to Nos. 2 and 3, turning the tongue and the *qi* around the navel then repeat the circulation as explained in Nos. 4 to 15.

17. Repeat the cycle nine times.

Points to Remember

1. This exercise should be done in a relaxed, unhurried manner. The mind must be empty and free of negative thoughts.

2. For the beginners, Nos. 2 and 3 may be done separately if it is difficult to do both simultaneously.

3. Although No. 12, circulation around the ear may be omitted, it is better to do this exercise with the ear circulation.

4. This exercise should not be done by emotionally or mentally imbalanced persons. If one has intense emotions, these exercises should not be done. Calm down first, then practice the *Jiu Zhuan* (nine turns). Do not practice this if you are unable to calm yourself down.

5. This exercise is also to balance the *yin* and *yang* and for better circulation of the blood and *qi*. For those with depleted energy, this energizes.

6. When done correctly, one may feel vibrations or sometimes feel light, as though floating. This indicates that body is healing itself. If during practice, you fall asleep, it is alright. When you wake up, continue the practice.

7. Always finish the exercise with the *qi* in the *dantien*.

8. If during practice, you forget where you were, do not get frustrated. Simply begin again.

9. As the *qi* moves upward, inhale. As the *qi* moves downward, exhale. This can be done after one has practiced this for some time, as beginners may not be able to concentrate on too many things at once.

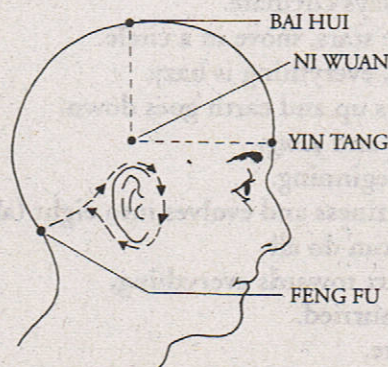


DIAGRAM 3

Lao Tzu's Message

1. The meaning of the tongue's rotation in the mouth -
Your tongue is the body of the heart.
If the tongue moves, the mind follows.
Qi moves in a circle along with the movement of the tongue,
Directing movement of blood and *qi*,
Balancing the *jinglou* and the blood.
The movement of the tongue is akin to the movement of the heart.
If the heart moves, the mind moves.
If the mind moves, you become fire.
If fire enflames the whole body, all impurities are removed.
Everything becomes light and pure.
Yang goes up
Allow the meridians and blood to circulate and balance.
Pour *qi* into your body.
Mind controls the mind.
Your spirit is your body.
2. The meaning of *qi* rotating around the navel -
The navel is the boundary.
Down is *yang* up is *yin*.
Yin and *yang* unite.
Body nutrients shift around and are converted naturally.
3. The significance of the *qi* circulating around the body -
The universe is in constant transformation, always changing,
never ending.
No time. No limitations.
Your body is someplace.
That place is buddha
Empty. Empty. Nothing.
This movement never ends.
Moving naturally.
Qi and blood always circulate.
The universe, the stars, move in a circle.
In the beginning, everything is hazy.
Then heaven goes up and earth goes down.
Then there is *yin* and *yang*.
Nothing in the beginning.
It begins with haziness and evolves into eight (all) directions
Believe that one can do all
With a pious heart towards everything,
Carefully, never hurried.
Everything sincere,
Everything calm.
Cultivate oneself.

All can be realized with a heart and mind that is focused.
Everything becomes true.
All can be lost with a demanding, worried, and restless heart.
Everything is nothing.
Buddha is from holy heaven.
Everything is clear. Clear is hazy.
Buddha's way is difficult to understand.
Everything is natural.
Everything is true essence.

Heavenly Mother's Message for Jiu Zhuan Zhen Dan

Man's innate body is a flame. Use the *qi* to control, to contract, and to still. Man burns his own desires. Moving the *qi* is also moving the mind. Regulate your whole body's elimination of *qi* by taking your body's clear *qi* and discarding the body's dirty *qi*, so that the entire body is filled only with clear *qi*. Very clear *qi* uplifts. When there is clear and fresh bodily *qi* there is mental clarity. Remain relaxed and still, as long as *qi* is contracted. Move the *qi* very slowly and lightly to achieve beneficial results. Lao Tzu created the practice of Jiu Zhuan Zhen Dan so that one can utilize the *qi* in the body and achieve cultivation¹. It encompasses heaven and earth, *yin/yang*, the cycle of the five elements.

The purpose of this movement is to achieve a focused and fully developed mind. Calamities never materialize for one that has integrated stored *qi*. It also cultivates the body and the character. ☸

¹Cultivation here refers to enlightened consciousness

KUAN YIN SITTING QIGONG

Kuan Yin's Introduction

In this set of *qigong*, each movement is different from the other. From beginning to end, each movement becomes increasingly more difficult. Each movement requires a deeper comprehension or spiritual awareness. Once you comprehend one movement, then move on to the next movement. Each movement has its own meaning. You must learn the meaning of the previous movement to understand the meaning of the next. Your view transcends to a level reaching a union with my (Kuan Yin's) own level of transcendence. This is precisely the purpose of this set of movements.

This is a set of movements that has very deep and mystical meanings. I hope you will appreciate these movements with all your heart. I realize that not everyone can grasp the meanings of these movements. However, I hope that through this *qigong* you will come to understand what I mean. Then you will gradually comprehend, bringing your awareness to a higher ground.

Today, human beings' hearts are growing cold. The gods' hearts are the same. However, we are different from you. Although we are silently sorrowful and cry, we never lose hope. Under these circumstances, we pass on this *qigong* to people so that more of you can be awakened. I know that it is already late. I also understand that many people cannot be awakened. However, I have not given up hope. I still believe that there are many who can awaken, take the first step, go on to accomplish great things, and exalt one's humanity.

This set of *qigong* from the beginning to the end, is constantly guided by the spiritual, the meaning of human life, and your will. Beauty and love can awaken your consciousness. This is the original purpose of this set of *qigong*: to sustain you in the quest for love and the search for a land of peace and tranquility. It is this *qigong* that creates for you a heavenly environment. ☸

Preparation:

Sit in cross-legged position. Left leg over right leg. Hands rest over area of *dantien*, left on right with palms facing upward, thumbs together. Body straight. There must be some space between arms and torso. Eyes are slightly closed. (Fig. 1).

Dragon Flying in the Clouds

First Movement:

1. Imagine *qi* from *dantien* expands then moves to the arms. Raise the arms, leading with the wrists, back of hands together, fingers pointing downward.



FIG. 1

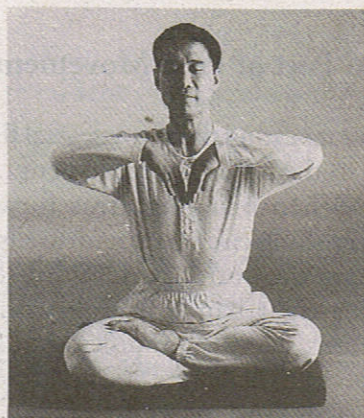


FIG. 2A

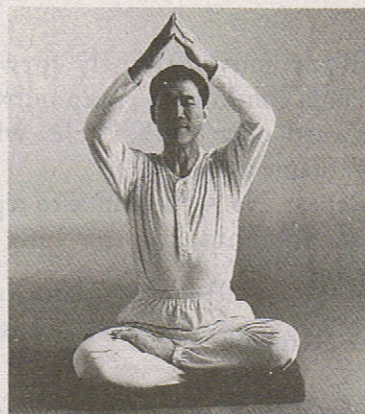


FIG. 2B

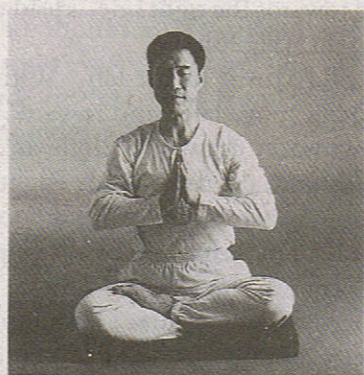


FIG. 3A



FIG. 3B

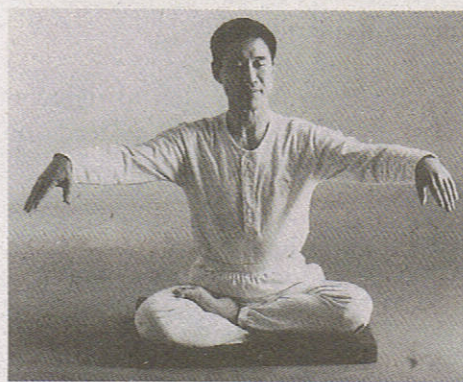


FIG. 4



FIG. 5

Gradually bring elbows down, while turning hands upwards, bringing palms together while inhaling. (Fig. 2a, Fig. 2b).

2. From this position put hands together and bring down to chest level. (Fig. 3a). Then gradually open to sides. Palms now face down and exhale. (Fig. 3b).

3. Move body slightly forward while moving hands outward. (Fig. 4). As the body moves back bring hands inward and back (Fig. 5) creating imaginary circles.

4. As the body moves backward, hands are pulled backward and the wrists are flexed. As body moves forward, wrists are bent.

5. Body moves slightly forward again, hands continue to sweep outward and forward creating a circle, while inhaling. (Same as Fig. 4).

6. Repeat No. 4. Continue to repeat these movements for as long as comfortable.

Points to Remember:

1. Body leads the arms as it moves forward and backward. But movements should not be too big. Shoulders always relaxed.

2. For beginners, pay more attention to the wrists movements. When making the circle forward, wrists must be slightly bent. When moving backward, wrists are always flexed.



FIG. 6A

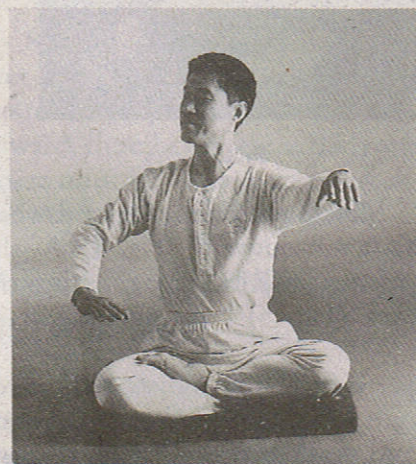


FIG. 6B

Second Part of First Movement:

After repeating the above several times, change to the following movement:

1. When bringing arms forward, before finishing circles, turn torso slightly to left and then turn right. With elbow bent, the right hand, leading with the wrist, turns slightly inward towards the center of chest, drawing a circle backwards, downwards and to right. (Fig. 6a). Meanwhile, the limp left hand goes forward towards the right side. Head turns to the right. (Fig. 6b).

2. Body turns to the left. With left elbow bent, move left hand inward, back and downward, drawing a circle as done previously with the right hand. Right arm with limp hand comes around moving towards the left. Head turns left (Fig. 7). Repeat on both sides several times.

3. Return to first part. Do movement only twice. Stop with hands in front of the body. (Fig. 8).

Points to Remember:

1. Body turns from left to right not forward and backward. Body leads the hands to make circular motion.



FIG. 7

2. Waist must be relaxed. Use the waist to lead the shoulders in turning from side to side.

3. Speed of movements should be natural, neither fast nor slow. Breathing should be natural.

Message:

This movement requires one to first have a cheerful mood in order to let *qi* flow freely. Imagine that the clouds are surrounding the mist and the mist surrounds the clouds. Visualize yourself going through the mountains enshrouded in white clouds, walking through the clouds, and covered by mist. Forget being yourself, as though you have returned to your point of origin - nature.

Qi circulates in your body, following its natural path. Relax your body and shoulders. In your mind, think only of the shape of the clouds and forget everything else, like worries and other thoughts. This first movement aids in detaching from your ego. This movement can cure diseases of the shoulder. ☯

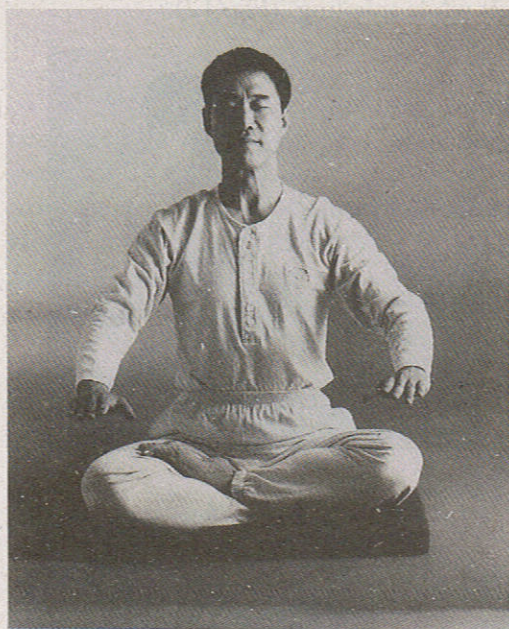


FIG.8

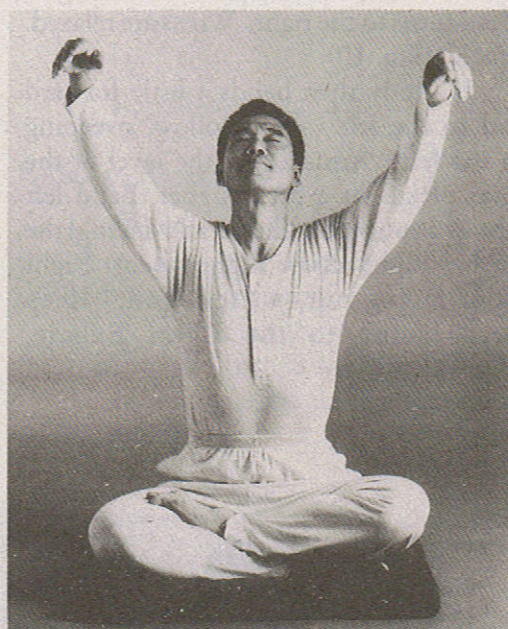


FIG.9

Holy Dragon Returning to the Mountains

Second Movement:

1. Slowly raise both arms wider than shoulder with wrists limp. Hands higher than head. Head tilted upward. Arms

naturally extended almost straight. Hold this position for a while. (Fig. 9).

Points to Remember:

Stretch body upward, spine erect while arms are raised.

Message:

The mountain is in the clouds and the clouds are in the mountain. Your body is surrounded by a mysterious mist, as though you are unconscious and cannot recognize anything. Sit straight. Gently stretch your head as if you were a big bell sitting on the ground. You are awakened by the spirit from the heavens and the earth. After forgetting your ego, you search for the meaning of life. The true meaning of the *Holy Dragon Returning to the Mountains* is to return to heaven. Think quietly about how you came to this world; how this world is coming and going. When doing this movement, although the physical movement has stopped, your mind continues. ☸

Cloudy Mountain Going Through the Mist

Third Movement:

1. Sway torso and hands to the right. Head turns to the right. Wrists are relaxed. Inhale. (Fig. 10).

2. Body then bends a little forward and to the left. Arms follow, sweeping to the left. Arms are at the level of the solar plexus or a little higher. Bend left elbow about 90°. Left hand facing the torso. Right elbow slightly bent. Right palm facing out, wrist flexed. Keep head facing to the right. Exhale. (Fig. 11).

3. Pull body slightly backward and upright. Relax. The hands continue moving to the left. Slowly extend left arm outward and right arm follows inward. Wrist moves naturally. Head starts to turn left while inhaling. (Fig. 12).



FIG.11

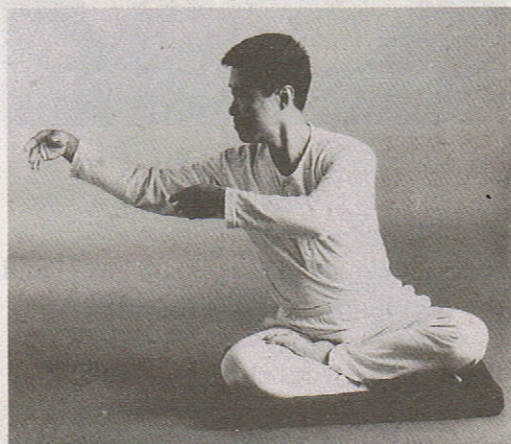


FIG.10

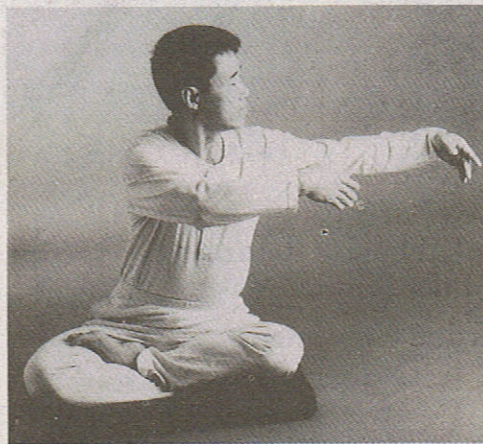


FIG.12

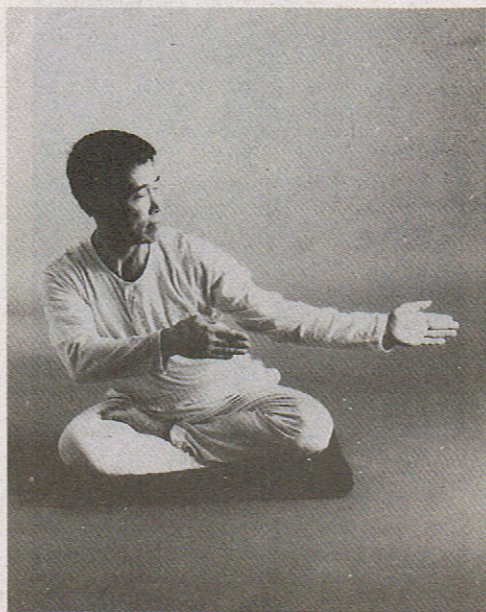


FIG.13

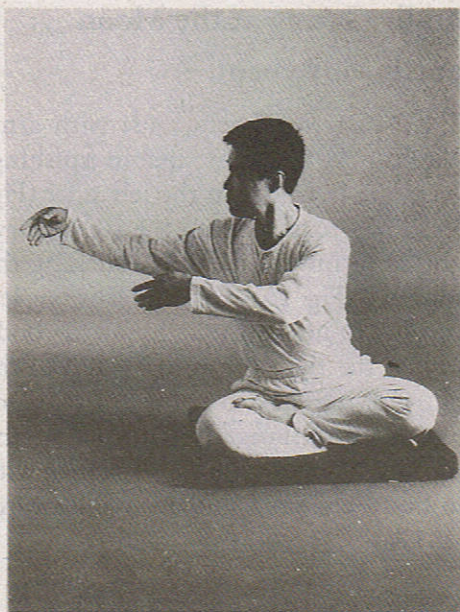


FIG.14

4. Bend body slightly forward and turn to the right. Arms also follow sweeping to the right. Left wrist changes from bent to flexed position. Left palm faces out. Right wrist bends, palm facing torso. Keep head facing to the left while exhaling. (Fig. 13).

5. Same as No. 3, but in the opposite direction. (Fig. 14).

6. Same as No. 2.

7. Repeat continuously.

Points to Remember:

1. When swaying from one side to the other, chest should be expanded. Use the body to lead the arms.

2. When the body sways from left to right, wrists also turn at the same time.

3. Movements should be continuous without stopping.

Message:

Starting from non-action to action, your mind reaches a higher level while your body is in continuous motion. This shows the world is constantly moving and evolving. All actions are natural. You are a product of nature and eventually, you will return to nature. What is nature? It is a pure, perfect, and nurturing world.

Your heart follows your consciousness. When you have arrived at a blissful state, you forget your evil thoughts, including selfishness and mistakes. Then your mind gradually becomes joyful and at peace. Now the fog clears. It is no longer as dense as before. Now you begin to see the way.

This movement can alleviate diseases of the stomach and spleen. It can also alleviate depression. 🌿

Qui Er Gazing at the Moon

Fourth Movement:

1. Last movement ends with arms extending to the right. Before finishing, sweep one last time to the left side. (Fig. 15). Then turn torso to the right, curve right hand inward, slightly touching the abdomen. (Fig. 16). In the meantime, left hand continues to the left. As the body turns to the right, move left hand to the right, curving back to center. Both hands now meet at the center, touching the abdomen. Palms are at the abdomen with the body centered and facing forward. (Fig. 17a).



FIG. 15



FIG. 16



FIG. 17A

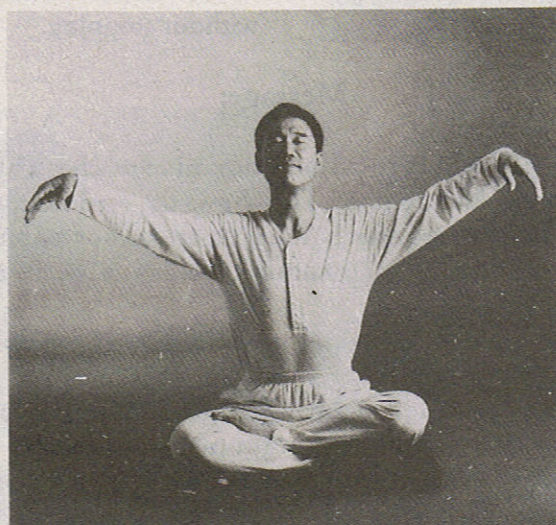


FIG. 17B

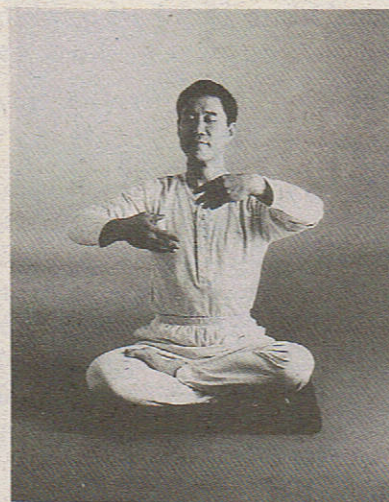


FIG.18

2. Movement must be continuously flowing. Hands part sideways (Fig. 17b) moving up over the head and then come together. Palms face in, elbows are open. Left hand is in front of face, while right hand is in front of right shoulder. (Fig. 18).

3. Extend arms. Right arm opens to the right with elbows slightly bent. The right hand is a little higher than the shoulder, fingers are relaxed and pointing



FIG.19

forward. Meanwhile, left arm moves up (with wrist limp) above the crown, elbows are slightly bent. Head turns right. (Fig. 19). Hold this position for some time.

Points to Remember:

This movement and the last movement are continuous. One flows into the other. Breathing must be natural.

Message:

Elevate your state of mind to an even higher level. The purpose of gazing at the moon is to examine yourself, reflecting on your shortcomings and problems. You understand the world's mistakes and the meaning of enlightened love.

Place your mind at the *yin-tang* (area between your eyebrows). Imagine watching the bright full-moon far away. Release to the moon your happiness, worries, sadness - empty all your emotions to the moon. This is both a prayer and a confession. ☸

The Union of Qi with Heaven

Fifth Movement:

1. Turn body slightly to the left, leading with left shoulder. Right hand follows to the front and then left,

making a curve. Wrist turns, palms are facing down. Meantime, left arm is relaxed with elbow bent. Drop left hand behind the head with palm facing head as though stroking back of head. Inhale. (Fig. 20).



FIG.20

2. Turn shoulders to the right slightly, bringing torso to the center. At the same time, right hand curves to the left and inward, passing the left side of the head to the back of head. Now both hands equally meet behind the head. Continue to inhale. (Fig. 21).

3. Move both hands pass the neck and bring together in front of chest. Fingers point upward. Exhale. (Fig. 22). Hold position.

Points to Remember:

In the beginning, turn left slowly. Turn to the right a little faster.

Message:

At this time, you should have found some of the answers to the questions which arose in the previous movements. If you unite your heart with the universe and nature, you should be able to find the answer.

Now your mind becomes even more peaceful. You are reaching the "state of no eyes, no heart, no mind" - total emptiness. You have completely united yourself with the universe and heaven. All the things merge in one place. Now you have come together with heaven as one. 🌿



FIG.21

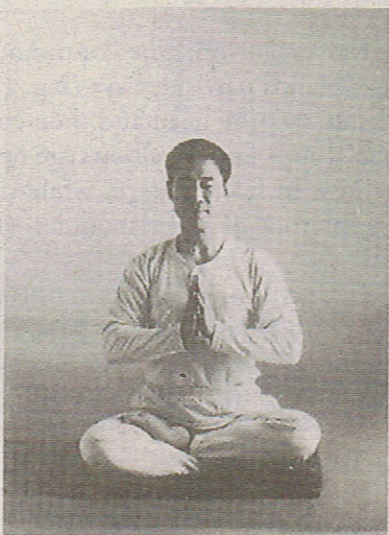


FIG.22

Holding the Lotus and Crossing the Ocean

Sixth Movement:

1. Slowly extend hands forward and gradually open palms. Open arms to the sides, palms facing out. (Fig. 23). Hands open to about a 45° angle. Wrists remain steady while fingers turn out and forward until facing up. Then open slightly more. Arms are almost straight. Fingers are open. Hands are at shoulder level. Hold position. (Fig. 24).

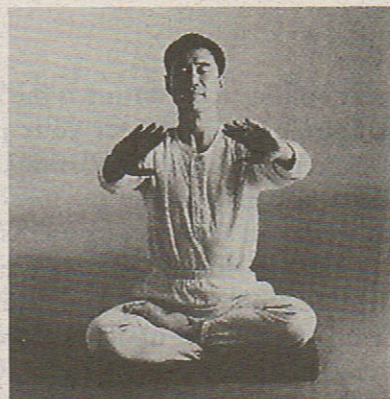


FIG.23

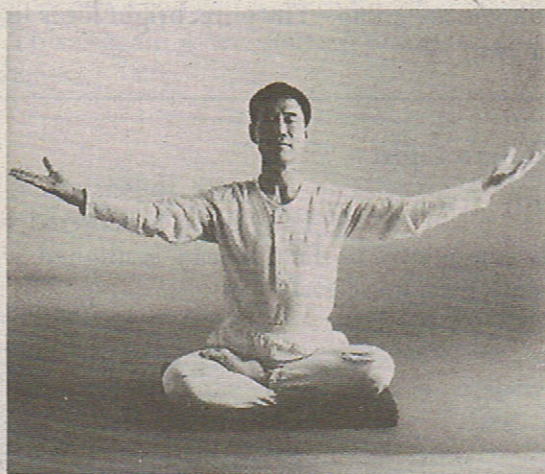


FIG.24

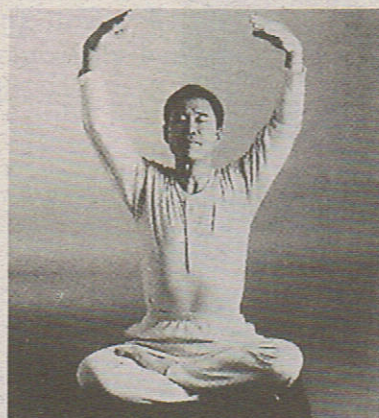


FIG.25

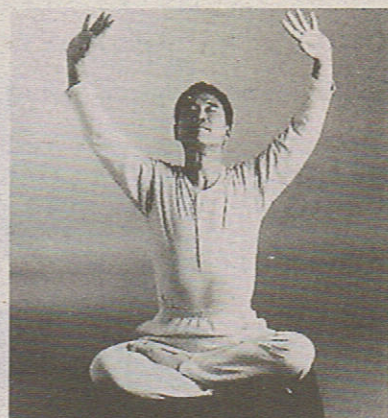


FIG.26

2. Move hands slowly up above the head making a curve, palms facing the head. Hold position. (Fig. 25).

3. Hands twist to move palms facing

up, fingers are pointing towards each other, as arms create a circle. Head tilts back and up slightly. (Fig. 26). Hold position.

Message:

Looking at the future is the new hope. This movement will give you new enlightenment, correct your past and create your future. Discover new direction continuously learning, correcting, and continuously awakening. The saints will give you all the love you need and forgive your mistakes. Behave yourself and show your unselfish love.

Hold the lotus, and cross the ocean. The lotus in your hand points towards the direction of purity and love. The ocean beneath you has both hope and evil. Waves move up and down; so does life have its ups and downs. As the waves of hope and evil overlap with life, they weave together to become your fate.

