Vital Breath of the Dao
Chinese Shamanic Tiger Qigong
Laohu Gong

Master Zhongxian Wu
Praise for Master Zhongxian Wu's

Vital Breath of the Dao

"In this beautiful book, Master Zhongxian Wu communicates to us his great understanding of, and experience with Qigong—not as a mere technique but as a perspective on life itself. He presents this material in a timeless way that engenders open awareness and ease of being in the reader. Over a cup of tea, we are led to taste the fruits of the practice so reverently offered to us. Master Wu is generous to create an elaborate context through the language of Classical Chinese Medicine as an initiation for us into the heart of teachings that too often remain hidden from the student. I recommend this book to all practitioners who have a serious interest in the deeper traditions of Chinese Medicine."

—LONNY S. JARRETT, author of Nourishing Destiny and The Clinical Practice of Chinese Medicine

"This book delivers the authentic teaching of shamanic Qigong and at the same time provides the cultural context that gave it birth. This sort of knowledge and understanding is rare nowadays, even among Chinese masters. How fortunate we are to have this first encyclopedic volume from Master Wu Zhongxian, which he shares with us as the old friends we are on this oldest of paths."

—RED PINE [BILL PORTER], author of The Road to Heaven

"This book, in addition to practice instructions and novel Qigong techniques, provides a fascinating glimpse into the correlative and symbolic thinking of a traditionally trained Qigong master. Meandering creatively through linguistics and archaeology, myths and cosmic patterns, the author links Qigong practice with a kind of magico-synchronic thinking that is full of correspondences and sees matching coincidences on many levels of life. The book weaves a fabric rich in traditional stories, concepts, and terms, applied in a variegated pattern to the complexities of modern life. Living in this world can be a fulfilling and enriching experience, offering much more than the mere physical well-being and focused concentration that is commonly associated with Qigong."

—LIVIA KOHN, Professor of Religion and East Asian Studies, Boston University, author of Daoism and Chinese Culture and Early Chinese Mysticism
言尤未也
"Qiñông integrates posture, movement, mind, and breath. Within Qiñông there is softness and fluidity, strength and power, and internal focus and outward opening. By publishing this text on Chinese Shamanic Tiger Qiñông, Zhongxian Wu has performed a great service in deepening our knowledge of Qiñông, offering both the form itself and his understanding of how to lead a harmonious Qiñông life."

"A remarkable blend of interesting scholarship, valuable healing practices, and a gateway into the deep authentic tradition of Chinese Shamanism and the internal martial arts. It would take the journey of a lifetime in China to find such teachings and sincerity."  
—Michael Mayer, Ph.D. licensed Psychologist, Qiñông teacher and author of Secrets to Living Younger Longer: The Self-Healing Path of Qiñông Standing Meditation and Tai Chi

"This energetic English-language presentation of the worldview that informs the theory and practice of Shamanic Qiñông is practical, easy to follow, and astonishingly comprehensive. Master Wu’s lucid contemporary prose provides a valid passport to China’s central province of healing: the appropriate regulation and deployment of the body. He talks to the reader as if to a friend across a table at a tea house, and he knows that if we each will only allow ourselves to accept the healing warmth he has poured out for us, the spirit of immediate living will fill our cup. We would be cranky to refuse."
—John Beebe, Jungian analyst, author of Integrity in Depth

"This is a remarkably interesting book by a remarkable master of many Chinese arts. Ostensibly about Qiñông, this book penetrates deep into the roots of China’s ancient shamanism. This alone makes it worthwhile reading, even for those who don’t want to learn his powerful Shamanic Tiger Qiñông. It is easily accessible even as it explains the complex original meanings of symbols and reveals the Qiñông way of thinking, feeling, and moving through life. It explores the art of drinking tea, the I Ching, Taoist numerology and cosmology, and much more. Usually, I tell people to avoid books on Qiñông, as you cannot learn the art from them. This book is the exception—don’t miss it."
—Michael Winn, founder, Healing Tao University, past president, National Qiñông Association (NQA)
"Master Wu's sixth book—his first in English—is a seminal work in the field of Qigong. For Westerners interested in this fascinating healing art, it opens a window into the little-known Shamanic roots of Qigong. Master Wu's compassionate heart and sincere spirit offers readers a trusted guide through the cultural history of Chinese Shamanic Qigong and the practice of personal cultivation."
—FRANCESCO GARRI GARRIPOLI, author of Qigong: Essence of the Healing Dance

"This lovely book explores the symbolism, numerology, and theory of Chinese Shamanic Qigong in a way that will expand the horizons of both Qigong beginners and long-time practitioners alike. Zhongxian Wu invites us to drink tea with him while he tells us instructive stories about his own personal journey, all the time reminding us that there is 'no hurry' and that only by slowing down, sensing, feeling, and breathing can we experience the essence of Qigong."
—DENNIS LEWIS, author of The Tao of Natural Breathing and Free Your Breath, Free Your Life

"Master Zhongxian Wu has given us a deeply illuminating perspective on the ancient Chinese Shamanic roots of Qigong. Masterfully described in this book, the wisdom tradition of Chinese shamanism is the source code of all classical Daoist and Confucian cultures. Wu teaches us that the original purpose of Qigong was to model a harmonious way of life by connecting with universal energy while simultaneously pointing to the possibility of spiritual cultivation. Master Wu has ably integrated a biographical, scholarly, and practical understanding of this tradition through story and myth, a deep knowledge of Shamanic symbolism, and his generous sharing of Shamanic Qigong techniques."
—GUNTHER M. WEIL, Ph.D.

"This is not a narrow book about a little known style of Qigong. Master Wu carefully and thoroughly explains the history and context out of which the Tiger Qigong style emerged. This book is the work of a true scholar, rich in detail yet presented in a very relaxed, easy-to-understand format. I recommend it to anyone who wants an in-depth look at the history and evolution of Chinese Shamanic Qigong."
—MARK JOHNSON, a founding father of the National Qigong Association (NQA)

"Master Wu has done a wonderful job in bridging the ancient world of Chinese Shamanism with the ongoing and ever unfolding world of Daoism. By explaining and clarifying the characters used in the traditional teachings he is able to convey a deeper understanding of these life-changing practices."
—SOLALA TOWLER, editor The Empty Vessel, author of Tales From the Tao
Dedication

This book is dedicated to:

Tian 天 — Father Heaven
Di 地 — Mother Earth
Jun 君 — Ancient Chinese Shamans/Emperors
Qin 親 — Ancestors of Human Beings, my ancestors, and my parents
Shi 師 — Masters who passed down the classical wisdom traditions through the generations, including my Masters:

Yu Wencal 于文才
Yang Rongji/Yongji 楊榮籍/永積
Pet Xtrong 彼錦榮
Yuanzhao Fasht 圓照耀師
Lama Dunzhu 喇嘛敦珠
Li Mingzhong 李明忠
Wang Jiayou 王家祐
Zhao Shourong 趙守榮
勿卖听
Acknowledgements

The universe weaves everything together in an invisible web according to its laws. I understood this at a deeper level by the time I had finished this book. It is partly the result of my hard work, but more than this, it is the fruit of the universal weaving Qi. This book would never have come to you without all of the support I have been given over a long time period—my personal time river.

Confucius said "Time passing is the same as the flowing water in the river." Past, present, and future are one, without separation and flowing like a river. A wisdom tradition is the baby of time. It needs nurturing in the time river; otherwise, the baby would easily die. Much ancient knowledge has perished through the passage of time. It is a blessing that the ancient knowledge we discuss in this book is still alive. From the bottom of my heart, I want to express my gratitude to those who have supported me in making and taking care of this new baby—Vital Breath of the Dao—in my past, present, and future:

Past The education and training from the past—my teachers and parents are the source of my writing. There are no words through which I can express my gratitude to them. I hold their spirits in my heart as my spiritual genetic code. With these spirits, I will do my best to pass down their knowledge and wisdom to my students and to serve others.

Present The help in the present—families, friends, publisher, editor, designer, students, and the Universal Qi are the reason this book became real. I want to acknowledge:

Pamela Causgrove for her contribution of countless hours to edit this book. This book would have taken much longer to arrive without her professional and continual editing during my writing process.
John Du Cane and his Dragon Door Publications for the support in bringing this book to us.

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Tom Pasley, David Branscomb, Joanne Wu, Katherine Delleney, Leonora Perron, Greg Wilson, Motoe Wada, Karen Fong, Daisy Lee Garripoli, and Sally Nissen for their suggestions and help in my teaching and writing.

Deirdre Orceyre for her loving support throughout the creation of this new baby.

Future The support in the future—you are the momentum to keep this book alive. I want to thank you for your willingness to read this book. Through pursuing a harmonious life, through seeking the roots of natural healing modalities, through spiritual cultivation, and through your quest for Enlightenment, you keep the ancient wisdom alive.

Zhongxian Wu
I first met Wu Zhongxian through our mutual friend Red Pine, the eminent translator of Daoist and Zen Buddhist classics and Chinese poetry. When they came to visit me a few years ago during my Living Tao seminar at our River House in Gold Beach, Oregon, I was immediately impressed with the pureness and transparency of this young master. We became instant kindred friends, sharing in our Chinese heritage and many legacies. Wu was easily integrated into our circle of lifelong Dao friends, and graciously offered his learning/teaching, played his Guqin, and chanted Tang poetry with us as we practiced our Tai Ji moves.

