



# 無極拳

## *Wujiquan*

**Or the Art of Merging into the Boundless  
Manual for practice  
of  
Six Healing Sounds  
and  
Eight Pieces of Brocade**



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# Foreword

Having studied different martial arts since childhood, I consider myself very lucky to have encountered Wujiquan and my teacher Mr. Yu Qingdi. The vast knowledge in Wujiquan is very systematic and consistent; everything fits together and works as one whole. This being said, it took me years of studying Chinese language and culture to be able to get a hold on some of this knowledge. Not because you need to speak Chinese and understand the culture to be able to master this system, but you need to speak Chinese and understand the culture to be able to get accepted by traditional teachers and be let into some “secrets” .

The way how Chinese understand the world is quite different from the western approach and so is the way of teaching martial arts. At the beginning I spent three weeks practicing one move, until my teacher let me learn a new one, and he was already very progressive, his teacher taught him only five moves the first year after he started to study with him. This is partially because the teacher wants to make sure what kind of person is the student, so he would test him for years before teaching certain things.

I would like to express my deepest gratitude to my teacher Mr. Yu Qingdi, for being very open minded and for giving me his blessing to teach Wujiquan how I consider fit and most effective for the Western students and also for giving me his blessing to publish this manual, which is the first time in the history of Wujiquan a manual is being published openly for the public.

As my focus is primary on Western students, hopefully this manual will help them to progress and develop their skills in the shortest possible time. This manual focuses on two of Wujiquan’s life nourishing methods 6 Healing Sounds and 8 Pieces of Brocade. I chose these two methods after testing different life nourishing practices from Wujiquan, for many years, mostly on

western students. These have proven to bear most effective results in rather short time.

The sounds and moves from 6 Healing Sounds are purely from Wujiquan, although I have incorporated knowledge from other masters, for example the inner smile, transformation of emotions, visualizing of the meridians, which I and my students find very effective and useful. 8 Pieces of Brocade come purely from Wujiquan.

Why the combination of 6 Healing Sounds and 8 Pieces of Brocade? 6 Healing Sounds work directly with the internal organs and 12 ordinary meridians. The sounds vibrate and massage the organs, the technique of transformation of negative emotions into positive emotions directly in the internal organs helps to recycle the energy and deal with everyday life stress. 8 Pieces of Brocade is an effective exercise for enhancing the mobility of joints and spine and it helps to exercise 8 extraordinary meridians. Combined together, you can effectively exercise the whole body. What is also very important is that these two methods are easy to learn and do not consume too much time, thus making it easier to stick to the practice.

Consistency is the key to the results. Each of these practices will only take you 15-30 minutes to finish. Most of students that have been practicing for at least 3-6 months (almost every day) feel positive changes, f. e. more energy, better ability to deal with everyday life stress, improved body alignment and posture, increased mobility, better quality of sleep...

Wujiquan is deeply rooted in Taoist culture and philosophy, but this manual does not focus on the philosophical background of Taoism; it is focused more on practical skills. For those students who would like to get a deeper grasp of the philosophical background of Wujiquan, I recommend to study the classical literature, like the Yellow Emperor Canon, the Book of Changes, Daodejing. In the annex of this manual, reader can find a basic introduction into the philosophy of Taoism from Mr. Pablo Rodríguez Durán who is a sinologist, expert on traditional Chinese culture and professional Chinese language

translator. Among many other books he has also translated the The Art of War by Sunzi into Spanish language. Mr. Rodríguez is a long time practitioner of Wujiquan, which makes his insights into Taoist culture even more on point.

We live in a fast paced world, often disconnected from our bodies and nature. May this manual be a help on a journey to healthier, happier and more connected life.

May all beings be happy!

# Word of Gratitude

I would like to express my deepest gratitude to:

Mr. Wu Zhenshi who opened Wujiquan , that has been only passed down from father to son in his family for many generations, to public and made it possible for many people to gain benefits from the practice.

Mr. Yu Qingdi, my teacher, who has accepted me as his indoor disciple and 8th generation successor of Wujiquan and taught me everything I know about Wujiquan. I am very grateful to him for giving me his blessing to teach it how I consider fit and most effective.

Mr. Pablo Rodríguez Durán for writing the introduction to Taoist Culture and for the countless hours he had spent with me writing and correcting this manual.

The direct or indirect contribution of these three gentlemen was essential to making of this manual.

I would also like to express my gratitude to:

All my Wujiquan brothers and sisters, who helped me to grow as a Wujiquan practitioner and for their support throughout my journey.

All my students who helped me to grow as a teacher and motivated me to write this manual.

My Kung fu brother Ing. Stanislav Kološta, PhD for his valuable insights.

My Kung fu brother Anton Novotný, for the pictures of all movements in this manual.

Last but not least I would like to express my deepest gratitude to VDM for their guidance and for helping me realize the higher purpose of martial arts and implement it into my life.

# Cultivation in Martial Arts

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Chinese martial arts, following the *yin* and *yang*, comprise two sides:

- i. Martial ethics 武德 *wude*
- ii. Martial abilities 武功 *wugong*

The main goal of martial arts is to bring up a morally strong and physically fit human being. Physical abilities are important, but they come second. The highest goal is to get the best out of oneself and rebuild the whole being according to the moral virtues until the state of “wuji” (emptiness with the potential to create everything) is achieved.

The aim of the practice is to reach the state of 功夫 *gongfu*, also written as *Kung fu*.

功夫 *gongfu* – skills gained through time and effort

功 (*gong*) skill

工 (*gong*) work + 力 (*li*) strength

夫 *fu* – cultivated person

大 (*da*) big + 一 (*yi*) one (on top of the big)

*Kung fu*, in this sense, is a state rather than a particular martial art: a state in which skills and moral virtues integrate with flesh and blood to become a second intuitive nature. This can only be achieved through persistence, determination, effort and time. *Kung fu* is both the goal and the process of actively rebuilding yourself.

# Moral Virtues (武德 *Wude*)

武德 *wude* – moral virtues/ethical codex of the warrior.

武 *wu*: martial, military, everything that is connected to fighting.

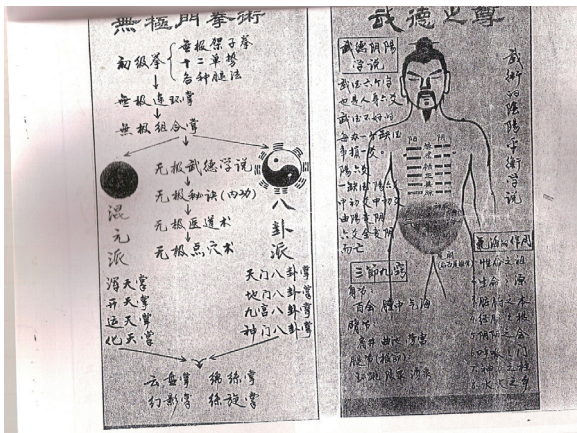
武 = 止 (*zhi*) to stop, end + 戈 (*ge*) halberd (a kind of long weapon)

“To stop the halberd” could mean that one is able to stop the weapon he is being attacked with (to be able to defend oneself), and also the ability to stop fighting and reinstate peace.

德 *de* – virtue

德: 彳 (step with left foot)<sup>1</sup>; follow + 真 (*zhen*) authentic + 心 (*xin*) mind or heart.

It means to follow your true self, to be authentic, to act in a way in which that there is no need to hide your true behavior, no matter if alone or with others.



System of empty hand forms in Wujiquan and explanation of Yin and Yang theory in Martial virtues. Excerpts from indoor disciple’s manual hand written by Master Wu Zhenshi.

<sup>1</sup> As we will cover later, all forms begin with the left side.

Needless to say, both teachers and students have to unceasingly work on their moral skills. The specific virtues are as follow:

1. 尊 *zun* – Respect

Respect towards your teacher, your fellow students, and all beings. The one who respects others, also respects himself. Respect is the ability to empathize with the other, to see the world through the other one's eyes, and to accept the other one, despite the differences.

2. 忍 *ren* - Patience, tolerance, self-control

The character literally depicts when the heart is on the edge of the knife<sup>2</sup>, metaphorically describes a very perilous and challenging situation. Real patience and self-control is only revealed in extreme situations.

3. 情 *qing* –Compassion, emotions

This virtue refers to the cultivation and awareness of your emotions, which will lead you to be a kind, loving and compassionate person, able to stop someone who aims to physically hurt you or others, but without falling into hatred or vengeance.

4. 正 *zheng* – Straight, upright, righteous

The opposite of this character is 歪 *wai* crooked = 不 *bu* not + 正 *zheng* straight. To be righteous means to stand one's own ground or follow one's own principles also in situations in which we feel tempted to be crooked to gain something out of greed. However, these situations give us the opportunity to overcome the challenge and not crook our principles because of fear or comfort.

5. 善 *shan* – Goodness, honesty, unselfishness

To do good deeds is beneficial for the doer when no reward is expected. To become unselfish means to help, to give, to do good naturally, spontaneously,

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<sup>2</sup> 心 *xin* heart or mind, and 刃 *ren* blade, the edge of a knife.

for it is the embodiment of the understanding of the oneness. The desire to hurt, on the other hand, resembles throwing a burning stone to someone's face: the only thing that will be hurt is your own hand.

## 6. 除 *chu* – Letting go

Easy as it may seem, letting go is a life-long process, in which one slowly stops reacting to stimulus which plunge us into harmful mental and emotional states. By cultivating this virtue, one starts getting rid of automatic behavioral patterns, to travel light in life, and to understand the value of emptiness.

The importance of cultivating these virtues lies in the constant pursuit of 无极 *wuji* - Emptiness, Oneness: the art of merging with the boundless. For this, we need to be aware of our current state, of our whole body starting from the feet, of our thoughts and emotions, and work hard towards the creation of positive emotional states. Then, the whole being with all its parts merges with a universal consciousness, letting the ego go. This should be done during martial arts practice as well as during everyday life. During this process one gains mental calmness, emotional stability, and learns how to transform negative emotional states into positive ones.

## **Martial skills ( 武功 *Wugong* )**

武功 *Wugong* – martial skills/abilities;

The main purpose of developing martial skills is to get to know your body and rebuild it. This will allow you to defend yourself if needed, to be rooted deep in earth and to connect the body to work as one whole. As “The Art of War” states, to know both yourself and the enemy victory is guaranteed, but mainly, he who understands martial arts is the one who wins without fighting. The ultimate fight is the one you fight with yourself.