The meaning of the ocean in this movement is rather broad. It depends on which direction you are going. The pure, bright lotus in your hand, like a lantern shows the way. 🌸

Shadow from Buddha's Light

Seventh Movement:

Hands gradually curve down to the sides, elbows bent. Hands are at waist level

with fingers open. Palms face forward. Body is centered with chest expanded. Head is aligned with the spine. Hold position. (Fig. 27).

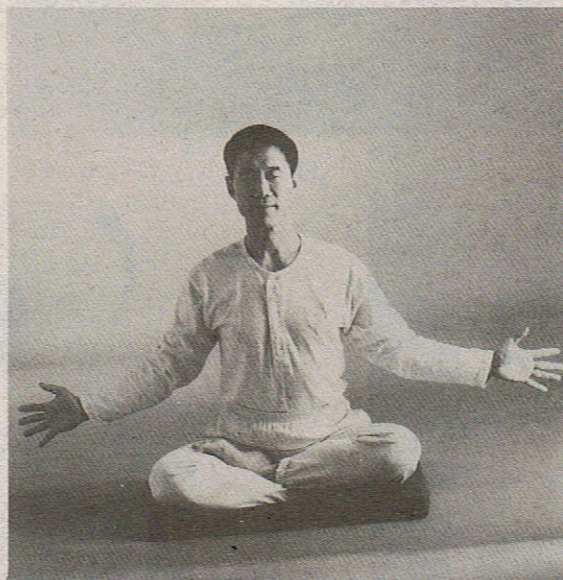


FIG.27

Message:

Buddha's light also means the light from your body. How can you become a buddha? How can you possess the Buddha's symbolism? How can you embody the Buddha's teachings? The first thing you must understand is what life is. This is the first step that we take to become buddha or a saint. The Buddha's light also implies that the love is bestowed by God. Buddha's light shines on your selfish soul until you are awakened. Set your love closer to Buddha's heart. In this way, heaven and you become united as one. This will give both power and guidance. This movement has a deeper implication than the previous movement. It also implies that you have accomplished your life's goal and lifetime wish. At this moment, you have a peaceful mind. Your unified love and your body become integrated, after you have realized life's ups and downs. When you quiet down and you practice Buddha's discipline, you master your inner mind. This is again a new starting point and the beginning of a higher level of awareness. 🌿

Parting the Clouds and Seeing the Sun

Eighth Movement:

1. Curve arms forward then move inward toward body in circular motion in front of chest. (Fig. 28).

2. Hands fold together, bring palms together fingers pointing up. (Fig. 29). Then turn fingers forward and slightly open elbows and open palms, fingers pointing down, wrists bent a little. Simultaneously bend body forward. (Fig. 30).

3. As body continues to bend forward, hands extend forward arms straighten with palms facing down and head bent. (Fig. 31a, Fig. 31b).

4. Keeping arms straight open to the sides and backward, palms down. (Fig. 32). Then press down with hands while straightening torso. Remain with hands flexed at side, palms down and slightly bent elbows. (Fig. 33). Hold position.

Points to Remember:

All movements must be continuous.



FIG.28

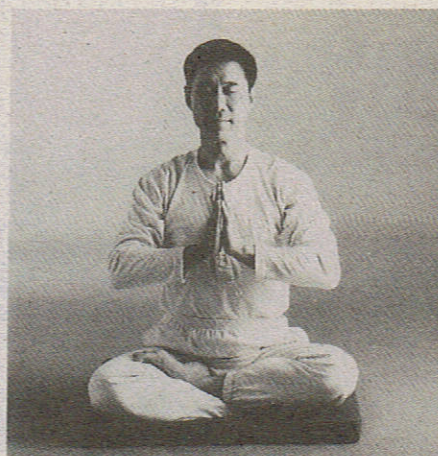


FIG.29

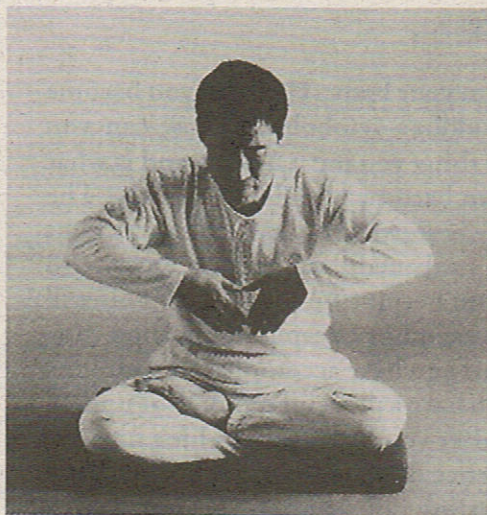


FIG.30



FIG.31A (FRONT)

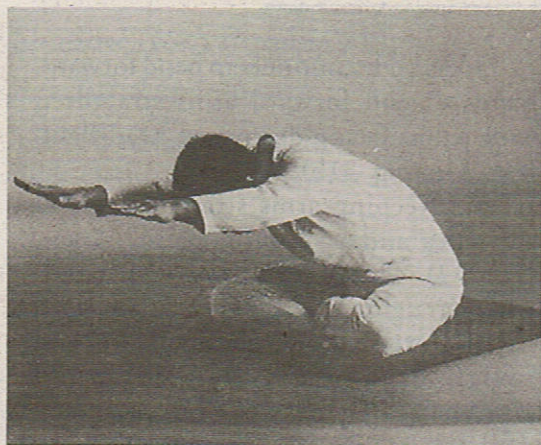


FIG.31B (SIDE)

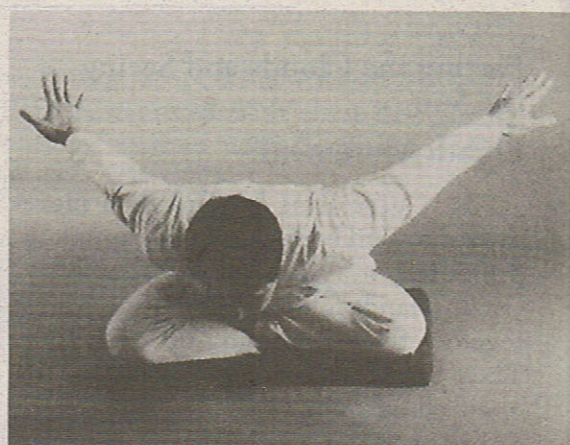


FIG.32

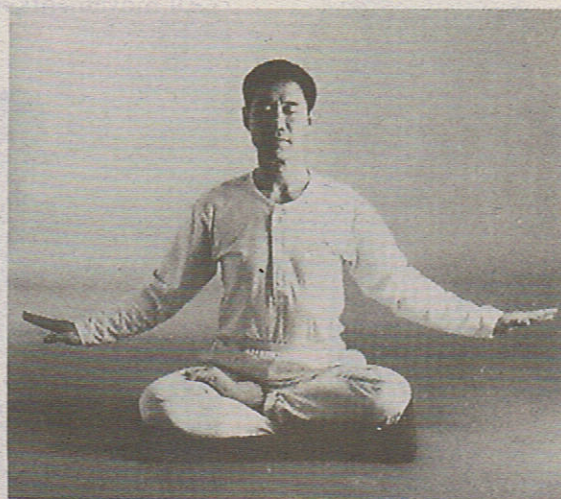


FIG.33

Message:

As you press down upon the kind and beneficial clouds, Buddha's light is on the top of your head. After you have come through contemplation and you have acquired new inspiration, you now realize that life is nothing but a short journey. You have to go through life and train your soul, your body, your inborn nature. Now, you must stand at an even higher starting point. Look at the world and examine the cycle of human life and death.

Parting the clouds: clouds are just like a mysterious mist, like human life. To say you have parted the mist, is to be awakened and stand on higher ground, looking at the world beneath you. Examine your life in this world. No matter how noisy it may be. No matter how many evil people may exist in this world, you must be filled with love in your heart and be full of hope. Nothing can stop you from loving as long as you keep yourself pure. You and heaven can be united together and you will be infinitely empowered. ☸



FIG.34



FIG.35

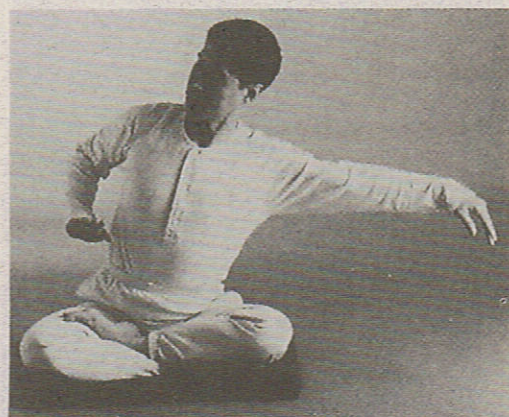


FIG.36

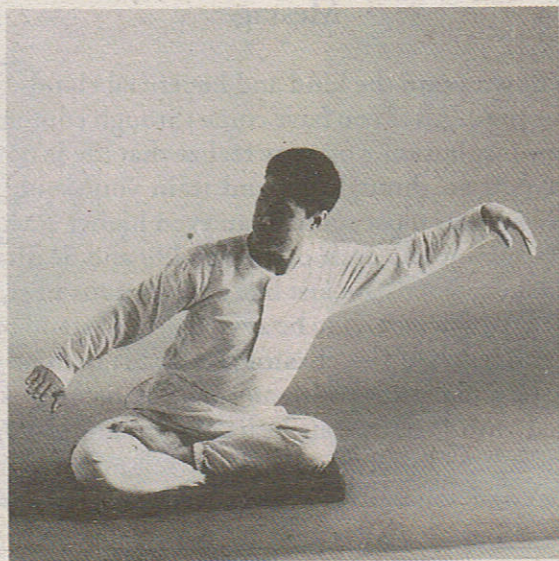


FIG. 37

Boat Travelling in Buddha's Ocean Ninth Movement:

1. Tilt torso to the right as raising right arm which is naturally extended. Right hand is a little higher than the shoulder. Wrist is limp. Meanwhile, left hand pushes downward to the left side as head turns to the left. Exhale. (Fig. 34).

2. Bend right arm, bring wrist to behind the ear. Head remains facing left while inhaling. (Fig. 35).

3. Right hand pushes downward in a curve as moving to the left side. Torso

slowly tilts to the left side. Raise left arm to the left side, leading with the wrist limp, until left hand is higher than the shoulder. At the same time, turn head to the right while exhaling. (Fig. 36-37).

4. Bend left arm and bring left wrist beside left ear. Head still faces right while inhaling. (Fig. 38a). Left hand pushes downward and to the left. (Fig. 38b). Body is tilted to the right. Raise right arm, naturally, until hands are higher than the shoulder, wrist limp. Turn head left while exhaling. (Fig. 38c). Repeat alternately many times.



FIG. 38A



FIG. 38B

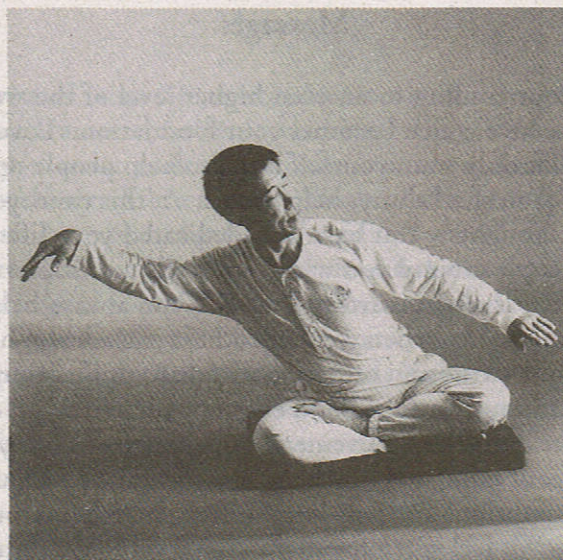


FIG.38C

5. Movements gradually become smaller, until only the torso twists slightly. (Fig. 39a, Fig. 39b). Hold this position with hands flexed at sides. (Fig. 40).

Points to Remember:

1. Inhaling and exhaling should be natural. When one is comfortable, then the breathing is correct.

2. Movement must be slow when bringing wrists to ear. Do not bend elbow too early. Extended arm should be at shoulder level, then bend the elbow.

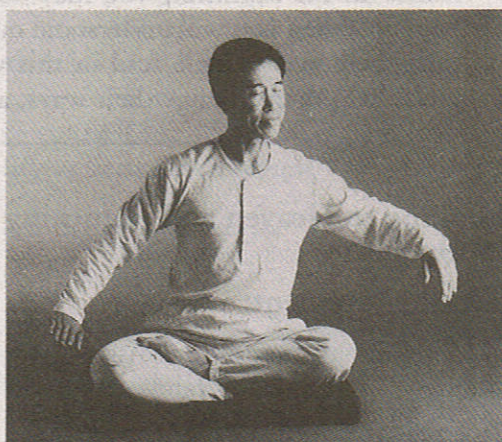


FIG.39A

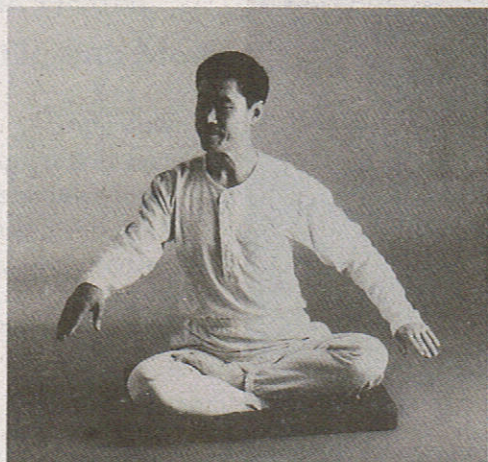


FIG.39B

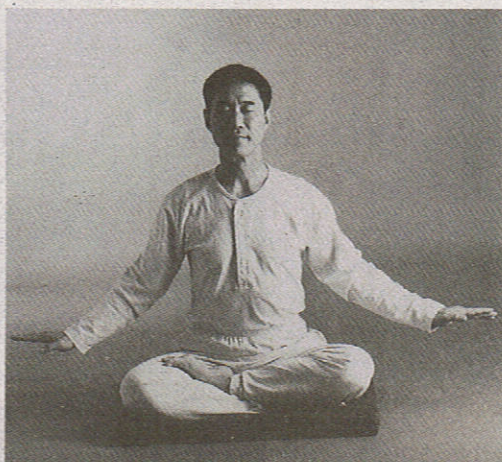


FIG.40

Message:

I welcome your coming to an even higher level of the world. Now you have acquired the love which becomes your foundation. Love can guide you. Now you must not only train yourself but also help people near you. This is God's true wish. You shall always help others. At this time, you have become almost without thoughts. You have also dedicated your life and your body. You shall help people around you with your body and soul.

Buddha's ocean is also a sorrowful ocean. You always help others as well as yourself. That is to say, when you help others you are also helping yourself. You have used your virtue and others' gratitude to uplift yourself. By helping others, you continuously awaken and elevate your soul.

While you are doing this movement, you may feel "heavy" in your heart. This is because your mind and soul have become united with us. Many people seek the wrong solutions in their lives. Often, people are bogged down by their daily lives. We feel sorry for them. Since you have united with us you feel our sorrow and that is the heavy feeling which you experience in your heart. In the beginning you may not understand why this is so. When this happens, then you will understand our troubles and concern. This is why we must help every single soul in this world with our love. We can ease their guilt, help them change their ways, and transform their attitudes. 🌿

Looking to Heaven and Returning to Oneness

Tenth Movement:

Lift both arms upwards wrists limp at about 45°. (Fig. 41). Hands are almost

at head level and the head is bent back, looking up at an angle.

Points to Remember:

Use upper arm to lead, lower arm and hands follow.

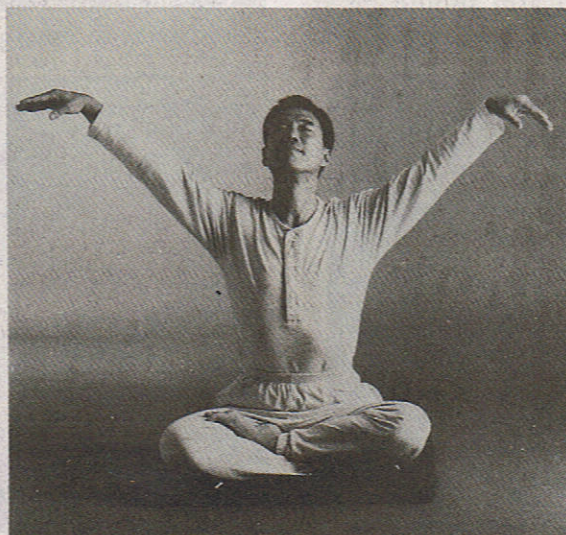


FIG.41

Message:

If you understand what I have said previously, this movement and your mind will now reach an even deeper level - a level which is much more difficult to reach. Now you must understand: All love must become one. All the people in this world are children of our Heavenly Father and Mother.

The universe is united together. Actually everything belongs to the Universe. We are all unified in One. People and the soul are one. Guilt and hatred are separated from love. Take the guilt-hatred and return these to their point of origin. There is a fine line between hatred and love. Love can dissolve hatred. This is precisely the deeper meaning. It is also the higher implication of love. With an unselfish heart, you have the capacity to forgive everything including your lifetime enemy. It is easy to say but difficult to do. I am not sure whether you can reach this kind of love; strive to reach an unselfish state of mind. People may make many mistakes in their life. However, one must realize their mistakes and firmly resolve not to commit them again.

Imagine being your enemy, would you not rather be forgiven and loved? If you put yourself in your enemy's place and are given a little love, it can melt your hatred and dissolve your negativity. It transforms your mistakes and brings you to a loving world. Realize that in your life, love and helping others is of ultimate importance. Do you think that you will find that you have an immense capacity to sacrifice yourself for others? Can you love them enough to give them the opportunity to better themselves? 🌿

Returning to the Ninth Level of Heaven

Eleventh Movement:

Bring down elbows to rib level, hands open and facing forward. Hands are at shoulder level. Hands are opened wider than elbow. (Fig. 42). Head is turned slightly to the left.

Points to Remember:

Body is straight and erect.

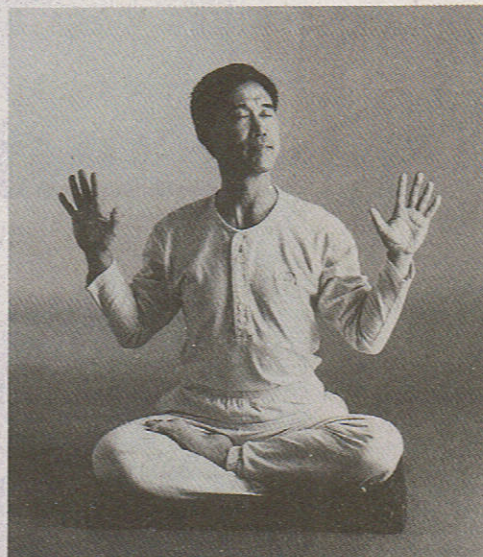


FIG.42

Message:

We hope all people can understand the messages from heaven. We should bring those who understand to the higher world, the loving world, with our heart. In this way, everyone will appreciate this world, nature, and unconditional love. It will create a beautiful world with no crime and no evil. Those who stray should be brought back to the right path and led to the higher world. The Ninth Level means a much higher level of heaven. I know that not everyone can reach this plane. However, with our will and our being united, we can all reach the Ninth Level. ☸

Rain Shower of Apricot Blossoms Twelfth Movement:

1. Lean your body to the right as right hand extends to the upper right and left hand extends to the lower left. Then raise the hands up slightly with wrist limp. Right hand higher than shoulder. Left

hand at chest level. Head remains turned to the left. In the meantime, inhale. (Fig. 43).

2. Lower both hands move down gently, with elbows slightly bent, wrists moving naturally. At the same time, exhale. (Fig. 44). Do this two times.

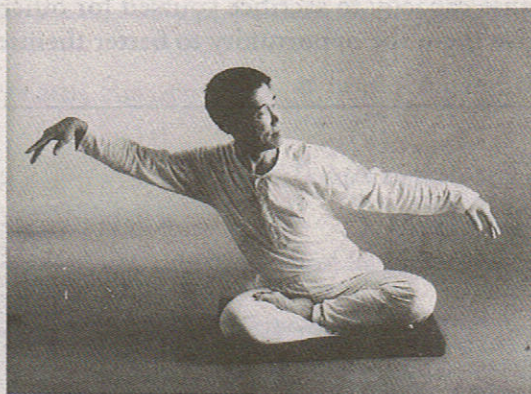


FIG.43

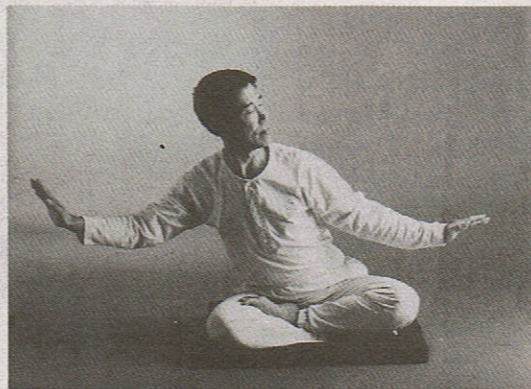


FIG.44

3. Continue up and down movement but now flutter the fingers, from slow to fast, as though a bird. Shoulders move in rhythm with the arms, twisting slightly. When more experienced, it is better to flutter the toes together with the fingers. After doing this for a while, slow down the movement and then stop. (same as Fig. 44).

4. Change to the other side. Lean torso to the left side. Raise left arm as right arm goes down. Head is turned to the right. (Fig. 45).

5. Then begin moving arms down (Fig. 46) and raise up again while fluttering the fingers as done previously.

Points to Remember:

Movements are done naturally and gracefully. Do not tense up while doing this movement. Tempo must be rhythmic to be able to do this well. While fingers and arms are moving, shoulders should be relaxed. This should be done with a carefree disposition.

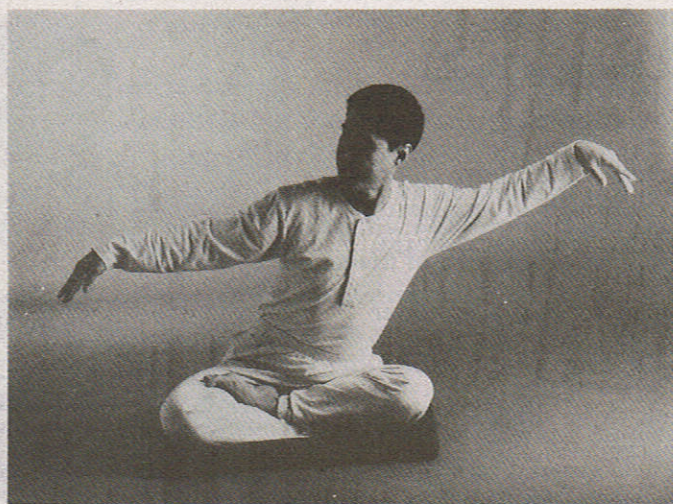


FIG.45

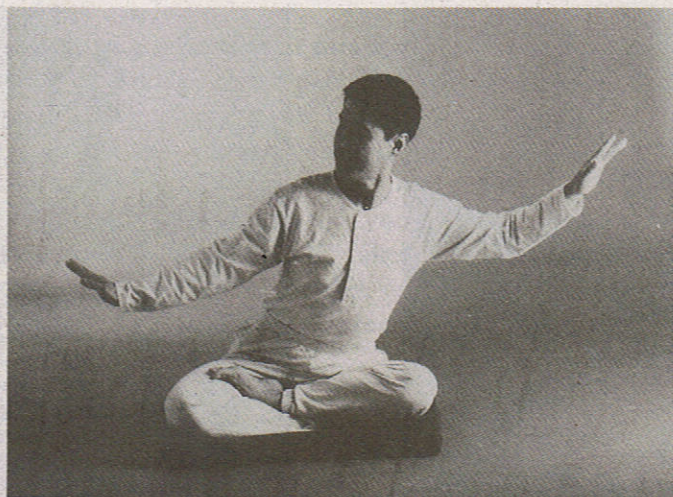


FIG.46

Message:

The future world is filled with love. In reality, not everyone will attain this level but it is still our hope to bring everyone there. Everyone can overcome difficulties in life and enter into a new and beautiful world. We can join together and sing happily. *Rain Shower of Apricot Blossoms* symbolizes happiness. It represents a kind of happiness when you have reached heaven and happiness is fully realized. Imagine you are very happy and are floating in a gentle rain shower. Or you can imagine yourself as a chirping bird experiencing true happiness. You must also understand what true hope is. All these come from heaven. You must show your gratitude and use your love to express it to Heavenly Mother and Father. Realize how much they care about you and use your good actions to endear yourself to them even more. ☸

Opening and Closing of Bodhi Thirteenth Movement:

1. Torso is erect. Hands move closer together, about the width of the head. Palms face each other. Fingers point up. Head faces forward. (Fig. 47).

2. Hands open to about shoulder width. Wrists are relaxed and slightly bent. (Fig. 48).

3. Bring hands closer together about head width apart. (Fig. 49)

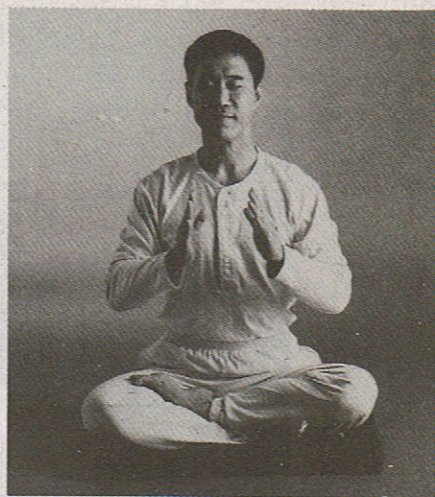


FIG.47

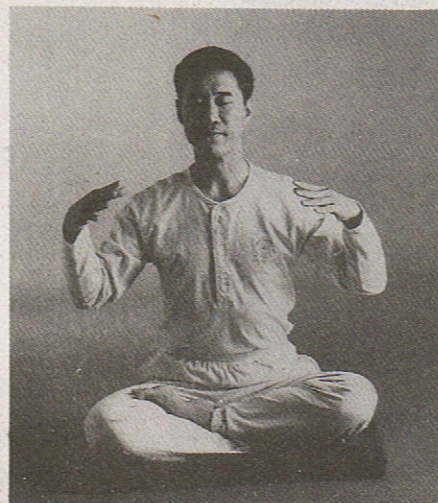


FIG.48

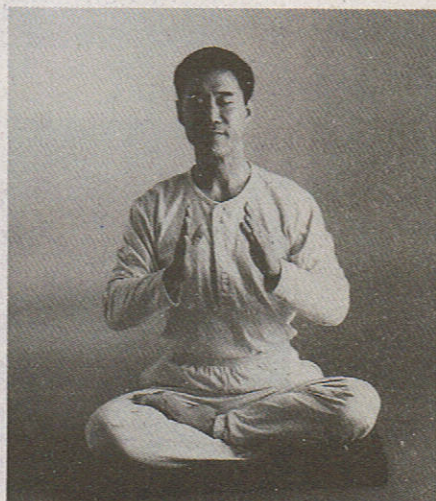


FIG.49

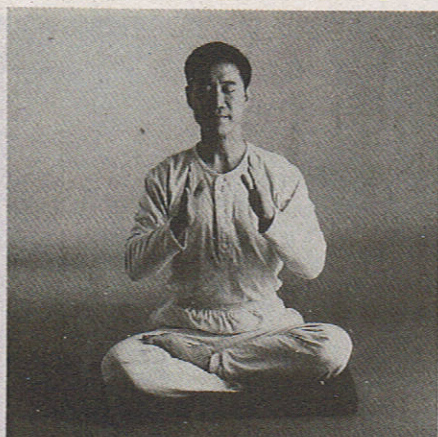


FIG.50

4. Return to No. 2. Repeat open-closing sequence several times. In the end, hold position (Fig. 50).

Points to Remember:

1. While in open position, inhale. In closed position, exhale. Use upper arms to guide the open and closing movement of elbows and hands. Speed can be natural.
2. The chest expands and contracts as the hands open and close.