I admire Master Wu's solid foundation of classical training in China and his innovative Qigong and Tai Ji teaching in the West. I have enjoyed reading several of his written contributions in a number of recent periodicals.

I am especially delighted to have the honor to review the manuscript of his book, Vital Breath of the Dao.

Master Wu has succeeded in introducing the Shamanic aspect of the ancient Daoist heritage, the first time ever so clearly in English. Through the magic of symbolic Chinese written metaphors and accessible, clear language, he has managed to explain these ancient ways to modern readers with clarity and ease.

It is indeed the talent of an enlightened teacher who is able to help Westerners in experiencing these seemingly much too exotic and esoteric teachings. I applaud Master Wu for this remarkable accomplishment.
Introduction

Vital Breath of the Dao—Chinese Shamanic Tiger Qigong will be the first English book about Chinese Wu (Shamanic) Qigong. This book is about the ancient Chinese wisdom tradition and its spiritual cultivation.

Wu —Chinese Shamanism—is the origin of Chinese civilization and culture. In the Wu perspective, the balance and union of Heavenly Yang and Earthly Yin Qi (energies) result in a peaceful and harmonious world. Likewise, imbalances in these energies can result in disharmony in the world, which can take the form of natural disasters such as earthquakes, storms, floods, and volcanic explosions. As part of this dynamic universe, human beings are also subject to the effects of these energies. By following and living by the balancing principles of the universe, it is possible to achieve harmony in the body. Through study and observation of this universal way, the ancient Chinese Wu (shamans or sages) created numerous methods to help people maintain/rebuild their body balancing systems in order to keep their physical bodies, minds, and spirits healthy. People have used these methods to improve their lives for thousands of years in China. Now, we call these modalities Qigong.

Qigong is a practice for cultivating inner knowledge and a way to help people return to the union of the Human Being and the Universe. Qigong facilitates the development of a deeper relationship with Qi, which helps the practitioner understand the laws of the universe and how they influence human life.

As a practitioner of some of the Wu traditions, I want to share my experience with westerners. The reason I am bringing the reader into my personal experience is that in the course of my Wu (Shamanic) Qigong practice, I have realized
that the external world is a reflection of the heart and that a peaceful world is brought into existence by the whole of humanity. As a microcosm in the macrocosm, the physical body is a reflection of the heart as well. I hope that through sharing my story, this ancient wisdom will inspire more people to move into a state of well-being and bring peace to the world. In writing Qigong books and articles, my intent is not to teach techniques, but to share the way of my life, the experience of my Qigong practice, and the ancient wisdom I am cultivating.

In ancient times, the Wu used the ancient Chinese characters as a vehicle to access the universal Qi and circulate the energy network. One of the unique features of this book is that I use Chinese characters to share this knowledge.

This book is comprised of three parts. In Part I, I describe my experience of life as a way of sharing my understanding of Qigong. I bring in some practical Qigong ideas and Chinese culture through the telling of my story. In Part II, I share some fundamental knowledge of Chinese Shamanic Qigong. This includes symbolism, numerology, and theory. In Part III, I go into the details of the practice. In this part, I share the techniques from the ancient Wu and their cultural background, philosophy, and function.

Another unique feature of this book is that classical Chinese wisdom traditions are taught through joyous stories. It may give the reader a fresh view of Qigong even if he/she is an expert Qigong practitioner. This book will also be a good introduction for Qigong beginners. It can be a classical Chinese medical student textbook as well and is a relaxing read for people who are interested in Classical Chinese culture and anthropology.

Live in harmonious Qi!

Zhongxian Wu
Table of Contents

Vital Breath of the Dao —
Chinese Shamanic Tiger Qigong
Laohu Gong 老虎功

Dedication
Acknowledgements
Foreword
Introduction

Part I Pin Ming Lun Dao 品茗論道—Tea and the Dao

1 Dao Fa Zi Ran 道法自然—
The Dao Models Itself on the Way of Nature 3
1.1 Man 慢 [Slow Down] — The Way of Life 3
    1.1.1 Go Slowly 3
    1.1.2 Time Schedule and the Car 4
    1.1.3 Take Your Time 5
1.2 Cha 茶 [Tea] — The Way of Spiritual Cultivation 6
    1.2.1 Gongfu and Tea 7
    1.2.2 Wordlessness 8
1.3 Wen 文 [Pattern] — The Way of the Universe 9
    1.3.1 The Chinese Character and its Origin 9
    1.3.2 Wen 文 [Pattern] and Wu 巫 [Shaman] 10
    1.3.3 The Chinese Character and its Function 12
1.4  *Kou* 口 (Entrance) — The Way of Teaching
1.4.1 The Way of Subtlety
1.4.2 The Entrance to the Dao
1.4.3 Root and Tip
1.5  *Pin* 品 (Savor) — The Way of Study
1.5.1 The Meaning of Three Mouths
1.5.2 The Dao of Food
1.5.3 Food as Herbal Medicine
1.5.4 A Pathway to the Dao

2  *Tian Wang Hui Hui* 天網恢恢— The Universal Network
2.1  *Yuan* 線 (Edge) — The Karmic Relationship
2.1.1 Edges
2.1.2 Inner Observation
2.2  *Qi* 起 (Establish) — The Momentum of Existence
2.2.1 Do It
2.2.2 Do What You Say
2.3  *Kong* 空 (Emptiness) — The Universal Web
2.3.1 The Nature of Emptiness
2.3.2 The Oneness

3  *Dong Xi Yuan Tong* 東西圓通— The Pathway of Yin Yang
3.1  *Ming* 命 (Destiny) — My Life
3.1.1 *Xun* 禧 — A Trigram
3.1.2 *Dong* 東 (East) — My Hometown
3.1.3 *Xi* 西 (West) — My Path
3.2  *Yin* 因 (Reason) — Why I am Here
3.2.1 *Ding* 鼎 (Cauldron) — A Symbol for Establish
3.2.2 Lucky Element and Three Conditions
3.3  *Guo* 果 (Fruit) — A Drop of Water
Part II  Han San He Yi 含三合一
— Holding Three in One
The Fundamentals of Chinese Shamanic Qigong

4  Xiang 象 — Symbolism
   4.1  Tuteng 陷鵝 (Totemism) — Between Heaven and Earth
        4.1.1.  The Nature of Tuteng
        4.1.2.  Chinese Totemism
   4.2  Shenhuá 神話 (Myth) —
        The Union of Humans and Spirits
        4.2.1  Xiwangmu 西王母 — Queen Mother of the West
        4.2.2  Pangu 盘古 — The Giant
        4.2.3  Hundun 浑沌 — The Chaos
   4.3  Laohu 老虎 (Tiger) — Vital Breath
        4.3.1  The Power of the Tiger
        4.3.2  The Symbolic Tiger

5  Shu 数 — Numerology
   5.1  Wuji 无極 /0 — The Dao
   5.2  Taiji 太極 /1 — The Universal Life Force
   5.3  Liangyi 两儀 /2 — Yin Yang
   5.4  Sancai 三才 /3 — Three Sources
   5.5  Sìxiang 四象 /4 — Four Universal Spiritual Animals
   5.6  Wuxing 五行 /5 — Five Elements
   5.7  Liuhe 六合 /Lüxiu 六虚 /6 — Six Unions/Emptiness
   5.8  Qìxìng 七星 /7 — The Big Dipper
   5.9  Bagua 八卦/8 — Trigram
   5.10  Jiugong 九宫 /9 — Magic Square
   5.11  Shier Chen 十二辰 /12 — Universal Transformation
   5.12  Ershisi jieqi 二十四節気 /24 — Universal Rhythm
6 Li 理 — Theory

6.1 Qi 气 — Vital Energy 73
  6.1.1 Tea and Qi 73
  6.1.2 Five Qi 74
  6.1.3 Manifesting Qi 75

6.2 Qigong 氣功 — Qi Cultivation 76
  6.2.1 Qigong and Its Root 76
  6.2.2 Forms of Qigong 77
  6.2.3 The Five Essential Techniques of Qigong Practice 78
  6.2.4 The Tranquility of Qigong Practice 80

6.3 Wu 巫 — Chinese Shamanism 81
  6.3.1 The Emperor as Wu 巫 (Shaman) 82
  6.3.2 The Nature of Wu 巫 83
  6.3.3 The Function of Wu 巫 84
  6.3.4 The Root of Chinese Medicine 86

6.4 Fang 方 — Cosmos 87
  6.4.1 Space and Time 87
  6.4.2 A Mysterious Painting 88
  6.4.3 Wu Cosmos and Qigong 90

6.5 Shengsi 生死 — Birth and Death 90
  6.5.1 Past, Present, and Future 91
  6.5.2 The Life Cycle 91
  6.5.3 An Eternal Life 93

6.6 Jing 精 — Essence 93

6.7 Shen 神 — Spirit 95
  6.7.1 Ling 灵 — Soul 96
  6.7.2 Hun 灵 — Yang Soul 97
  6.7.3 Po 魂 — Yin Soul 97
  6.7.4 Yi 意 — Will 98
  6.7.5 Zhi 志 — Memory 99
  6.7.6 Shen 神 — Spirit 100
Part III  *Laohu Gong* 老虎功
— Chinese Shamanic Tiger Qigong Form