Martial abilities can be effectively used for self-defense purposes. But be



aware: you cannot defend yourself effectively unless you're healthy. For Wujiquan, as a traditional martial art, the development of martial skills constitutes only one part of the learning of Wuji as a whole. This manual is not focused on martial skills as much as it is on the healing practices.

# WUJIQUAN

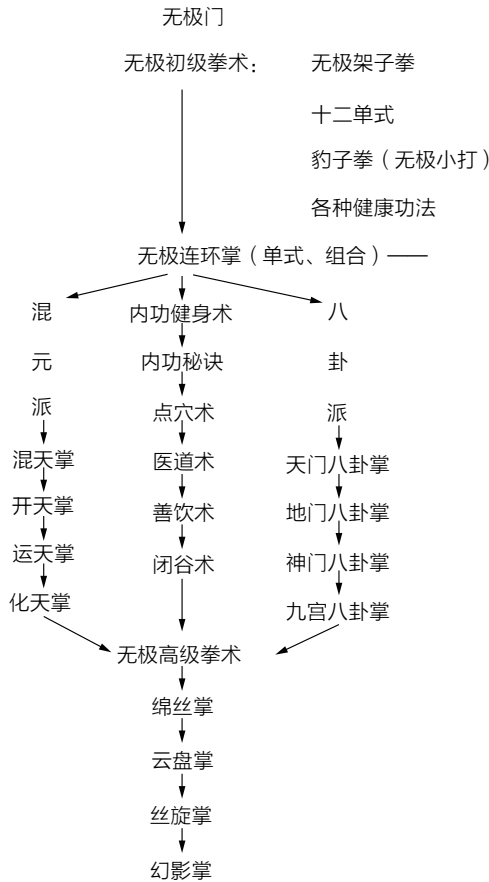
## 無極拳

The art we call Wujiquan is also known as the longevity art (長壽拳 *Changshouquan*) and the tortoise shell art (龜盤拳 *Guipanquan*). From these names one thing is clear: *Wujiquan* is an art meant to lead its practitioner to live a long and happy life. *Wujiquan* is ancient practice which was developed and perfected through many generations. It's rooted in the *Book of Changes* (易經 *Yijing*), 道德經 *Daodejing*, the *Yellow Emperor Canon* (黃帝內經 *Huangdi neijing*) and the 奇門遁甲 *Qimendunjia*. It's an art that is relatively unknown even in China, one of the reasons being, it was only opened to the general public in the 1990's by Master 吳振世 *Wu Zhenshi*, who generously decided to open this knowledge to a broader audience hoping that more people could benefit from its practice. Before this, *Wujiquan* was kept within the Wu clan for six generations, as far as we can track. However, the art as such maybe as ancient as Taoism itself. Through Master 于清迪 *Yu Qingdi*, one of Master Wu's disciples, *Wujiquan* has also spread to the international community.

Another reason why it takes the name “tortoise shell art” is because it's structure resembles that of a turtle, meaning the head is composed by the two sets for children (Frame and Panther Forms), twelve sets and four combined forms for adults; the shell is divided into 1) the “Eight Trigram Palm” 八卦掌 *baguazhang* and the “mixed origin palm or primordial palm” 混元掌 *hunyuanzhang* (each with four sets of forms) and; 2) the high level forms (such as the immortal palm form 仙人運掌功 *xianrenyunzhanggong*). The legs of the turtle are made of the walking and crawling animal forms and the spine of

the turtle, a symbol of longevity herself, is made by 内功 *neigong*, medicine knowledge and the moral virtues mentioned above. The turtle focuses on fist forms, but *Wujiquan* also has weapon forms (short stick, sword, broadsword, etc.) and life nourishing methods such as the six healing sounds, eight pieces of brocade, push hands and so on.

### 无极拳分支图



Tortoise shell structure of *Wujiquan*'s content. Head represents basic forms, tail the high level forms, spine consist of the core practices, the shell itself from *Hun Yuan* and *Bagua* branches. The four feet of the Tortoise are weapon forms, 12 animal forms and other practices that are still kept only in a very small circle of indoor disciples.

## Wujiquan Life Nourishing Methods

*Wujiquan* has a vast number of life nourishing methods and health exercises (which are sometimes also called 氣功 *Qigong* and 導引功 *Daoyingong*). Life nourishing exercises can be divided into “still practice” 靜功 *jingong* and “moving practice” 動功 *donggong*. However, there is always movement in stillness and stillness in movement: 靜中有動, 動中有靜 *jing zhong you dong, dong zhong you jing*. Principles of *Qigong* and *Daoyingong* are also incorporated in martial forms (套路 *taolu*).

The basis of all of life nourishing methods is 內功 *Neigong* (lit. “Internal work”, also known as “Standing meditation practice” 站樁 *Zhan Zhuang*). This method belongs to the “still practice”. *Neigong* is practiced by using a special breathing method which focuses the mind, calms down the heart, opens the energy channels, anchors the spirit in the body, helps to circulate 氣 *qi* and blood and is able to clean internal organs and heal injuries. In the higher levels of practice, it is a way of spiritual development; a way to transform and rebuild the whole being.

Regarding the “moving practices” we can find the Six Healing Sounds, the Eight Pieces of Brocade, the Five Animal Method and a special life nourishing method set which is only found in *Wujiquan*. Except for the latter, the rest can be found in other schools, but besides the name, each school has its own interpretation of them. All of these methods are designed to exercise the whole body, although some are more focused on exercising joints, ligaments and muscles; some are more focused on exercising internal organs and some others on opening energy channels.

Life nourishing methods and health exercises stress the harmony of Yin and Yang, which is the harmony of right and left, front and back, inside and outside, full and hollow organs. By practicing these, one can tune into the rhythm of nature and increase one’s health, build up the body and get rid of

diseases. Together with the harmony of Yin and Yang these methods also follow the cycle of mutual production of the five elements: metal, water, wood, fire, and earth. Each one of the five elements corresponds to an internal organ: metal for lungs, water for kidneys, wood for liver, fire for heart, and earth for spleen.

Although herbal treatment is a part of the study of *Wujiqian*, most of it is focused on speeding up the rehabilitation process of mechanical injuries, which can sometimes happen during serious martial training (contact sparring and push hands). A lot of the herbs needed are hard to find these days and it requires quite a lot of time to prepare them. Not so many people are taught this part nowadays. However, it must be stressed that *Wujiqian* does not specialize in herbal treatment of illnesses. *Wujiqian* is one of the five Taoists schools that were always kept within a small circle. Among these five schools, *Wujiqian* is the first one and right after it there is a school called 丹鼎门 *Dandingmen*, which specializes in herbs, potion, pills...

*Wujiqian* has methods to actively heal the body using our own strength, without necessary relying on external help, thus not being a passive object, but rather an active subject of a healing process which is achieved through “still” and “moving” life nourishing methods. Neigong belongs to the “still” methods category; whereas other life nourishing and health practices, as well as fist forms belong to the “moving” methods category. Through long term continuous practice, especially neigong practice, the body transforms from inside as well as from outside; internal organs are cleaned and Yin and Yang become balanced. Simply said, the harmony between Yin and Yang is the harmony between the solid organs (Yin) and the hollow organs (Yang) as well as the harmony between right and left, front and back, and the lower and upper sides of body.

Transforming the body through continuous practice requires long-term effort and dedication. A lot of people start to be concerned with their health only after sickness comes, then they usually seek the fastest solution and only after

everything else has failed they start to look for “alternative” ways. Sometimes they can help... sometimes they can't. It's better to start taking care of our health early, before the sickness has even occurred and never let it develop.

## **Wujiqian Life Nourishing manual (excerpts)**

*by master Wu Zhenshi*

Here are some excerpts from the Wujiqian life nourishing manual written for indoor disciples that has been passed down in the family of master Wu Zhenshi:

作功法要求：动作协调，吐纳均匀。全身贯注，动静平衡。动以练气，静以养身。动静相修效果鲜明。静中有动，动中有静。静为基础，动为功用。上虚下实，如树盘根。以势运气，以气推力。收发合一，气力倍增。

“While practicing Life Nourishing Methods, movements have to be coordinated and balanced, and so must be the breath. One must be aware of the whole body, observe it and focus the attention on it. Stillness and movement are in balance. Movement exercises Qi; stillness nourishes the body. If you practice both stillness and movement the result is very effective. In stillness there is movement, in movement there is stillness. Stillness is the foundation, movement is the effect. Empty up, full down, like a tree with deep roots. Using postures to move qi, using qi to push the strength. Gathering and discharging connect into one, qi and strength multiply.”

五脏与五行的关系：肺为金，肾为水，肝为木，心为火，脾为土。

“Relationship between the five elements and the five solid internal organs; metal for lungs, water for kidneys, wood for liver, fire for heart, earth for spleen.”

顺向练功为：金生水，水生木，木生火，火变土，土生金。

“Practice following the cycle of mutual production is: metal gives birth to water; water gives birth to wood; wood gives birth to fire; fire turns into earth; earth gives birth to metal.”

五行相克（练功禁忌）金克木，土克水，水克火，火克金，木克土（土生万物）

“Controlling cycle of five elements (it is forbidden to practice in this order): metal subdues wood; earth subdues water; water subdues fire; fire subdues metal; wood subdues earth (earth gives birth to all things).”

练功达到的目的：

有病治病，无病健身，调神养心，舒肝助脾。充肺补肾，调理三焦，疏通经络，气血贯通，力贯周身，内力倍增。

“Goal of the practice:

If you have sickness, heal the sickness. If you don't have sickness, nourish your body.

Harmonize spirit, nourish heart, sooth liver, assist spleen, invigorate lungs, tonify kidneys, condition triple burner, open and unblock energy channels, enhance circulation of *qi* and blood; fill the whole body with strength and multiply inner strength.”

## Practice

*To be aware of during practice*

### Breathing

Breathing methods are essential during all *Wujiquan* practices. We use several different breathing methods in *Wujiquan*, depending on the students' level and skills.

**Natural breathing:** When you begin to learn, you need to pay attention to the correct execution of the movements and coordination of different body parts. Since it requires a lot of focus, it is hard to pay attention to the way you breathe. During this beginning stage, you should breathe naturally. The only thing about breathing that should be managed is not to hold the breath at any time. This is very important, because holding the breath while using strength is very damaging for internal organs.