Message:

When we have reached a state when we are one with God, then we are capable of bringing all to heaven. You have done your best, everyone has put forth their best effort. Using all our love to liberate those near us and enlighten those in darkness, we celebrate and dance as we come to this joyful world.

Opening and Closing of Bodhi is a gesture of prayer. After our celebration, we have greater hope that love can remain forever without changing. If you have reached a supreme state, you will not feel your hands opening and closing while you do this movement. However, you will feel your heart opening and closing and the sensation of life as you continuously give your love. With your actions guide the souls nearest you.

Bodhi symbolizes holiness, unselfishness, sanctity, and dignity. Your mind is like the name of this movement, - *Opening and Closing of Bodhi* - which can take you to the highest level of existence. When doing this movement, if your mind has reached the state it has longed for, then you have united as one with God and you are Love.

Your way of being reflects your mind, your soul. Life and fate are full of ups and downs, life and death happen all the time. Along your life's journey, there are things that encourage you and give you hope. On the other hand, there are things that discourage you and make you feel that life is full of despair and pain.

At this moment, become aware that you can use your love to eliminate all the evil, ruthlessness, and depression. Like using warm water to melt ice, use your love to erase any inequity in this world. Use your deeds to rewrite humanity's sordid history, the tainted record of the past. 🌿

Qi Returns to One

Fourteenth Movement:

1. Hands slightly opened and are a little raised. Lead with the wrists (Fig. 51).

2. Bring hands down to cross over the navel area. Left *laogong* over right *laogong* (acupuncture point located at the center of the palm). Both are over the *dantien* (Fig. 52).

3. With the navel as center bring crossed hands to circle around the navel, from right to left. Do this several times. As hands are at right half of circle, torso leans to the left as head turns right. Inhale while doing this. (Fig. 53).

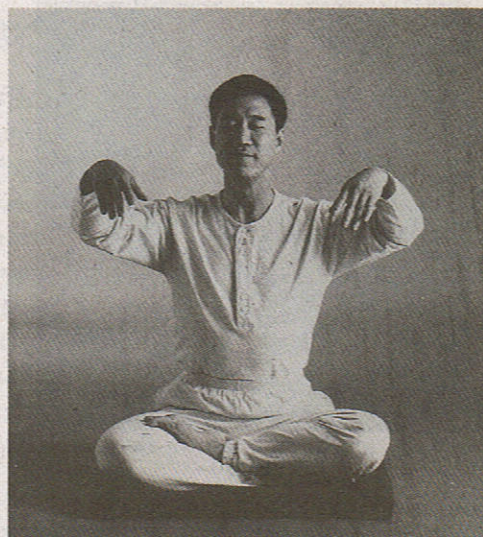


FIG.51

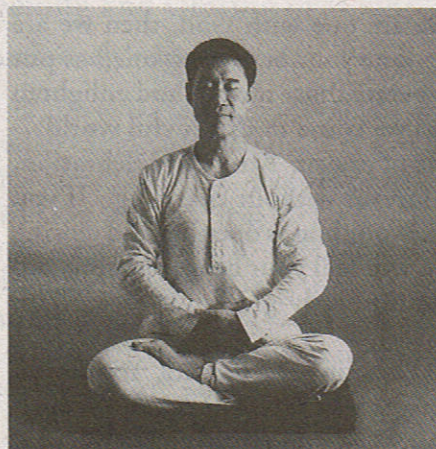


FIG.52

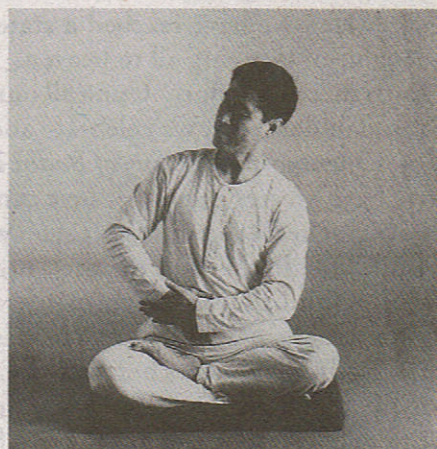


FIG.53



FIG.54

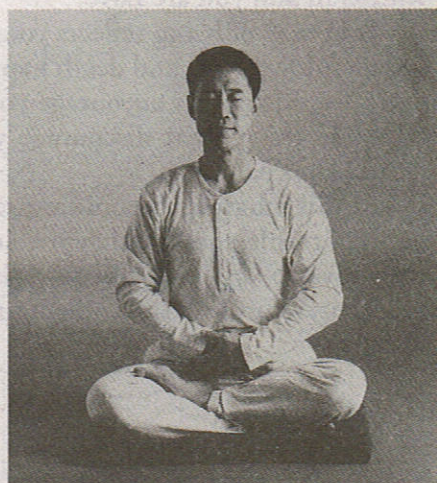


FIG.55

4. When hands turn to the left as going down, lean torso to the right as head turns slightly left. Exhale while doing this (Fig. 54). Repeat many times. At the end, stop at *dantien* with torso facing front. (Fig. 55).

Points to Remember:

Slightly touch the abdomen while doing this. The torso leans right and left slightly only, as naturally as possible. For beginners it is alright to move only the hands. The body does not have to move.

Message:

After completing all the previous movements, we are now coming to the closing. This movement enables you to experience total and unchanging love, unaffected by the agonies and joys in your life. Your state of consciousness and love will be kept forever pure. Forever! This is even more important than the energy stored in your body, because your soul is more important.

It is not easy to seek the Truth in this world. As long as you meditate peacefully, get rid of mundane and selfish thoughts, and cultivate your consciousness to do good, you will find the Truth. Every person who finds the meaning of Truth finds the meaning of life. Many people have given up what they are looking for, considering it to be hypocritical. It is wrong to do this.

People have become more and more confused. They are unable to distinguish between right and wrong, since many are too busy pursuing fame, material wealth, and momentary pleasures. What is true happiness? If you consider it to be as pleasure, you are wrong. If you have a loving heart then no matter how poor you may be you will have everlasting happiness and peace.

The true purpose of life is to continuously advance, endlessly explore, seek the true goal, enrich your loving heart, and overcome all difficulties, both inner and outer. If you have found the true meaning of life, do not stop seeking. Do not be distracted by disturbances around you. You must persist. After your soul becomes stronger, and you have shaken off your problems, recall what I have said. Then you may be awakened by my words which are so important yet so simple.

If each movement comes from your heart, you will acquire a deep understanding, and your movements will be natural. Therefore, the essence of this set of qigong lies in how much appreciation there is of its real meaning. It does not only improve your health, but also cultivates your soul to become more noble, pure, and unselfish. Ultimately, your soul will reach a more elevated state as you become more saintly. Now, pause for a moment, seek the answer and awaken. This is the deepest meaning. ☸

Rising and Descending Fifteenth Movement:

Raise crossed hands (*laogong* to *laogong*) to the top of chest (Fig. 56) and inhale.

Lower hands and return to starting position and exhale. (Fig. 57). Repeat

several times ending with hands over the *dantien*.

Points to Remember:

Lightly touch the front of the torso when doing this exercise. This helps to move the *qi* along the center meridians. For this movement it is better not to be wearing a shirt with buttons.

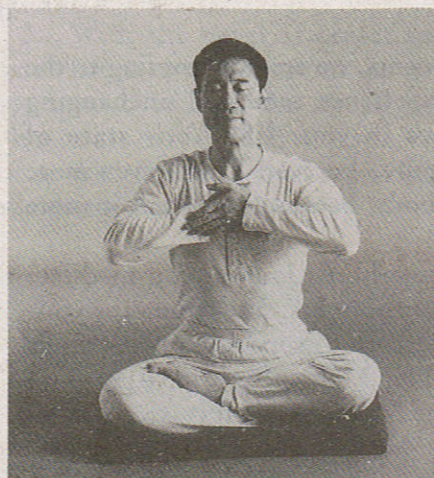


FIG.56



FIG.57

Message:

Your mind is now peaceful and your body is full of love. Having united with heaven, you must now forget even heaven. You only have love, warm, and nurturing love. It gives you unlimited power, unlimited hope. You are enshrouded with unlimited love and hope.

This movement comes from your heart, rising and descending naturally. That is to say, you return to your natural state, beyond nature. Nature is the highest level of the world. After you have acquired a loving heart, whatever you do in nature is always correct.

Each saint in heaven goes through training, not just for the purpose of becoming a buddha, but to first acquire love and then become a buddha. This *qigong* can be seen as a chronicle of our experiences. At first, we develop a feeling of life, then the realization of awakening. We awaken to the true meaning of life, then we go through the training. The training is difficult. We continually work on ourselves, helping both ourselves and others; changing ourselves and changing others' mistaken ways of thinking. In the meantime, we elevate ourselves. Step-by-step, the process becomes more arduous and difficult. Aspiring to acquire an everlasting loving heart, one cannot waver nor hold on to any wrong ways of thinking nor be selfish. After going through many years of training, we suddenly discover that everything is so simple.

As long as you have love and the willingness to help others, people can receive love from you. If one person awakens to the true meaning of this world, then you have liberated that one person. This person in turn, liberates others. In this way, the world will be filled with more and more love. Consequently, we are then rewarded with even more love from heaven. In the end, everyone will become a saint, tao, and buddha. ☸

Gathering Qi

Sixteenth Movement:

Keep last position for some time without moving.

Message:

Bring your mind back to the real world. Slowly recover yourself and breathe naturally. This movement connotes a movement from low to high, allowing one to go through a cycle of movements with deep impression. Now, you return to where you began. However, your awakening remains unchanged. Coming from your new state of consciousness, you guide your actions. For instance, you were puzzled as to how to help someone. After these exercises, you will know where to begin. Now, you can acquire right thinking. Having united with heaven, you are given a new beginning. Your mind has become peaceful. You will have found the answer. You can proceed to help others according to your ability. Before doing this *qigong*, you had an unclear soul and confused mind, but now, you are awakening. You should be able to appreciate the meaning of the first movement. Although you may only seek the answers to this confused world, you have already elevated your soul.

You must elevate yourself step by step. If you can use the principles of this set of *qigong* to guide your actions in helping yourself and others, then you are indeed in the process of training. ☸

KUAN YIN STANDING QIGONG

Kuan Yin's Introduction

This entire set of movements will particularly help you to improve your physical health. Pay specific attention to which direction the *qi* will travel. When your entire body is exercising, *qi* will also circulate throughout your body. It energizes your body and strengthens your life force. This set of exercises will cure diseases of the spine. ☸

Preparation:

Stand with feet apart about shoulder width, toes facing forward. Feet should be parallel. Left hand rests over right with palms facing upward. Both hands are at a level below the navel. Thumbs are together. Arms are slightly away from the body and elbows are bent. There is a little space under the armpit. Eyes are slightly closed while the body is relaxed but with the spine erect. The chin is slightly tucked in. (Fig. 1).

Imagine the entire self and energy are connected with the world as one. It is as if the body is floating in the air. The breathing is natural.

Boat Rowing in the Stream of Air

First Movement:

1. Gradually bend the torso forward from the hip, shifting weight forward and simultaneously bending the knee. Move forward and lift up arms. Use the body to lead the arms. Elbows are slightly bent as you bend your torso forward. Hands slowly open from the starting position, lead with the wrists limp until arms are approximately at chest level. Body is bent forward at about a 35° angle. Head turns slightly to the left. (Fig. 2).

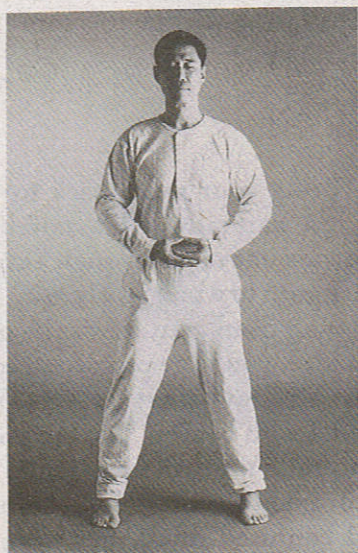


FIG. 1



FIG. 2

2. From this position raise the torso gradually, as knees straighten to an erect position. At the same time, the arms move downward naturally with palms slightly raised until hands hang on the sides of the body. (Fig. 3).

3. With hands at the sides, bend torso forward again, knees bent. Arms now move forward and upward as in No. 1. Repeat No. 2, back to standing. Then repeat No. 3 for as many times as comfortable.

Points to Remember:

1. When bending forward, lead with the shoulders first then the elbows and finally, the wrists.

2. When bending forward, inhale. When moving backward, exhale. Body and breath should be in harmony. The pace of movements should be natural.

3. Arms movements upwards should also be natural. The distance between hands (when arms are extended)



FIG. 3

should be about shoulder width or slightly wider.

4. One should maintain a positive state of mind while doing these movements.

Message:

This movement is very soft and gentle. This will cultivate life-long virtue or good character. Clouds rise up from the mist. The heart follows the mind. Cheerful thoughts are wandering through your mind. You are carefree and light, as if flying through the clouds.

Life originates from nature. It should be as if you were born and never suffered any pain nor ever had any worry. You are innocent and carefree as a new born child.

This movement connects heaven and earth and the universe. It brings the *qi* of the universe together from the five energy gateways (the center of the soles of the feet; the center of the palms of the hands; and the crown of the head) to the *dantien* (the point about 2 inches below the navel).

While doing this movement, *qi* surrounds your entire body and enters the body through the skin pores. This movement is good for all kinds of internal diseases. ☯

Travelling Eastward Across the Ocean

Second Movement:

1. From the last movement of arms extended, bring arms downward halfway (still in front of you) stopping at the level of the abdominal area. Move hands and arms slightly to the left and then curve to the right.

At the same time, shift weight to the right while moving hips to the right. Begin

to raise the right shoulder, then the elbow. Leading with the right wrist curve arm upward to the right. The wrist should be limp.

Left hand follows the right arm also to the right with palms facing up and slightly cupped. Left elbow is bent. Right elbow slightly bent. (Fig. 4).

At the same time, push towards the right with the left leg raising left heel off the ground. Both knees are still slightly bent. Head is turned to the right facing up. (Fig. 5-6).



FIG. 4

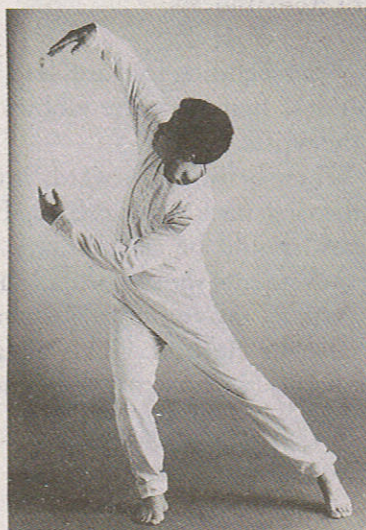


FIG. 5



FIG. 6



FIG. 7

2. With knees still slightly bent, shift weight gradually to the left, swaying hips also to the left while gracefully flicking the wrist to have right palm facing outward.

Raise left shoulder upward, bending elbow while curving left arm upward with wrist limp and right arm following. Left hand should be raised higher than the head, with limp wrist and slightly bent elbow. The right arm is bent with palm facing up. Push right leg towards the left raising the right heel but with knee still slightly bent. Head turns left facing upward. (Fig. 7-8).

3. Bend knees and sway hip to the right again, moving arms and wrist in the same fashion also to the right. (Fig. 9). Repeat as often as comfortable. Movements gradually become smaller (Fig. 10a, 10b) until you come to stop with body centered and hands to the sides. (Fig. 11).

Points to Remember:

1. As arms move upward, inhale. As arms move downward, exhale.
2. Use the body and shoulder to guide the arm movements. The arc by the hand movements is almost a full circle.
3. When turning head left to right, do not look down.
4. Swaying the hips should be smooth and graceful. Spine should curve.



FIG. 8

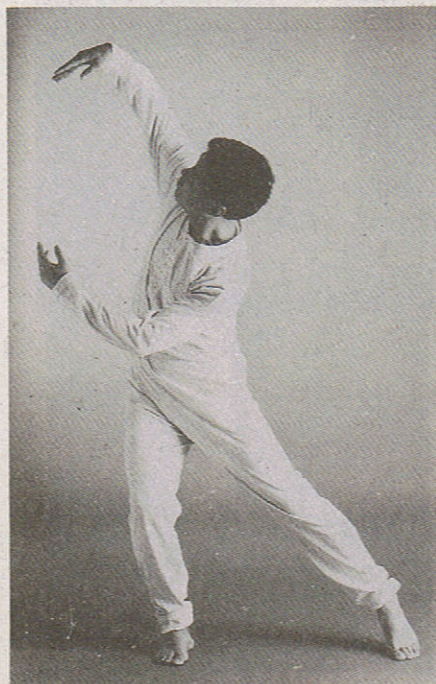


FIG. 9



FIG. 10A



FIG. 10B



FIG. 11

Message:

The East is considered the direction pointing to the Right Path. This movement implies that the Right Path is the path for which you have always naturally yearned. "I embrace the *qi* and hold it in my arms. Then the *qi* will enter into my *dantien*." After correctly doing this movement, move your attention to your *dantien* bringing the *qi* to the *dantien* with your mind. The *qi* will then be floating and circling around the *dantien*. ☸

Looking to Heaven and Asking for Directions

Third Movement:

1. Hands move from the sides, meeting together in front of the body, fingers touching. Then raise them upward as you lift the head backward while inhaling. (Fig. 12).

2. Bend elbows while bending the body backward. Palms are together with the thumbs touching the forehead. Exhale while doing this. (Fig. 13). Maintain this position a few seconds, breathing naturally but better still, hold your breath.

3. From this position, straighten up with hands still on forehead. (Fig. 14).

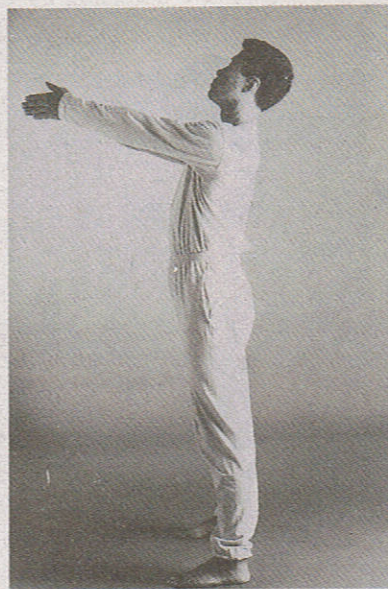


FIG. 12

4. Move hands to the heart level then slowly part hands while pushing downward. Then, naturally move hands to the sides. (Fig. 15).

Points to Remember:

When bending backward, do not go to the extreme.



FIG. 14



FIG. 13



FIG. 15

Message:

After completing the two previous movements, place the *qi* into the *dantien*. Then, the *qi* follows the movement. As the head is lifted backward, lift the *qi* to the *ming tang* (slightly behind the point between the eyebrows). Then pause shortly, while holding your breath and move your awareness to your head, putting your "mind in your head." Then stand straight. The purpose of this is to collect and store the *qi* in the body. ☸

Removing Diseased Qi

Fourth Movement:

1. Raise arms, bend elbows, wrists limp. Hands should be aligned with the shoulder. At the same time, bend the knees. Distance between the feet should be wider than shoulder-width. (Fig. 16). Toes are pointing forward and slightly inward. Inhale.

2. Push palms forward. Arms are almost straight with fingers spread and slightly curved. Wrists are flexed. Exhale while doing this. Imagine sending diseased *qi* out from the center of the palm. (Fig. 17).

3. Feet remain in the same position. Only arms move in this movement. Pull arms backward, inhaling simultaneously.

4. Then push forward while exhaling.

5. Keep this position while palms face outward. Do only breathing, increasing rate of breath slightly. Arms remain extended, wrists bend slightly up and down while inhaling and exhaling.

6. After repeating this several times, straighten legs and bring down arms. (Fig. 18).

Points to Remember:

1. When inhaling, hands are relaxed. When exhaling, wrists are flexed.

2. The mind is very important. One must visualize exhaling diseased *qi* from the center of the palm while doing this.

3. Inhale and exhale through the nostrils, not through the mouth.

4. Rate should be natural then increase from slow to fast.

5. Do not do this movement for too long. Keep it short. If overdone, the healthy *qi* will also be released.



FIG. 16

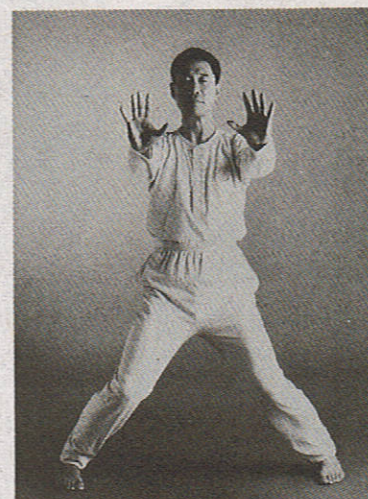


FIG. 17

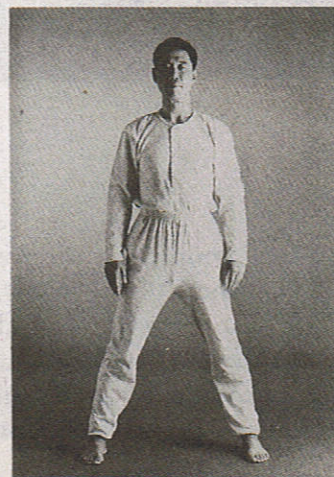


FIG. 18

Message:

As the sun rises in the east, all of you (practitioners) are basking in the sun. As you exhale, imagine the *qi* being exhaled through the palm of your hands. This movement removes diseased *qi*. ☸

Qui Er Gazing at the Moon

Fifth Movement:

1. Bend the knees while turning torso and head slightly to the right (about 45°). Simultaneously, bend right elbow and move limp wrist along the center of the body moving upward to the center of the chest. At the same time, the left hand moves inward under the right hand. (Fig. 19a).

2. Straighten the knees while turning the torso to face forward. Right arm extends to the right with elbow a little bent. Right hand is slightly higher than shoulder level. Wrists are relaxed. (Fig. 19b).

Left hand is raised (passing the center of torso) to above the head. Fingers droop toward the crown. Face right at 45°. (Fig. 20). Maintain this position for a while.

Points to Remember:

All movements should be continuous and fluid. These should be light and graceful.

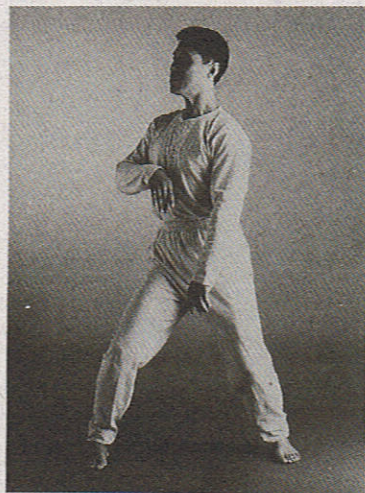


FIG. 19A



FIG. 19B

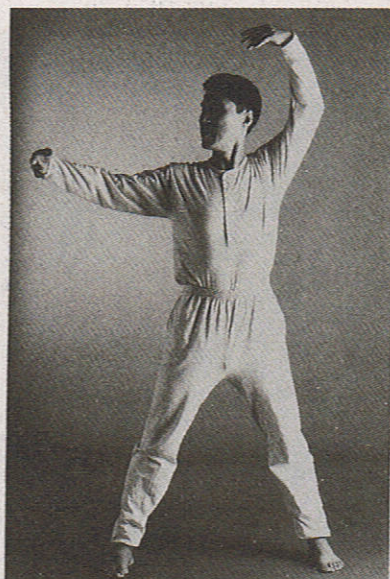


FIG. 20

Message:

Having removed diseased *qi* from your body, now move your *qi* through your arms, your hands, all the way to your fingertips. Then *qi* will flow through your entire body all the way to your feet. Meanwhile, focus on your chest and bring *qi* to your chest. Pause a few seconds. Bring the *qi* to the *ming tang*. Then align the eye of the *ming tang* with the full moon. "A single handful" of soft *qi* connects with your mind and brings your consciousness out of your body moving towards union with the universe. ☸

Qi Spiraling Around the Top of Your Head



FIG. 21

Sixth Movement:



FIG. 22



FIG. 23



FIG. 24

1. Extend arms to the sides with both palms turned outward, head faces left. (Fig. 21). Gradually bring down both arms to hip level, palms down, elbows bent somewhat. (Fig. 22).

2. Bending the knees, turn torso to the extreme right while extending both arms above head, fingers spread and pointing up. Head turned to the right

with face looking up slightly. Inhale. (Fig. 23).

3. Bend knees further while turning torso to the extreme left, extended arms follow to the left, fingers spread. Spread arms slightly wider than the shoulders. Palms almost facing each other. Exhale. (Fig. 24).

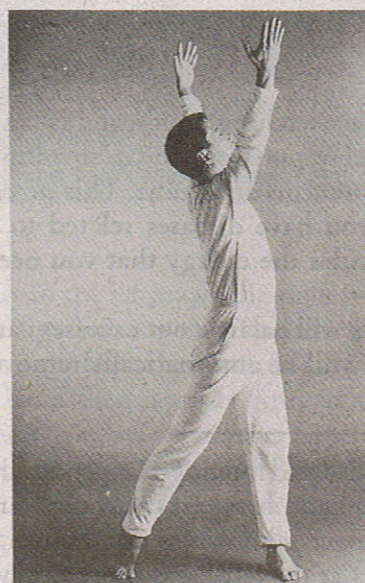


FIG. 25

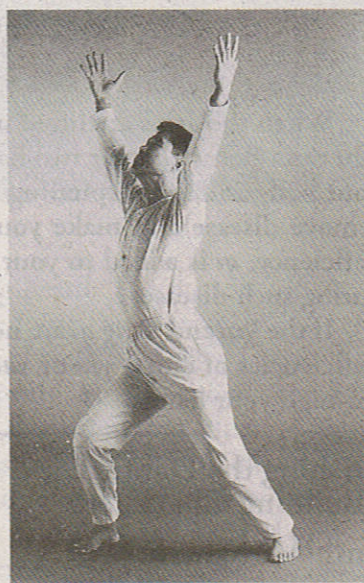


FIG. 26A



FIG. 26B



FIG. 27A



FIG. 27B

4. This is done, turning almost 180°. At the extreme, push upward with legs, straightening knees and lifting one heel. Raise arms as high as you can. Inhale. (Fig. 25).

5. Bend the knees as you turn torso to the right, simultaneously turning both extended arms to the right. Repeat Nos. 2, 3, & 4, alternating left and right, several times. (Fig. 26a, 26b, Fig. 27a, 27b).

Points to Remember:

1. Movements should be slow. The force should come from the legs. Control the movements from the waist as the arms move.

2. Palms should be facing one another. Arms should be raised as high as possible with the torso straight. Arms should remain raised when turning.

Message:

When the arms are lifted upward, imagine stretching your arms as far as you can. Between your two hands is an armful of pure *qi*. The *qi* surrounds your body and arms, spiraling as you move your arms and body. This *qi* can remove disease and make you healthier. If you have diseases related to *qi* deficiency, *qi* is added to your body and provides the energy that you need, curing such diseases.

If the *yin* and *yang qi* are not balanced, this will balance out excesses and deficiencies of either *yin* or *yang qi*. Excess *qi* will be automatically removed through your hands. ☸

Nourishing the Dantien and Building Character

Seventh Movement:

1. From the last position with hands extended facing left, (Fig. 27b), Relax the whole body, bring weight down. Arms remain up but relaxed. Bend left elbow, with left hand falling behind the head. (Fig. 28). Continue to bend knees further. Turn your torso to the right and begin to straighten the knees. Right palm sweeps down to the left cheek and continues to move to below the navel. Bring left hand over and around the head towards the right cheek. (Fig. 29).