7 *Men* 门 (Doorway) — Learn the Name 105
   7.1 To Be "Old" 105
   7.2 Holding Zhengqi 正气 106

8 *Gen* 根 (Root) — The Background 109
   8.1 *Emei Zhengong* 峨嵋真功 109
   8.2 Union 110

9 *Dou* 抖 (Shaking) — The Ritual of Heart 113
   9.1 Inner Dancing and Drumming 113
   9.2 Awaken Your Consciousness 114

10 *Fa* 法 (The Way) — Shamanic Tiger Qigong Movements 117
   10.1 *Hong Meng Yi Qi* 鸿蒙一炁 117
       — Return to the Great Primordial Qi
   10.2 *Shui Hu Jue Xing* 睡虎覺醒 121
       — Sleeping Tiger Wakes Up
   10.3 *Li Di Bai Wei* 立地摆尾 125
       — Tiger Wags its Tail
   10.4 *Dan Dan Chu Dong* 枕眈出洞 131
       — Tiger Emerges from the Cave
   10.5 *Yao Wu Yang Wei* 耀武揚威 135
       — Tiger Displays Martial Power
   10.6 *Shen Jian Zhan Xie* 神剑斩邪 139
       — Spiritual Sword Kills the Demon
   10.7 *Qi Hua San Pan* 气化三盘 145
       — Qi Transforms the Three Layers
   10.8 *Tong Tian Che Di* 通天徹地 153
       — Connect with Heaven and Penetrate Earth
10.9  *Huai Bao Ri Yue* 懷抱日月  
—Embrace the Sun and Moon
10.10 *Bao Yi Shang Shan* 抱一上山  
—Tiger Climbs the Mountain
10.11 *Yu Feng Xia Shan* 御風下山  
—Ride the Wind Down the Mountain
10.12 *Qi Guan Chang Hong* 氣館長虹  
—Qi Transforms into a Rainbow
10.13 *Yun Xing Yu Shi* 聲行雨施  
—Moving Clouds Make Rain
10.14 *Er Long Xi Zhu* 二龍戲珠  
—Double Dragons Play with the Pearl
10.15 *Ti Hu Guan Ding* 天湖觀頂  
—Heavenly Dew Purifies the Body
10.16 *Jin Gui Xia Hai* 金雞下海  
—Golden Turtle Plunges into the Ocean
10.17 *Jin Tao Hui Dang* 錦鷗同讚  
—Colorful Wave Cleanses the Spirit
10.18 *Dan Feng Chao Yang* 丹鳳朝陽  
—Red Phoenix Visits the Sun
10.19 *Shui Zhong Lao Yue* 水中撈月  
—Lift the Moon from the Water
10.20 *Long Teng Hu Yue* 龍騰虎躍  
—Dragon and Tiger Leap into Heaven
10.21 *Hui Feng Hun He* 過風混合  
—Harmonizing Wind Unites the Cosmos
10.22 *Wei Ling Ba Fang* 威靈八方  
—Maintain Peace in the Eight Directions
10.23 *Chao Li Dong Tian* 朝禮洞天  
—Sacrifice Everything to the Heavenly Cave
10.24 *Dao Qi Chang Cun* 道炁常存  
—Remain in the Dao Qi

Afterword 217  
Footnotes 221  
About the Author 225  
Index 227
Part I

Pin Ming Lun Dao
品茗論道
Tea and the Dao
The Dao is subtle; to understand it is to taste that which cannot be tasted.

道之出口 淡乎其無味

Dao Zhi Chu Kou
Dan Hu Qi Wu Wei

This book is about the classical Chinese wisdom tradition of Qigong. Qigong is a way of physical and spiritual cultivation, and it is also a way of life. Through understanding our lives, we can improve our spiritual cultivation. For this reason, I want to share a little of my life experience with you as an introduction to Qigong practice. Tea is an important part of my life. I learned the natural way of life, the teachings of the ancient Chinese shamans, and my spiritual path through drinking tea. In this first part of the book, I would like to share the tea experience with you. Hold on a minute. Please make a cup of tea for yourself first.
1.1 *Man* 慢 (Slow Down) — The Way of Life

What is your feeling? Does your hot tea slow down our conversation? Yes? Great! This is the important experience. In Chinese, we can use the character *Man* 慢 to stand for this way of life. *Man* 慢 is composed of the left radical for heart and the right radical for graceful and prolonged. It is an image of a person taking a long time to enjoy a graceful life with the heart. Please enjoy your tea with your heart. Now I want to start my story about my experience with American life.

1.1.1 Go Slowly

Life here in America is much different from the life I had in China. My first feeling about life in American culture is that life is a rush. In China, the traditional way of life is called *Man* 慢, which means that everything should slow down. *Man* is a way of meditation, and it is also the way of a natural lifestyle. In Chinese, *Man* carries more meanings than its literal translation into English
as "slow." It includes the experience of relaxing, enjoying oneself, and—through an intentional, or mindful, leisureliness—remaining calm in all actions and in all situations. This is the essential experience gained over thousands of years by ancient Chinese people living a natural lifestyle. Now, modern China is being widely affected by western culture and daily life is getting more and more rushed.

Traditionally in China, when we start to eat, we say "Manchi 慢吃"—Eat slowly—in the same way the French say, "Bon appétit." And instead of saying goodbye in China, we say, "Manzou 慢走"—Go slowly. Although I am living in a continually modernizing world, I want to maintain the attitude of enjoying my life; therefore, I often remind myself of my ancient ancestors' wisdom: Man, slow down, no rush, enjoy the moment. Especially in my Qigong practice, the first important thing to do is this: Man, slow down.

1.1.2 Time Schedule and the Car

One of the major differences I have noticed between Chinese and American lifestyles is the way time is handled. When I first came here, it was a big shock to see that everyone had a schedule book. As I started working with people in the U.S., I found that everything had to be planned ahead. I felt that I could not enjoy the moment when I tried doing this. I had to think about what I would be doing in the next hour, even in the next minute. It seemed to me that one day's life was not whole. It was divided into many small pieces. I have tried not to make too many plans in a day, and I have never used a schedule book in all my time here. I am trying to maintain my daily life in oneness.

Another difference I have noticed is in the way people use transportation. Most people in China don't have cars. In fact, I didn't know how to drive until I came here. In the U.S., most people rely on the car, and now so do I. It's like some friends told me, "Life here without a car is the same as a person without legs." I don't mean that a car is not good in our lives. I realize that a car brings convenience to my life. However, nothing in our world is entirely good or bad. According to ancient Chinese Yin-Yang philosophy (See Part II, 5.3 Liangyi 两仪 — Yin Yang), there should be a Yang aspect if there is a Yin aspect. The car is a symbol for high speed. To accomplish the daily tasks of our lives, we have to use a car because it can help us speed up our lives. Unfortunately, most of us
aren't aware that this kind of speed makes the mind go crazy. As Laozi tells us, "An excess of hunting and chasing makes your mind go crazy." Slow is a safe way of life. For instance, when we are driving during rush hour, we may cause an accident if we hurry and drive too fast. Sometimes when I drive on the freeway, I tell myself to slow down my breath and allow my consciousness and my mind to stay calm. Otherwise, my mind may go "crazy."

1.1.3 Take Your Time

This is the picture I get from American life. In fact, we waste much time in the car on the way to different places when daily life is sectioned into increments of time. When I worked eight hours a day as an engineer in China, I didn't feel rushed or stressed because I stayed in one place—no car, no going out for anything, no leaving for appointments. Everything was there. During break times, I could drink my tea (I had a tea set in my office) and read a book. I had time to practice my Qigong and martial arts, play my music, and write my Qigong books after work. I could enjoy myself without rushing. When the physical body is more settled down, the heart/mind will be more settled down.

Another difference I've noticed here in the U.S. is that there are so many short seminars offered. Taking a seminar is a good way to learn some new techniques in such a rushed society. In China, although people's lives are getting rushed and modernized, there are not so many short seminars. The reason, I think, is that the root of traditional Chinese culture may still be deeply affecting modern China.

Qigong, Taijiquan, martial arts, Chinese medicine, and the other classical Chinese wisdom traditions may all look like techniques, but they are not merely techniques. They are types of culture, philosophy, meditation, and knowledge that can be gained only through experience and practice over a long period of time. In China, training is more grounded. We need to "Hua Gongfu" (take our time), as we say in Chinese. I have followed masters for many years, maybe my entire life, in different classical Chinese arts training and practice. In my Qigong, martial arts, Chinese astrology, music, and calligraphy practice, I remember that all of my masters told me, "No rush. Slow down. Take your time."
I have spent four years in the U.S. and have published a number of papers in journals on Qigong, martial arts, and oriental medicine to explain what Qigong is, how it benefits our lives, and where it comes from. Although I have received some good feedback on these articles from publishers and Qigong practitioners, I still have a feeling that there is more for me to do. I feel I should continue achieving my life mission to live Qigong and to spread Qigong by writing my books. I understand it will take time to finish this work.