**Reverse breathing:** Reverse breathing, also called “Immortal’s breathing” is the essential breathing method in *Wujiqian*. Without reverse breathing, the effect of the practice will never achieve its full potential. Students who have already learned the movements and can practice them easily can start to use reverse breathing during their practice. If the belly expands out while inhaling, and compresses in while exhaling this is called “natural breathing.” In reverse breathing, however, you need to pull in the belly before and while inhaling and let it expand while exhaling. Inhaling is done through nose and exhaling through the corners of the mouth. The tongue is bent backwards and pressing up against the soft pallet. It is very important not to hold the breath during this method.

**Leading breath method:** Next level of reverse breathing is called “leading breath method” . This method is based on coordinating breath, strength and intent and exhalation must be done while using strength.

**Gathering breath method:** This method can be practiced after the student has achieved the “sinking and compressing” skills, which corresponds with the second level in *Neigong*. When using this method, students must compress the air after inhaling; then inhale and compress the air again and, only after that, exhale. Student can inhale twice or multiple times (depending on their particular skill level) before exhaling. It is not advised to try this method without a supervision of a skilled teacher, if done incorrectly, it can seriously damage internal organs.



**Embryonal breathing:** This is a very high level breathing method in which the whole body is used to breathe.

### Bottom part of the pelvis

During the practice the bottom part of the pelvis, namely anus, perineum(会阴 *huiyin*) and genitals (testicles or vagina) should be contracted and lifted up during inhale and if possible during exhale too. At the beginning this contraction is done more by using the muscles, but slowly one will be able to use intent more than muscles.

### “Three harms”

When practicing Wujiquan one must avoid “three harms” :

1. “Angry” energy: anger is rigid and hard, hard is easily broken, 气 *qi* goes against the flow, and internal organs get hurt.
2. “Primitive” strength: muscles are tense, 气 *qi* doesn’t flow smoothly, blood and 气 *qi* are blocked, yin fire rises and multiplies.
3. Bulged chest (sticking the chest out) and lifting the abdomen up: movement is not natural, 气 *qi* doesn’t descend (doesn’t go down), legs don’t have root, empty and full are reversed. Light like floating, 丹田 *dantian* is empty.

### Three connections

One should be aware of the three external and internal connections:

1. Three internal connections: Intent(意 *yi*), Qi (气 *qi*), strength (力 *li*) (Essence 精 *jing*, Qi 气 *qi*, Spirit 神 *shen*)
2. Three external connections: Eyes, hands, feet (shoulders, hips, knees)

## How to progress in practice

In order to ensure progress of the practice, one needs to build up a habit or routine. It is better to do a little amount of practice every day like for example 15min. daily, than practicing for let's say 2 hours twice a week. In order to achieve this set up small goals, if you aim too high right from the beginning it's harder to stick to your resolutions. For example if you set up a goal to practice for an hour a day, it will give you a lot of pressure to follow the plan. But 15 min. of practice per day is manageable from the beginning. After some time maybe few weeks or month you can start to practice for 15 min. twice a day for example in the morning and in the evening. Slowly you can build up to one hour of practice every day or even more if you find it necessary and enjoyable.

It's essential to know the process of learning and how to progress while learning new practices. Start first by learning the raw movement and the sequence of the moves how they go one after another in the set. When you can coordinate different body parts throughout the movement and remember the sequence of the moves, you can start to work on details, like f.e. speed and accuracy of the moves and body alignment. After this start to coordinate the breath with the movements, when you can do it easily you can move to working with the intent, i.e. leading the movement throughout the body, from the ground, through feet, ankles, knees, hips, waist, torso, spine, crown of the head, shoulders, elbows, wrists to the finger tips and back to the ground again. Next step is memorizing the 12 ordinary meridians and 2 of the extraordinary meridians (任脉 *Ren mai* and 督脉 *Du mai* – microcosmic orbit or 小周天 *xiaozhoutian*) and them visualizing them during practice. There are more steps following but they require a direct instruction from the teacher.

## Six Healing Sounds ( 六字訣 *Liuzijue* )

The “Six Healing Sounds” 六字訣 *liuzijue* also belong to the life nourishing methods. This exercise is based on an ancient wisdom in which every internal organ has a unique vibration and by tuning into the right vibration through sound we can make the organ stronger and healthier. This method is also based on the cycle of mutual production of the five elements/phases 五行 *wuxing*, namely: Metal (Lungs), Water (Kidneys), Wood (Liver), Fire (Heart), Earth (Spleen); the sixth sound is for the “Triple burner” 三焦 *sanjiao*, which contents all solid and hollow internal organs. Through continuous practice, you will be able to tune in your internal organs, get rid of toxins stored inside, and transform the negative emotions stored in these organs into positive ones.

The following is an excerpt from *Wujiquan* health nourishing manual written for indoor disciples about the Six Healing Sounds:

润脏腑口诀：

“吓”字开胸两扇门，“吹”字肾水凉津津。“嘘”字疏肝助其目，“呵”字震动两心弦。“呼”字助脾似生火，“咽”字三焦润五脏。

“Moisturizing and smoothing internal organs formula:

“Xia” chest opens like two doors; “Chui” kidney water is cool and fresh. “Xu” soothes the liver and helps the eyes; “Ke” makes the heart strings vibrate. “Hu” helps spleen feel like a lighting fire; “Si” triple burner moisturizes all the five above.”

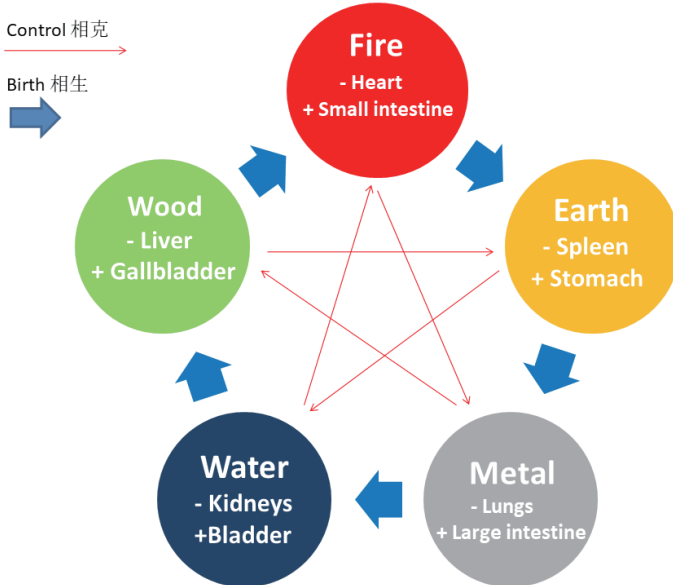
### Common principles during Six Healing Sounds practice

Each sound must be repeated six consecutive times. It is important to focus your mind and direct your intent towards the organ you are working on. Tongue should be bend backwards and pressing up against the soft pallet

while inhaling and released while exhaling. All saliva that comes down from the soft pallet is medicine produced by the body, and thus it's beneficial to swallow it. Inhale through your nose, exhale through your mouth. Close your eyes, but do not be tense during the practice. Your body should be relaxed but not loose or collapsed.

### Warning

It is very important to practice the Six Healing Sounds in the right order (the cycle of mutual creation of the five elements), which is: “Xia” - lungs, “Chui” - kidneys, “Xu” - liver, “Ke” - heart, “Hu” - spleen, “Si” - triple burner, otherwise the balance of internal organs could be disrupted. Each sound is repeated 6 times. When practicing, always finish the whole set of 6 sounds, if you practice only some of them, it will make the corresponding element or elements too strong, causing them to subdue or suppress other elements-organs.



# Lungs

Function: lungs govern both respiration and the movement of *Qi*. They control descending and dispersing of *Qi* and water. Lungs are connected with kidneys, kidneys govern inhalation and lungs govern exhalation.

Element: Metal 金 *jin*

Sound: Xia 吓 *xia*

Movement: “Opening the door”

Animal: Bear

Color: White

Matching hollow organ: Large intestine

Taste: Spicy

Opening: Nose

Direction: West

Season: Autumn

Time when active: Yin hour (寅时 *yinshi*) 3:00-5:00 AM

Negative attributes: sadness, depression,

Positive attributes: courage, righteousness, non-attachment

Earth soul (魄 *Po*) resides in lungs.

## How to practice:

Stand straight, with your feet apart. Knees are neither bent nor straight. Put your palms together and slowly raise your extended arms to shoulder level, while inhaling through nose. Visualize your lungs compressing and shrinking. When arms are at shoulder level and lungs are compressed, open both arms and extend your chest like flowers blossom in spring while loudly shouting “Xia”. Imagine your lungs spreading wide. Repeat six times altogether.



# Kidneys

Kidneys store the vital essence and govern reproduction and development. They manage the water and all liquids in the body. They control releasing and holding of urine in bladder and separation of pure and filthy liquids in small and large intestine. Kidneys manage receiving and grasping of *Qi* and control production of bone marrow and cerebro-spinal fluids.

Element: Water 水 *shui*

Sound: Chui 吹 *chui*

Movement: “Amplifier”

Animal: Dragon and snake

Color: Black or dark blue

Matching hollow organ: Bladder

Taste: Salty

Opening: Ears

Direction: North

Season: Winter

Time when active: You hour (酉时 *youshi*) 17:00-19:00

Negative attributes: fear, phobias, stress

Positive attributes: gentleness, calmness, wisdom

Will (志 *zhi*) resides in kidneys.

## How to practice:

Stand straight, with your feet apart. Knees are neither bend nor straight. Put your left palm over your right palm, extend your thumbs and form a circle out of them. While inhaling through your nose, slowly raise your arms, bent, until the circle reaches the level of your mouth. Elbows should face downward. Then slowly extend your arms forward, hands slowly parting, while gently saying “Chui”. Visualize your kidneys vibrating with the “Chui” sound. Lean forward as much as you can, without neither raising the heels nor sticking the



buttocks out. When arms are extended, use the rotating movement of your waist to move your arms back and forward. Arms should be slightly above the shoulder level. Then put the arms down and return your body from the leaning forward position back to the normal one. Repeat six times altogether.







# Liver

Liver stores blood and controls flow of blood to muscles and sinews. When there is excess of blood liver stores it, when there is deficiency, liver supplies it. Liver manages smooth flow of *Qi*. Liver *Qi* flows in all directions and ensures that the *Qi* of other organs flow in the right direction.