2. The right hand continues downward and sweeps up in a curving movement with the palm facing up. As the right hand begins to sweep out and up the left starts to sweep down to below the navel. At this point the knees are now straight. (Fig. 30). The right hand moves back towards the face with thumb

extended and forefingers together (the area of the hand between the thumb and the forefinger is known as the "mouth of the tiger") as the left hand moves away from the navel. (Fig. 31). As you twist the torso

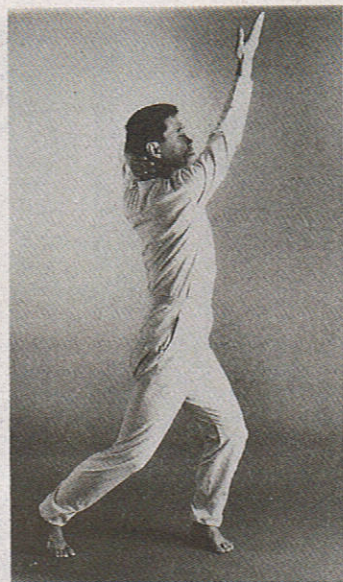


FIG. 28

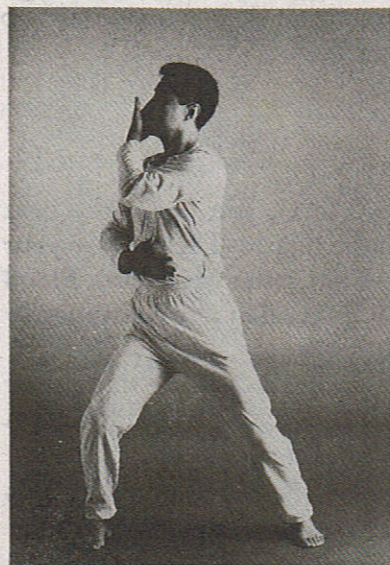


FIG. 29

slightly to the left move the right "mouth of the tiger" to the chin as the left hand moves away from the navel. (Fig. 32). The right hand then strokes downward over the chest to below the navel as the left hand moves up to the front of the face.

3. Move the left "mouth of the tiger" to the chin as the right hand moves away from the navel. As you twist the torso slightly to the right, the left hand strokes downward over the chest to below the navel as the right hand moves up to the front of the face. Repeat 2 and 3 several times. Then, bring arms to rest at the side of the body. (Fig. 33).

Points to Remember:

1. When moving the mouth of the tiger downward, palms must lightly touch the body. Center of the palm must be aligned to the center meridian of the torso. Hand does not touch the face but lightly touches the chest.

2. As to the coordination of the movement of hands, the left "mouth of the tiger" should be at the chin as the right hand moves away from below the navel (*dantien*). This movement is like stroking

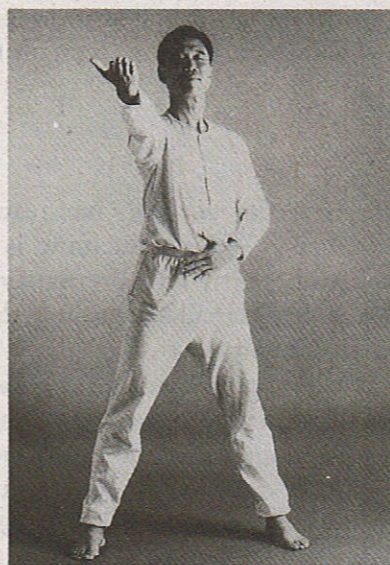


FIG. 30

a long beard. The face should be happy while doing this movement.

3. Breathing: As you move the hand downward, exhale. As one hand begins to move away from the dantien and the other moves towards the face, inhale. This is an important aspect of this movement.

4. The movement of the torso is slow and even. When the right hand moves down, the body turns right. When the left hand moves down, the body turns left.

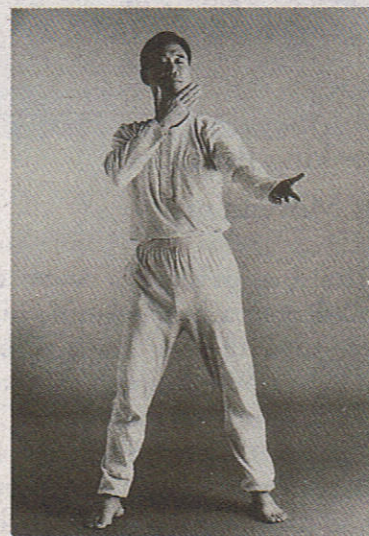


FIG. 31

For beginners, do not turn the body at first. Master the hand movements first

and later, begin to practice with the body movements.

Message:

After the *yin/yang* has reached a balanced level, you begin the next movement. When your mind is at peace, breathe lightly. Then, move your two hands gently, and alternately stroking the *Ren* (Center Meridian). Blood continuously circulates through the body and the external *qi* also continuously enters the body.

Human character must be like this movement, gentle but not sluggish or lazy. Do not worry about anything. You can always overcome your difficulties. This movement can increase your confidence level significantly.

This movement is good for kidney diseases, diseases related to the heart, chest pain, and other chest-related diseases. ☯

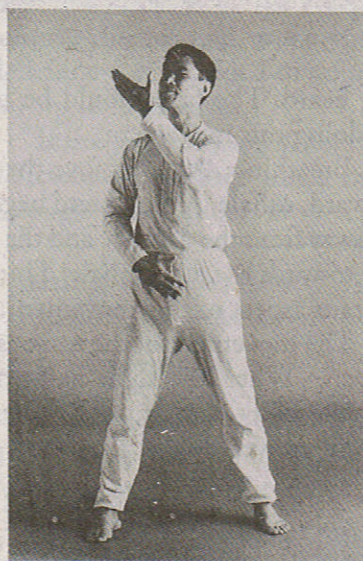


FIG. 32



FIG. 33

Overlooking the Ocean

Eighth Movement:

1. Raise arms slightly wider than the shoulders to a height a little higher or lower than the shoulders. Elbows slightly bent. Wrists limp. The torso slightly bent forward from hip. Chest is not expanded but relaxed. Head dipped slightly. Both legs straight. Maintain this position for a while. (Fig. 34).

2. Pull arms back towards the shoulder keeping the wrists limp. At the same time, bend knees and spread legs by sliding legs apart using small heel and toe movements. When legs are in spread position, toes must be facing slightly inward. (Fig. 35). Extend arms to the side by pushing palms outward and down to the waist level, with wrists slightly flexed. (Fig. 36).

3. Raise arms to shoulder level with a slight twist of the wrist. Palms facing



FIG. 34



FIG. 35



FIG. 36



FIG. 37

slightly backward. Turn body slightly to the right while head faces fully to the right. (Fig. 37).

4. Sweep arms down, palms still facing back. Then, cross arms in front of torso and simultaneously, turn to the left. (Fig. 38-39).

5. Move both hands down, uncrossing arms, then, lift arms to shoulder level. Head turns fully to the right, body turns

slightly to the right, at the same time that the arms are lifted. (Fig. 40-41).

6. Repeat several times. When crossing arms, alternate left over right arm and right over left arm.

7. The last time, from the crossed position, as you uncross arms, spread arms about shoulder level, palms outward wrists flexed. Elbows are slightly bent. (Fig. 42-43).



FIG. 38



FIG. 39



FIG. 40



FIG. 41



FIG. 42



FIG. 43

Points to Remember:

1. As arms are extended, inhale. As arms cross, exhale.

2. Movement of torso should be slow so that when arms must reach shoulder level, the body should have just completed the slight turn.

Message:

Lifting both arms and holding them up for a few moments enhances the collection of *qi* at the *dantien*. When arms extend to the sides and swing across the front of the body, maintain a happy demeanor. Your attitude should be positive and cheerful with a great capacity to forgive, unaffected by unpleasant situations.

During this movement, you do not have to pay attention to how the *qi* flows through your body. The *qi* flows naturally. This movement will bring you to a point where the *qi* follows wherever your mind is. The *qi* can be collected or released freely, or it can be contracted or expanded at will.

This movement can alleviate diseases caused by weak kidneys and restless sleep. It can stop wet dreams. ☸

Lotus Flower Going Through the Mountains

Ninth Movement:

1. Sweep arms downward and cross in front of body, palms almost facing up. Left hand over right hand. (Fig. 44).

2. Bend elbows pulling arms inward. Palms face body. Turn torso slightly to the left. (Fig. 45).

3. Hands twist inwards and down. Keep wrists together. Right arm is now on the inside. Fingers naturally face down, palms forming an inverted "V", as torso turns slightly to the right (Fig. 46). From this position, keeping the wrists together, twist palms outward and turns hands to bring palms facing up toward the face. Left hand over right hand. (Fig. 47). While hands are facing inward, arms move closer to the body. As hands face outward, arms extend away from the body.

4. Turn torso slightly to the left and repeat hand movements of Nos. 2 and 3.

5. Repeat alternately several times. End this movement with extended arms away from the body, palms facing outward, wrists still crossed. (Fig. 48).



FIG. 44



FIG. 45



FIG. 46



FIG. 47



FIG. 48

Points to Remember:

1. Keep wrists slightly touching and together at all times.
2. Fingers are always moving in circular fashion as though drawing circles.
3. Relax the body, particularly, the chest and the arms.

4. Both legs should be always bent.

5. The twisting of the torso should be very slight.

6. Breathing should be natural. As palms twist inward, inhale. As palms twist outward, exhale.

Message:

The previous movement involves arms moving left to right and a backward and forward motion. It strengthens your intestines and stomach. It is using *qi* to massage your muscles and internal organs. Your mind is focused on your chest though the *qi* is not accumulated at your chest. Relax your chest while doing this movement in continuous motion. Train your mind not to worry and develop a positive attitude towards the world.

The circle is the basis of the universe, like the birth to death cycle. This movement, a continuously moving circle symbolizes the universe and your life. It symbolizes your state of mind. There is always a way to make yourself think positively. Humans are continuously evolving; the universe is continuously changing. Just like hope, everything can change, as long as you are willing to put your heart in it. The faster this happens, the better. ♪

Qi Returns to the Dantien

Tenth Movement:

1. From position with arms crossed, spread arms apart to the sides with wrists still flexed. (Fig. 49).

2. Relax wrists and bring fully extended arms down then sweep up, bringing palms to face the dantien. Fingers extended. Center of palms should be

aimed towards the *dantien*. Keep knees bent. Maintain this position for a while. (Fig. 50).

3. Then point the forefinger and touch the *dantien*. This is to ensure that one has accurately located the dantien. Then switch to using the middle finger to touch the *dantien*. Maintain this position for a time. (Fig. 51, Front and Side view).



FIG. 49



FIG. 50



FIG. 51 (FRONT)



FIG. 51 (SIDE)

Message:

Having completed all the movements in sequence, you should now have sufficient *qi*. At the end, you must return the *qi* back to the *dantien*. If you feel that there is an excess of *qi* in your body and you do not feel comfortable, then you may send the excess *qi* out through the centers of your feet. In this way, your body will be balanced.

Now, instead of breathing through your nose, breath through your *dantien*. Then use your fingers to direct the abdominal *qi* and guide it to the *dantien*. This finger movement focuses and moves the *qi*. First use the index fingers, then change to the middle fingers. The apex of the middle finger (*zhongchong*) is the intersection of the *yin/yang* meridians of the heart. This means that the *qi* has reached a balanced level and everything is completed. The circulation of the *qi* in the body has also been completed. ☸

The Closing Movement

1. Slowly extend arms raising slightly to shoulder level, elbows and wrists slightly bent, hands relaxed. Inhale. (Fig. 52).
2. Arms slowly go down, hands to

sides. Simultaneously straighten the legs and exhale. (Fig. 53).

3. Repeat movement of Nos. 1 and 2. Gradually make movements smaller, with hands to the sides. In the end, stand naturally for some time.



FIG. 52



FIG. 53

Message:

The closing movement is like a flying crane. It is as though one is riding on the crane, rising into the thin air, and bringing one's own *qi* to reach heaven. Focus your mind on your feet. Imagine that you stand in a vast, open field covered by snow. The field is totally deserted and empty. You feel as though you have returned to nature. 🌿

JESUS SITTING QIGONG

Jesus' Introduction:

The main purpose of the Jesus Sitting *Qigong* is to elevate one's humanity and to help people fully understand the meaning of love. If you are a true Christian, you must arrive at an understanding of why Jesus was born, why he died, and why he rose from the dead. All these events exemplify the life of Jesus. The events constitute His mission. They demonstrate the embodiment of love, they represent the blessings of God, and enlightenment from God. All these things come together in Jesus. Jesus is the embodiment of love. My wish is for everyone in this world to become the same embodiment of love.

Thinking alone does not make it so. You must understand and dedicate all your efforts to transform your life. When you pray this is your beginning. Praying is the first step but doing is your mission. It is useless for me to repeat this over and over again.

In meditation, think of your life and reflect on the life of Jesus. I wish for you to find the answers. I hope that you can attain the fruit of love, and the enlightenment of love. For love, you can give up everything. But what you get is even more love. What you receive will be much more than what you give.

The most valued love in the world is love between friends. One is willing to even die out of love for one's family. If you could also love others in the same way, that would be a pure love. To give to your friends, to share with them, to help those who need your help - is really hard for you to do and that is why you need me to remind you. You must love everyone like your own family.

If everyone can do this simple thing then the world would be so wonderful!

It is hard to imagine how to do this since today, the world is difficult and exhausting. Everyone may have the impulse to love but is unable to give love freely. This is what makes life so difficult.

I smile when I see you praying but I cry when I see your actions. Your actions obscure my vision so I cannot see your heart clearly. I know these words move you but what is the use? Again and again, in different ways, I repeat the same message. I entreat you, I almost kneel down to beg you to act out of love.

This is Jesus, this is me.

When you kneel in front of me, I watch your actions. Please don't make me weary by my having to tell you the same thing over and over again. Though I am happy to continue to remind you and to help you, I am very hurt and sad that you do not change your ways.

Like a bird that is free you can spread your wings and fly. Instead, you just stay in one place and do no more than flap your wings a few times. You only think of flying but you never do so.

There are so many examples - as in the church, the priest gives a sermon using parables one after another. But what is the result? At the end of the sermon everyone thinks, "Yes! That is right." But when they are required to

act, it is another matter entirely. Is this not so? All the good intentions disappear.

Are you not like this? You are very happy to go to church, to listen to the priest, and to the holy teachings. When you leave the church, you think that you have received a great treasure from the priest and from your praying. Do you really think that the church has washed and scrubbed your soul? Do you really think that the church alone can cleanse your soul?

What a pity! To me the church is the whole of society. The entire world is holy, is pure, is unselfish. People think that only the church, no matter how it is, represents what is holy and pure. Instead, make your house into a church. Offer what you have and ask a priest to come to it.

My people, though you cannot help it that you are so foolish, even then, I still give you my unselfish love, my prayers and blessings without limits. My love comes from you. I thank you for giving all your love to me. So now, I gather that love to bestow it on your body and your soul. I hope this love can guide your actions. Your love should not only remain as an intention in your mind but should be expressed in action.

I hope my blessings become real for you. When you share your unselfish love, then it will become true. Thank you. I say to myself: Who can really understand... Who can really understand... Who can really understand...

As in a dream, I see people walking half asleep, slowly floating here and there like specks of dust wandering without direction. When will they awaken! When will they become their true selves!

Nowadays, churches have become set in certain ways. Those who feel lost without this model should stay in the church. Otherwise, if they go out, they will lose themselves. Tell them, once they go in, not to ever come out. If they are afraid of losing themselves because they are not in touch with their own hearts, staying inside the church becomes a crutch.

This is my word. You do not find your heart only when you are in the church. The church and Jesus must be in your heart. When you lose your way, from inside, he will guide you to the light. ☸

Preparation:

First sit in half lotus position: left leg crossed over the right leg. Full lotus is preferred but not required. Bring hands to rest lightly on knees and not over the *dantien*. Hold for a while. (Fig. 1). Raise arms naturally towards the sides (Fig. 2) moving continuously to prayer position. (Fig. 3). Hold position for some time.

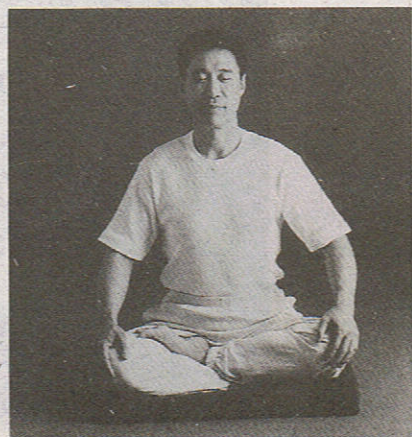


FIG. 1

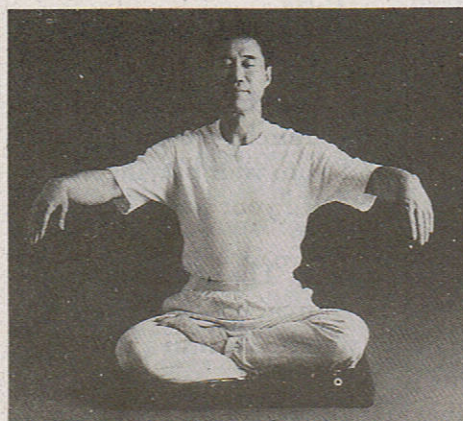


FIG. 2

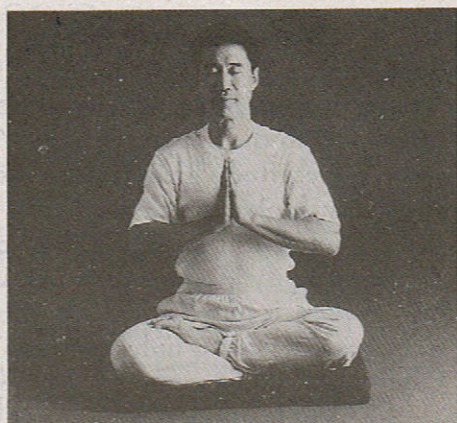


FIG. 3

Love Descends On Me

First Movement:

1. Begin to raise elbows, to open arms. Wrists are limp. Open until palms are facing down, keeping fingertips together. (Fig. 4).

2. Continue to curve arms up and spread apart to the sides, slightly inward. Palms are now facing up with elbows slightly bent. Five fingers spread open. Arms are at shoulder level or a little higher. Hold this position. (Fig. 5).



FIG. 4

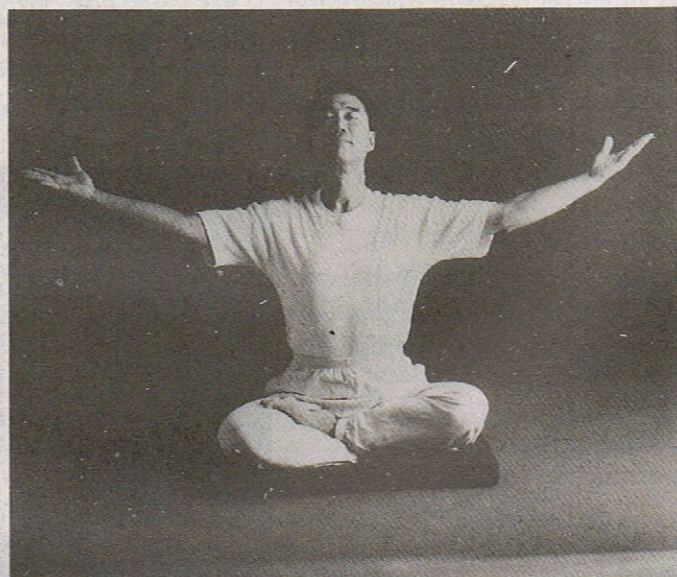


FIG. 5

Points to Remember:

Opening of arms is a continuous movement.

Message:

I come because of love. The heart is empty. As the movement starts, expand the heart, gently love, and love is offered back to you. You yourself are an embodiment of love. The world is in your heart. All sentient beings are in your consciousness of love.

Relax the whole body, allow the *qi* of the internal organs to be activated. You only have to empty the mind. How natural the *qi* is. Primordial *qi* will flow into your body. For this movement, breathe evenly. Tongue should touch the upper palate. Both arms and both hands are like wings on your body giving you limitless *qi* and offering you unconditional love. ☸

Unravelling the Heart

Second Movement:

Raise hands up and then bring inward in front of chest. Hands are about head-width apart, as though making a triangle. Wrists are about shoulder-width apart. Wrists are straight. Hold. (Fig. 6).

Points to Remember:

Movements should be relaxed and smooth.



FIG. 6

Message:

Relax the whole body. Achieve three unions:

- the heart and hands unite; hands and chest unite; chest and heart unite;
- spirit and mind are one;
- heart and soul are one.

At this time, bring your mind and *qi* to the gate of heaven (*ni-wuan*). The gate of heaven is below the *baihui* and behind the *yin-tang*. This movement will allow you to achieve fresh, clean *qi*. Allow your chest area to continuously move. Your body's *qi* is continuously replenished. ☸

Supreme Truth

Third Movement:

1. Leading with relaxed wrist, open arms to the sides. (Fig. 7).

2. Then curve hands downward with wrists lightly flexed and bring palms to face the *dantien*. (Fig. 8).

3. From here, leading with limp wrists, bring hands upward along the center or *Ren* meridian (Fig. 9) all the way to above the head.

4. Then straighten wrists, bringing fingertips together. Continue to inhale. (Fig. 10).

5. Bring hands together and move them down to chest level, as though praying. Hold. (Fig. 11).

Points To Remember:

Movements must be fluid and synchronized with the breath.



FIG. 7



FIG. 8

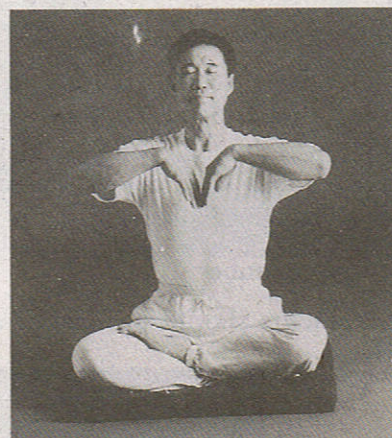


FIG. 9

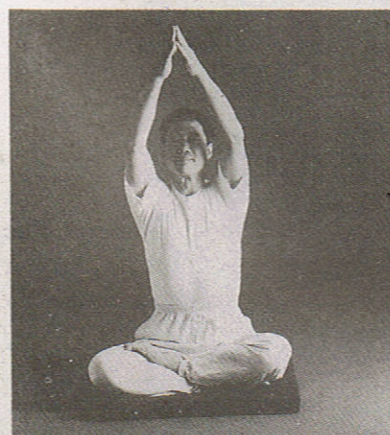


FIG. 10

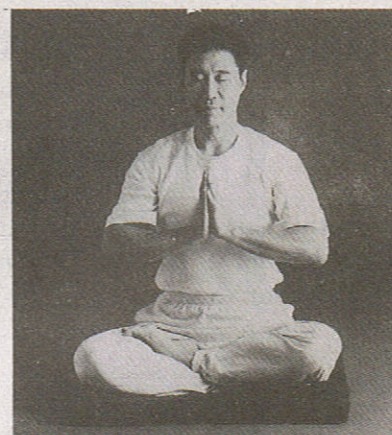


FIG. 11

Message:

At this time your heart is full of this mighty love. Remember that you are so blessed that you have life in this world. It is so fortunate that you have the opportunity to be in this world.

Your *qi* and mind move from the gate of heaven (*ni-wuan*) to the *dantien*. Similarly, your heart has descended to the depths. At this time, you are empty in an empty world. All of humanity and things are no more. You are also part of this nothingness. Everything is no more. All thoughts are gone. This is the fullness of love, reaching the limit. Everything is included, everything is not included. Reach the limit of truth.

Think that you are no more. You have no more breath. Relax the whole body. Empty your mind. Whether you close or open your eyes, you cannot see this confused and sordid world. This world does not have anything that would cause conflict, nothing for you to lust for, nothing for you to quarrel over. This world is a quiet world. Everything is empty and nothing. All love is centered in you. The beautiful, the ugly, and the extremes are centered in you. In your body, there is nothing. You are natural. You have returned to the original state.

When you have awakened, do not think about this feeling. You should think of using your love to act, to help others, and to be an instrument for other people's well-being. Help others to achieve the quiet you have achieved. Help others to be pure forever.

Whether or not one can achieve real truth depends on one's merit. Not your fate nor mine, but your own good merit. Do you or do you not act from love? Do you or do you not use your thoughts to direct your actions? Can you or can you not empty your mind and really return to the natural state? When you do the movements, do you continuously purify yourself? Become purer and be closer to your true nature?

The authority of this *qigong* is the decree given to me by the Heavenly Mother. She told me to inform all of mankind - all those whose hearts are full of love, those whose hearts are beautiful and good - that the world should not have a speck of evil. If you have committed a mistake, this can be forgiven but you should always love fully. You should continuously act to cleanse yourself of all your sins. 卐

The Closing Movement:

Gradually open hands and naturally rest palms on knees. (Fig. 12).

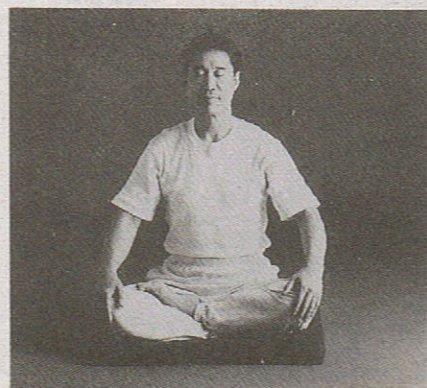


FIG. 12

JESUS STANDING QIGONG

Jesus' Introduction

This *qigong* is for calming our disposition. A calm disposition has no worries and is able to nurture *qi*. Calm disposition is empty, it has no cares. *Qi* will be in harmony and the body will be in balance. This is the essence of human health. While moving *qi*, the mind has no thoughts. Open the mind so there are no worries. Movement becomes stillness.

This can be practiced at any time. But a quiet or tranquil condition is best. If practiced seven times a day, one finds a solution to everything, five times a day, the mind will have no worries. If practiced three times a day, regularly, the body is kept fit, and if once a day, knowledge is obtained gradually. ☸

Preparation: (Fig.1)

Man Obtains Heaven and Its Divine Empowerment

First Movement:

1. The hands gradually come together at the center joining at fingertips. Bring hands forward and upwards and slowly bend the knees as you inhale. (Fig. 2).

2. Bring hands backwards towards the chest in prayer pose as you straighten the knees and exhale. (Fig. 3).

3. Slowly bring down the hands to level below the navel and gradually bring hands down to the sides. (Fig. 4).

4. Bend the body forward from the waist. As you bend, move hands slightly backwards, then gradually sideways, like spreading wings, and then forward in a diving position. Palms are face up as they



FIG. 1



FIG. 2

move backward and slowly turn until they face downward in a diving position. Hands end slightly lower than the shoulders. Inhale as you do this movement. (Fig. 5 front & side).

5. Slowly straighten up the body. Bring down the hands as they gradually come together, fingertips touch. Hands are now down in front of the body, arms

are straight. Exhale as you do this movement. (Fig. 6).

6. Gradually pull up hands with fingertips still touching, pointing downwards until chest level. Inhale as you do this movement. (Fig. 7).

7. Exhale as you gradually move hands back to prayer pose. (Fig. 8).

8. Hold this position.



FIG. 3



FIG. 4



FIG. 5 (FRONT)



FIG. 5 (SIDE)

Points to Remember:

1. Movement must be relaxed and fluid.
2. Movements must be natural. Sometimes they can be full and big. Sometimes, they can be small.



FIG. 7



FIG. 6



FIG. 8

Message:

The mind is without self. Upwards it reaches the heavens, downwards it goes to the earth. All come together in man. The heart becomes peaceful. There is love. Your mind is in motion. ☯

Returning to Heaven and Becoming One with Nature.

Second Movement:

1. From prayer pose, raise hands (still together) above head. (Fig. 9).
2. Open hands, palms facing forward. Looks up and inhale. (Fig. 10).
3. Bend body backward while spreading arms to sides, about head level. Palms face down. (Fig. 11).
4. Hands continue to sweep back

and down as body gradually bends forward. When hands reach the sides of thighs, body should be bent forward about 45°. Palms are facing forward. Exhale. (Fig. 12).

5. Body continues to bend forward as hands sweep towards the ground and up. Arms are straight at 45° and palms are facing up. Continue to exhale. (Fig. 13).