1.2 Cha 茶 (Tea) — The Way of Spiritual Cultivation

Now I invite you to read and experience my Qigong life. Please send your spiritual body with me. Don’t know how? It is not difficult. One of the key elements of Qigong practice is visualization. Please do not hurry. This is the way of Qigong, no hurry. Perhaps it will take me a while to tell you about Qigong.

Imagine that you and I are together in a teahouse in a natural setting. It is a very simple house built of logs. We are sitting at the tea table, and we can see flowers and grass outside and a living stream running in front of the house. We can see the forest through the side windows. We can hear birds singing in the sunshine. Now please stop reading and close your eyes. Take some time to imagine this. Feel the relaxation, peace, and harmony in your inner world.
1.2.1 Gongfu and Tea

Thank you for trying the visualization. Allow me to make some tea for us—Gongfu 功夫 tea. This tea is similar to my lifestyle. You may be curious about Gongfu Tea and wonder what it is. It is a style of drinking tea and a tea ceremony. It requires Hua Gongfu (taking time) to prepare and drink this tea. In Chinese, Gongfu means time. It also means a skill that develops over a long time and through strenuous effort. This implies rigorous repetition of drills, both verbal and physical. Gongfu also means martial arts. Chinese country folk say "Gongfu" rather than "martial arts." In modern China, people still widely use the term "Gongfu" to evaluate a person's skill and talent in a particular line of work. "No Gongfu" means to be without skill or to do a poor job.

Are you ready for a cup of tea? There are two small cups facing you on the tea table. One is a cylinder and the other one is a bowl. After washing and warming up the tea set with boiling water, I make the tea for our tea ceremony using the Jade Red Phoenix Oolong that I brought back from China. I am filling up your cylinder cup with the hot Oolong. Please cover it with the bowl cup for a minute. Be careful, it is hot. Now you can hold the cylinder cup with your middle finger and index finger, and the bowl cup with your thumb. Hold it above the tea table and turn it over. Pretty good job! You leaked only a little bit of tea from your cups onto the table.
Are you ready for the tea? Please take a deep breath, then breathe out and imagine releasing all the old air (Qi) from your body. Empty the body and hold—hold your breath, hold the empty state. Next, hold the cylinder and raise it gently, allowing the tea to flow into the bowl cup. Put the mouth of the empty cylinder cup right under your nose. Now take a deep breath from the cup to absorb all the air down into your lower belly. Did you enjoy it? Yes, it is an enjoyable and relaxing experience.

1.2.2 Wordlessness

Tell me, what are you feeling? Difficult to say? No words can express your feeling? Yes, that’s your experience. Language always fails to totally express the feeling. Confucius said, “Writing does not fully express words, and words do not fully express ideas.” It is the same with Qigong practice—you can experience it only when you do it yourself in the right way. Laozi explains this process in Chapter 2 of the Daodejing 道德經:

聖人處無為之事 The Sage relies on actionless activity,
行不言之教 Carries on wordless teaching,
萬物作焉而不辭 Lets all things rise and fall,
生而不有 Nurtures, but does not interfere,
為而不恃 Acts without demanding,
功成而不居 Accomplishes, but claims no credit,
夫惟弗居 It is because he lays claim to no credit
是以不去 That the credit cannot be taken away from him.

At last you can drink your tea. It’s a small cup of tea, but don’t swallow it all at once or it will hurt you. It is hot! Sip a little with your lips softly touching the edge of the cup. Hold it in your mouth. Taste it with the tip of your tongue and the coat of your tongue. Then swallow it slowly, feeling it pass through your throat and down into your Dantian 丹田. This process is called Pin 品 in Chinese. The literal English translation of Pin is taste or savor, but this does not
convey its deeper meaning. *Pin* is also the way of study and meditation in classical Chinese culture. This is a way of classical Chinese spiritual cultivation, which we call *Chadao* 茶道 (the Dao of tea). One may become enlightened by drinking tea.

Chinese characters are originally and basically pictorial characters, so they have symbolic meanings embedded within them. Through the *Pin*, one can enter deeply into the classical Chinese way of life, way of thinking, and cultural background. Let’s learn more about the Chinese characters to help us better understand them.

1.3 *Wen* 文 (Pattern) — The Way of the Universe

Let us continue to enjoy our tea and discuss the function of the Chinese characters. We call this way of learning *Pin Ming Lun Dao* 品茗論道. It means to discuss and understand the Dao through the taste of the tea. This is the lifestyle of the classical Chinese sages and scholars. We can adopt this style and continue to discover the way to connect with the Dao.

1.3.1 The Chinese Character and its Origin

Chinese characters make up the last ancient ideographic or pictographic writing system that survives in modern usage. This unbroken system has been continued for thousands of years. It is possible to learn the ancient Chinese wisdom through the symbolic meanings of the characters. The original function of the Chinese characters was not merely to serve as a means of communication; rather, the characters were intended to serve as a vehicle for channeling universal wisdom and for connecting with nature. Below are two creation stories about Chinese characters connected with *Wu* 巫 (Chinese shamanism) that demonstrate this function.

The *Han* Dynasty (140 BCE–220 CE) Chinese dictionary *Shouwen Jiezi* states that *Cangjie* 仓颉, who was a minister of *Huangdi* 黄帝 (the Yellow Emperor) about 4,500 years ago, formed the Chinese characters after observing patterns of animal tracks and combining them with trigrams. This legend also tells us
that at the moment Cangjie created these characters, it was storming heavily
and the spirits were weeping—reminiscent of the Wu (shaman) calling in the
rains. The spirits' weeping in the story reminds us that these characters affected
those spirits. In my Wu practice, I use some Chinese characters as special sym-
 bols to channel the universal energy to empower my body and align my spiritual
energy or to help patients release disease.

Archeological research indicates that possible precursors to Chinese charac-
ters appeared as early as 8,000 years ago. However, unearthed inscriptions on bone and tortoise shell show
that a complete system of Chinese character writing had been in use during the Shang 商 Dynasty (1700–1027
BCE). Since these inscriptions were related to the divination practices of the Shang emperors, this style of char-
acter is called jiaguwen 甲骨文 Oracle Script. For this
reason, we can see that the Chinese characters were
invented by ancient shamans and that Cangjie was one of them.

1.3.2 Wen 文 (Pattern) and Wu 巫 (Shaman)

We can find more stories about the relationship between the Chinese charac-
ters and Wu. The Chinese character Wen 文, meaning Chinese character, may
give us more information. Let's have another cup of tea and talk about the
Chinese character Wen 文.

The original meaning of Wen is natural pattern. This pattern could be made
up of cracks, tracks, animal footprints, or clouds. It was said that Wen came
from Wu ritual. During a divination process, the Wu would burn a scapula bone
or tortoise shell. The bone or shell would break during burning and a pattern of
cracks would appear. The shaman could get an answer to the question posed in
the divination through the pattern of cracks. It was thought that the pattern was a symbol or character from Heaven or from a high-level spirit, and the ancient shamans applied these crack patterns to the ancient Chinese characters. For instance, the Chinese character for divination or to divine is 芝 Bu. 芝 looks like a pattern of cracks. The pronunciation of 芝 is related to divination as well. The moment that the Wu was burning the bone or shell and the fire made the crack in the bone or shell, it made a noise—Bu. Therefore, the moment the shaman heard the sound of 芝 the pattern was revealed and the answer for the divination became known.

This Oracle Script is still relevant today, especially the Seal Script or Zhuan Shu 篆書. The symbolic meaning of “Zhuan 篆” is “to communicate with the universe through writing.” It is related to the Wu book, the Yijing 易經 (Book of Changes or I Ching). The bottom radical of the character Zhuan is 豸 Tuan, meaning boar, and it stands for the Big Dipper. In the Yijing, one of the rhetorical structures for explaining the meaning of each hexagram is to begin each line of the hexagram with “Tuan Yue 豸月”—Boar says or Big Dipper indicates. The radical on top of Zhuan is 竹 Zhu, meaning bamboo. It is a hint that the Heavenly knowledge was originally recorded on bamboo. (Paper had not yet been invented.)

Ancient books written in Oracle or Seal Script were titled “Tian Shu 天書” (Heavenly Book) because people in ancient China trusted that the knowledge was channeled from Heaven through the shaman/sage. Even though the Chinese characters later changed to the Earthly way—square, the ancient Chinese always believed that the knowledge was from Heaven. Confucius said, “I record only the ancient knowledge without adding my own ideas [when I edit the old classics]. I always trust, respect, and love the ancient knowledge.” The Han Dynasty’s Sima Qian 司馬遷, author of the Shiji 史記 (Book of History), referred to this way of thinking as “the Sage’s attitude.” Its importance has not diminished over time, and this reverence for the ancient knowledge continues to be passed down. I remember my masters always told me as they taught me the ancient knowledge, “Do not make any changes in your practice; the right way is to follow the classical forms. This is what I learned from my master.” This is how the ancient wisdom has been passed down. Through studying ancient Chinese characters, I understood my masters better and I have been following in their footsteps in teaching my students.
1.3.3 The Chinese Character and its Function

The tea is still strong. Let us continue drinking tea and talking about the Chinese characters. They carry so much information.