Element: Wood 木 *mu*

Sound: Xu 嘘 *xu*

Movement: “Mirrors in front of the eyes”

Animal: Tiger

Color: Green

Matching hollow organ: Gallbladder

Taste: Sour

Opening: Eyes

Direction: East

Season: Spring

Time when active: Chou hour (丑时 *choushi*) 01:00-03:00

Negative attributes: anger, rage, jealousy, stubbornness, criticism, greed

Positive attributes: kindness, generosity, planning and decisiveness

Eternal Soul (魂 *hun*) resides in liver.

## How to practice:

Stand straight, with your feet apart. Knees are neither bent nor straight. While inhaling through your nose, slowly raise your hands, until the centers of both palms face your eyes just like they were mirrors. Then, slowly extend your arms forward and upward, while rotating them so that both palms face downward, hands are slowly parting, while saying “Xu”. Visualize your liver vibrating with the “Xu” sound. When arms are extended, use the rotating movement of your waist to move arms back and forward. The waist rotates around the central axis of the body; don’t shift your bodyweight from left side

to right side. Lean forward as much as you can with your whole body, without neither raising the heels nor sticking the buttocks out. Arms should be above the head level. Then, slowly bring the arms down and return your body from leaning forward position back to normal. Repeat six times altogether.



# Heart

Heart is the ruler of all internal organs. It governs blood and blood vessels; it is responsible for the quality of blood and its transportation and also for the condition of blood vessels. Heart governs the spirit, if the heart is in good condition, so is the mind. There is an ancient saying: “A pure heart and a calm mind lead to Heaven; a chaotic mind and a scared and confused heart lead straight to Hell”. In other words, a pure heart and a calm mind is the foundation for a long and happy life.

Element: Fire

Sound: Ke 呵 *ke*

Movement: “Praying hands”

Animal: Ape

Color: Red

Matching hollow organ: Small intestine

Taste: Bitter

Opening: Tongue

Direction: South

Season: Summer

Time when active: Wu hour (午时 *wushi*) 11:00-13:00

Negative attributes: hatred, cruelty, mania, arrogance, pride

Positive attributes: love, happiness, joy, gratitude, humility, respect, compassion

Spirit (神 *Shen*) resides in heart.

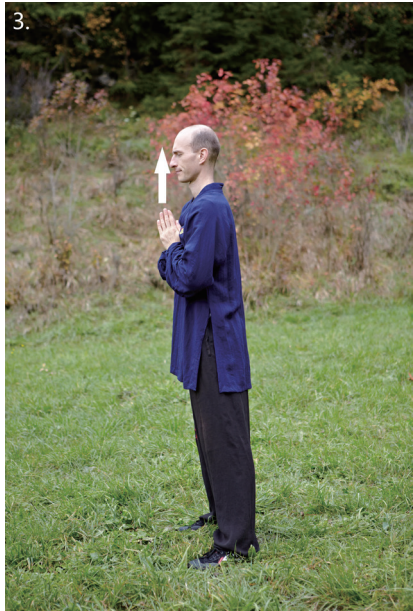
## How to practice:

Stand straight, with your feet apart. Knees are neither bent nor straight. Hands are relaxed alongside the body. Put your palms together like when praying, tips of fingers facing downward. While inhaling through your nose, slowly raise your hands alongside the center line of your body. When they reach the



level of sternum, turn the hands so that finger tips face upward. Continue raising the hands until they reach the level of your mouth. Elbows should face downward. Then do a quick throwing like move forward with hands while saying “Ke” . Palms are still in the praying position, fingers facing upward and elbows facing downward. After the sound is finished, continue to extend your arms, with your fingers pointing forward and then downwards, while the arms return to the beginning position. Repeat six times altogether.





# Spleen

Spleen is the root of all post-natal *Qi*. It governs transformation and transportation. Together with stomach, spleen is responsible for processing of food and production of *Qi* and blood. Spleen controls transportation of *Qi* made from food and is responsible for holding blood in the blood vessels. It controls muscles and four limbs.

Element: Earth 土 *tu*

Sound: Hu 呼 *hu*

Movement: “Roof” ’

Animal: Rooster

Color: Yellow

Matching hollow organ: Stomach and Pancreas

Taste: Sweet

Opening: Mouth

Direction: Center

Season: Late summer and end of each season

Time when active: Si hour ( 巳时 *sishi*) 09:00-11:00

Negative attributes: worry, self-pity, shame, over-thinking

Positive attributes: openness, fairness, trust, strong intent

Intent ( 意 *yi*) resides in spleen.

## How to practice:

Stand straight, with your feet apart. Knees are neither bend nor straight. Put your left palm over your right palm, forming a roof shape, all fingers are close together, forming the willow leaf palm. While inhaling through your nose, slowly raise your bend arms until the hands reach the level of your upper lip. Elbows should face downward. Then slowly extend your arms forward, hands slowly parting, while saying “Hu”. Lean forward as much as you can with the whole body, without neither raising the heels nor sticking the buttocks

out. Visualize your spleen vibrating with the “Hu” sound. When arms are extended, use a rotating movement of your waist to move arms back and forward. Arms should be slightly above the shoulder level. Then, put the arms down and return your body from the leaning forward position back to normal. Repeat six times altogether.







# Triple energizer or Triple burner (三焦 *Sanjiao*)

Triple burner is divided into upper, middle and lower burner. It represents the three Dantians (丹田 *dantian*) and stores all of the solid and hollow organs. It governs the six hollow organs, and transports the “original *Qi*”(元氣 *Yuan qi*). If triple burner is unblocked, everything inside and outside, left and right, up and down is unblocked. In the macro-cosmic sense Triple burner represents the connection of Earth-Man-Heaven.

Triple burner belongs to so called ministerial fire. Its corresponding organ is Pericardium and it is active during Hai hour (亥时 *haishi*) 21:00-23:00

Sound: Si 呬 *si*

Movement: Both hands pushing up Heaven and massaging Triple burner

## How to practice:

Stand straight, with your feet apart. Knees are neither bent nor straight. While inhaling through your nose, hands do a movement like gathering water. While raising hands along the center line of body, hands slowly rotate, wrists are touching and fingers are facing the opposite direction, then the hands form a lotus flower shape as they reach the sternum. Then, keep on raising and rotating the hands, while saying the sound “Si” until arms are almost fully extended while elbows are slightly bend facing outward, the finger tips of both hands are now pointing towards each other. Use your waist to move arms up and down, first left side then right side for several times. While exhaling, turn the palms so that they face towards your body and then let them slowly slide down along the central line of your body, with the inner sides of both palms facing the body.

Repeat six times altogether.







## Closing movement

After finishing a set it is important to do the closing in order to gather and store our Qi in dantian (inside the lower abdomen). These are the movements of the closing form:

1. Cross "block" and embrace ( 十字抱搦 *shizi baolou* )
2. Opening lotus flower and lifting a pearl ( 开莲托珠 *kailian tuozhu* )
3. Boy praying to Buddha ( 童子拜佛 *tongzi baifo* )
4. Joining palms to pay respect to ancestors ( 合掌敬祖 *hezhang jingzu* )
5. Fishing the Moon from the bottom of the sea ( 海底捞月 *haidi laoyue* )
6. Pushing the Moon out of gate ( 推月出门 *tuiyue chumen* )
7. Gathering the Moon into belly ( 收月入腹 *shouyue rufu* )







## **Excerpt from *Wujiqvan Life Nourishing* manual written for indoor disciples about Six Healing Sounds**

六字功手势口诀：

“吓”字开双臂，“吹”字手打筒。

“嘘”字掌照镜，“呵”字手拜佛。

“呼”字手打棚，“咽”字托天空。

“Six Character Method formula for hand movements

“Xia” both arms open, “Chui” form a tube (amplifier).

“Xu” palms like mirrors, “Ke” hands praying to the Buddha.

“Hu” hands like a shed (roof), “Si” supporting the Heaven.”

**It is important to find individual intensity of each sound tending to vibrate each particular organ.**

### **Inner smile, transformation of emotions and meridians during Six Healing Sounds practice**

To better connect with the organ you are going to exercise, start the practice by putting your hands on the body part you are going to nourish.

Lungs: chest;



Kidneys: waist (people who can't put their hands to this position, can put them on the belly);



Liver: right side of the abdomen, under where rib cage ends;





Heart: center of chest, slightly to the left, you should feel your heart beat;



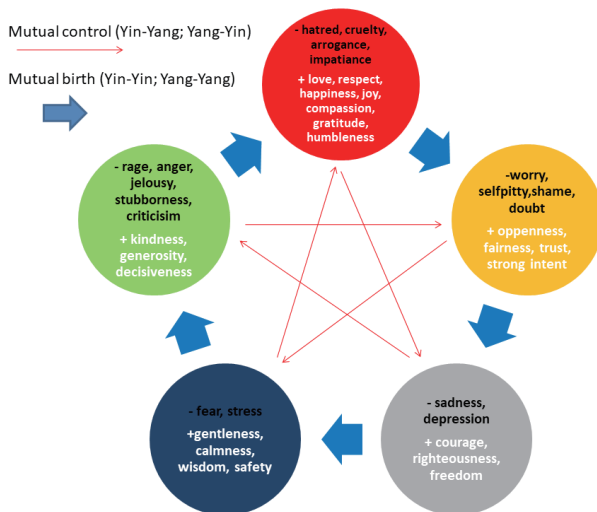
Spleen: left side of the abdomen, under where rib cage ends, on the left side of the stomach.



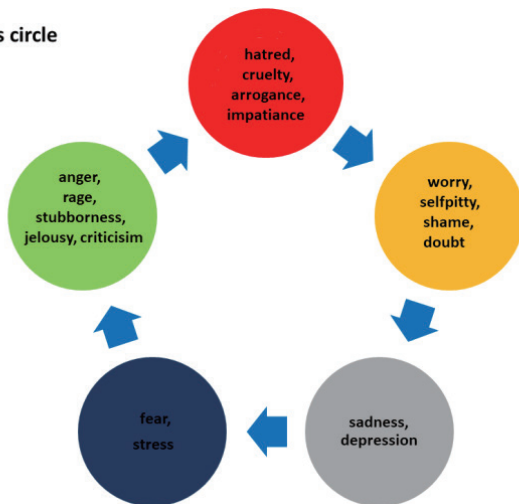
While your hands are on the body part corresponding with the organ you are about to exercise, close your eyes, focus your intent to the organ and smile into it. You can melt the negative emotions in the smile and transform them into the positive emotions. Then, practice the corresponding sound six times and afterwards put your hands back on the body part and smile into the organ again to melt all tension and once again visualize the positive attributes and bright shining light of corresponding color filling up the organ. Once you've finished, proceed to the next organ.