6. Straighten the body as you raise the arms forward, upward, and backward

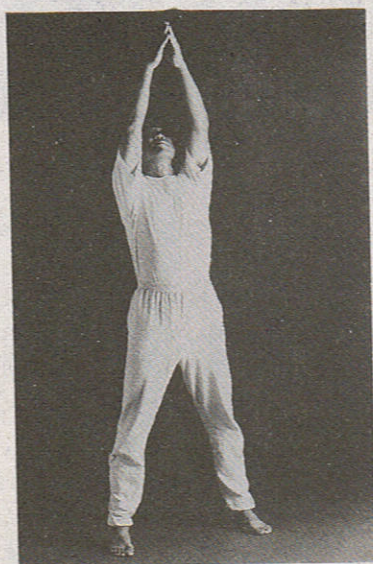


FIG. 9

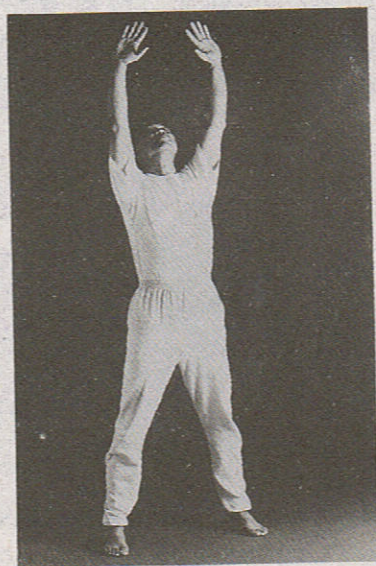


FIG. 10



FIG. 11



FIG. 12

in a curve. Hands are now extended with palms facing back. Head is bent backward, facing up. Inhale. (Fig. 14).

7. Widen your stance. Bend torso backward as hands turn in, facing front. Then spread arms to the sides while palms turn to face down. Hold. (Fig. 15).

8. Bounce back even further as though pushing with the palms. Upon going up, turn palms upward. Body is now at a higher, more comfortable level

than before. Arms are now slightly higher than the head. Head is still bent back. Hold. (Fig. 16).

9. Contract torso as body now bends slightly forward. Arms are brought up and diagonally forward. Head now faces down at the same level as the arms. Inhale. (Fig. 17).

10. Body slowly straightens as arms go down. Bring feet closer together. (Fig. 18).



FIG. 13

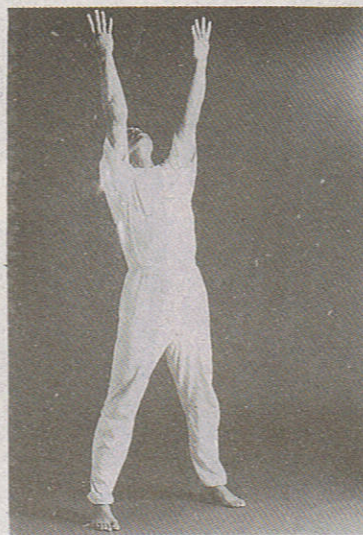


FIG. 14



FIG. 15



FIG. 16



FIG. 17



FIG. 18

Points to Remember:

1. The degree at which one bends forward or backward can be done at one's own level of comfort.
2. The width of the stance is

adjusted by a heel-and-toe movement but weight should always be at the center.

3. Stance should always be with feet parallel.

Message:

Qi is directed to the *dantien*. Relax the whole body. Relax naturally. *Qi* can be stored in the *dantien* for a long or short time. It is then directed by the mind to move from the *dantien* upwards, to the chest, to the throat, and to the top of the head with the body erect. *Qi* is then routed back to the *dantien*. ☯

Pour Qi Into the Dantien

Third Movement:

1. Both hands now touch the body and pass over the *dantien*, bringing palms to cross over the solar plexus. Right palm over the left. (Fig. 19).

2. Shift weight to the right leg with both knees bent. Left heel is raised but toe touches ground. Head turns to the left. (Fig. 20).

3. Move hands along the *Ren* meridian, downward to the navel as you begin to shift weight to the left. Head begins to turn to the right. (Fig. 21). When weight is fully shifted to the left, the hands are brought back up to solar plexus. (Fig. 22) Knees are always bent.

4. Begin to shift weight back towards the center, as hands move down to *dantien*. (Fig. 23a).

5. Continue to shift weight to the right, lifting left heel while moving hands up to the solar plexus or higher. Head turns left (Fig. 23b).

6. Repeat Nos. 3 and 4. Do several repetitions ending with hands at solar plexus.

Points to Remember:

1. As hands go up, inhale. As hands go down, exhale.

2. Shift weight and turn the head naturally.



FIG. 19



FIG. 20

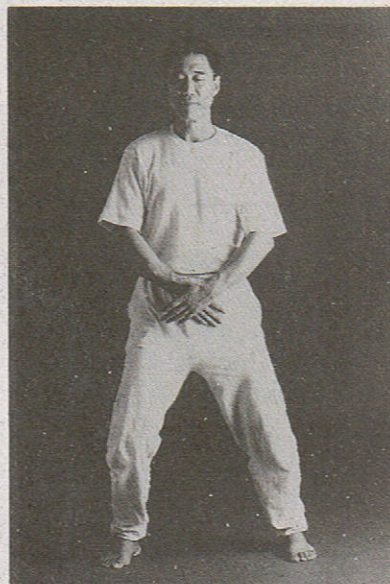


FIG. 21



FIG. 22

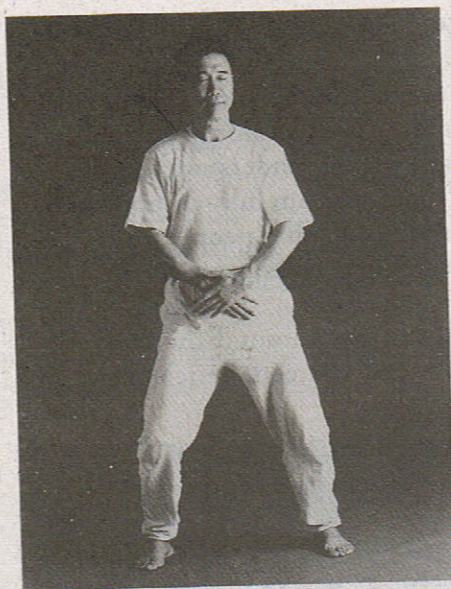


FIG. 23A



FIG. 23B

Message:

Qi moves up and down. Activate your innate functions and maintain a peaceful heart. Do not be distracted. This movement can release the blocked *qi* and relieve the feeling of heaviness in the chest. It can relieve stomach ailments. This movement originates from the Tao. 🌿

Bringing One to the Shore of Understanding

Fourth Movement:

Gently knead the solar plexus area in a circular motion, from right to left. Allow body to sway with the motion naturally. Head can follow slightly in a circular fashion. Do this for some time. (Fig. 24).

Points to Remember:

The body should be very relaxed so internal organs can be massaged.



FIG. 24

Message:

It is a heavenly edict that we love one another but mankind often fails to understand. It is becoming more and more heartbreaking. People have misunderstood my thoughts and actions or their understanding of it is superficial. They have become ritualistic. People have not fully comprehended that they should love one another. I would rather that people understand what love is than to have them know me. (When Jesus came to teach this movement, his face was filled with tears.)

Qi follows the movement of the hand but only around the abdominal area. This movement strengthens the kidneys, corrects deficiencies, and removes blockages of *qi*. ☸

Contemplate and Reflect

Fifth Movement:

Shift weight to the right. Knees are bent. Raise left heel, toe pointing to the ground. Left knee points outward. Spread arms to the sides, shoulder level with palms obliquely facing down. Elbows are slightly bent and the head is turned to the right. (Fig. 25).

Points to Remember:

Shoulders and arms are relaxed as though sinking. However, head and torso remain erect but not rigid.



FIG. 25

Message:

One should reflect upon the harmony of heaven and the vastness of earth. They give you the right *qi* unselfishly. They give you the essence. You must also treat others in an unselfish manner. Use your wealth and your knowledge and unselfishly offer help to those who need it. This is what this movement conveys.

This movement - *Contemplate and Reflect* - strengthens the legs. It helps to exercise the upper and lower parts of the body. It helps to gather *qi* from the heavens and extract the best from the earth. Both hands are filled with *qi*, both feet are firmly planted on the ground.

This movement will alleviate lower back ailments. Do not let the *qi* stay too long at any point in the lower back. You may move left and right or vice-versa. You may take a rest and then continue. ☸

Descending to Earth Sixth Movement

1. Move arms down to waist level, leading with the hands pushing down. Left knee turns in but toe is still pointed. Head begins to turn left. (Fig. 26).

2. Hands continue to press down to hip level, wrists flexed. Fingers point forward. Simultaneously, bring left knee up to waist. Head now faces left. (Fig. 27).

3. Raise arms up and diagonally forward with elbows bent, wrists limp. Arms are slightly wider than shoulder. Together, bring left leg down, toe pointing to the ground. Weight is still on right leg. Head begins to turn forward. (Fig. 28).

4. Shift weight gradually to the left while pointing right toe. Bring arms down to waist level by pushing with hands. When hands are at waist level, the weight should be on the left leg. (Fig. 29).



FIG. 26



FIG. 27



FIG. 28



FIG. 29

Continue to press hands down to hip level, wrist flexed. Simultaneously bring right knee up to waist. (Fig. 30).

5. Same as No. 3, but with the opposite movement.



FIG. 30

6. Same as No. 4, but with the opposite movement.

7. Repeat alternately several times.

Points to Remember:

1. While bringing down the knee, arms move up simultaneously. For beginners, balance may be a little difficult. In which case, first bring the toe to the ground, then raise the arms. When more proficient, hold the balance on one leg longer with the opposite knee raised.

2. As arms are raised, inhale. As hands push down, exhale.

3. Hands and arm movements are soft and relaxed while being raised. When pushing down from the waist to hip level, hand movement is more forceful. Simultaneously, the exhalation is also more forceful.

Message:

The main purpose of this movement is to condense the *qi*, and to keep it in the *dantien*. This movement must be treated as a whole: the upper and lower parts of the body move in harmony, the left and right sides of the body must be coordinated. When lowering the leg while raising the hands, the body must be thoroughly relaxed. *Qi* will flow along with the movement. When the leg and the arms come together, the body contracts. When the body contracts the *qi* condenses.

This movement can train the *qi*. It can take in *qi* through the four limbs and retain it. With this movement, ailments of the joints are erased. However, the release and the retention of the *qi* must also be done together. The release and the retention of the *qi* must be precisely controlled. When the body contracts the *qi* is condensed in the *dantien*.

This movements can relieve ailments of the legs, disorders of the bowels, premature ejaculation, incontinence, and abdominal pains.

As some elderly people lack exercise, their bodily functions deteriorate. They should do more of this exercise which will help them restore their normal functions. The number of times this movement is done depends on individual inclination and capacity. Breathe through the nose (while doing this exercise). If tired, the speed at which the exercise is done can be slowed down. The tongue touches the upper palate of the mouth. The movement must be done in a relaxed manner. There should be no tension.

The disposition required is one of a new born child - happiness at a new life of joy; with a smiling face. One is happy because of a new life. ☸



FIG. 31



FIG. 32

Sheng Zhen Purifies the Person Seventh Movement:

1. From the last movement where the knee is raised and arms are down, bring the knee down. Legs are now spread with

feet facing forward. Together, raise arms to the sides as head faces forward. (Fig. 31).

Bring palms together in prayer pose. Hold the position for some time. (Fig. 32).

Message:

Release the *qi* from the *dantien* to the whole body, gradually to the extremities. Keep a peaceful attitude. Do not entertain distracting thoughts. It is best not to have any thoughts.

This movement is to collect *qi*, to store it, and to let it fill the whole body. It is for you. Let it flow slowly along with your blood to all your four limbs, and keep it there for thirty seconds to one minute.

Let the *qi* flow slowly with the blood. In the areas where there is disease and discomfort, let it stay longer. Before ending this movement, condense the *qi* in the *dantien*. ☸

The Bridge of Heaven's River

Eighth Movement:

1. Open hands gradually, spreading arms to sides. Palms are facing down and wrists are limp. (Fig. 33).

2. Shift weight to right side as torso and head turns slightly to the right. Right leg full. Left leg empty. Point left toe. Simultaneously, arms move down until hands are at hip level, wrists are flexed. (Fig. 34).

3. Shift weight gradually to the left while torso turns left. Knees are bent. At the same time, raise arms to the sides. Wrists are limp and hands are about shoulder level. Head still faces right. (Fig. 35.)

4. Continue shifting weight to left side until left leg is full and right leg is empty. Raise right heel. Torso turns completely to the left. At the same time press hands down bringing arms to the sides. Wrists are flexed and elbows are bent slightly. Head turns left. (Fig. 36).

5. Same as No. 3 but in opposite direction.

6. Same as No. 4 but in opposite direction.

7. Repeat alternately several times. To end, gradually make movements smaller until standing with arms at sides and body faces front. (Fig. 37).

Points to Remember:

1. When raising arms, speed can be a little faster. When bringing arms down, the speed can be a little slower.

2. When raising arms, inhale. Exhale when bringing arms down.

3. When pressing hands down, simultaneously turn the torso and head.

4. Arm and hand movements must be soft and graceful.



FIG. 33



FIG. 34



FIG. 35



FIG. 36



FIG. 37

Message:

The Bridge of Heaven's River has to be done gently so the *qi* can flow freely. Let your pre-natal *qi* flow uninterrupted through the four limbs, then to the whole body and finally to the internal organs. Expel the stale and diseased *qi*. Let the remaining good *qi* circulate with the blood to the four limbs and the whole body. ☸

Looking Into the Depths of One's Heart

Ninth Movement:

1. Bend torso slightly forward while raising arms diagonally forward, shoulder level. Arms are naturally straight and wrists are limp. Head is slightly bent facing down. Hold this position for a while. (Fig. 38).

2. Bring arms down as body straightens until hands hang naturally at the sides. (Fig. 39).



FIG. 38

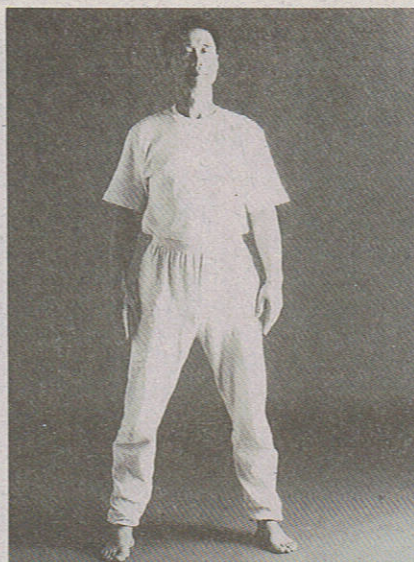


FIG. 39

Message:

This movement is done as though one were looking down from a high place. You see a world of love. Your disposition is peaceful and happy. You are happy and contented with the good things you have done in the past. You have not done any wrong as all your thoughts and behavior were well-intended.

The *qi* inside your body expands. Your own *qi* merges with the natural *qi* as one. Your soul is clear and transparent. You feel as if you can melt into your surroundings. Devote all your love to others: you are the world and the world is you. If you are beautiful, the world is beautiful. If you are selfish, the world is selfish. Your whole self is the world. ☸

Looking at Life

Tenth Movement:

1. Slide hands up from the thighs up to waist level, bending the elbows. (Fig. 40). Then slide hands back down. (Fig. 41).

2. Slide hands to the center of body and bring wrists passed the chest (Fig. 42).

3. Continuously slide hands past

the ears, and raise arms above the head. Elbows are slightly bent. Hands droop above the head. (Fig. 43). Hold.

Points to Remember:

All hand movements are flowing and continuous. The breathing is natural.



FIG. 40



FIG. 41



FIG. 42



FIG. 43

Message:

If there is pain in your upper limb, you can use *qi* to remove it. Direct your *qi* to the joints filled with pain. Imagine natural *qi* flowing from your two hands along the body to the point of pain. If your health is normal, concentrate the *qi* in the two hands. Direct all the good *qi* from the top of your head to the heart. There is a feeling of unlimited living energy, of unlimited power and strength. Let the *qi* go through the internal organs to the lower legs and back to the *dantien*. More and more *qi* from the hands reaches the top of the head, then around the body to the lower legs and back to the *dantien*.

From there it flows again to the palms and to the top of the head. Constantly use your own *qi* and external *qi* to replenish your body and energy.

If you have a headache, you can use this movement repeatedly: pump your *qi* down from the center of your palms to the top of your head. Imagine you are receiving more and more living *qi* to relieve your headache. From your body, let the *qi* go to the lower limbs then to the soles of your feet to eliminate the pain. ㊦

Showing the Way to Better the Person

Eleventh Movement:

1. Bring palms together above the head as you inhale. (Fig. 44).
2. With palms still together, bring arms down to the front of lower abdomen,

while exhaling. Arms are straight. (Fig. 45).

3. Bring hands slightly closer to the body, palms still together, and pull up while inhaling. Palms open slightly. (Fig. 46). Then twist hands outward to become prayer pose. (Fig. 47).

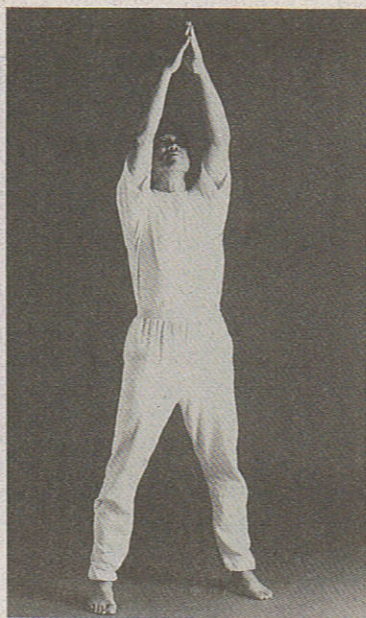


FIG. 44

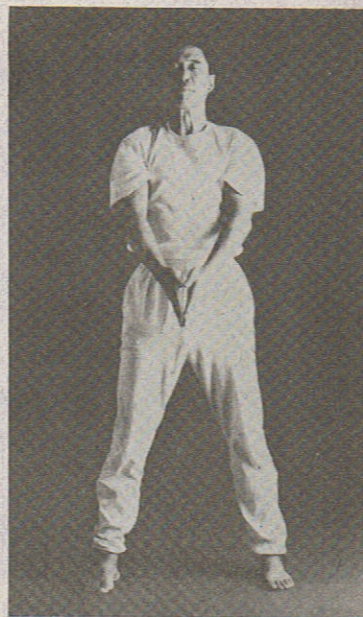


FIG. 45



FIG. 46



FIG. 47

Message:

As your heart and mind is purified, and as you experience love from practicing your religion, realize the meaning of your existence in this world. Understanding the meaning of love will enable us to live without error, making us clean and pure and keep us from falling sick. 卍

Jesus' Conclusion:

Through this form of *qigong* one can merge with nature and the universe. All movements are beautiful and bring out the experience of pure love. The movements should be free, joyous, and unaffected. Carry out each movement in a state of spontaneity while you merge in consciousness with the original world, the world of God.

There should be no conflicts. As you have just experienced pure love in your heart, you can now express your love for and faith in each other. Each person lives in his own pure world and he also lives in the heart and soul of every other person. How beautiful that is! How joyous - people helping one another and guiding one another! Everyone is blessed with a feeling of total well-being.

Follow your thoughts. After completing the *qigong* movements, your actions should be consistent with your thoughts. Your actions should come from the experience you just had of the beauty of your soul. By your effort, you will alleviate your own infirmities and pain. Subsequently, you will be able to better help others. For the sake of the world and humanity, you must be diligent and dedicated (in your practice).

People feel depressed when in sorrow and are in bliss when enlightened. Therefore, having love in this world is for your own well-being.

To be born in this world is to bring happiness to everybody. There should be no selfishness, no greed, and no laziness in the pursuit of your aspirations. Let the purity of your own world bring the experience of pure love to other people. In this way, everyone can live better. Use all your capabilities and all that you have to help those who are in need - to support this loving society, this loving world. This *qigong* can be either moving or non-moving. The physical movements are to cultivate *qi* the inner stillness is to return to the heart. Your heart is at its purest when physical movements have ceased. When you are purified you are released from your past confusions and difficulties.

I wish you to know that I, Christ, cannot do everything for you. It is your own self (due to free will) that determines your salvation. What I can do is fill your heart with good intentions and love. Your errors will be the cause of the destruction of the whole world. Therefore, you must continuously strive to transform yourselves - to become more virtuous and kindhearted.

I cannot make you change. Only you can truly change yourself through your actions, your inner power, and love. Although I can forgive the mistakes you have committed, you should not repeat the same mistakes. The love that begins in your heart must not end there. The love people bestow upon me and the love I bestow upon them, the love our Lord and our Mother bestow upon mankind, must be expressed. You cannot just pray for purity while you continue to repeat your wrong actions.

MOHAMMED SITTING QIGONG

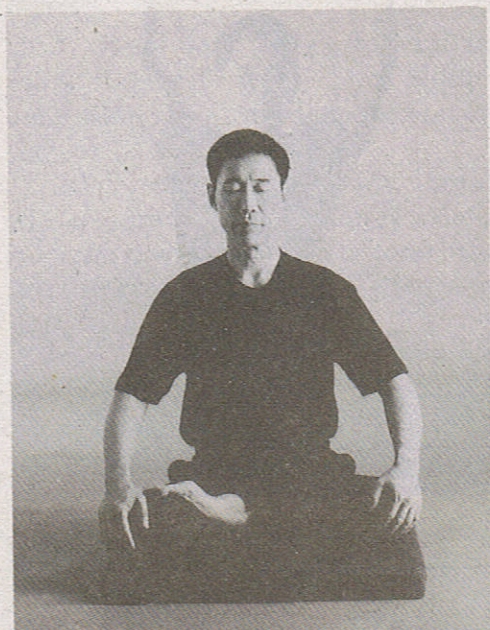


FIG. 1

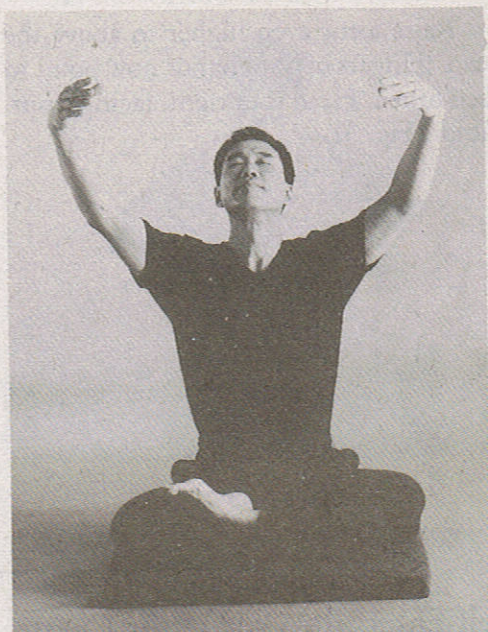


FIG. 2

Preparation:

Sit in cross-legged position with hands resting on knees. (Fig. 1).

Beginnings and Endings

First Movement:

Raise arms diagonally to level above the head. Hands are spread slightly

wider than shoulders. Palms face the head. Head faces up and is bent slightly backward. (Fig. 2). Hold.

Points to Remember:

1. Use the upper arm to lead the lower arm and hand.
2. When raising arms, inhale. When holding this position, breathing should be natural.

Message:

Pause one minute between movements. If you cannot hold for this long, it is alright. However, you must persevere in doing the movements from start to finish. You will definitely reap great benefits. The heart has no thoughts. No mind. It is best to master the movements so one does not have to think of the movements. When practicing the *qigong*, imagine yourself in a happy, beautiful, harmonious, and perfect world. 🌿

Purifying the Center of the Heart Second Movement:

Raise arms even higher to above the head. Fingers of both hands now point to each other. Head is upright, facing front. Hold. (Fig. 3).

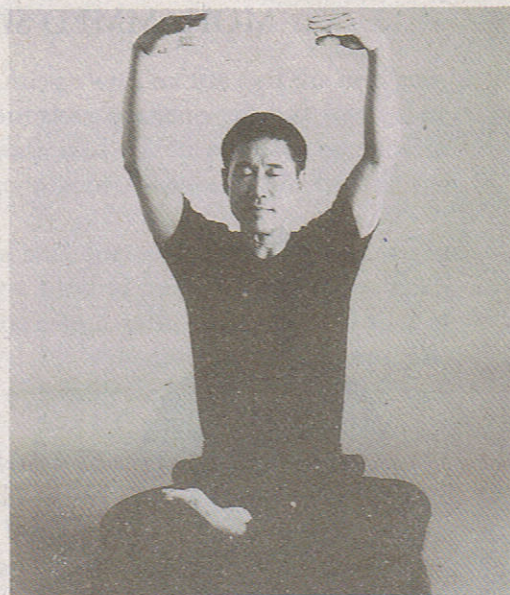


FIG. 3

Self Enters the Core of the Chest Third Movement:

1. Bring palms together in prayer pose, lifting hands even higher, arms almost straight. Stretch the torso and at the same time inhale. (Fig. 4).

2. Bring closed hands down to the

center of chest while exhaling. (Fig. 5).
Hold.

Points to Remember:

When stretching with hands closed above the head, try to stretch to the extreme.

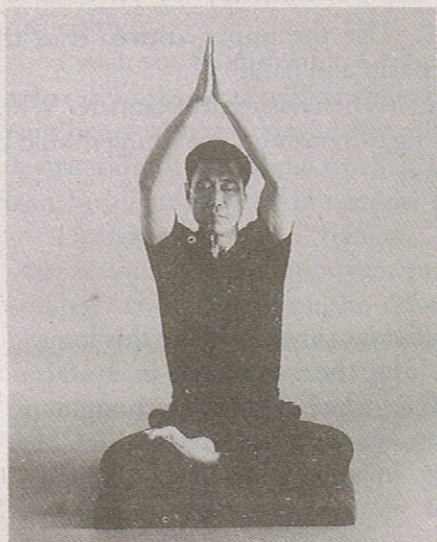


FIG. 4



FIG. 5

Achieve Consciousness, No Self

Fourth Movement:

1. Bend body slightly forward and point fingers forward. Then slightly open palms while extending elbows more. (Fig. 6).

2. Sweep hands forward, leading with the wrist, until the palms face down. Arms are almost straight. The torso bends forward even more. (Fig. 7, front and side view).

3. Keeping arms extended, spread to the sides and then back while turning palms to face back and up. Bend torso down to the limit. (Fig. 8, front & side view). Hold.

Points to Remember:

All movements are continuous.



FIG. 6



FIG. 7 (FRONT)



FIG. 7 (SIDE)



FIG. 8 (FRONT)



FIG. 8 (SIDE)

Fulfillment

Fifth Movement:

1. Raise torso gradually while twisting hands to bring palms facing up. Raise arms slightly to be at shoulder level. Arms are almost straight and five fingers spread naturally. Bend head slightly backward. (Fig. 9). Hold.

Points to Remember:

1. Raise torso and twist the hands at the same time.
2. While twisting hands, arms are a little lower. When palms are up, then raise arms a little more.

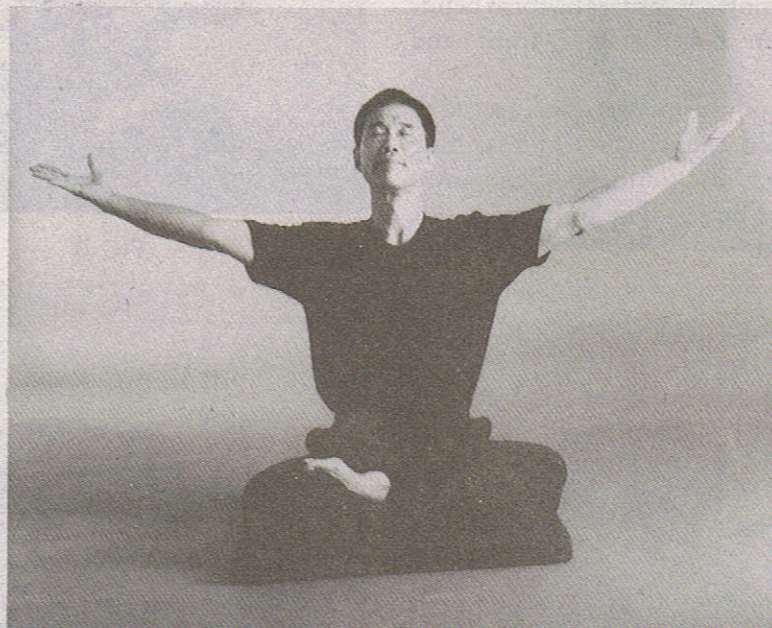


FIG. 9

Move Toward the Dantien

Sixth Movement:

Bring arms up, palms facing each other. Spread arms about shoulder-width apart. Stretch the waist. (Fig. 10).