This Oracle Script is still relevant today, especially the Seal Script or Zhuan Shu 篆書. Zhuan Shu includes Xiao Zhuan 小篆 (lesser seal character) and Da Zhuan 大篆 (greater seal character). Xiao Zhuan is the result of the power of the first emperor of the Qin 唐 Dynasty (221–206 BCE), Qinshihuang 秦始皇. He asked his prime minister, Lisi 李斯, to standardize the Chinese characters. By the way, did you watch the movie Hero? Yes, as you may have noticed in the movie, there were different writing styles for the same Chinese characters in different states before the Qin Dynasty. Through the principles of Oracle Script and ancient Chinese characters that had been cast in vessels or carved in rock, Lisi created the standardized Chinese character system for the whole nation. Later, people named this standardized system Xiao Zhuan and called all the older scripts Da Zhuan.

Seal Script is now used only in artistic seals or artwork. Although Seal Script carving and calligraphy remain art forms in China today, most people are not able to read them. Yet it is common to use a signature seal instead of a written personal signature in modern China. However, people may use modern Chinese characters in their signature seals rather than the traditional Oracle Script. The verification function of the seal still remains. It originates from Chinese shamanism. Seal is Yin in Chinese. Yin means connect, verify, or response. It is a name for mudra (hand position) in Wu (shamanic) practice. Yin is also a way to verify that a person is practicing the Wu tradition for communicating with spirits.

This type of writing hints at knowledge of the Wu cosmos. Most strokes in the Seal Script are rounded and the shape of the characters is circular. It is said that the Han Dynasty's Chenmiao...
程邈 developed the Clerk Script (Lishu 隶書) for convenience. The strokes of Clerk Script are straight, and the pattern of the characters is square. This was the original model for the modern-day Chinese characters. Clerk Script is still easy to read. According to ancient Chinese cosmology, “Tian Dao Yue Yuan Di Dao Yue Fang 天道口圓 地道口方” —Heaven is circular and Earth is square. This cosmology became the basic Chinese philosophy. Therefore, in Chinese tradition, the circle is a symbol for Heaven and the square is a symbol for Earth. This philosophy is the fundamental principle of Qigong, Taiji, and other martial arts.

By now, it must be obvious to you that the Chinese character is a portal into deeper layers. So, what exactly is the function of the Chinese character? In Chinese, it is Wen Yi Zai Dao 文以載道. This means the function of a character is to carry the Dao, or to express and convey the Dao to people. Qigong is also a way to access the Dao. The difference is that Qigong is the experiential way and the Chinese character is the symbolic way. We are able to merge into the Dao through correct Qigong practice and can better understand the symbolic meaning. Turning this around, we can find a better way to practice Qigong through the symbolic meaning. Therefore, I use some Chinese characters in this book to help us better access the Qigong practice.

1.4 Kou □ (Entrance) —The Way of Teaching

After we learn some more about the Chinese character, let’s have another cup of tea. How about continuing our chat about Chinese characters with part of the Chinese character Pin 品? Why only part of Pin 品 rather than the whole character? Because we Pin (taste or savor) the tea and the Chinese characters with a part of Pin - Kou □ (mouth). Also, it is the same way we drink the hot tea. We must take small sips, otherwise it may hurt us. Of course, the Chinese character will never hurt us physically, but I don’t want us to feel overwhelmed or to misunderstand this due to our attitude of being in a hurry. Let us taste the Chinese characters as Pin 品 itself.
1.4.1 The Way of Subtlety

Pin is made up of three of the same radical—Kou 口，which means mouth. There are two layers of symbolic meaning in these three radicals. The first one is three and the second one is mouth. Three means numerous; it does not mean simply the number three. Also, three means the three layers of the universe—Heaven, Earth, and the Human Being. Three is the creation number and it is the symbol for everything and the universe. Therefore, in classical Chinese, three stands for many or numerous. We will learn more about three in Part II of this book (See Part II, 5.4 Sancai 三才/3—Three Sources). In this section, let us focus on the second meaning; it is also Kou.

Another cup of Gongfu 功夫 tea may help us better learn about this because we need to use our Kou [mouth] to experience the Pin.

You did a good job just now. No tea leaked when you turned over your cups. Repetition can make the experience different each time, and it will make you more skillful, too. We will have a similar experience as we practice Qigong. Can you tell the difference in the flavor of the tea? Yes, it is fantastic. It has a better taste compared with the first cup. How could this happen when this cup of tea comes from the same teapot as the first cup? We haven’t changed the tea leaves, yet you can tell the difference with your Kou. This is the Universal Way. The Yellow Emperor called this Jiwei Zi Dao 稀微之通—the way of subtlety. We can understand the Dao 道 through careful observation. The Dao is in the tea. We can access it only through Pin.

1.4.2 The Entrance to the Dao

Kou 口, again, means mouth. The second symbolic meaning of Pin is entrance. It is a symbol that represents human beings as well. The mouth is a very important entrance into the body because to stay alive we need to take food into our bodies every day through the mouth. In the Chinese medicine perspective, the mouth is connected with the heart/mind. When we speak, we open the mouth. Language is the voice of the heart. This is the original meaning in Chinese. We use our mouths to express what we are thinking, what we need,
and what we want to communicate to others. The *Shuowen Jiezi* explains "Kou (mouth)—a person uses the mouth to speak and to eat." Moreover, the *Guoyu* (Conversations from the States) tells us that "Kou is the gate of the Three and the Five." Here, the Five is also the symbol of the universe. From ancient Chinese cosmology, the three layers of the universe are made from the Five Elements: Water, Wood, Fire, Earth, and Metal (See Part II, 5.6 Wu Xing 五行 / Five Elements). Therefore, we can learn how to connect our heart/spirit with the universe through the Kou.

_Kou_ is the entrance to the Dao. The traditional way of Qigong teaching is "mouth to mouth." Qigong is the way of experiential knowledge. We could not learn Qigong by merely reading a book or watching a videotape. We can get the subtle feeling only by following a master in person. The traditional way in China for this kind of knowledge teaching is *"Kouchuan Xinhou"*—Teaching through the mouth and giving through the heart. This means that if we want to learn authentic Qigong, we must follow a true master. A book or video tape is only a way to help us remember what we have learned in the traditional Chinese way.

### 1.4.3 Root and Tip

It may seem easy for a beginner to grasp the superficial aspects of Qigong practice—or to get some physical exercise—through a book or video. However, it is possible that without personal guidance from a master, this approach may bring more harm than benefit. From the traditional perspective, this is the reverse way of learning. In Chinese, this perspective is called *"Ben Mo Dao Zhi"—本末倒置.* _Ben_ 本 means a tree root, and _Mo_ 末 means the tree tips. Let's look carefully at these two characters. _Ben_ 本 will become _Mo_ 末 if we raise the lower horizontal radical (bar) from _Ben_. The root becomes the tip! In contrast, _Mo_ will become _Ben_ (the tip becomes the root) if we lower the upper horizontal radical. However, we may regard the tip as the root if we are not learning Qigong correctly.

The Universal Way is subtle. The way of teaching should be from mouth to mouth—a student should learn from a master directly. The *Guiguai* 鬼谷子
explains that “the mouth is the gate of the Heart.” Experiential knowledge can be truly understood only by following the right way with a true master. Thus, *Kou* carries the symbolic meaning of being the entrance to traditional wisdom. This is the entrance to the Dao.

1.5 *Pin* 上 (Savor)—The Way of Study

After learning the meaning of *Kou* (mouth), we can now enter the mystical storage of *Pin* through the portal of tea. The Chinese character *Pin* has different layers of meaning, and it can be used as either a noun or a verb.

1.5.1 The Meaning of Three Mouths

First of all, as we know, three means many and *Kou* (mouth) means people. Accordingly, the original meaning of *Pin* is many people. One common meaning of the *Pin* is savor. We can thoroughly enjoy our life through the mouth. We can take in delicious foods and drinks to nourish our bodies with our mouths. We can sing sweet songs to satisfy our feelings with our mouths. We can communicate with our friends with our mouths.

Traditionally, Chinese people spend much time over their food. In modern times, people still like to spend half a day with friends or family at the dining table. This is a way of *Pin*—relaxed and cheerful—in our life. I am pleased to tell you that I spent at least 5 hours every day in restaurants with my friends during my visit to China this past summer (2004). The first thing I did upon meeting my friends was to get food. Can you believe it? In Chinese tradition, can you guess what the first words we use to greet each other are? We say, “Have you eaten?” We will understand the symbolic meaning of *Pin* by learning the traditional Chinese ideas about food.
1.5.2 The Dao of Food

Food is one of the most important factors in our lives. Ancient Chinese sages devoted enormous amounts of research to food and had fruitful results. In modern times, we consider the nutritional value of the food we eat. What is the best nutrition for my body? Does this food have the nutritional content that my doctor recommends? Yet during ancient times in the classical Chinese way, people thought about their food as more than simply material or fuel for the body; they thought about food quality in the energetic layer—Qi. Just as our tea quenches more than our thirst, food satisfies more than our hunger. Food is also a type of Chinese herbal medicine that contains different qualities of Qi. Moreover, different kinds of food have different kinds of Qi. Each type of food has its own particular shape, color, flavor, and smell. These characteristics are the expression of Qi and each characteristic belongs to one of the Five Elements. They connect with Universal Qi from different directions and with our body systems. A good doctor can help a patient recover from disease through the pattern of the food, through the color of the food, through the flavor of the food, and through the smell of the food. Food Qi can spread directly to the meridians and the organ system through Kou, the mouth.