For more detailed information about inner smile and transformation of emotions I recommend to read "Inners smile" from Mantak Chia and "Emotional Wisdom" from Mantak Chia and Dena Saxer.

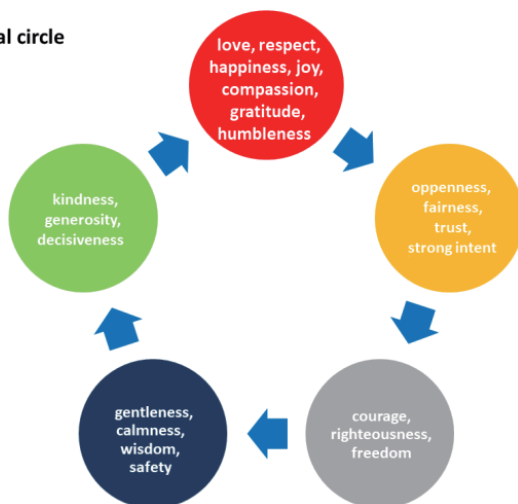
Following pictures show the relationships among positive and negative emotions. Black color representing Yin or negative emotions and white color representing Yang or positive emotions. You can either directly transform Yin and Yang in one phase, f.e. transform fear into gentleness in the kidneys or you can use the star of control and control Yin by Yang, f.e. use trust in good faith(earth-spleen) to control fear(water-kidneys). It is very beneficial to meditate on the circles and research the relationships among the five phases and then use the knowledge for practice and for everyday life.



**Vicious circle**



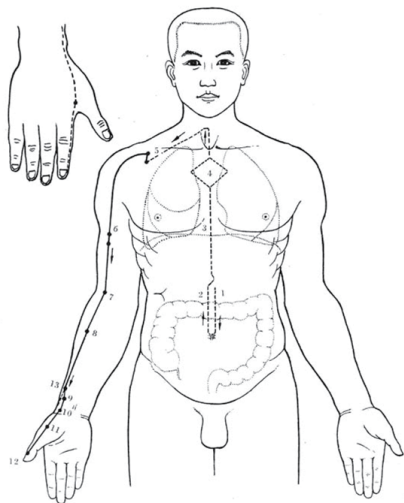
**Magical circle**



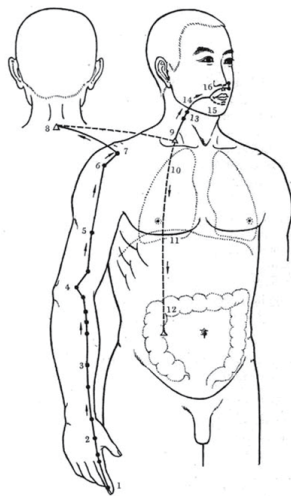
## 12 meridians and Six Healing Sounds practice

After some time of practice, when you are already able to vibrate your organs with the sounds, and have no problem to visualize them and connect with them, you can proceed to the next step, which is visualization of the 12 primary meridians. First you need to memorize the 12 primary meridians. No need to memorize all of the acupuncture points on the meridian, just the beginning and end of it as well as the pathway of the meridian, the one that goes on the surface of the body and also the branches that go underneath. There are plenty resources on the internet and it's good to study more than one source (you can also use following pictures of meridians as reference). After you have memorized the meridians you can start to visualize them during the sound, letting the vibration vibrate the whole meridian. When practicing lungs you can start by visualizing the lung meridian (there two of them, one on each side of the body) for first 3 repetitions and then visualize the large intestine meridian for the last 3 repetitions. Same goes with kidneys and bladder; liver and gallbladder; heart and small intestine; spleen and stomach; triple burner and pericardium. After some time you will be able to visualize the meridians of matching full (Yin) and hollow (Yang) organs both at the same time and also filling them with the quality of the corresponding positive attributes.

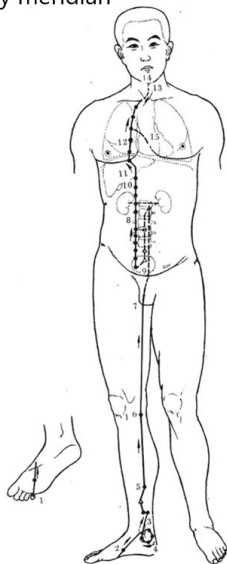
Lung meridian



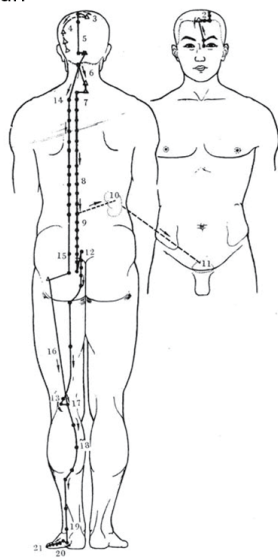
Large intestine meridian



Kidney meridian



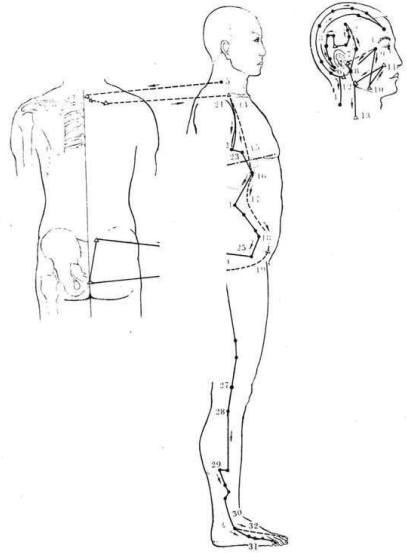
Bladder meridian



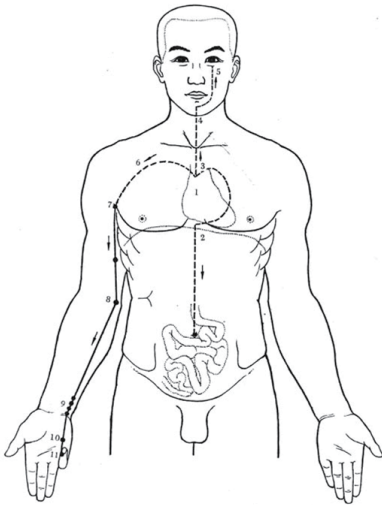
Liver meridian



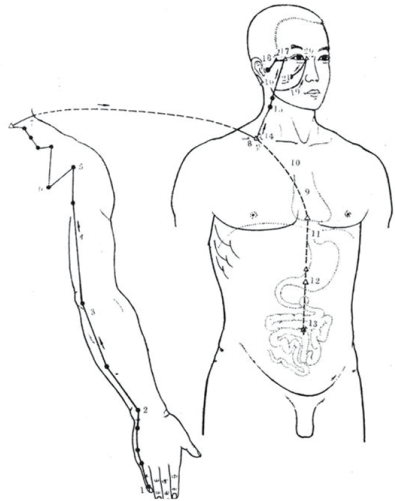
Gallbladder meridian



Heart meridian



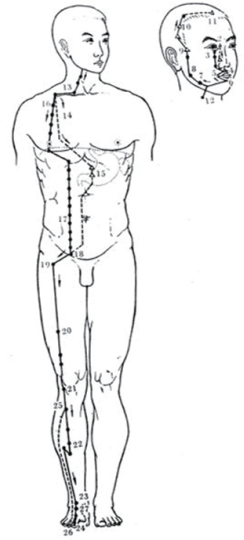
Small intestine meridian



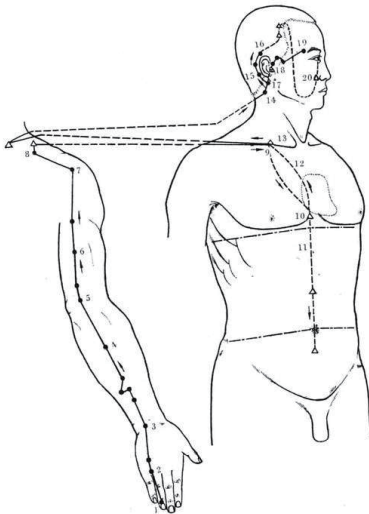
Spleen meridian



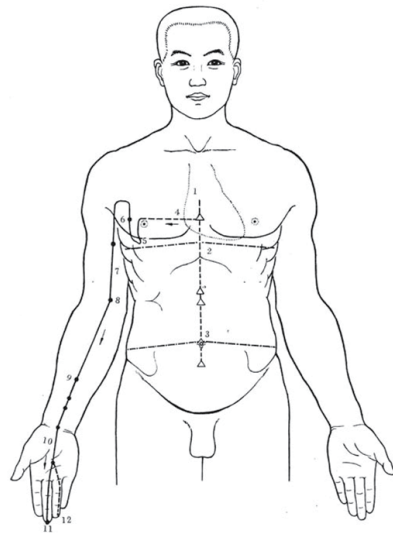
Stomach meridian



Triple energizer meridian



Pericardium meridian



## Eight Pieces of Brocade

### ( 八段錦 *Baduanjin* )

**Eight Pieces of Brocade** 八段錦 *baduanjin* consists of eight simple, easy to remember moves. This set also belongs to Wujiquan life nourishing methods and the movements are different from Eight Pieces of Brocade from other schools or styles. During the practice Yin and Yang are following each other while constantly interchanging. The body is rooted deeply into the Earth; the movement is fluent like flowing water and coordinated with breath. This method enhances the blood circulation, balances the nervous system and massages the internal organs. Through continuous practice one will learn how to move the spine, open the joints and align the body, so that the energy can flow smoothly.