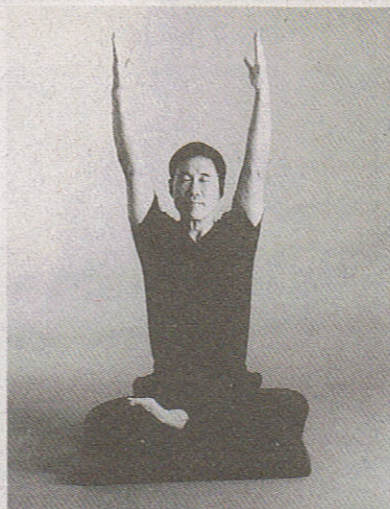


FIG. 10

Directing One to Become a Saint

Seventh Movement:

Bring hands down naturally to join the base of palms in front of chest. Five fingers are spread apart, forming a bowl-like shape or flower. (Fig. 11a) Hold. While keeping this position and holding the head up high, slowly turn head to the right, left, right and then straight ahead. (Fig. 11b, c, d, e)

Points to Remember:

When moving the hands down, fingers must be spread apart and open even more when joining them together at the base of the palms.



FIG. 11A



FIG. 11B



FIG. 11C



FIG. 11D



FIG. 11E

Walk to the Center of Heaven

Eighth Movement:

Bring the hands (still in flower shape) up and rest on the head. (Fig. 12). Hold position.

Points to Remember:

1. Inhale while bringing the hands as flower up. Exhale when arms rest on head.
2. Hold head up high while doing this movement.

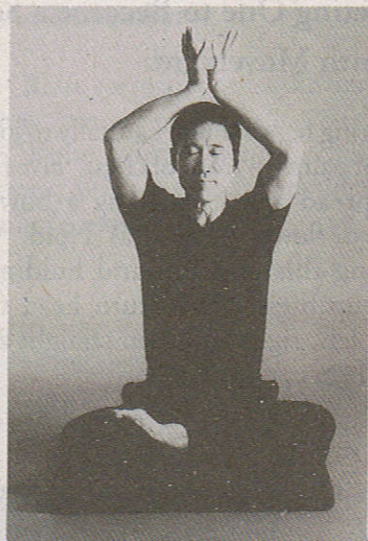


FIG. 12

Both Hands Stir the Clouds

Ninth Movement:

1. Raise arms as you bring palms together, fingers joining first. (Fig. 13).

2. Turn palms to face forward and start to open arms. (Fig. 14). Spread arms to the side, leading with the flexed wrists so palms now face outward. Hands are at about head level. (Fig. 15).

3. Bend the body forward while slightly turning left. Turn head left. At the same time, sweep right arm forward while left arm curves back and to the left. Stop right hand in front of head with palm facing head. Bend right elbow. Left palm faces up. Left arm is straight. (Fig. 16). Then flutter the hands. Continue with the fluttering motion for some time. (Fig. 16 side).

4. Straighten body as you stop the fluttering of the hands. At the same time, bring right hand above the head. Bend elbow slightly. Extend left arm out to the left side about shoulder level. Left wrist is limp. Keep head facing left. (Fig. 17).



FIG. 13



FIG. 14

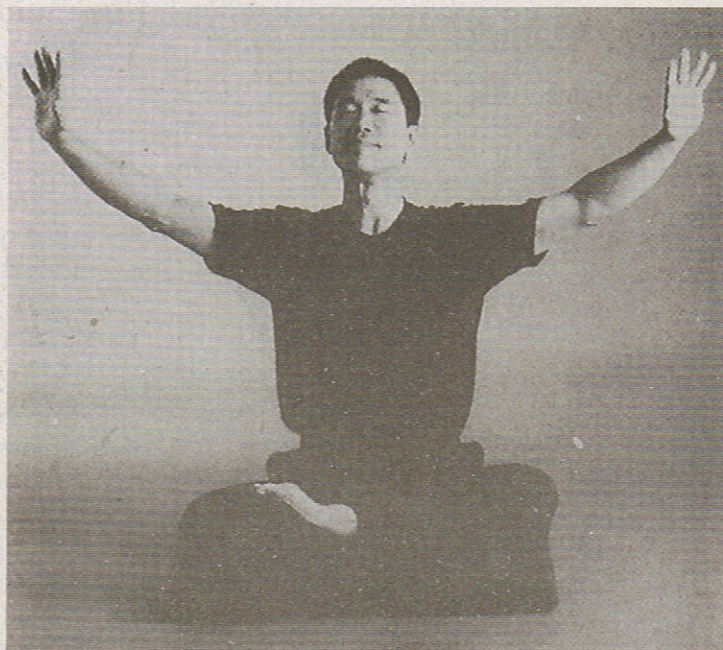


FIG. 15



FIG. 16 (FRONT)



FIG. 16(SIDE)

5. Turn right hand out to open and move down to above shoulder level. Simultaneously, raise left arm slightly, to the same position as the right hand. (Fig. 18).

6. Bend torso forward and turn right slightly. Sweep left hand forward until palm faces head. Twist right arm inward to the back with palm facing up. (Fig. 19). Flutter hands for some time.

7. Raise torso and stop the fluttering of hands. Bring the left hand up above the head. Extend right arm out to right side with wrist limp, with the head still facing right. (Fig. 20).



FIG. 17

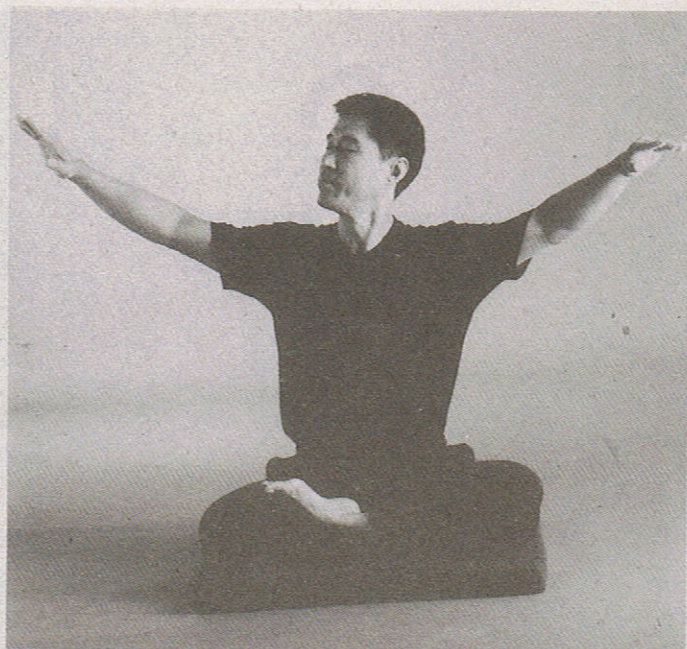


FIG. 18

Points to Remember:

Fluttering of the hands must be done fast and yet be as relaxed as possible.



FIG. 19

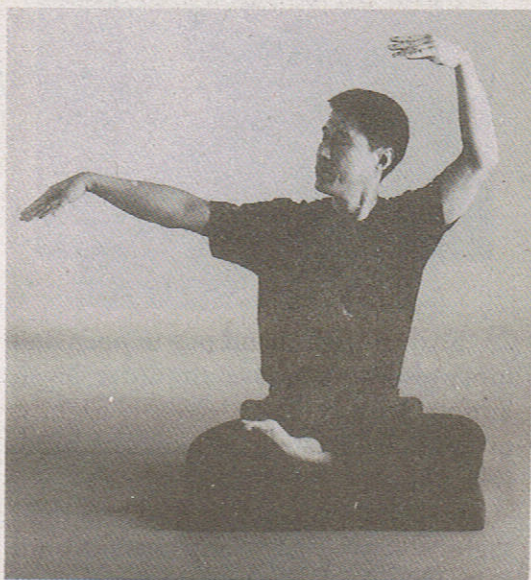


FIG. 20

Message:

The heart is full of happiness. Think of nothing. Let go. 🌿

The Heart is Clear Like Water

Tenth Movement:

1. Bring hands together at front of hairline. Palms on one another. Right palm on top of left. (Fig. 21).

2. Sweep hands sweep down the face past the middle of torso until they reach the *dantien*. (Fig. 22).

3. With hands still crossed over the *dantien*, move in circular fashion from left to right, making circles around the *dantien*. When the hands circle up towards the right, torso turns slightly to the right and head faces slightly to the right, while inhaling. (Fig. 23). When circling to the left, torso turns slightly to the left and head faces left, exhale. (Fig. 24).

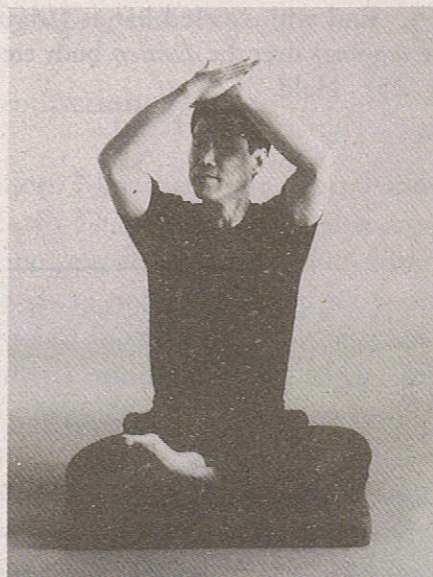


FIG. 21

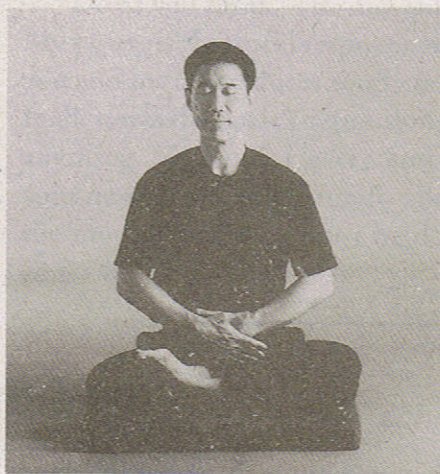


FIG. 22



FIG. 23



FIG. 24



FIG. 25

4. End with crossed hands (*laogong* over *laogong*) over the *dantien*, body erect. (Fig. 25). Hold.

Points to Remember:

When circling the dantien with the hands, the head and body movement should be natural and small. For beginners, body and head does not have to move.

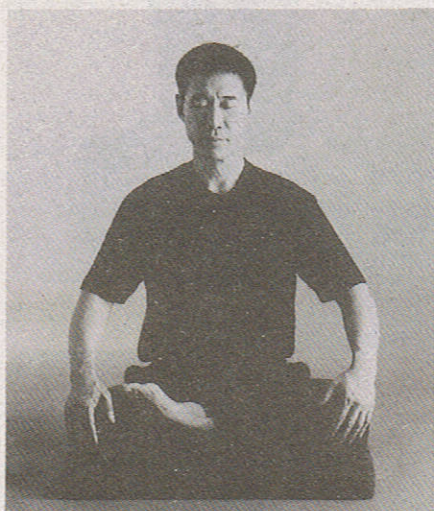


FIG. 26

Closing Movement:

Raise elbows naturally, bringing hands apart and then place them at rest on knees. (Fig. 26).

MOHAMMED STANDING QIGONG

Mohammed's Introduction:

This *qigong* does not require much effort. Movements are natural and free-flowing. They do not have to be very exact. This *qigong* can alleviate any disease. The heart should be empty, no me, no you, no other self. Everything is empty. Move naturally. Lighten your body to nothingness and fill your heart with love. Your heart is always full of peace, full of good intentions, not affected by distractions, and with no emotional conflicts, as long as you do the movements naturally. Do not think of anything. Do not use your mind. Discard your heart's pain, your body's aches.

This *qigong* is not complicated. Do it instinctively. There is no strict way or method. Do it in a manner you feel most comfortable with. Do it in any way that you think is good as long as your heart is happy. This does not require much precision from beginning to end.

Do as you think. The movements do not have to be precise in execution. My *qigong* is the world's representative of peace. It removes distinctions between you and me and reduces conflicts and quarrels. Emotions are always carefree. It alleviates the heart's depressions. Follow the path of the *qi*. Do not think of anything. No mind. Heaven and earth *qi* will be poured into your body and your movements will naturally alleviate your body's ills. However, when doing the movements, they must be done in sequence from the beginning to the end. ☸

Preparation:

Stand with feet apart and hands over dantien. Palms over one another. (Fig. 1).

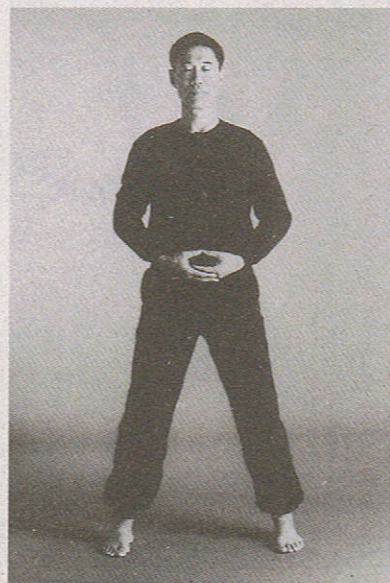


FIG. 1

Closed Letter (Envelope) Unfolds to Flower

First Movement:

1. Bring hands together in front of torso, wrists limp. (Fig. 2).
2. Continue to bring hands higher

than the head. With fingertips leading, unfold hands to prayer pose above the head. (Fig. 3).

3. Palms open to face forward and arms begin to spread open. (Fig. 4).

4. Bring arms down to sides with wrists flexed. (Fig. 5).



FIG. 2



FIG. 3



FIG. 4



FIG. 5

ngertips leading,
pose above the
ce forward and
n. (Fig. 4).
n to sides with

Lower Torso Leaps to the Lotus

Second Movement:

1. Twist head and torso slightly to the right as hands turn inward. (Fig. 6).

2. While shifting weight slightly to the left, with knees bent, raise right arm to the right side about shoulder level, wrist limp. Bring left wrist to the left side of head. (Fig. 7).

3. Lunge to the right by shifting

weight to the right as left foot slides to the left. Left leg is straight while right leg is bent. Simultaneously, with the left hand brush head with the back of the hand from behind the left ear, then to the nape along the hairline. Now with the palm of the left hand, brush head to the top of the right ear. (Fig. 8a). Dropping the left elbow, allow the left palm to lightly wipe the right cheek to the front of neck. (Fig. 8b).



FIG. 6



FIG. 7



FIG. 8A



FIG. 8B

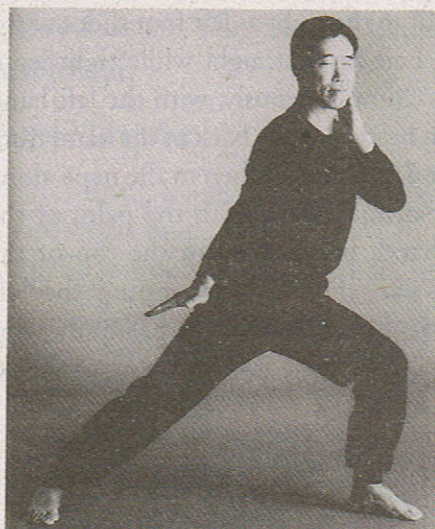


FIG. 9

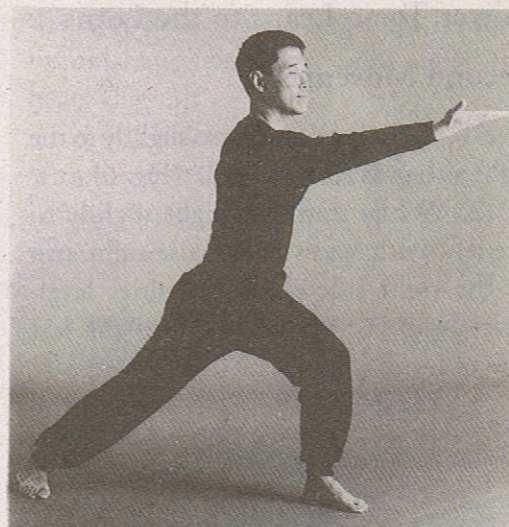


FIG. 10



FIG. 11



FIG. 12A



FIG. 12B



FIG. 13

4. Begin to shift weight to the left as head and torso gradually turn to the left. The left hand begins to encircle the head once again as the right hand is brought down in front of lower abdomen. (Fig. 9).

5. As the left hand encircles the head for the third time, right hand now sweeps across and up to the left side. Lunge to the left is completed. Right palm is facing up, extended to the left. Rest left hand on chest. (Fig. 10).

6. Begin to lunge to the right by shifting weight as head and torso turns to the left. Left hand (palm down) glides along the extended right arm (palm up) all the way to the fingertip. Simultaneously, pull right arm back,

ending with right palm on chest. (Fig. 11).

7. As lunge to the right is completed, left arm is brought back, rest left hand rests on the back of the waist. Right hand encircles the head again three times. (Fig. 12 a, b).

8. End with the right hand extending to the right at a level higher than the head, fingers pointed to the right, palm down. (Fig. 13). Head faces right.

Points to Remember:

Movements must be light and relaxed. All movements must be continuous and smooth. Breathing is natural.

Feet Rooted in Mist Returns

Third Movement:

1. Shift weight gradually to the left side by pushing with the right leg. Bend left knee as right leg becomes straight. Turn torso gradually to the left. At the same time, move the right arm down and swing it towards the left. When right arm reaches the point in front of the lower abdomen (Fig. 14), begin to move the left arm from behind the back, left and upward as the right hand continues to sweep up to the left (Fig. 15). Left palm facing down. Right palm facing up. Torso and head are turned left. Left arm is almost straight as right arm is bent. Left knee is bent and right leg is almost straight.

2. Left leg pushes as weight shifts gradually to the right side. Bring both hands to sweep down and then curve up to the right. Right hand is facing down while left hand faces up. Turn torso and head right. Right arm is almost straight,

left arm is bent. Bend the right leg at the knee. Left leg is straight with the left toes raised. (Fig. 16 -17).

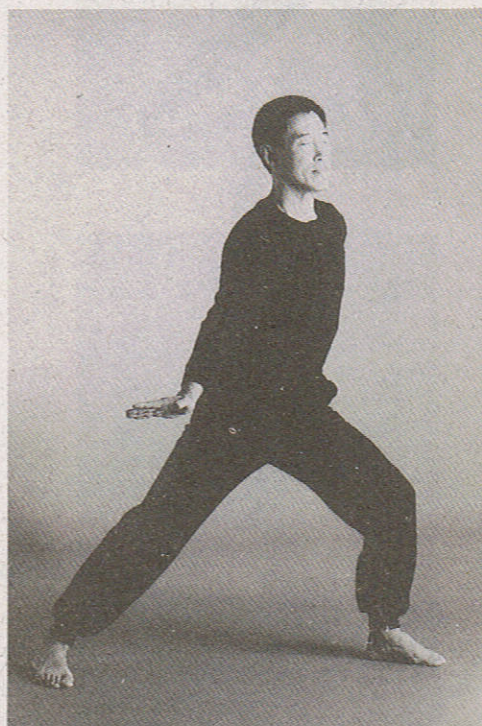


FIG. 14



FIG. 15



FIG. 16



FIG. 17



FIG. 18A



FIG. 18B

3. Right leg pushes as weight shifts to the left side. Bend the left knee as the right leg straightens. At the same time, both arms sweep down and up towards the left. Bend the right arm as the left arm becomes straight. (Fig. 18a, 18b, 19a).

4. Same as No. 2.

5. Same as No. 3.

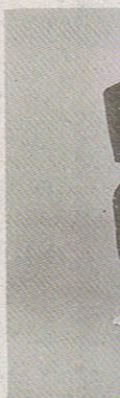
6. Repeat alternately a few times, swinging from left to right.

7. Gradually enlarge the movements by dropping the weight down as the hands sweep down closer to the ground. Bend the knees more.

8. As side, lift stretched movement an up and a swinging (Fig. 19 b,

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8. As one stretches up to the other side, lift the heel of the foot that is stretched out, rather than the toe. The movement becomes more of a "U", or an up and down movement, rather than a swinging movement from left to right. (Fig. 19 b, c, d).

Points to Remember:

1. The movements gradually become bigger. If the movements are not so big,

raise the toes of the extended leg. If the movements are very big, raise the heels of the extended leg.

2. As the arms swing in an arc from side to side, the body leads the upper arm movements. The upper arms lead the lower arms.

3. When arms swing up and to the side, inhale. When arms swing down, exhale.



FIG. 19A



FIG. 19C



FIG. 19B



FIG. 19D

Message:

Just be natural. Do whatever feels comfortable. Raise your arms as high or as low as you wish. Spread your legs apart at any distance, whatever you think is best. Go wherever you wish to go. ♪

Qi Rooted in the Mist

Fourth Movement:

1. The last position of the Third Movement ends with the arms raised to the right. Now, bring the arms naturally towards the left. (Fig. 20).

2. Turn the torso gradually right as legs slowly straighten. Simultaneously, right hand curves down towards the right, leading with the wrist flexed. Right arm is slightly bent. Left hand sweeps up and to the right leading with palm facing right. Left arm is straight. Head turns to the right (Fig. 21).

3. Turn the torso left as left hand continues slightly to the right and then moves down and to the left. Left palm faces down and elbow is somewhat bent. At the same time, right hand turns slightly to the right and then sweeps up and left. Right palm is facing left and right arm is almost straight. Turn head left. (Fig. 22).

4. Same as No. 2.

5. Same as No. 3.

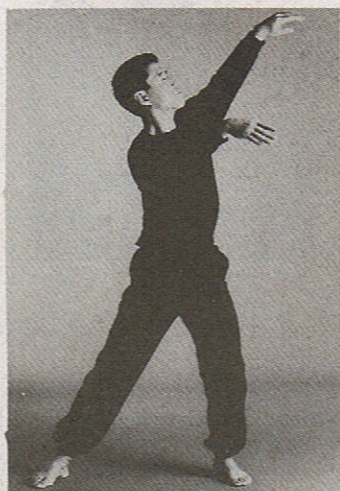


FIG. 20

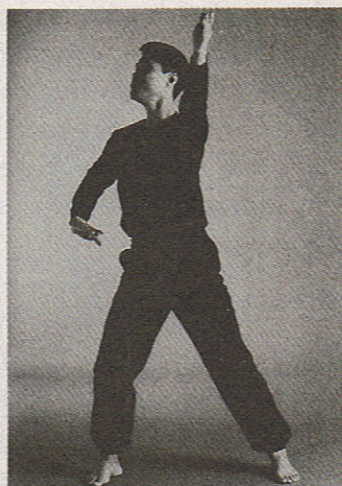


FIG. 21



FIG. 22

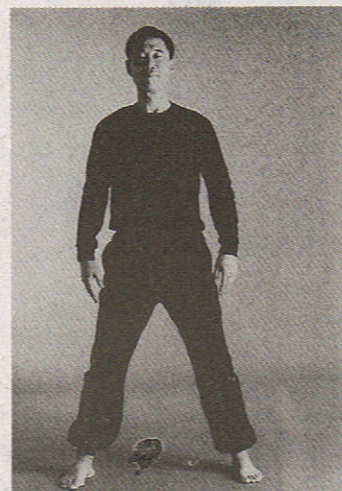


FIG. 23

6. Repeat alternately several times. End with movements gradually becoming smaller with arms resting at sides. (Fig. 23).

Points to Remember:

Movement may be done with legs straight but bent knees are alright. If movements are wider, the body can also move up and down.

Message:

The form (body) and the formless (consciousness) intermingle. Relax. Do not allow confusion in your mind, just think of the movements. As soon as you have mastered the movements, do not think even of the movements. Think of nothing. 🌿

Embrace Like the True Lord

Fifth Movement:

1. Gradually raise both arms forward (as though embracing a very large tree). Hold this position. Flex wrists and bend slightly in very small movements. (Fig. 24).

2. Widen stance and bend knees more. Keep hands in the same previous position at about the chest level. (Fig. 25).

3. Keep the same position as No. 2 the torso twists forcefully from side to



FIG. 24



FIG. 25



FIG. 26



FIG. 27

side with the right hand movements becoming also faster. Left hand remains still, as right wrist flexes inward. Torso turns left. Right hand movement whips in and out as though fanning a fire. (Fig. 26-27). Gradually stop the hand movement. (Fig. 28).



FIG. 28

Points to Remember:

1. The stance is the Horse Stance (like sitting on a horse).
2. The twisting of the torso and the fanning movement of the hand must be fast and natural, while keeping head upright. The movement is not too big.
3. Always face forward while doing this movement.

Fly and Return In Peace

Sixth Movement

1. From the Horse Stance, first bend knees a little more; then push with left leg while shifting weight to the right and bringing left leg closer to right. Left leg is now empty, left heel is up.

Simultaneously, with wrists relaxed, move fingers down, out, up and curve them in. Then pull right elbow towards the side. Right palm now faces the torso.

At the same time, the left hand sweeps down and to the side swiftly. While turning the wrists, twist the torso first slightly to the left to gather momentum, then twist it quickly to the right. (Fig. 29-30).

2. Keep the stance but bend knees a little lower as arms naturally spread open. (Fig. 31a). Gradually bring down arms to the sides, with wrists slightly flexed and weight still on the right. (Fig. 31b).



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3. Shift the weight to the left, with right leg empty, right heel raised. Bend knees. Turn head right. At the same time, raise left hand higher than head as right hand slightly goes down. Extend right arm diagonally forward at shoulder level and relax wrist. (Fig. 32).

4. Keep the same stance. Move the pelvis backward and forward, as torso follows. Wave hands together with the

pelvic movement. (Fig. 33 - 34). Repeat many times. End by dropping arms down to the sides. (Fig. 35).

Points to Remember:

The pelvic and torso movement should be relaxed, natural, and quick. The arm movement should be small and in rhythm with torso movement.



FIG. 29



FIG. 30



FIG. 31A



FIG. 31B



FIG. 32



FIG. 33



FIG. 34

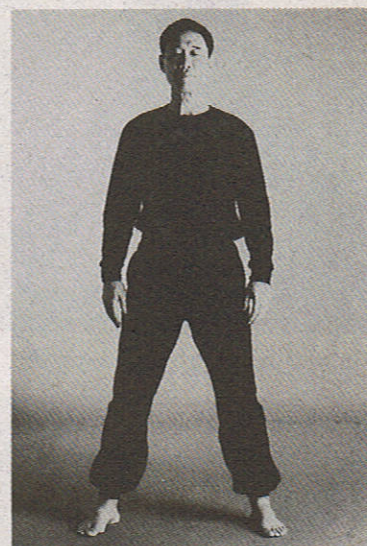


FIG. 35

Officer Commands the Soldier Seventh Movement:

1. Bring fingers together making the hands like a claw, while bringing hands up to chest level. At the same time, shift weight to the right. (Fig. 36).

2. Bring the left knee up to the waist. (Fig. 37).

3. Then bring the left foot down as stepping to the left side while hands open and gradually press down with palms. (Fig. 38a). Shift weight to the left. (Fig. 38b)

4. Bring right knee up. Close hands to form claws (as if grabbing energy from the earth) and pull up to chest level. (Fig. 39).

5. Same as No. 3 only with right foot stepping to the right.

6. Same as No. 4 but with the left foot stepping to the left.

7. Repeat alternately several times. End by bringing hands down and torso faces forward, feet apart. (Fig. 40a).

Gently lift hands leading with the wrist (Fig. 40b) then bring hands down to rest hands at sides. (Fig. 40c).

Points to Remember:

When raising the knee, the movement is fast. When lowering knee, the movement is slower. Inhale when raising the knee. Exhale when lowering the knee.