At this moment, when we taste our tea, we are not only enjoying the flavor, but we can also feel it connect with our bodies and minds. We are learning a way to discover how the smells, flavors, and colors connect with the body and satisfy our physical and spiritual bodies. Therefore, we drink tea not only because we are thirsty; indeed, we drink tea to enjoy relaxation and harmony as we experience a natural way of life.

Now, let us explore more information on food. Some foods we enjoy very much in the regular way. This means the body needs this particular food because it really connects with us. If we don’t like a particular food, then it is difficult to take it in, which means the energy may not be good for us. We may lose this natural protective function when we get sick. A good doctor can help us figure this out. The doctor may ask a patient to use some "bad" [distasteful to that person] food to revive the body’s natural protective function.

How can food be transformed to be part of the body? In the Chinese way, a good dish should have three key elements: Wei 味 [flavor], Xiang 香 [odor], and
Se 色 [color]. Through the mouth, we taste the flavor; through the nose, we smell the odor; through the eyes, we see the color. Ancient Chinese sages knew that these three key elements are associated with the body. From the perspective of Chinese shamanism, there are three key components in our body—jing 精 [essence], qi 气 [vital energy], and shen 神 [spirit]. Jing relates more to flavor; qi more to odor; and shen more to color. Thus, we use the flavor, odor, and color of food to nourish life.

1.5.3 Food as Herbal Medicine

In ancient Chinese herb documents, herbs are described in terms of flavor, odor, and color as well. The Chinese have a saying, "Ya Si Tong Yuan 营食同源"—Medicine and food have the same source. Accordingly, we talk about what kind of flavor, what kind of odor, or what kind of color is good for each organ system in our qi gong practice. We may also discuss how flavor, odor, and color are beneficial to specific meridians or how they can help to release different kinds of disease.

For example, what kind of food is good for the Liver? Using a Chinese food and herb perspective, we will first think about the Liver system in terms of the Five Elements principle. Because the Liver is a Wood organ, it follows that everything related to the Wood element is beneficial to the Liver. This includes green color, sour flavor, and rancid odor. Thus, if someone has a disease related to the Liver, we can use green color to treat this condition. We can use sour flavor food, like vinegar, to treat liver disease. Also, food with a rancid odor can be used to treat this kind of patient.

I have a true story to tell you about using this approach to treat disease. A country Chinese medicine doctor used Chinese pickle juice (usually the odor is stinky and the flavor is sour) to treat a group of cancer patients and had good results. Now, do not simply copy this idea to work with your cancer patients. Again, I want to emphasize that in this book I am not teaching any techniques for treating patients but only sharing some ideas with you. You should follow an authentic classical Chinese medicine doctor if you want to learn healing techniques.
1.5.4 A Pathway to the Dao

If we want to understand more details of this food system, we need to comprehend the Five Elements principle (See Part II, 2.6 *Wuxing* 五行/五 — Five Elements). The *Pin* shows us the way human beings connect with the universe and with nature. Thus, we are not just thinking about satisfying our thirst or hunger when we are drinking or eating. Beyond this, we are experiencing a pathway to the Dao.

Now, we can more easily see the reason that another layer of meaning of *Pin* is related to appreciating life. When used as a verb, *Pin* also means to appreciate life. For example, if we love a book and take time to read it again and again, we call it *Pin Su* 『品訳』—taste the book. The deeper layer of *Pin Su* is that your heart is in the book and you understand the Way.

Similarly, *Qigong* practice also needs *Pin* — careful repeating. After spending a few days learning a new form from my master, I always spent much more time to *Pin* it by myself (practice it again and again). By learning through this method, I understood a proverb from Chinese cultivation: "You will understand everything about the form after you repeat it ten thousand times."

*Pin* has many more meanings, such as equal, same level, class or classify, quality, or criticize. You can find a good Chinese dictionary, make a cup of tea, and take your time to *Pin* by yourself. This is the traditional Chinese way of study.
I believe that you will figure out many more details of the Chinese character Pin and its symbolic connections. Pin is also the symbol for establish. Pin hints that you can see clearly the things that have been created. The Yijing [I Ching or Book of Changes] describes this meaning as “Pin Wu Xian Zhang” —Everything had been clearly and obviously created already.10 It also means that a thing can exist or have its internal factors connected with external factors. In the Chinese way, we say everything must have three factors in order to exist. We also say that there is a reason for creating things, and we call this Yuanqi 綠起. Now, let’s get another cup of tea to talk about Yuanqi.

Yuanqi is also the classical Chinese style for the introduction to a book. But like all Chinese characters, it carries a much deeper meaning than this translation into English. I want to introduce these two Chinese characters to start talking about the motivation for writing my Qigong book in English.
2.1 Yuan 緣 (Edge) —The Karmic Relationship

The original meanings of Yuan 緣 include the edge of a vessel, a predestined relationship, depend on, reason, because, along, climb up, or the luck by which people are brought together.

2.1.1 Edges

Please drink another cup of tea and observe your action. Did you put the edge of the cup against your lips, the edge of your mouth? Yes! You could not really enjoy the tea if the two edges did not touch. You can feel the tea smoothly entering your mouth through the edge and Pin (taste) it.

The edge of a vessel, such as a teacup, enables us to bring nourishment into the body. As the edge of the cup is brought to our lips, it connects us with the tea and all the nourishment in the cup and it brings us into a state of oneness. Without the edge of the vessel, without the cup of tea, the nourishment could not connect with the body. In fact, no thing or event exists in isolation; each thing or event is connected with everything else, through both visible and intangible "edges." Ask yourself: Who am I? Why am I here? Why am I happy in one moment and unhappy in another moment? Why do I meet you at this time today rather than some other time? You may find the edges and get your answers through careful observation.

2.1.2 Inner Observation

To observe is the way of Qigong. When we practice, we need to observe our own bodies and understand what is happening. We need to understand how the energy is working in our bodies and connecting with the outside environment and the universe. Observing our daily lives, observing the outside world, and observing the connection is also the way of Qigong. The famous Song 宋 Dynasty scholar Zhou Dunyi 周敦頤 pointed this out in his poem: "You can understand the ten thousand things through quiet observation." Now, please drink your tea and continue your observations.
We can learn that the deepest layer of Yuan is karmic, or destined relationship, through our inner observation. When two people meet and become friends, it is because many conditions have created the relationship. If the connections are not there, then the relationship could not be formed because the two people would never meet. Think about it—Why am I having tea with you rather than someone else today? Are there not fifty billion people in this world? I came from the other side of the Pacific Ocean to meet you. Is it not amazing? Why did you pick up this book? Close your eyes and meditate on it. I believe that you will get the Yuan 緣—answer.

In Buddhist tradition, there’s a teaching about this. The Buddha said two people could take the same boat across the river, thereby having a chance to meet. The real reason for their getting together, though, is that they did cultivation and practiced together for over 500 years and now they have the chance to meet in this lifetime in this boat. The deeper connections are there. Every day we do something or meet someone, and there is always a reason. It is not just coincidence. It’s destiny, a type of karma and connection. This is a Yuan.

2.2 Qi 起 (Establish) — The Momentum of Existence

The original meaning of Qi 起 is the movement from lying down to sitting up and from sitting up to standing up. It also means produce, happen, start, origin, draw up, insurgency, help, sustain, construct, levy, employ, arouse, remove, open, carry, come from, group, case, or upward direction.

2.2.1 Do It

Let us use the example of building a house to learn the Chinese character Qi 起. All the materials have been gathered and are lying there on the ground, yet they cannot be made into a house without effort. A person has to make the effort to pick up the materials and work with them to construct the house. In the same way, if we are just lying down and want to do things, we must first have an intention, a purpose, or a goal. It is this that helps us achieve our purpose.
Without this, we can never do anything. To get started, we must first sit up, then stand up, and then start the process. Otherwise, we can accomplish nothing.

Qi 起 is the way of Qigong 气功. Yesterday, a new student took my Qigong class. I asked her, "Do you have any experience with Qigong?" She said, "Yes, I have some experience from a Qigong book." After the class, she excitedly told me, "It was a totally different experience from what I got from the book." Yes, Qigong is an experiential knowledge. We can understand it only through our bodies. It is like the tea. What is the feeling of drinking tea? I could not use my words to explain it because no words can explain it better than tasting it. Perhaps we have some good ideas about how to do something. However, nothing will happen if we only talk about it. Let us get up and do it. This is the Qi 起.

2.2.2 Do What You Say

In Confucianism, the process of Zhi Xing He Yi 知行合一 is the Qi 起 as well. Zhi 知 means understand or knowledge. Xing 行 means action, move or do. He 合 means combine. Yi — means one or together. When these words are combined, they mean that our actions should fit our hearts. In other words, it means we understand nothing if we have much knowledge but never use it. In our lives, we should do what we know and what we say we will do. This is the secret key to success.