#### **Eight Pieces of Brocade's Common Features**

Each move should be repeated seven executive times; if the move is symmetrical (done on both left and right side), then it's repeated seven times on each side, always starting on the left. It is important to focus the mind and use the intent during the practice. The names of the moves give a hint on how to use the intent. For example, the move "Pushing up Heaven and massaging triple burner" suggests that you are pushing up something very heavy (Heavens) so you need to use strength to do it. Remember though that using strength does not mean that muscles are heavily tense; strength comes from the correct body alignment and using of ligaments. The body should be relaxed but not loose or collapsed. The tongue should be bend backwards and pressing up against the soft pallet; look for a spot that feels very smooth, this point is called "Heaven Well" 天井 *tianjing*, saliva that comes down from it is medicine that the body produces and should be swallowed. Inhale through nose, exhale through corners of the mouth (beginners can inhale and exhale through the nose). Eyes should be closed, but not tense during the practice.



**Warning:** It is very important to practice the Eight Pieces of Brocade in the order as they go after each other in the description below. Don't try to use too much strength from the beginning, especially if you have injuries. Don't force yourself over your limits, if you cannot do some move in the full range. Do it in a range that is possible for you, over time and through continuous practice it will get better and better. If you force yourself over the limits of your motion range you can hurt yourself and that means you want be able to practice at all. Patience and persistence is the key to success.

### **1. Both hands pushing up Heavens and massaging triple energizer/burner (双手托天掙三焦 *shuangshou tuotian lv sanjiao*)**

Stand straight; with your feet approximately shoulder width apart. Knees are neither bent nor straight. While inhaling through your nose, move your hands as if gathering water from below; fingers of both hands should point towards each other, as they are rising along the body. Then, slowly start to rotate your hand, until the finger tips are facing the opposite directions. The wrists are touching, and hands should form a lotus flower shape as they reach the sternum. Keep on raising and rotating the arms until they are almost fully extended. The elbows should be slightly bent facing outwards. With the exhale, turn the palms so the insides of them are facing your face and let them slowly slide down along the central line, the inner side still facing the body. When pushing up you need to use strength, when the hands go down relax the whole body. When pushing up the strength initiates from centers of the feet, moves up through the front side of the legs, through the knees to the perineum, then through the tail bone and sacrum up the spine and then up to the crown on the top of your head. Feel the connection between your hands and feet; the whole body is supporting the hands movement. When the hands are going down, relax and let the *Qi* follow the intent going from the crown down to the point between your eyebrows; through the tongue, throat, sternum, solar plexus, navel, dantian, perineum and through the back side of the legs down to the centers of your feet.

Repeat seven times altogether.





## 2. Left and right preparing a bow like shooting an “eagle”

### (左右备弓似射雕 *zuoyou beigong si shediao*)

Stand straight; with your feet approximately shoulder width apart. Knees are neither bent nor straight. Turn your waist to the left side, while slightly bending your knees. Don't move or turn your feet, move only the torso. Raise your hands to the shoulder level; elbows are bent, left forearm faces down to the ground, right forearm is almost parallel with the ground. Hands form fists (don't hold the fist too tight). When hands are at the shoulder level, left hand opens and covers the right fist from the right thumb. While the waist returns to its original position, left hand starts to stretch forward while right hand pulls in the opposite direction. The fingers of the left hand are facing upward now and as the hand stretches, they slowly turn and face forward. Stop stretching the left arm before the elbow is fully extended (the elbow should be slightly bent and facing downward). The right hand stops, when it is close to the left shoulder, don't pull it too much towards the right shoulder. Your back should



stay round and your chest pulled in. Then start to move your hands down towards the center of your body, turn your waist to right and repeat to the right side. Continue practicing the move left and right seven times on each side.







### 3. To harmonize spleen and stomach you need to raise one hand (調理脾胃需单举 *tiaoli piwei xu danju*)

Stand straight; with your feet approximately shoulder width apart. Knees are neither bent nor straight. While inhaling slightly turn your waist to left, while raising both arms with bent elbows. Left arm's elbow is pointing downward, forearm is twisted, fingers point to your ear, palm is flat and facing up like if you are holding something on it. Right hand is at the left hand's elbow level, fingers are pointing to the left elbow. Right forearm is parallel with the ground and right palm is facing down. While exhaling, push left hand up and at the same time slightly push your right hand downward (it is more the intent that is downward then the right hand actually moving downward), use the whole body to push the hands, emphasis is on left hand, visualize that you are holding something heavy on your palm and you need to use the whole body strength to push it up. The strength comes from the feet and travels through waist up to the palms. Push three times and each time lift the left arm a little higher. Then repeat to right side. Continue practicing the move left and right seven times on each side.

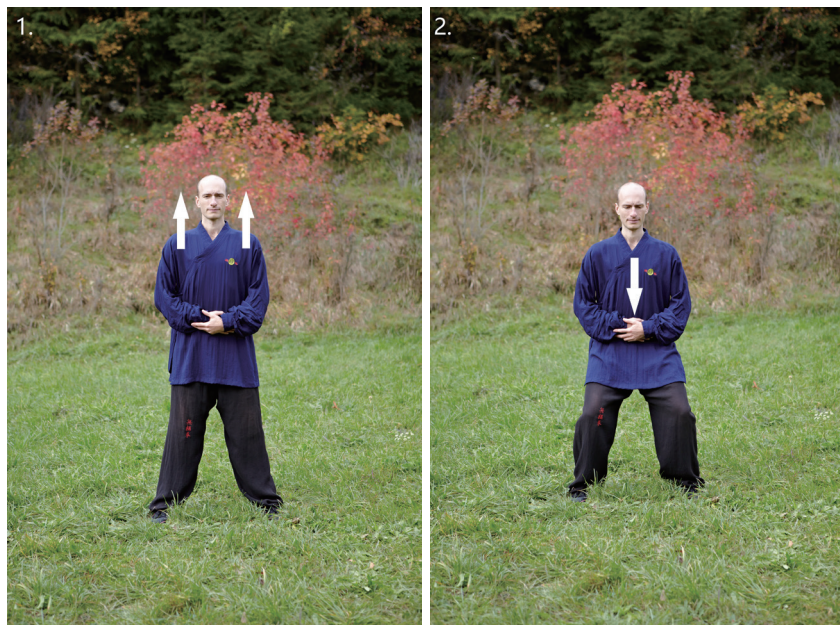




**4. Shake the back seven times and get rid of hundred diseases**  
**(背后七颠百病消 *beihou qidian baibingxiao*)**

Stand straight, with your feet apart, feet should be a little more apart than in the previous move. Right hand is on the navel and left palm is covering the right palm. While inhaling, slightly raise the whole body upward like someone is pulling you up from the crown of your head, feel the spine opening up vertebrae by vertebrae. Feet are rooting downwards (don't raise heels or tiptoes), knees, hips (跨 *kua*) and shoulders are opening, torso is stretching upward. While exhaling drop the whole body down let the whole body weight travel all the way to the ground through the feet. Repeat seven times.





### 5. “Circling waist and head, heart gets rid of fire”

(摇头摆尾去心火 *yaotou baiwei quxinhuo*)

Stand straight, with your feet apart at the same width as in the previous move; knees are slightly bent. Arms are freely hanging along the body. Bent your waist forward, relax your neck, let the head, shoulders, elbows, hands and fingers hang freely. Feel the gravity pulling and opening all joints. Keep your feet rooted and start the circling movement first to the left side, draw a circle with your torso from left to right; the center of the circle is your core. The range of the movement should be as wide as possible (but remember not to go over your limits) and the speed should be very slow. Finish seven circles to the left first and then proceed to do seven circles to the right.



## 6. Golden rooster standing on one leg, soothing nervous system

(金鸡独立神经调 *jinji duli shenjing tiao*)

Stand straight, with your feet apart. Knees are neither bent nor straight. Start to lift you left knee together with your left arm up. The elbow is bent and pointing to the ground, wrist is slightly bent, with fingers pointing in the opposite direction of the body and the palm facing towards the heaven. While raising your left hand, push down with your right hand; the wrist should be bent, and the fingers should point in the opposite direction of the body while the palm is facing towards the earth. Left hand's wrist should be lifted above the level of your head, the elbow is bent. Right arm is straight; although the elbow should not be fully extended. Keep this position for a few seconds and pay attention to the lower part of your back (the gate of life or 命门 *mingmen*): it should be expanding as if it was pushing against a wall. Turn both palms so that the left palm is facing down and the right palm is facing up, and start to descend you left knee while at the same time lifting your right hand up. The left foot reaches the ground and touches it with the toes first, when the whole foot (9 points) is touching the ground, balance your body weight evenly between both feet. Then start shifting the body weight to left side while lifting the right knee up. The knee and arm of the same side are connected. They should be raised at the same speed and they should arrive to the original position at the same time. Repeat seven times each side.





## 7. Pushing up Heaven and covering Earth, compressing blood and Qi (托天盖地压气血 *tuotian gaidi ya qixue*)

Assume a wider stance (horse riding stance) with both feet parallel, knees bent and facing slightly inward. Extend your arms downward, so that the finger tips are pointing to the ground and palms facing outward. While inhaling, slowly raise your arms, like you are pushing up something heavy (Heaven). Keep the arms almost fully stretched (elbows are slightly bent). When your arms are above your head, turn the palms, so they are facing downward and with exhale, slowly press down, as if you are pressing a board into water. When your arms are on the level of your waist, turn your palms upward and repeat the movement. Repeat 7 times. The pushing up and pressing down part should be done very slowly, if you cannot finish it in one inhale or exhale, you can inhale and exhale more times during pushing up and pressing down. It's very important not to hold the breath during the practice.









### 8. Five exhaustions and seven hurts, you need to look back (五劳七伤往后瞧 *wulaoqishang wanghou qiao*)

Assume same stance as during previous move. Thumb, index and middle finger of both hands are pressing against each other, forming a bird beak shape. Both hands are in front of the body, left hand is slightly more in the front and facing up, right hand resting in approximately middle of the forearm of left hand and facing down. Turn your waist to the left side, don't move or turn your feet, only the torso and hips (跨 *kua*). As you turn, the forearm of left hand is rotating until the left hand also faces down. Turn the waist as much as you can, but don't force it, it should not feel uncomfortable or painful. Now the bird beaks on both hands start to rotate, left hand does clockwise rotation, right hand counter-clockwise rotation; it is like holding a screw with the three fingers (thumb, index and middle finger) and screwing it into wall. When you finish the screwing move, hands rotate back a little, turn

your waist a little more to left and repeat the screwing movement, then again turn the waist a little more and repeat the hand movement. Now return the waist to the original positions and change the position of hands, the right hand is slightly more in the front and facing up, left hand resting in approximately middle of the forearm of right hand and facing down. Turn your waist to the right and repeat the same movement as to the left side.