FIG. 36



FIG. 37



FIG. 38A



FIG. 38B



FIG. 39

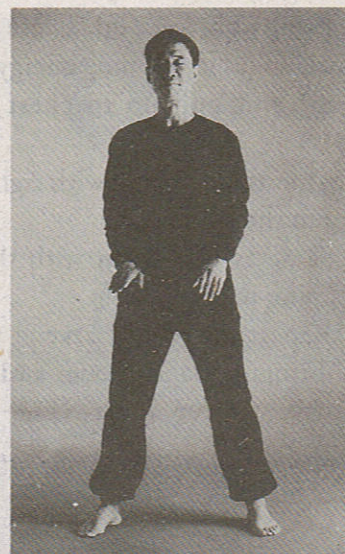


FIG. 40A



FIG. 40B



FIG. 40C

Message:

The speed with which you do this is not important. While doing this, your speed can be varied, either slow or fast or both. You can suit it to your disposition. When disposition is good, you can do it slowly, when disposition is not good, you can do it fast. The speed and the number of repetitions is up to the individual. ☸

Like Wind, Like Clouds

Eighth Movement:

1. Gradually bend the torso forward from the hip while bending the knees. Simultaneously, bring arms forward and up, using the body to lead the arms. Arms should be straight when the torso is bent forward. Turn head slightly to the side. Inhale while doing this. (Fig. 41).

2. From this position, raise the torso gradually while straightening knees. At the same time, move arms downward naturally with the wrists slightly flexed

until hands hang at sides of the body. (Fig. 42).

3. Bend torso forward with knees bent while raising arms again as in No. 1. Then repeat No. 2. Then repeat Nos. 1 and 2 several times. End by making movements gradually smaller and stop with torso erect and hands at sides.

Points to Remember:

When bending body forward raise arms simultaneously. When straightening up the body, bring arms down simultaneously.



FIG. 41



FIG. 42

Message:

Do not force the movements. Movements must be free-flowing. 



FIG. 43



FIG. 44



FIG. 45

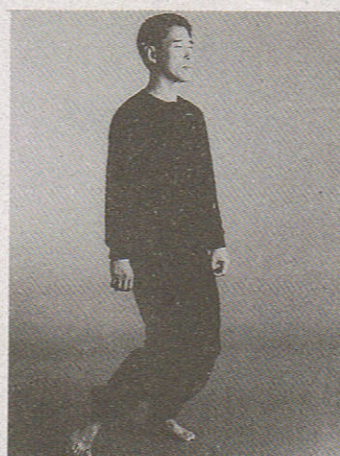


FIG. 46



FIG. 47



FIG. 48

Pure Heart Descends

Ninth Movement:

1. Shift weight to the left leg leaving right foot empty, and right heel raised. Bounce up and down four times as arms swing naturally backward and forward. (Fig. 43 - 47).

2. Shift weight to the right side and repeat as in No.1.

3. Repeat alternately several times. Conclude by bringing body to a stop, feet flat on ground and apart, as hands gradually swing to a halt. (Fig. 48).

Message:

When shifting weight, it may be a little or a lot. Foot may be lifted or not. Be natural. 🌿



FIG. 49



FIG. 50

Perched on the Flying Crane

Tenth Movement:

1. Stand with feet apart. Torso remains erect while arms move forward. Make

circles with the hands, wrists leading. Circling hand movements move from in to out. (Fig. 49 - 50).

Message:

Circle the world, go around the universe. No matter what point in time no matter whether it is clear or not clear, I love this beautiful world. I love this world's people. Grant them well-being and grant them harmony. 🌿



FIG. 51



FIG. 52



FIG. 53



FIG. 54



FIG. 55



FIG. 56



FIG. 57

The Closing Movement:

1. The last circle of the hands, ends moving from in to out. Lift arm above the head forming a circle around the head. Palms face the top of head. (Fig. 51-52).
2. Bring hands downward passing the face (Fig. 53) to the *dantien*. At the *dantien*, fingertips of both hands touch one another. Thumbs and pinky fingers rest against the body. (Fig. 54). Hold.
3. With hands still at *dantien*, bend torso forward. (Fig. 55).
4. Straighten the body while raising the hands together in prayer pose to above the head. (Fig. 56). Bring hands down to the center of the chest, still in prayer pose. (Fig. 57).

Message:

Pour *qi* into the *dantien*. Return to the natural. Both hands come together before your chest, heart and consciousness become one. ☸

Mohammed's Conclusion

My people's hearts are full of good and beautiful aspirations and hope. Others should not discriminate against my race and my people. People should give their love. The lives of those born to this world should be beautiful and good. People should not discriminate amongst the races as all races have the same abilities. Respect each other's ability and each person will receive happiness and well-being.

My religion is for peace and for love and is not in conflict with other religions. My people also aspire for peace. The instant there is peace in this world, their well-being and happiness begins. Love my people. Respect all races. ☸

HUI CHUN YIDAN

Return to Spring

Lao Tzu's Introduction

A thousand autumns ago the world was vast.
Ten thousand things need first a way.
Ten thousand *li* of heaven and earth save mankind.
Drive away worries. Welcome happy events. Play in the heavens.
Thinking not of troubles, forget the self;
Travel freely in the midst of nature.

Relax the body.
In any *qigong* movement, relax the body.
Go back to spring, return to youth.
Go back to the young heart.
Be one with the beauty of heaven.
Dissolve into earth *qi*, dissolve into nature.
Your feet rest on ten thousand *li* of earth.
Ten thousand *zhang* of sky rests on your head
Clouds and birds dance together
The tea trees in the mountain blossom.
Ten thousand good things come from heaven.
Rest in the heart. The heart is very happy.
Everything is joyful.

This *qigong* moves with *qi*. Breathing should be natural. Go into an environment that is empty. Enter into nothing. In your heart and in your mind everything is perfect. No good. No bad. No happy. No worry. Go back to your natural state. Then you can start the *qigong*. ☸

Preparation:

Stand with feet apart about shoulder-width. Hands are together, palms over each other, left over right, thumbs touching. (Fig. 1).

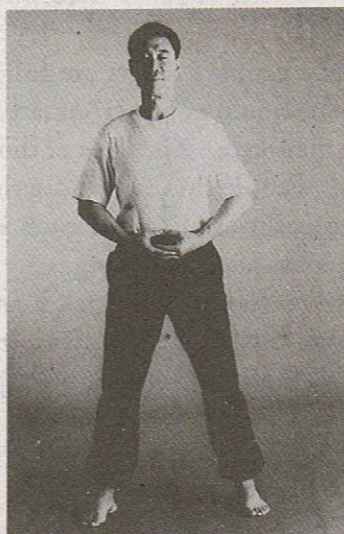


FIG. 1

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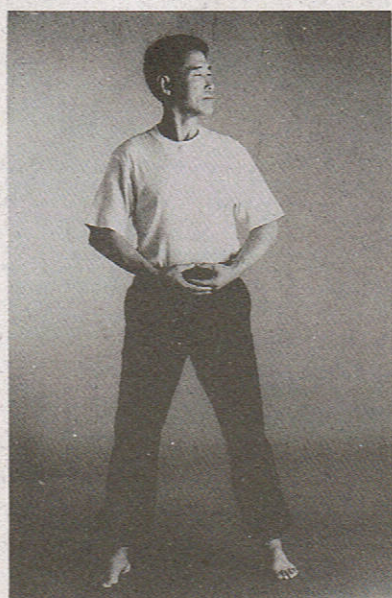


FIG. 2

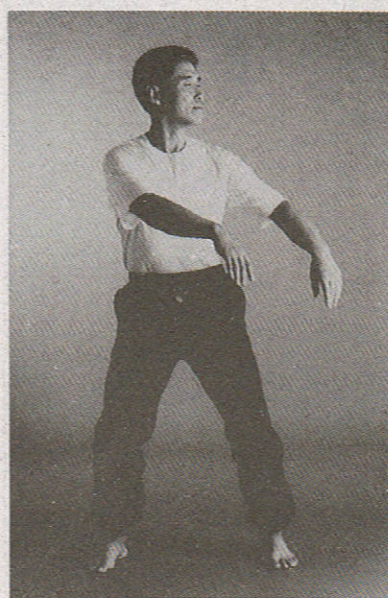


FIG. 3

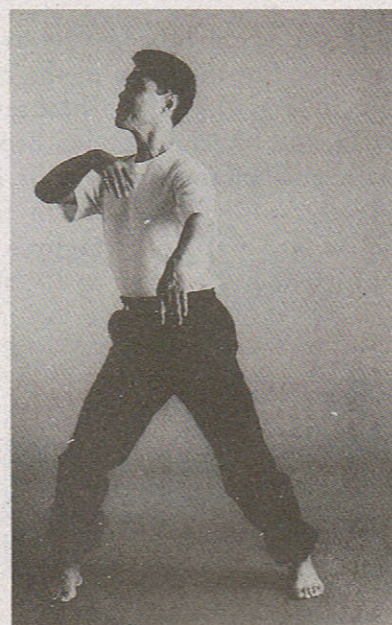


FIG. 4

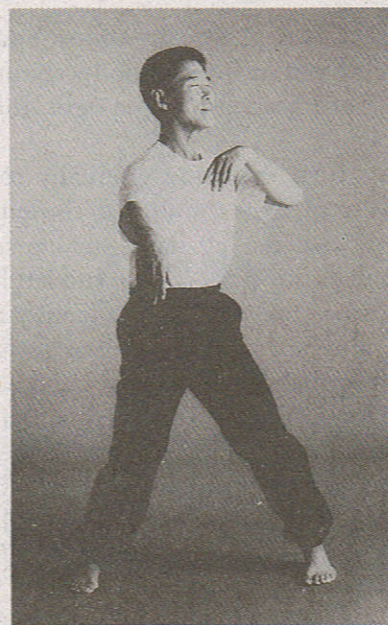


FIG. 5

The Spring Sun has Returned First Movement:

1. Head gradually faces the left. (Fig. 2). Twist body slightly to the left, while bending the knee. Move hands towards the left and forward. (Fig. 3).

2. Turn the torso slowly to the right while knees remain bent. Shoulder leads the—as the right hand curves up to the right and back. Bend elbow to about the chest level. The wrist is limp. Finger of right hand face towards *shanzhong* (heart point). Meanwhile, left arm swings to



FIG. 6

the right side. Left arm almost straight and left hand in front of body, about hip level. Turn head also to the right. Inhale. (Fig. 4).

3. Turn the body gradually to the left. Also turn the shoulder to the left and leading with the left hand curve arm up and pull back. Wrist is limp and left hand faces the *shandong*. Simultaneously right hand moves down and curves forward. Arm is almost straight. Right hand is now at hip level. (Fig. 5). Turn head to the left. This time exhale.

4. Turn the torso to the right. Curve the right hand up and back. The left hand moves down and curves forward. This

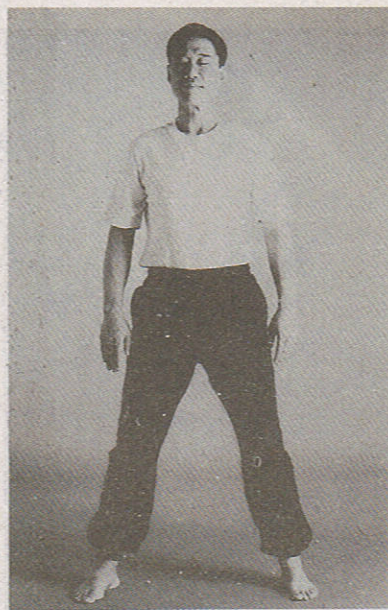


FIG. 7

requires the same movements as the previous one but this time to the right. (same as in Fig. 4). Repeat these several times. To end, the movements become gradually smaller until the hands have completely stopped and are in front of the body. (Fig. 6). Straighten the body as hands move down to the sides. (Fig. 7).

Points to Remember:

Use the shoulder to lead the arms. Movements should be smooth. Body can rise and fall slightly when doing this exercise.

Message:

Try to maintain even breathing. Maintain a happy demeanor. Hands move in the direction of the chest pouring *qi* into the *shanzhong* (heart point). Move gracefully, like smoke, like mist. The purpose of the first movement is to regulate the breathing and balance the *yin/yang*. Breathing is natural and the circulation is smooth and unhindered. ☯

Restore the Sun to Its Origin

Second Movement:

1. The hips sway to the right and back. Move the hands to the left and up, leading with limp wrists. Bend the right elbow more than the left elbow. Slightly draw in the chest and abdominal cavity. Turn the head to the right. Inhale. (Fig. 8).

2. Hips sway to the left and forward. Expand the chest. Hands lead arms to the right side and back. Wrists are flexed and palms face down. Turn the head to the left. Exhale. (Fig. 9).

3. Same as No. 1. (Fig. 8).



FIG. 8

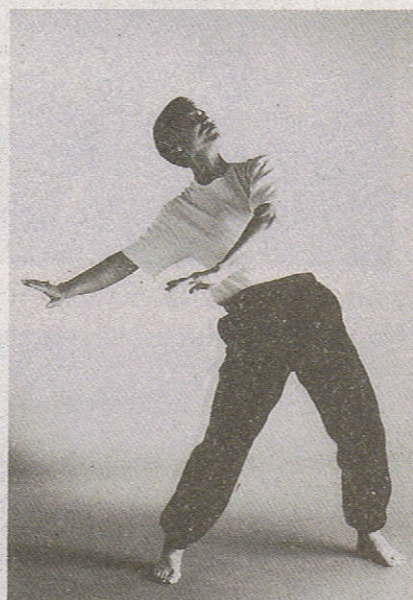


FIG. 9

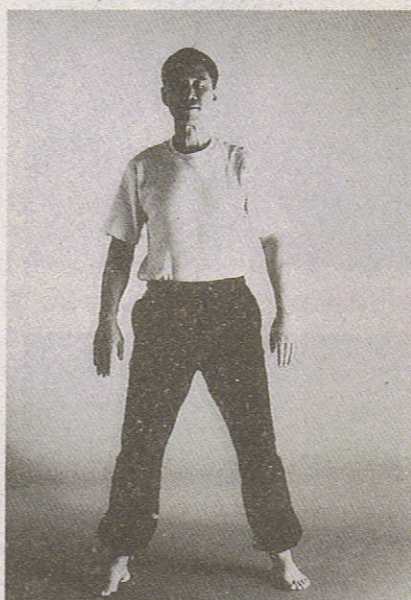


FIG. 10

4. Same as No. 2. (Fig. 9).

5. Repeat several times, alternately. Naturally bring hands down, allowing the arms to hang down at the sides. The torso is now erect (Fig. 10).

Points to Remember:

The movements start small, then gradually become big and then smaller again. Hands and hips should move in opposite circular directions.

Message:

Pay attention to the waist and then move your attention to the *dantien*. Relax the shoulder and the elbow, keeping knees slightly bent. The movement of the body is like the rising and the setting of the sun following the motion of the universe (like the earth evolving around the sun). *Qi* will naturally develop. Do not think of anything but to relax. Relax. 🌿



FIG. 11



FIG. 12

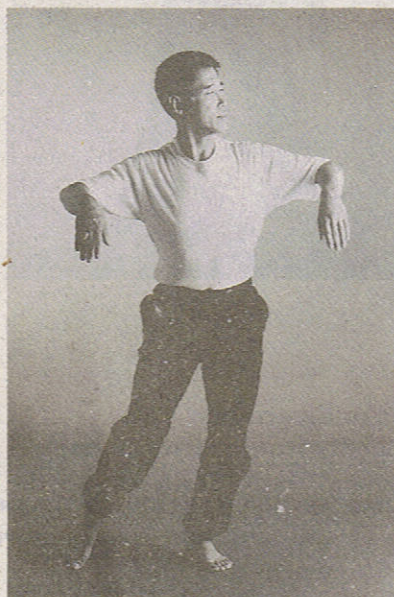


FIG. 13



FIG. 14

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Rediscovering the Moon

Three Movement:

1. After finishing the last movement do not freeze but continue to do this movement. Shift weight to the right side as head turns right. Weight is fully on the right. Left has no weight as heel is lifted. Knees are bent. Simultaneously rotate shoulders forward as arms follow. Wrists always remain limp. Head remains facing right. This is done while inhaling. (Fig. 11).

2. Push legs to the left as weight shifts also to the left. As you straighten the legs, weight remains on the left as you lift the right heel. Simultaneously, hands move down and curve backward. Exhale. Gradually turn head to the left. (Fig. 12).

3. Continue by bending both knees. The weight is fully on the left and the right is empty. Simultaneously rotate the shoulders forward. Hands follow moving upward and forward making a circle as the shoulders rotate. The head continues to the left as you inhale. (Fig. 13).

4. Same as No. 2 but in opposite direction.

5. Repeat No. 3 but in opposite direction.

Repeat several times alternating directions. Conclude by slowly moving hands down and straightening knees, with torso facing forward. (Fig. 14).

Points to Remember:

Movements are done slowly and are always smooth.

Message:

The *qi* has already filled up the entire body. The movements should become more graceful and light, as if your body has become one with the *qi* of the whole universe. As the useless and diseased *qi* is gradually expelled, the *qi* of the universe becomes stronger. As the *qi* of the universe becomes stronger, it naturally drives away one's useless *qi*. The movement of the extremities (arms and legs) should be slow so that the essence of the universe can gradually enter the body. Like waves, the essence of the universe floats into the body. ☸

Returning the Moon

Fourth Movement:

1. From the last movement, bend knees with weight in the middle. Turn the shoulders to the left. Lift the right shoulder up and forward. The shoulder leads the arm up and forward at shoulder height with wrists limp. Bend the right elbow. As the right arm moves forward lift the left hand. The left hand goes up, then forward. Right hand first, left hand follows. The right hand is higher and the left hand is lower. Turn the head slightly

to the left. At the same time, left shoulder moves down and backward. (Fig. 15).

2. Turn the torso gradually right. Move right shoulder down and back. Left shoulder moves up and forward. Right hand moves down and backward in front of the abdomen. Move left hand up and forward in a curve. Head turns slightly to the right. Wrists are limp. (Fig. 16).

3. Same as No. 1.

4. Same as No. 2.

Repeat many times. In the end gradually slow down. Extend hands in

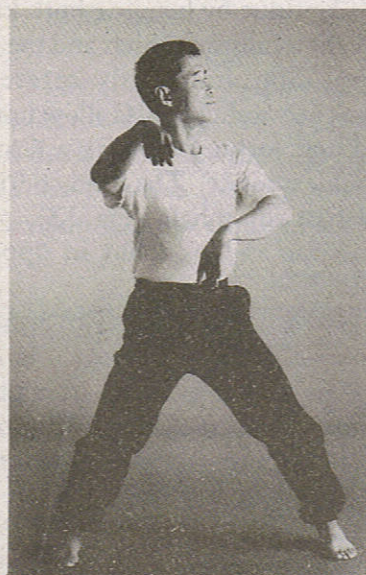


FIG. 15

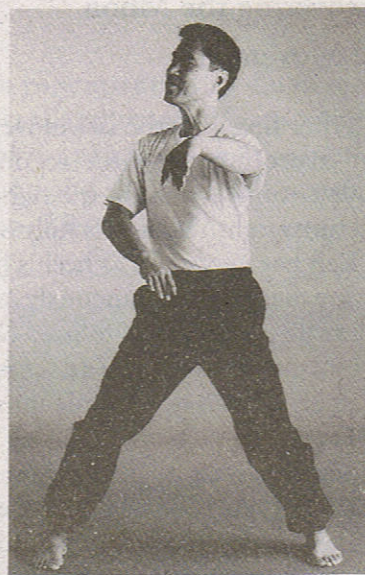


FIG. 16



FIG. 17



FIG. 18

front of the body. Knees remain bent. (Fig. 17). Bring hands down while bringing legs to natural standing position. (Fig. 18).

Points to Remember:

For this movement always keep

elbows bent. Shoulders should always lead the arm movements. Hand movements are not so big. They follow the shoulders naturally. Elbows are always wider than the shoulder. Hand movements are always aligned to the center meridian.

Message:

Gather all the *qi* from the universe into the *dantien*. Try to relax the body. While doing this, it is easy for the mind to wander, so you should remain still. Think only of your *dantien*. One's emotion is like an up and down movement.

The purpose of *qigong* is to attain an even, calm disposition, mastering the self. If we can maintain this disposition, we can refine our character and achieve good health. ☸

The Source of Thought

Fifth Movement:

1. Start from standing, hips slowly sway to the right as weight shifts to the right. Head and shoulders slightly bend away from the right. (Fig. 19). When weight is almost completely to the right, bend both knees. Continue to shift weight fully to the right. Left empty, right full. Lift left heel but toe touches the ground. Left knee slightly opens. Hips move more to the right. As the body curves, raise arms to the sides; elbows slightly bent, wrists limp. Head faces right. Inhale. Hands are at shoulder level. (Fig. 20).

2. Push legs to straighten shifting weight to the left. Arms slowly drop down to the sides with wrist slightly flexed. Begin to turn head to the left. Exhale. (Fig. 21). When weight is almost completely to the left, bend both knees as weight goes down. Continue to shift weight to the left side; the same as before, only to the opposite side. Right empty, left full. Lift right heel, toe touching ground. Right knee slightly opens. Hips sway to the left as you raise your arms to the sides with elbows slightly bent and wrists limp. Head now faces to the left. Inhale. (Fig. 22).

3. Same as No. 2 but opposite direction. (Fig. 19 - 20).

4. Same as No. 2. (Fig. 21-22).

5. Repeat several times. To conclude, gradually come to a stop with arms down at sides. (Fig. 23).



FIG. 19



FIG. 20

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FIG. 21



FIG. 22

Points to Remember:

Arms can be raised to a level that is comfortable, about shoulder level or lower.

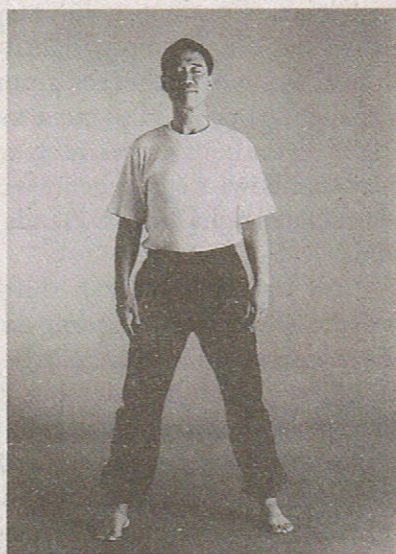


FIG. 23

Message:

Your mind is like a carefree bird, flying, merging with the universe. Now, the diseased *qi* is almost removed from your body. Pure *qi* is circulating in your body so you can be one with the universe. As you absorb the pure *qi* from the universe, you embody its truth, innocence, and bliss.

The main function of this *qigong* is to help your body. Each movement has no deeper meaning. One is only to return to nature. The meaning of spring is to return to youth. Spring symbolizes beauty, vitality, and youthfulness. This *qigong* has no deeper meaning. It only requires understanding which makes practice easier. ☸

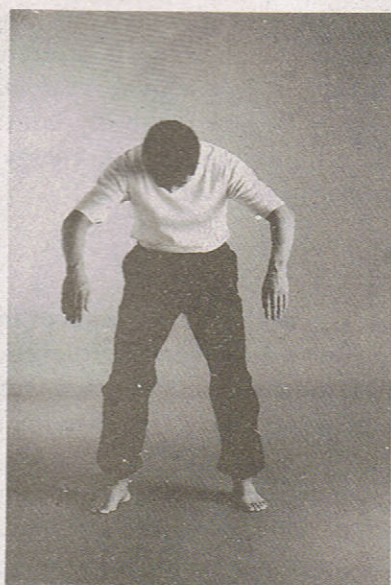


FIG. 24 (FRONT)



FIG. 24 (SIDE)

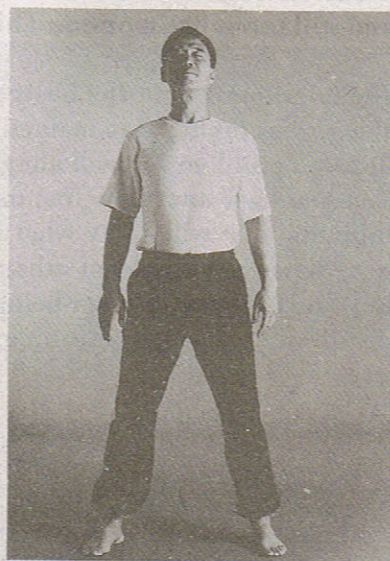


FIG. 25 (FRONT)



FIG. 25 (SIDE)

Sunrise Brings Back the Light Sixth Movement:

1. Bend knees gradually as torso gradually sinks to about 45-60°. The front of torso is relaxed as the body contracts at the waist. Arms go slightly forward, following the body. Wrists are limp and head drops down. (Fig. 24 front view and side view).

2. Push to straighten legs, as torso straightens. Head bends backward looking up. Bring arms down to sides gracefully. (Fig. 25, front and side view).

3. Same as No.1.

4. Same as No.2.

5. Repeat several times, stopping with arms at sides and torso straight.

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Points to Remember:

1. The main movement is that of the torso, bending and straightening, arms only follow. Arms are very relaxed and natural.

2. Breathing is natural. Inhale, preferably, when torso is straight. As you inhale, bring energy from *dantien* to *shanzhong*. When the body contracts, exhale and imagine bringing energy from *shanzhong* to *dantien*.

Message:

Beam the body's *qi* to the *qi* of the *dantien* and as they reflect each other, this will result in even greater energy. Once you've attained a high level of skill, you can practice slowly moving the *qi* from the *dantien* to the *shanzhong* and then move it slowly back to the *dantien*. Repeat and slowly move the *qi* as you raise and lower it.

Relax your shoulders, pull up slightly from the top of your head, and lower the hips. It is as though you are between heaven and earth. The gentle *qi* permeates and intermingles - like rain, like snow, like wind, like mist.

All phenomena in the universe arise from the stillness and motion. Motion and stillness come from the movement of the universe: truth and non-truth, non-truth and truth. Motion is like stillness and stillness is like motion. This principle is not easy to understand.

The heart moves but the mind is still. The mind moves but the heart is still. This means, when you ponder over a problem your mind has to maintain equanimity and peace. In this way, when analyzing a problem you will not go to the extreme or lose hope in yourself. When you have any thoughts, use your heart to balance it. With this way of thinking, one will know what is helpful to others and what is harmful to others. When one thinks of others, when he makes decisions (with others in mind), he is a great human being. His heart is full of love and he understands the universe, nature, its meanings, origin, and future. ☸

Flying and Gazing at the Nine Levels of Heaven

Seventh Movement:

1. Shift the weight gradually to the right leg. Legs still straight. Right full, left empty. Left heel raised, toe touches ground. Arms are slightly open. (Fig. 26.)

2. Bend knees, as arms are raised to sides with wrists limp. Turn head to the left. Inhale. (Fig. 27).

3. Push with legs to straighten but left leg is still empty. Weight remains on the right. At the same time, bring arms

down almost straight with wrists flexed. Keep head facing left. Exhale. (Fig. 28).

4. Same as No. 2.

5. Same as No. 3.

6. Repeat several times. End with knees straight, arms down and slowly shift weight to the left side and head faces right. Right foot empty. (Fig. 29). Repeat as in Nos. 2 - 3. (Fig. 30 - 31).

7. End with the knees straight, arms down. Weight remains on the left leg, right heel off the ground with toe pointing to the ground. Wrists are flexed.

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FIG. 26



FIG. 27



FIG. 28

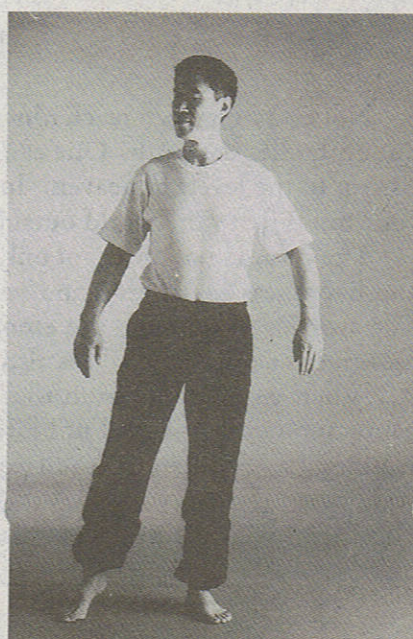


FIG. 29

Points to Remember:

1. Movements must be light, relaxed, and natural.
2. Speed should not be too slow.
3. Movements must not be too big.

Keep movements small.