An idea or knowledge is like a seed planted in the heart. We must have soil, water, and sunshine to make the seed grow. These factors are Yuan 緣 (edges). In addition, we need to take care of the seed. It needs the right nourishing environment, one that is conducive to growth. These conditions are Qi 起 (successful processes). Therefore, Yuan and Qi are the reason for the existence of everything. If there were only Yuan in the world or only Qi in the world, or neither Yuan nor Qi in the world, then there would be nothing but emptiness in the world.
2.3 Kong 空 (Emptiness) — The Universal Web

The two characters together, Yuanqi 緣起, also means the inherent reason events happen. For instance, I am writing this book because there is Yuanqi (reason and conditions, see Part I, 3 Dong Xi Yuan Tong 東西圓通 —The Pathway of Yin Yang). The conditions must be right to enable the action. Why do I build the teahouse or why do I start the project? Moreover, how can I start the project? Do I have all the help, knowledge, support and right timing, to make things happen? We can find the answers if we know emptiness through Yuanqi.

2.3.1 The Nature of Emptiness

The right conditions exist to help these things grow. It is the same as seeds needing the soil, water, sunshine, and other right conditions to help them grow. They need to connect with others. Otherwise, there would be no plants, flowers, or fruit. The world was created because all of the right conditions were present and connected. Nothing would exist if these conditions or connections were broken. Therefore, everything has the potential to be broken and this broken character we call Kong 空 (emptiness) in Chinese.

For example, we use the teacup to drink the tea. Now, I throw the teacup on the ground. What happens? It breaks and shatters into small pieces. Can we call these pieces a teacup and use them to drink tea? No! We call them “trash” and let them go to the trash can. The reason we cannot use the teacup anymore is that I have broken the conditions for its existence.
We will better understand emptiness in Qigong practice if we can understand more deeply the universal connection. The universe has a vast, invisible web connecting everything. Nothing can leak out from this web. This is what Laozi described as “Tian Wan Hui Hui Shu Bu Lo 天網恢恢 疏而不漏” —Heaven’s web is vast with a big mesh weave, yet nothing slips through.11

2.3.2 The Oneness

According to ancient Chinese cosmology, the universe is one. The universe started from one mass of Qi 氣. A different quality of Qi 氣 started moving in the primordial stage. The light Qi 氣 ascended to form Heaven and the heavy Qi 氣 descended to form Earth. Later, Heavenly Qi 氣 descended and Earthly Qi 氣 ascended, and then intercourse occurred between Heaven and Earth and gave birth to the ten thousand things (everything). The human being is the most treasured of the ten thousand things. Everything originated from the Qi 氣 and is connected together through the Qi 氣. Three is the creation number, as we talked about before. Here, we can see that three is the symbol for universal creation. Please see Part II, 6.1 Qi 氣 — Vital Energy for details of Qi 氣.

Let us have a new cup of tea and continue the tea drinking and read Part II, 4.2 Shenhu 歷史 (Myth)—The Union of Humans and Spirits to enjoy a Chinese creation myth—the ancient story of Pangu 古. This creation story can help us better understand the universal web that interconnects the human being and the universe.

Did you learn something from the Pangu story? Yes, the universe has its own law, often referred to as the Way or the Dao, that weaves a web with Qi 氣. We are living in the web and belong to the web. Therefore, we should follow the Dao. My Qigong practice has made me more aware of the Qi 氣, more awake in my super-consciousness, and I have learned more about how the physical body and spiritual body connect with the universe through Qi 氣 cultivation. I can feel that my physical body, mental body, and spiritual body are well when my body Qi 氣 flows and connects with universal Qi. I have gotten sick when I have had Qi 氣 stagnation or have been disconnected from nature. As I recognized this connection, I understood that my body is not "mine," and I realized that the truth is "the Great Dao uses Emptiness as its real body."
In short, Qigong is a way to awaken the Qi, the universal web or network, the emptiness. Qigong is the way to maintain wellness in the web. As a tiny knot of the net, I know that my karmic mission is to live Qigong and spread Qigong. That's the reason I came from the East to the West. We can discuss more details of my story after another cup of tea.
How is your tea? Too weak? Yes, it is too weak. But the tea will show its true flavor in the weak form. It is just like a relationship; time and space can measure how deeply you connect with another person. No matter how far away your friend is, no matter how many years have passed since you have seen your friend, true friends always keep deeply connecting in the spiritual layer. In Chinese, we say, “The relationship between Gentlemen (enlightened beings) is as thin as water.” The flavor of the tea is fading, but fading is the way of the everlasting. Laozi explains this Universal Way as, “Fading implies far-reaching; far-reaching implies reversion to the original source.” This is similar to the way the sun disappears in the West and returns to the East the next morning. Actually, a traditional way to learn the Yin-Yang principle and the Dao is to observe the sun (Yang) and the moon (Yin). The moon is the reflection of the sun. Learning about the moon is a way to learn about the sun. When your back is to the North and your face is to the South, East is on your left and West is on your right. The sun rises from the East (left) and the moon begins its journey from the West (right). The sun is Yang and the moon is Yin. In Chinese tradition,
therefore, left is Yang and right is Yin. The most important Chinese Medicine Classic, *Huangdi Neijing* (Yellow Emperor’s Classic of Medicine), describes left-right as the pathway of Yin-Yang.\(^\text{11}\)

In Chinese cosmology, the Chinese characters *Dong* 東 and *Xi* 西 not only stand for the directions East and West but also represent the seasons of spring and autumn and the time periods of morning and evening. According to Chinese philosophy, the communication of eastern and western energy is the pattern of the harmonious state of Yin and Yang, the way of creation. Thus in Chinese, *Dongxi* 東西 stands for things. *Dongxi* holds the dynamic meaning of a thing established already—because the energy of the East and the energy of the West have worked together to make something, to establish something. *Dongxi* does not mean direction.

I think that starting with the knowledge of *Dongxi* is a good way to share my story because I came to the West (America) from the East (China). Let us enjoy this last cup of tea. Please drink it slowly, if you like. I need to take time to tell you my story.
3.1 Ming 命 (Destiny) — My Life

In Chinese, Ming 命 means life, destiny, nominate, existence, or command. Now I can talk about some of the details of my story, especially the information related with my Ming 命 — destiny or karmic life—my path in this lifetime.

3.1.1 Xun 卦 — A Trigram

My hometown in southeast China is right near the Eastern Ocean (which is part of the Pacific Ocean). This is the place where dawn first reaches China. In fact, my hometown is famous for this. This place belongs to the trigram Xun 卦, according to the Yijing (Book of Changes). Xun means wind, wood, or breath and Ming 命 means destiny. I want to give some information on Xun because everyone’s life is related to Xun and I have strong Xun Qi 氣 (energy) in my body, according to my Chinese astrological chart.

In Yijing science, Xun is the symbol for wind. Wind belongs to the Wood element. The attribute of Wind is the ability to proceed and to propagate gently. It manifests Qi, breath, romantic love, news, order, or discipline. Wood, also linked to the East, is a symbol for vitality and life energy, and it has strong momentum. Chapter 76 of the Yellow Emperor’s Classic of Medicine states that Wind is produced in the East. In the realm of Heaven, the presence of spirit expresses and manifests itself in the form of Wind. In the Earth, spirit expresses itself in the lushness and aliveness of Wood (plants). The quality of Wood is warm, vibrant, and expansive. The virtues of Wood are peace and harmony. The eminent Tang 唐 Dynasty (617–907 CE) physician-scholar Wang Bing 王冰 noted that the virtue of Wood is to gently push and advance the expansion of harmonious Qi. As Wood emerges, Fire gets stronger and Water, which is symbolic of Jing 精 (essence), transforms into Qi. This is a pattern of Qigong processing. In Qigong practice, we will apply Xun 卦—Wind—the breathing techniques, to strengthen Fire, our life energy, and change our karmic lives into a better state.

As a child, I was frail and began practicing Qigong and Taiji at a young age. Inspired by the immediate strengthening effects of this practice, I understood
that we can be in command of our destiny rather than succumbing to fate. This is an important Daoist concept: "Wo Ming Zai Wo Bu Zai Tian 我命在我不在天"—My life is not controlled by fate alone. My life is in my own hands rather than in the hands of destiny. Believe you have a karmic life and you will find a way to shift your life to a Xu state of peace and harmony. I hope my story can inspire you to find your karmic life and start your own spiritual journey.

3.1.2 Dong 東 (East) — My Hometown

I was born in the East and grew up there, but over time my practice and my life have been shifting to the West. My elementary school was in my hometown, which was an old lifestyle town—no electricity, no running water, no buses, no cars. My hometown is a fishing village called Ruoshan 若山. When I was growing up there, men went out to fish and women stayed home and took care of the children and family. Yang {man} was in charge of the outside {work} and Yin {woman} was in charge of the inside {home}. This is the natural functioning of Yin and Yang. The women planted vegetables for self-sufficiency. Water was carried directly from the well because there was no running water. Each of the surrounding villages had its own temple. There were both Buddhist and Taoist temples and the two religions were mixed together. There was also an ancient nature religion. Because the villagers' income came solely from fishing, there were temples to the Ocean Goddess, too. There was also a dragon temple and the Great Yu (the first emperor of the Xia 夏 Dynasty) temple (See Part I, 3.2.1 Ding 銚 (Cauldron) — A Symbol for Establish). People believed in nature gods or goddesses and incorporated them into daily life. There were also shamans who helped people, cured sickness, and performed special rituals to ask for a peaceful life.