Continue practicing the move left and right 7 times on each side.

#### **Five exhaustions**

1. looking for too long hurts blood
2. laying for too long hurts *Qi*
3. sitting for too long hurts muscles
4. standing for too long hurts bones
5. walking for too long hurts ligaments.

#### **Seven hurts**

1. over eating hurts stomach
2. anger hurts liver
3. lifting heavy things and sitting on wet floor hurts kidneys
4. cold drinks hurt lungs
5. exhausting body and thinking too much hurts spirit
6. wind, rain, cold, hot hurts body
7. fear hurts intent





Closing is the same as in Six Healing sounds.

## Internal work ( 内功 *Neigong* )

Neigong ( 内功 *neigong*) or internal work is an essential practice in Wujiquan. The whole name is Wuji secret internal work ( 无极内功秘诀 *wuji neigong mijue*) It belongs to the still practice and it is the back bone of the system. There are 4 levels of neigong in Wujiquan. First level is called “Closing the column” ( 关柱功 *guan-zhu gong*), second level is “Sinking and compressing” ( 沉压功 *chenya gong*), third level is “The leading method” ( 导引功 *daoyin gong*) and fourth level is called “Nourishing in the stillness” ( 静养功 *jingyang gong*). All 4 levels have several sub-levels. It is advised to have a qualified teacher who will supervise your neigong practice. This description should serve only as an aid to students who have learnt Wujiquan neigong from a qualified teacher, not as a manual for beginners to practice by it. So far the first level of practice which is “Closing the column” ( 关柱功 *guan-zhu gong*) is opened for all to learn. It aims to heal the body of all diseases (even those that are latent), make the body strong and rooted. The other 3 levels are reserved for indoor disciples only and require personal guidance of the teacher.

### Notes about the first level of Wujiquan neigong “Closing the column” ( 关柱功 *guan-zhu gong*)

**Time when for practice:** 23:00-13:00

**Direction to face:** S, E, SE

**Weather:** don't practice in storm with lightning (not even indoors). During strong rain, strong snow, strong or fog practice indoors

**Mental state:** don't practice in negative mental states (in this case practice Six Healing Sounds first)

**Before practice:** drink water (not too hot or too cold) as much as you can, without feeling uncomfortable in your stomach

**Posture:**

Feet: shoulder wide apart and parallel, all 5 thumbs, part under big thumb and

pinky thumb, outer part of the feet and heel are all touching the ground, arches of the feet are empty.

Knees: neither bent nor straight

Hands: men - left palm is on top of the right palm, both palms are covering the navel, thumb of left palm is resting on the center of right palm(劳宫穴 *laogong xue*). Women start with right hand over the left hand.

Shoulders: over hips and relaxed

Elbows: close to body and sank

Crown of the head: suspended

Chest: relaxed and condensed

### **Practice:**

- before inhale, contract the bottom part of pelvis (anus, perineum and genitals), pull the abdomen slightly in (be careful not to raise the shoulders or chest), tongue is pressing against the soft pallet
- inhale, swallow and exhale through the corners of the mouth. You can relax your tongue while swallowing, and then press it against the soft pallet again before exhale.
- while exhaling the abdomen relaxes, but try to keep the bottom part of pelvis contracted
- before every new inhale contract the bottom part of pelvis and pull in the abdomen once again.

### **Counting:**

- change the positions of left and right pal after every 6 breaths (1 inhale and 1 exhale counts as one breath)
- do 3 set of 36 breaths (108 breaths)

# Brief introduction into philosophical background of Taoism

by Pablo Rodríguez Durán

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Perhaps one of the most difficult things to understand about Chinese philosophy is the lack of a foundational myth and the absence of a scientific attempt to explain the origin of the universe. Judeo-Christian tradition tells us that there is a Genesis, when God created everything; and an Apocalypses in which the world, as we know it, will cease to exist. Western philosophy, ever since Plato put forward his allegory of the cave, has become obsessed in trying to decipher the non-changing essence behind the shadows: the quest for the being, the perennial, the immutable and; finally, modern science takes as its premise to state only what can be proven empirically. The persistent seek of trying to understand the origins of the universe gave birth to the theory of the Big Bang.

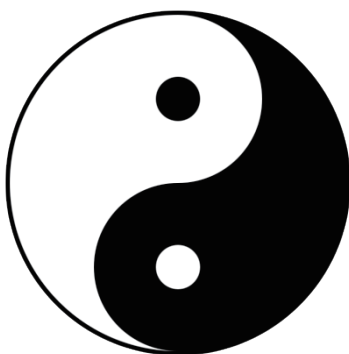
In an attempt to understand the world from a different perspective, some have tried to plunge into the wisdom of other cultures, such as China, and gathered that the foundational concepts of Chinese thought, language, medicine, martial arts and so forth manifestation all sprout from the same source: The 易經 (The *I Ching*, *Yi Jing* or the *Book of Changes*). This cornerstone of Chinese cosmogony is not a philosophical treatise but, strange as it may seem, a sort of divination tool; an oracle with the wisdom of the universe hidden within. We are the heirs of western philosophy, so don't feel bad if you have frowned in skepticism. Even Joseph Needham, one of the greatest sinologists of all time, argued that the book *I Ching* actually was the main cause that impeded the scientific development and progress of China. The existence of this book actually became the answer to what is commonly known as “The

Needham Paradox” . As he phrased it himself, “the essential problem is why modern science did not develop in Chinese civilization (or Indian) but only in Europe.”

Leaving aside the possibility to discuss whether science represents the pinnacle of knowledge and progress the climax of civilizations (progress towards what? would be a good first question), what it’s worth noticing is that the most important concept of Chinese philosophy is *change* (hence the name, the *Book of Changes*) and, secondly, that the universe is made of two opposites called *yin* and *yang*, that coexist and interact blending rather than clashing with each other. Linguistically speaking, to give an example, there is no such thing as abstract verbs, nouns, adjectives or prepositions in Chinese, but concepts which acquire a concrete meaning when put together on a sentence or, in other words, when *relating* with other such concepts. Western logic has constructed a linguistic system with a subject and a predicate, which is the same as to say with an essence and an attribute. There is nothing wrong with this approach towards knowledge, but it may become a problem when other perspectives are dismissed beforehand: it cannot be denied that part of the West has become blind-sighted trying to seek the immutable essence of everything, leading to the inability to understand change. In Chinese language, even the subject can be omitted on a sentence (think of 下雨), let alone the fact that ancient Chinese (arguably modern Chinese also) lacks the verb “to be” .

The understanding of change, however, is not an invention of China, but rather an understanding of the universe through the acute observation of natural phenomena, and thus a wisdom also developed by many other ancient civilizations. Even in ancient Greece we can find this knowledge in Heraclitus and his famous saying, “*you could not step twice into the same river*”. However, it seems Plato was more convincing, and thus his logic prevailed. In China, change has different ways to manifest or, put in another way, has many synonyms, one of them being what gave a name to a very important philosophical background, probably the source of most Chinese Martial Arts,

the *Tao* 道 *dao*: the perennial spring that gives birth to everything and where everything returns after its existence has ceased, to be then reconstructed into something else; or 太极 *Taiji*<sup>1</sup> (lit. extreme end) which originally refers to the worldwide known symbol of a half white, half black circle divided by a curved line with a white dot on the black half and a black dot on the white half (we commonly know this as the *yin yang*). Briefly said, this symbol depicts the absence of absolutes: there's always *yin* in the most *yang* and vice versa; time is not linear, but circular, and the only constant thing on this world is change. Universe has neither a beginning nor an end: it's just the spontaneous interaction of a myriad beings in constant transformation.



Now, 無極 (*Wuji*, lit. No limits) originally refers to the same circle, but without the division, which makes us think of the boundless state where the myriad beings are born and where they return when they die to be then transformed. From this point of view, *Wujiquan* (lit. 無 absence 極 limits 拳 fist) is the art of the boundless; through its practice we aim to blend our individual being with the cosmos, to return to the spring where the myriad things are limitless, and yet exist.

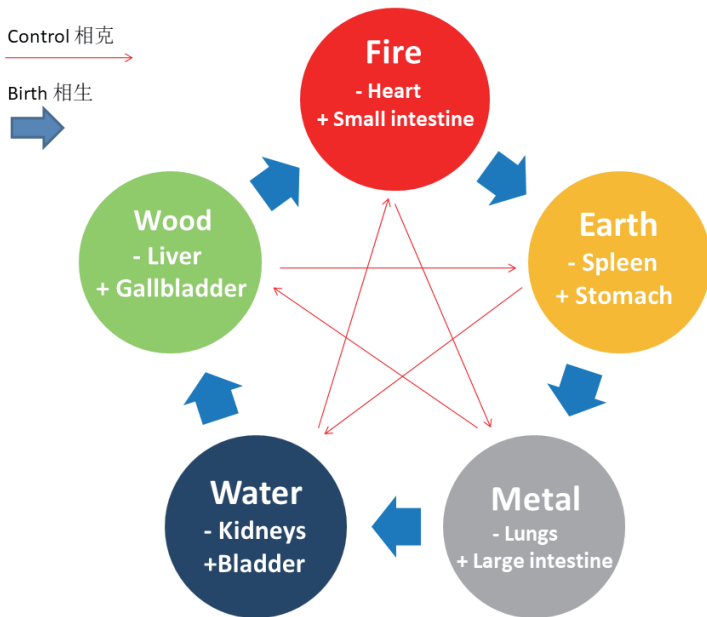
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<sup>1</sup> In English Tai' chi normally refers to the martial art, rather than to the philosophical concept.

So far we have mentioned change, Tao and yin yang, though in order to understand thoroughly Chinese philosophy (and its application in the different realms of life) there are still a couple more concepts we must grasp, such as the so-called five elements 五行 *wuxing*.

First, although this is the name that has passed to be commonly accepted as the English translation, the movement part is somehow missing in the translation (行 *xing* means to walk or, in a more general sense, to move). Regardless of how we call them, we must remember they are elements but also *processes* in continuous transformation.