4. Keep torso erect.
5. This movement should be done while smiling and in a happy frame of mind.

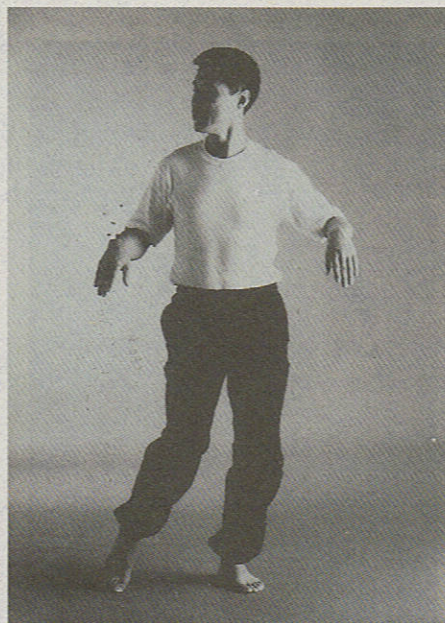


FIG. 30



FIG. 31

Message:

Not every man can reach nine levels of heaven. When *qi* is in a pure state, one embodies the truth. One can travel the "six directions" (everywhere) and rise up to the levels of heaven. Imagine what kind of a world it is there. Let your mind fly to the world outside your body and find your bliss.

The meaning of life is not only happiness. It is also sorrow. Life is sadness and happiness, separation and reunion, up and down, the ebb and the flow. The worries of our life, the emotions of our life are like the up and down movement of our hands. It is also heavy as well as light. It is full. It is empty.

When you emerge from that weightless state, you will not forget your happy moments, you will not forget those who have helped you. When you are in a happy mood, do not forget to help others. This is equanimity - equipoise. This is *yin* and *yang*. This is the universe. This is the world. This forms your colorful and extraordinary life. ☸

Cultivate Your Dan and Higher Self Eighth Movement:

1. Turn torso gradually to the right. Turn right foot pivoting on the toe. Place right foot flat facing outward to the right. Shift weight to the right as the left foot twists to face right lifting left heel simultaneously.

When weight is completely on the right foot, bend knees while bringing arms to the center of torso. Wrists are limp with "mouth of tiger" facing each other at chest level while inhaling. (Fig. 32a).

2. Bend knees and push down with the hands (like lightly dribbling a ball) as "mouth of tiger" remains facing each other. While pushing down, exhale to the



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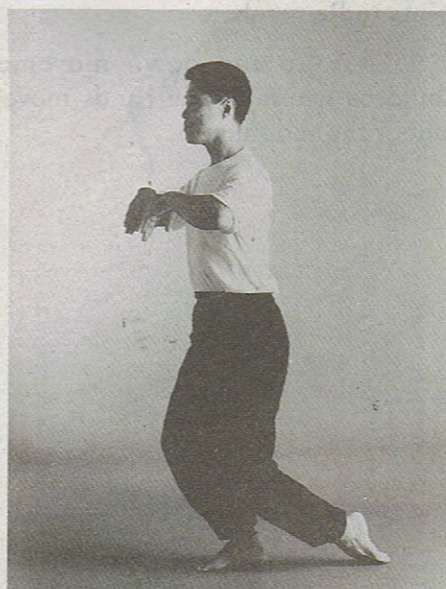


FIG. 32A

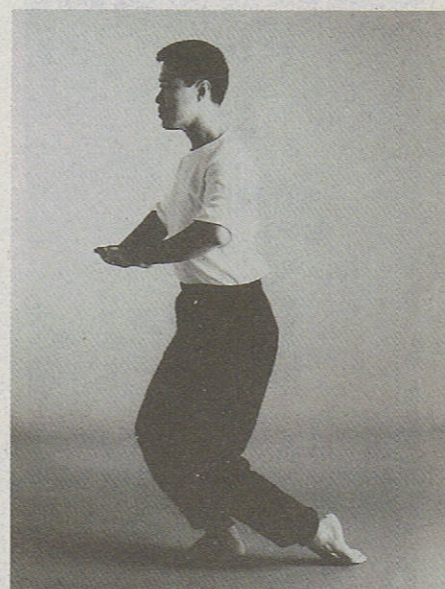


FIG. 32B

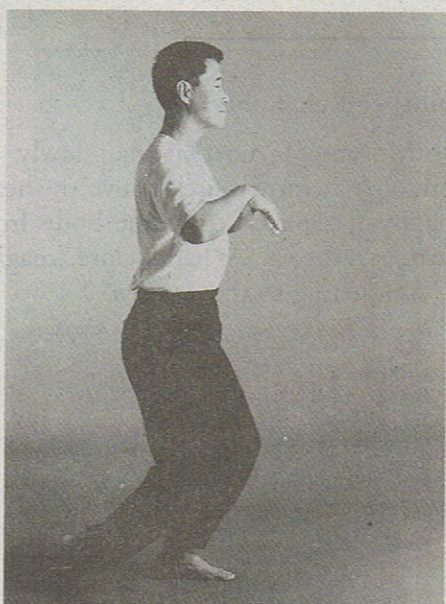


FIG. 33A

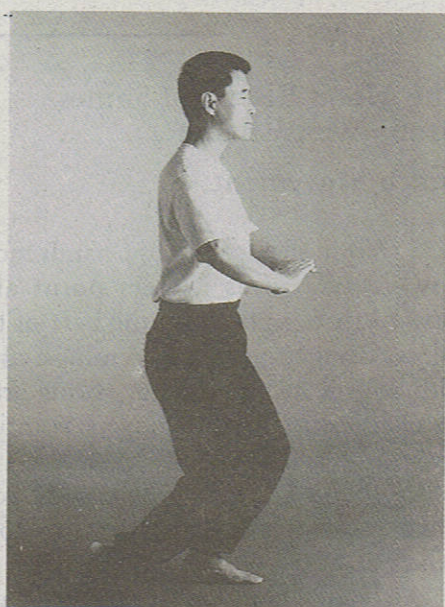


FIG. 33B

dantien. By this time, the top of the left foot is facing the floor, toes pointed. (Fig. 32b).

3. Repeat the bouncing movement a few times. End with hands pushing down. Straighten legs. Turn torso to the left, leading with the left toe pivoting to turn outward. Right foot follows turning to

the left also. Repeat bouncing movement as before. (Fig. 33a, 33b).

4. Repeat several times.

5. End by turning body to face the front as knees straighten. Hands come together naturally (from the last pushing down movement) at chest level in a prayer pose (Fig. 34).

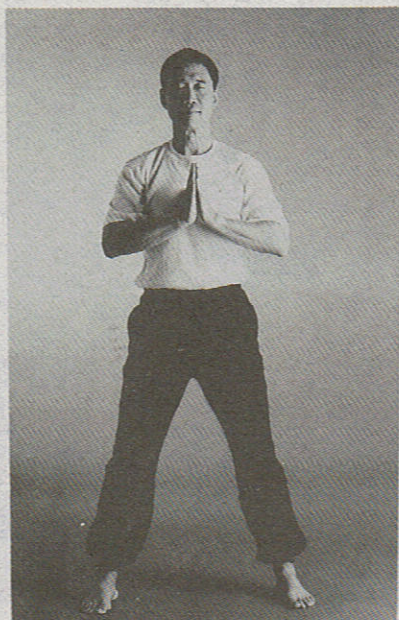


FIG. 34

Points to Remember:

1. The up and down movement should be natural. The hands move in front of the abdomen.

The Moon Rises and Shines on the West Chamber

Ninth Movement:

1. From the prayer pose, hands move slowly forward as fingers point also forward then, open from the base of the palms. Bring hands apart, forming a circle with your arms. (Fig. 35a). Bring arms up overhead, still with fingers pointing towards one another. (Fig. 35b).

2. Bend knees as whole body goes down, bringing palms together (Fig. 36a). Exhale.

3. Move body up as legs push up. (Fig. 36b). Arms open as in Fig. 35b. Inhale.

4. Same as No. 2.

5. Same as No. 3.

6. Repeat many times. End by bringing joined palms to the chest level with body straight. (Fig. 37).

Points to Remember:

Movements must be done slowly. As arms open to form a circle above the head, imagine *qi* expands to whole body from the fingers to toes. As hands close, imagine *qi* contracting to the *dantien*.



FIG. 35A

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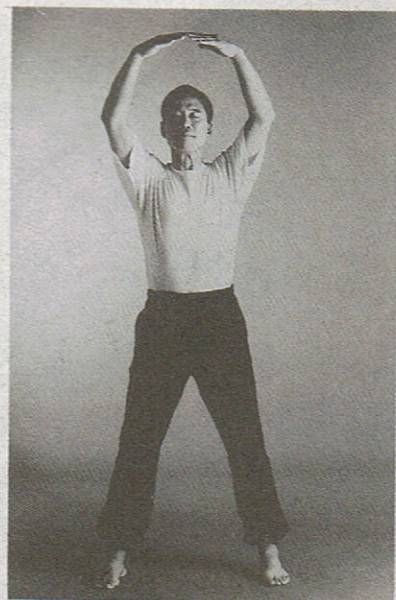


FIG. 35B

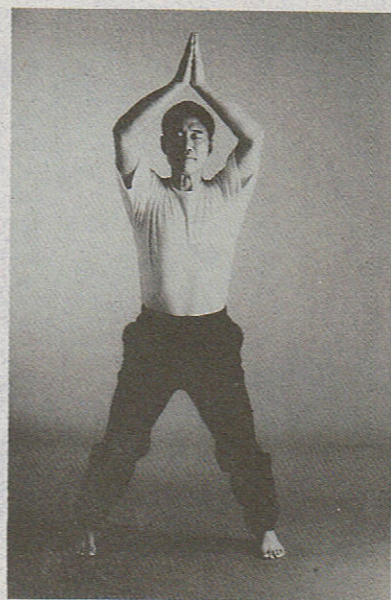


FIG. 36A

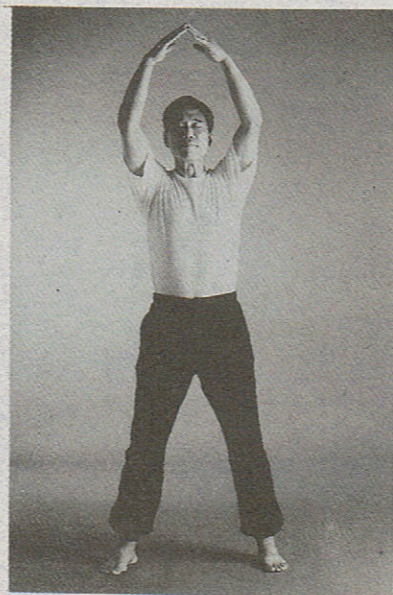


FIG. 36B

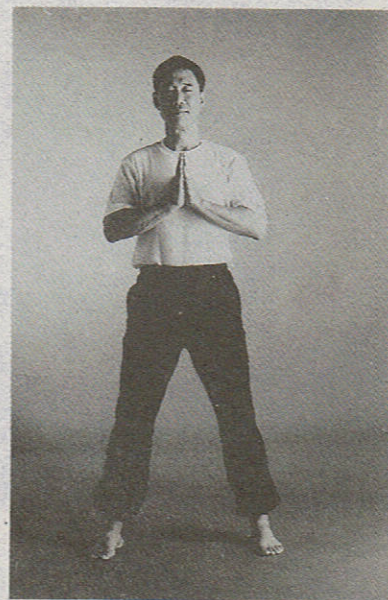


FIG. 37

Message:

The *qi* circulates to the end of your extremities. You lie peacefully and enjoy the happiness of your life. You grasp the meaning of nature. ☸



FIG. 38A

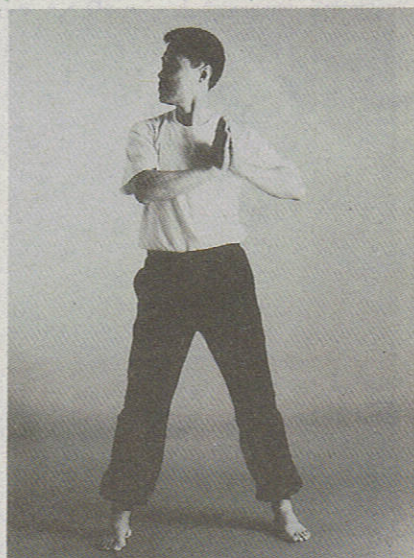


FIG. 38B



FIG. 41

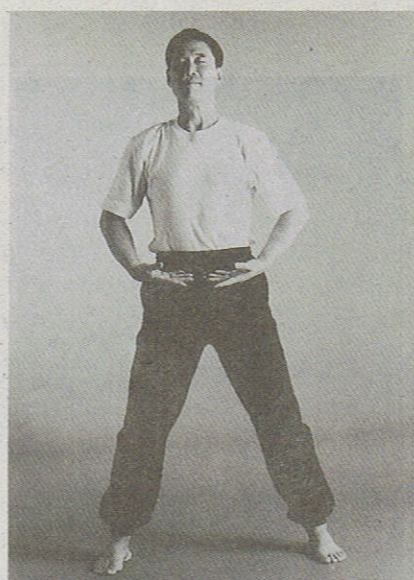


FIG. 42A

The True Moonlight Tenth Movement:

1. Keeping the last position of hands together in front, move only the head from left to right about two to three times.

2. Now as head turns to the left, hands move to the right. As head turns to the right, hands move to the left. (Fig. 38a, 38b). Do this two to three times per side.

3. This time as the head turns to the right, the hands move to the extreme left, with right knee bent, body lunges to the right. Left leg is almost straight with left heel raised. (Fig. 39). Repeat in opposite direction. (Fig. 40).

4. Repeat alternately several times, about seven times per side.

5. Movement gradually becomes smaller. (Fig. 41).

6. Hands stop at center of torso. From



FIG. 39

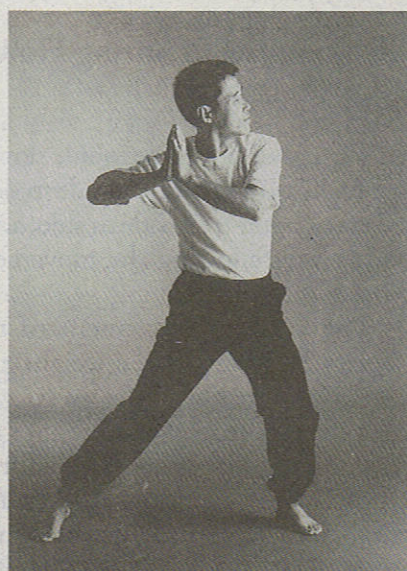


FIG. 40

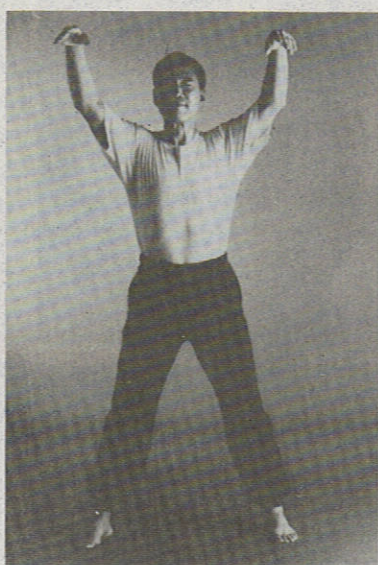


FIG. 42B

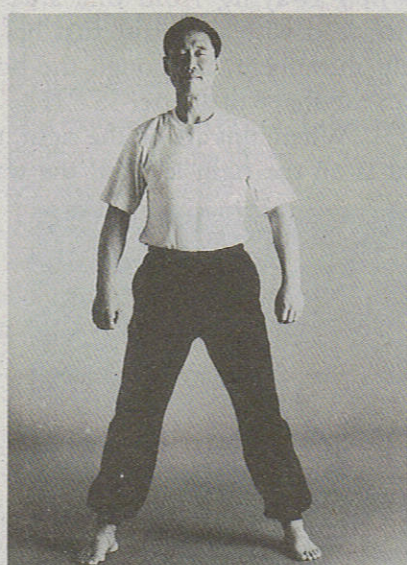


FIG. 43

here, move hands down, pointing fingers forward and down. Slowly open hands, palms up. (Fig. 42 a). Then open hands, bring arms up. Fingers point forward. (Fig. 42 b).

7. Bring thumb, forefinger and third finger together while bringing down arms to sides. (Fig. 43).

Points to Remember:

1. Breathing is natural but when the movement is big, like when shifting weight, exhale. As motion to one side is finished, inhale. Exhalation is longer.

2. When movements become smaller and slower, exhale continuously while moving evenly from side to side.

3. When movements are large and accompanied by more *qi*, one may make a nasal sound with movements.

The Reblooming of Spring Flower Eleventh Movement:

1. Turn head from side to side slowly, then gradually turn faster from side to side. As head turns faster from side to side, arms and body sway following the movement of the head.

2. The swaying movement of the body becomes bigger, as the weight also shifts from side to side. Hips sway with the knees slightly bent. Waist and hips are relaxed as doing this. When hips shift to the left the weight is also on the left and vice versa. At the same time, the arms sway from side to side following the body. Wrists are soft and limp.

When swaying from one side to another, lead with the waist first before the hip movement, as though the body were in the shape of a letter "S." (Fig. 44 and 45). When hips are on the right, the weight is on the right leg, but the waist

rests on the left while the head faces left. Begin to move the waist to the right side while shifting weight and the hip to the left. Do this while raising the heel of the foot without any weight. Knees are slightly bent.

3. Repeat alternately many times. End with movements becoming gradually smaller and slower until coming to a stop. Arms and hands rest at sides of body. (Fig. 46).



FIG. 44



FIG. 45

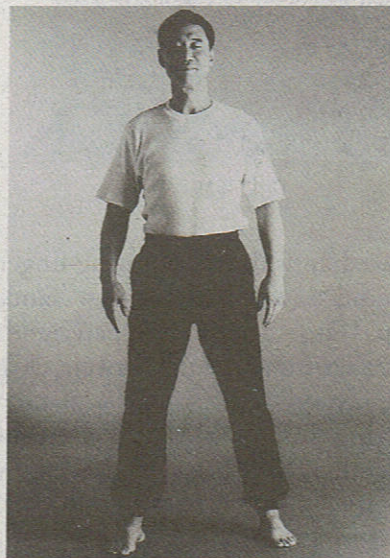


FIG. 46

head faces left.
to the right side
the hip to the
the heel of the
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many times.
ming gradually
ming to a stop.
sides of body.

Points to Remember:

1. To do *The Reblooming of Spring Flower* well, the waist and hips must be relaxed. When swaying from side to side there is a wiggling movement (like a worm). Movements must be done fast and

light. One must smile while doing this.

2. The main emphasis is on the hips and waist, arms and head just follow.

3. Movement should not be too big. Steps should be almost like skipping from side to side.

Message:

Allow the pure *qi* in your body to circulate - you have to use it properly - turn it, bend it, twist it properly. The movement should not be too large nor done hastily. This movement does not require concentration. ☸

Billowing Silk Like an Endless Road Twelfth Movement:

1. Raise hands forward and slightly to the side until about head level or higher. Wrists are limp. Fingers point forward. Arms slightly bent. Hold. (Fig. 47).

2. Open palms and move arms wider. Bend head back slightly, face up. (Fig. 48).

3. Bend body forward from the hips, about 45-60°. Knees are slightly bent.

Palms face down, wrists limp. Bend head forward, facing down. (Fig. 49).

4. Push with knees to straighten body as arms move down. (Fig. 50).

5. Inhale as arms open to the sides with elbows leading, as though the whole body is expanding. (Fig. 51). Then exhale while bringing arms down to sides, with knees slightly bent, as front of torso contracts.

6. Repeat Nos. 2 to 5 several times. Conclude with arms dropped to sides and body straight. (Fig. 52).

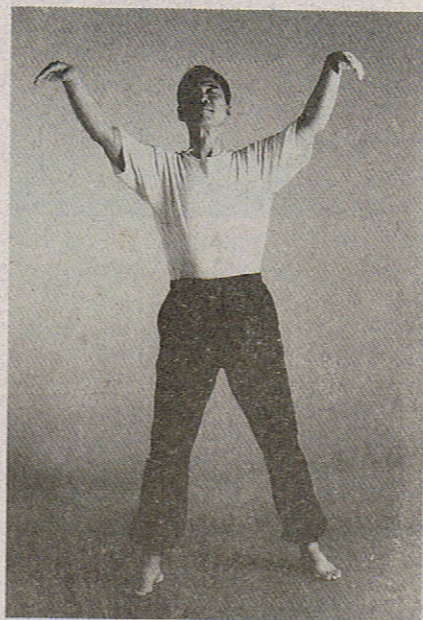


FIG. 47

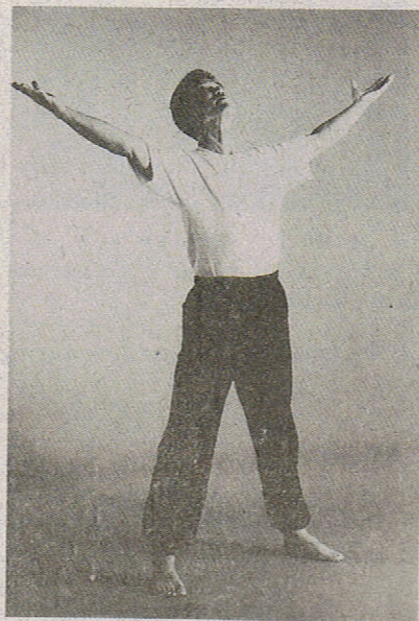


FIG. 48



FIG. 49



FIG. 50



FIG. 51



FIG. 52

Points to Remember:

It is better to do this movement slowly.

Message:

This movement does not require deep concentration. Everything follows what is natural. Relax. 🌿

The Universe Trembles

Thirteenth Movement:

Make the whole body limp and relaxed. Arms hang at sides. Bounce up and down, jiggling the entire body. If *qi* is still too strong, heels may be lifted while bouncing up and down.

Points to Remember:

1. Everything is done naturally. Usually this is done with small movements. However, if there is too much *qi*, this can be done with larger movements. This is to balance the energy.

Qi Returns to Spring

Fourteenth Movement:

This requires no physical movement, only the movement of the mind and *qi*. The mind and the *qi* moves as described in the Lao Tzu message, from movement to stillness.

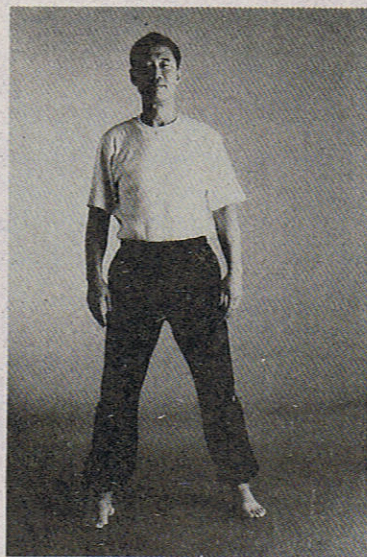


FIG. 53

Message:

Your mind must concentrate on your *dantien* as your mood becomes stable from being in a state of happiness. The *qi* goes from the *dantien* to the *yongquan* (soles of the feet) and up to the *min-tang* (behind the *yin-tang*). The *qi* permeates your body and spreads out to the *laogong*. Collect your *qi* and let it return to the *dantien*. Take several deep breaths. ☸

The Closing Movement:

Qi returns to the *dantien*. Breathe deeply a few times.

GLOSSARY

A

acupuncture - traditional Chinese medical treatment consisting of puncturing the body with needles at points along the meridians of *qi* to cure disease and/or remove pain. The principles of acupuncture are the same basis for *qigong*.

B

baihui - the acupuncture point located at the top of the head, center of the crown.

bodhi - the tree under which Gautama Siddhartha (Sakyamuni Buddha) achieved enlightenment.

Buddha - the title given to one who is fully realized, awakened, or enlightened; one with God; commonly used when referring to Sakyamuni.

C

center path - in Chinese called *zhong tian*; refers to the way one follows to return to heaven.

cultivation - often used when referring to gardening or farming, refers to the care of plants needing nourishing, preparation of ground, pruning, providing water, light, etc.; in traditional Chinese medicine refers to care of the entire man or woman, i.e., the body, the mind, the emotions, and spirit.

consciousness - state of awareness.

D

dan - seed of bodily *qi* located below the navel in the *dantien*.

dantien - the storage place of *qi* in the body, about two inches below the navel.

dazhui - acupuncture point at the back, the seventh cervical vertebra.

dragon - in Eastern culture, the dragon is one of the highest spiritual symbols, associated with the divine-like qualities of strength, the ability to transform wisdom. The emperors of China often used this as their symbol.

E

enlightenment - the state of full awareness of being united with all, with God. One who is enlightened is also referred to as "awake."

F

five gateways - the entry ways of *qi* through the palms of the hands (*laogong*), the soles of the feet (*yongquan*) and the crown (*baihui*).

feng fu - the acupoint at the hollow at the base of the skull.

G

gong - mastery, skill

H

"handful of *qi*" - this phrase was attributed to Buddha Sakyamuni in reference to his teachings.

J

Jesus - the Christian religions are based on his teachings and life.

jinglou - Chinese term for the meridians or passageways of *qi* in the body.

jiu zhuan - nine turns

K

Kuan Yin - known by the Buddhists as the Goddess of Mercy and Compassion; very much like the

Lady of Perpetual Help to the Christians.

L

Lao Tzu - the saintly sage after whom the Taoist religion was established, known for his book, *Tao Te Ching*.

lotus - flower symbolic of enlightenment and purity; refers to a sitting position often used for yoga.

laogong - the acupoint located at the center of the palms.

li - a unit of measurement equivalent to 1/3 millimeter; .05 gram; .666 square meters.

M

master - in the Chinese culture this is a title given to one who has mastered a skill or subject; sometimes refers to one who is fully enlightened.

meditation - a method or technique used to reach the Inner Self.

meridians - pathways of *qi*; *jinglous*.

ming-men - acupoint located at the back directly behind the navel.

ming-tang - point just behind the *yintang* (center of the eyebrows).

Mohammed - founder of religion of Islam.

"mouth of tiger" - the part of the hand between the thumb and the pointing or second finger.

N

ni-wuan - the point located in the head which is the meeting place of a line drawn from the center of the forehead (*ying-tang*) and the top of the head (*baihui*).

"Ninth Level of Heaven" - this is in reference to the realms of heaven, the ninth being one of the higher realms.

P

pre-natal *qi* - is the innate *qi* received from our biological parents,

which has both weak and strong elements.

post-natal *qi* - this refers to pathogenic elements that affect the health after birth.

Q

qi - vital energy or life force, along with which blood and the bodily fluids flow.

qigong - Chinese meditative or physical movements that cultivates the *qi*, resulting in better health.

R

Ren meridian - the meridian that flows down the center of the front torso.

S

saint - one officially recognized as primarily for holiness; a spirit of one departed that is in heaven; a holy or godly person.

shanzhong - acupoint located at the heart area or center of chest between the nipples.

Sheng Zhen - pure love, most sacred, highest truth.

spring - this season is associated with the time of youth or time before birth; the season after winter.

T

"ten thousand" - a Chinese idiom for everything.

W

wuji - period before the beginning of time when the duality of *yin* and *yang* did not exist.

X

xiuxing - (pronounced, *shiushing*) contemplating, striving, and working towards enlightenment; the act of walking a path to enlightenment.

Y

yang - literally, "the sunny side of the mountain"; one of the fundamental polar forces that organize the universe. *Yang* manifests as form, light, activity, heavenly, masculine, etc.

yi qi - primordial *qi*, first *qi*

yin - literally, "the shady side of the mountain"; one of the fundamental polar forces that organize the universe. *Yin* manifests as substance,

darkness, stillness, of the earth, feminine, death, etc.

yin-tang - acupoint located at the center of the eyebrows.

yongquan - acupoint located at the center of the soles of the feet.

yuan - primordial, original

Z

zhang - unit of measurement equivalent to one palm (of the hand).

zhongchong - acupoint located at the apex of the third or middle finger.