As elements they are metal 金 *jin*, water 水 *shui*, wood 木 *mu*, fire 火 *huo*, and earth 土 *tu*. As processes, they can interact by producing each other (相生 *xiangsheng*) or by “subduing one another” (相克 *xiangke*)



Once again, abstract as it may seem, this is actually a very concrete observation of nature. In the generation cycle, metal produces water, water

gives birth to trees, wood makes fire, and the ashes become earth, which at its turn produces the metal (minerals); in the subduing, overcoming or “destruction cycle” metal can cut wood; wood grows in the earth; earth contains the water; water puts down the fire, and fire can forge metal. As we can see, there is a cycle which completes itself and then begins again.

Each one of these concepts, being yin yang or the five elements, are all, as stated on the very beginning of this preface, based upon the idea of change. However, they are not philosophical abstractions, as we shall see as we go deeper into the relationship between philosophy, language, traditional medicine and martial arts. For now, keep in mind these few introductory concepts all throughout your study. May these open new horizons for your well-being.

Chinese philosophy is not a set of abstractions, but a knowledge with practical applications in fields such as medicine, language and martial arts. Following this train of thought, let’s pick up the fundamental concepts mentioned before to plunge into the healing applications of Wujiqian.

## ***Yin Yang***

陰陽

The worldwide known symbol we know as 陰陽 *yin yang* (half white, half black sphere with a black dot on the white and vice versa), abstract as it may seem it actually is just a drawing. The black half represents the part of the mountain that is not illuminated by the sun (represented by the white dot), and the white part is what the sun illuminates, the black dot being its shadow. In Chinese, sun is called the “utmost yang” but even the absolute yang has some yin within, meaning, even the sun has its own shadow.

The simplest things can be the most complex things at the same time. The observation of natural phenomena led the Chinese to understand that the universe is made by the interaction of these two forces, which are not only



opposites, but also dialectical, and complementary. However, as we can see on the symbol, they can never separate from each other, because they are one whole (wuji). Just as the *Daodejing* says, “The ‘there is’ and the ‘there is not’ generate each other; hard and easy produce each other; short and long fashion each other; high and low lean on one another; sound and voice harmonize each other; front and back follow each other” .

The yin yang idea has been widely applied in medicine, thus we have 虛實 *xushi* (lit. empty and full to depict excess or deficiency); 臟腑 *zangfu* to describe solid and hollow organs; 氣血 *qixue* to depict 氣 *qi* (energy, primary breath, etc) and 血 *xue* (blood, among other things). This leads us to a very important concept: *Qi*

## *Qi* 氣 / 炁

One of the most difficult concepts to explain, and a proven example of the limitations of language, for it is untranslatable, can be understood in two ways: vital energy and primordial breath.

Energy should not be understood as the equivalent of the English word. *Qi* is everything. The universe is made of *Qi*, and depending on its proportion on a given thing or phenomena, this “neutral energy” becomes more yin or more yang, depending on its vibration frequency: the higher it is, it leans towards light; the lower it is, it leans towards matter. Understood as a primordial breath, *qi* is the understanding of respiration as the very manifestation of life, which, of course, is also the constant interaction between yin and yang.

*Qi* is only one, but for practical purposes, especially for medical applications, it can be divided in many categories, such as 元氣 (*yuanqi* the original *qi* which is inherited from our parents), 營氣 *yingqi* (nourishing *qi*, which we get from food and air) 衛氣 *weiqi* (protective *qi*, a protective layer around the body), etc.

## *Wuxing* 五行

As another manifestation of the Tao and yin yang, we have the five phases, normally known as the “five Chinese elements”. As elements they are metal 金 *jin*, water 水 *shui*, wood 木 *mu*, fire 火 *huo*, and earth 土 *tu*. As processes, they can interact by producing each other (相生 *xiangsheng* or yang cycle) or by “subduing” one another (相剋 *xiangke* or yin cycle). In the generation cycle, metal produces water, water gives birth to trees, wood makes fire, and the ashes become earth, which at its turn produces the metal (minerals); in the subduing, overcoming or “destruction” cycle metal can cut wood; wood grows in the earth; earth contains the water; water puts down the fire, and fire forges metal. As we can see, both in yin and yang there is a cycle which completes itself and then begins again.

Five is an important number in Chinese thought, which, starting from the five elements idea, spread to many other manifestations, for example there are also five colors, five flavors, five cardinal points, five musical notes, five senses, five solid organs, five seasons, five emotions, etc., and they are different manifestations of an element on different phenomena.

## The appendix

# Register of Chinese words and names used in the text

### B

八段錦 *baduanjin*  
八卦掌 *baguazhang*  
背后七颠百病消 *beihou qidian baibingxiao*  
不 *bu*

### C

長壽拳 *Changshouquan*  
沉压功 *chenya gong*  
丑时 *choushi*  
除 *chu*  
吹 *chui*

### D

丹鼎门 *Dandingmen*  
丹田 *dantian*  
道 *dao*  
道德經 *Daodejing*  
導引功 *daoyin gong*  
导引功 *daoyin gong*  
德 *de*  
動功 *donggong*  
督脉 *Du mai*

### G

功夫 *gongfu*  
关柱功 *guanzhu gong*  
龜盤拳 *Guipanquan*

### H

海底捞月 *haidi laoyue*  
亥时 *haishi*  
合掌敬祖 *hezhang jingzu*

### 呼 *hu*

黃帝內經 *Huangdi neijing*  
会阴 *huiyin*  
魂 *hun*  
混元掌 *hunyuanzhang*

### J

金 *jin*  
金鸡独立神经调 *jinji duli shenjing tiao*  
精 *jing*  
靜功 *jinggong*  
静养功 *jingyang gong*

靜中有動，動中有靜 *jing zhong you dong, dong zhong you jing*

### K

开蓮托珠 *kailian tuozhu*  
呵 *ke*  
跨 *kua*

### L

劳宫穴 *laogong xue*  
力 *li*  
六字诀 *liuzijue*

### M

命门 *mingmen*

### N

內功 *neigong*

### P

魄 *Po*

## Q

气 *qi*氣功 *Qigong*奇門遁甲 *Qimendunjia*氣血 *qixue*情 *qing*

## R

忍 *ren*任脉 *Ren mai*

## S

三焦 *sanjiao*善 *shan*神 *shen*双手托天捋三焦 *shuangshou tuotian lv sanjiao*收月入腹 *shouyue rufu*水 *shui*十字抱搂 *shizi baolou*巳时 *sishi*

## T

太极 *Taiji*套路 *taolu*天井 *tianjing*调理脾胃需单举 *tiaoli piwei xu danju*童子拜佛 *Tongzi baifo*土 *tu*推月出门 *tuiyue chumen*托天盖地压气血 *tuotian gaidi ya qixue*

## W

歪 *wai*維氣 *weiqi*武德 *Wude*武功 *Wugong*无极 *Wuji*无极内功秘诀 *wuji neigong mijue*無極拳 *Wujiqian*无极拳 *Wujiqian*五劳七伤往后瞧 *wulaoqishang wanghou qiao*午时 *wushi*五行 *wuxing*吳振世 *Wu Zhenshi*

## X

心 *xin*小周天 *xiaozhoutian*吓 *xia*行 *xing*相生 *xiangsheng*相剋 *xiangke*虛實 *xushi*血 *xue*仙人運掌功 *xianrenyunzhanggong*

## Y

摇头摆尾去心火 *yaotou baiwei qu xinhuo*意 *yi*易經 *Yijing*寅时 *yinshi*陰陽 *yin yang*營氣 *yingqi*酉时 *youshi*于清迪 *Yu Qingdi*元氣 *Yuan qi*

## Z

臟腑 *zangfu*尊 *zun*左右备弓似射雕 *zuoyou beigong si shediao*站樁 *Zhan Zhuang*志 *zhi*真 *zhen*正 *zheng*

## Introduction of authors



**Grandmaster Wu Zhenshi** was born in 1931, in city of Dandong, China. From childhood he practiced Wujiquan under the guidance of his father. Wujiquan was kept a secret in the Wu family and no one in the family except father and son knew that it was past down to only one male offspring in each generation. Grandmaster Wu is the 6th generation lineage holder and successor of Wujiquan. He is the one who opened Wujiquan to public and made it possible for people around the world to benefit from the practice.

**Master Yu Qingdi** was born in 1959, in city of Dalian, China. From childhood he has admired traditional Chinese martial arts. He is closed door 7th generation disciple of traditional Daoist martial art Wujiquan of Master Wu Zhenshi. Master Yu was the first from Wujiquan closed door disciples who started to accept non-chinese students. Thanks to him Wujiquan has spread to the international community





**Marián Laššák**

was born in Slovakia. He studied different martial arts, like Karate and Nhat Nam since 10 years old.

In 2003 he started to practice Chinese Wushu, mainly shaolin styles, pi gua and Chinese wrestling.

In 2005 he started to study Chinese language at Charles University in Prague and in 2007 he gained 5 year scholarship to study at Liaoning Normal University in Dalian.

In 2009 he became a closed door disciple of Master Yu Qingdi and 8th generation successor of Taoist martial art Wujiquan.

He spent 10 years in China, mostly studying Chinese language, philosophy, culture, martial arts and health cultivating practices and also developing Slovak – Chinese cultural cooperation.

In 2016 he founded School of Kung fu and Qigong in Beijing, where he taught students from over 10 different countries.

In 2017 as a foreigner he was honored to be invited to teach martial arts and health cultivating practices in White Cloud Temple in Beijing, which is the center of Taoist Association of China and Taoist College.

He now teaches Chinese martial arts and health cultivating practices in Brezno Slovakia.

He holds 6th duan (degree) of Chinese martial arts under Chinese Wushu Association.

He is the Chairman of International Association of Fumin Wujiquan.



**Pablo Rodríguez Durán**

Translator, interpreter and sinologist. He holds a Master's degree in Chinese Studies from the Institute of Asian and African Studies of El Colegio de México and participated in large-scale events and academic seminars doing lectures and simultaneous interpretation on various topics on different parts of the world. His research lines include Chinese philosophy, traditional medicine, literature and philology. Pablo has published several Chinese-Spanish translations both in classical poetry and ancient literature, such as “Han, Wei and Six Dynasties Poetry”, “The Art of War” by Sun Zi and the “Dao De Jing” by Lao Zi; and also in modern prose and poetry (Li Jingze, A Yi, Lu Min, A Lai, Ouyang Jianghe, etc). Pablo has been a student of Wujiquan since 2017.

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