I grew up in that ancient cultural environment, in the eastern place, and it was there I started my initial practice of cultivation which included chanting, meditation, martial arts, Qigong, mystical experiences, and explorations of nature. Then I grew up and started moving west.
3.1.3 Xi 西 (West) — My Path

The first western place far away from my hometown was Xian 西安. When I was 18 years old, I went away to college in Xian, one of the oldest cities in China. Have you heard of the ancient Terracotta Army? Yes, this same city is famous for it. Coming to Xian was not my choice. It was more like the universal arrangement.

When I graduated from high school, I had to pass the national exam like everyone else in order to get into college. In China, there were three levels of college. Usually, students were placed into college according to their scores on the national exam. Students with the high scores had the chance to attend one of the best colleges. If they passed the exam with a low score, then they had the chance to go to one of the lowest level colleges. If they didn’t pass the exam, then they were not eligible to attend any college at all. This is still the way it is in China. Passing the college exam meant that life would be stable—a free education, a job after graduation, and life-long employment in that job. (This system started changing to a more western style around 10 years ago. Students have to pay tuition now, and it is possible to buy the required score to enter a university.)

At the time I was applying for college, we had to fill out some paperwork and indicate the college we wanted to go to before taking the national exam. My English and my political science were not very good at that time, but my mathematics and other subjects were better. I filled out the papers to choose a college, and as a joke I picked a college in the Northwest, thinking I didn’t really have a chance of getting in.

After taking the test, I was surprised to find out I had gotten a very high score and had passed the requirement for getting into one of the best colleges. This meant I had to go to Xian in northwest China. (Actually it’s in the center of China but is considered northwest from my hometown.) This was around 1,500 miles from my home.

I spent four years in college studying Information Technology Engineering. College life was not difficult for me. In fact, I had more chances to travel and
visit my masters to expand my spiritual cultivation. I started teaching my Qigong classes in 1988.

I graduated from college in 1989 and expected to have to return to my hometown since that was the government policy then. After the Tiananmen Square events on June 4th, the government instituted a law requiring all college students to return to their hometowns after graduating unless they were offered a job elsewhere. The government would find jobs for all the college graduates, and students had a limited choice about where they could go. This was the most important time because we had to find a good place to go. We could request a particular place or region and maybe we could go, but once we were there, we had to stay in that place for our whole lives. There was almost no chance of changing the job or the place. Sometimes a husband lived in one city and his wife in another, and they could get together maybe once a year for a month. (Since then, the government policy has changed to a more western style, and now people have more freedom.)

The province I was from didn’t have many companies and I knew if I went back there, I would go to a small town and have a small political position in a job not related to my major—as had happened to some of my friends. I went back to my hometown before I made a decision that winter. I went to the local temple to ask the Yijing what to do and the answer I received was that I shouldn’t worry about my job, that I would get a good job at the last minute. And by coincidence, I found my job in the aerospace industry in Xian at the last minute. That’s the strong feeling I had. I knew it was not that I had no choice, but that the universe would make the choice for me.

For twelve years, I worked as an aerospace engineer in an institute in Xian. I had a good income and a good environment to support my Qigong and spiritual cultivation. I was able to continue my cultivation, envision my future, continue my travels around China, visit hermits, and publish my Qigong and martial arts books. Sometimes I did workshops for people, traveling to different provinces and cities and giving lectures during my holidays and vacations. Also, I opened Qigong classes for local people in the Xian area. Sometimes, I taught courses for international groups that came to China to study with me. In 1993, I started my Qigong school and ran it for almost three years while I continued to work as an engineer. My students met with me for teachings and then practiced by them-
selves at home. I met with them once or twice a year. [I continue this traditional teaching style here in the U.S.] Then in 2001, I came further west to America, moving again from East to West.

3.2 Yin 因 (Reason) — Why I am Here

In Chinese, Yin 因 means reason, cause. My story is about a journey from the East to the West, and I will tell you why I am here. However, let’s first take one more look at the Chinese character Ding 為. It may help us better understand the reason I am here.

3.2.1 Ding 為 (Cauldron) — A Symbol for Establish

The Chinese character Ding 為 means cauldron. Precious bronze cauldrons or alchemical vessels—Ding—from over 3,500 years ago can be seen in the collections of many museums. Ding is a vessel with three legs and two "ears" (handles). The Ding was used, according to the second-century dictionary Shuowen Jiezi 説文解字, to "harmonize the five flavors," metaphorically referring to the process of cooking.

The Ding is a symbol for ancient China. It is said that over 4,000 years ago, the founder of the Xia 夏 Dynasty, Emperor Dayu 大禹 (Great Yu), saved China from a great flood by digging an elaborate system of waterways. He separated China into nine states and then cast nine cauldrons—Ding—to represent each state. Since those mythical times, every emperor of China has cast a new Ding at the beginning of his dynasty as a way to mark and symbolize the new era. Thus the word Ding also came to signify power and establishment.  

The physical structure of the Ding, with its legs, body, and ears, mirrors the human body. The three legs that are characteristic of a Ding represent stability or creation. The number three itself has many important connotations. From a Daoist perspective, three is the number of creation and accomplishment. (See Part II, 5.4 Sancai 三才—Three Sources.)
As discussed earlier, the pattern of the universe is made up of three layers: Heaven, Earth, and the Human Being. The Human Being living in this world is connected with these three types of energy. When we want to do something, in order to be successful, three right conditions must be present to help us achieve the goal. The Chinese talk about this situation with a proverb: "San Zu Ding Li 三足鼎立"—With three legs, a Ding [cauldron] can be set up. These conditions are: \textit{Tianshi} 天时 (right timing), \textit{Dili} 地利 (right place), and \textit{Renhe} 人和 [right companions]:

1. \textit{Tianshi} —In Chinese, \textit{Tian} means Heaven and \textit{Shi} means time. \textit{Tianshi} means Heavenly timing or the right timing. We have the ability to do the things we want, but we won’t be able to accomplish them if the timing is wrong. The timing is important—and it is called Heavenly timing.

2. \textit{Dili}—\textit{Di} means Earth and \textit{Li} means benefit. \textit{Dili} means the benefit from the Earth. In other words, we have the right environment and the right place, and because of this we can accomplish our goals. If the timing is right but we are not in the right place, we won’t be able to accomplish our goals.

3. \textit{Renhe}—\textit{Ren} means human being and \textit{He} means harmony. \textit{Renhe} means we have a good group of people who can support each other and help us complete our missions. If we don’t have this third right condition, we won’t be able to do it.

\subsection*{3.2.2 Lucky Element and Three Conditions}

Now, let’s continue my story. In my Chinese astrology chart, West or Metal is my lucky element according to the Five Elements principle (see Part II 5.6 \textit{Wuxing} 五行/5 — Five Elements) and it is my place of accomplishment. This element can help me be more balanced and can bring my potential energy out to accomplish my goals. I came here because it is the right time for me to be here. It is the right place for me to be. I can achieve what I want to achieve.

I am writing my first \textit{Qigong} book in English. Let us use it as an example to learn why I am here. As we just discussed, to be successful a person needs
three right conditions. Are these three conditions present for my book?

**First**, let’s consider *Tianshi*, right timing. Last year [2004] was the right timing for me to start this book. It was the Year of the Monkey, but there is more to it than that. In Chinese cosmology, space and time are related. Different times are related to different directions and are also related to different elements. Monkey is related to the west direction and belongs to the Metal element. Monkey stands for autumn and the time period 3:00-5:00 pm. Actually, the time I came to America was the right timing as well. The year was 2001, a *Yin* Metal year. My departure time from China was 3:00 p.m. and my arrival time in Portland was 4:00 p.m. Both of these times belong to the Metal element.

There would have been no way to write and publish this book if I had not come here at that time. In 2000 when I was writing my last *Qigong* book in Chinese, the publishing house was given the policy by the government that it was not allowed to use the word “*Qigong*” anywhere in the books it published. Although my book was nearly done, I had to go through all the pages and change all appearances of “*Qigong*” to “Nourishing Life.” It was lucky that the book was published at all.

A few months after my book was published, I was told that books of this type could no longer be published, even if the word *Qigong* were changed to something else. Also at that time, the Chinese government stopped all public *Qigong* classes, group *Qigong* practice, activities of *Qigong* organizations, and publications of *Qigong* magazines and journals. (I was happy to learn that the Chinese government started to allow people to learn medical *Qigong* in 2004.) Of course, I wanted to continue my *Qigong* teaching and writing, and in the meantime, I was offered a great opportunity to come to the U.S. to continue my dream.

**Second**, let’s look at *Dili*, right place. Now I am located in the West (specifically, the Pacific Northwest in the United States). I am receiving the Earthly benefits of living here. I do not think I could do my writing in the East (China) where I came from even though now is the right timing. If I had stayed in China, I would not have been able to do any spiritual teaching or help people through *Qigong*. One reason for this is that China is developing its economy and
and most people there are more focused on the material world than on spiritual cultivation. Also, the government has made a strong policy to limit people in their Qigong practice and spiritual cultivation.

Third, let’s think about Renhe, right companions. Most of my students here are Westerners (Metal element). I support them and have gotten much support from them. I am glad that I made a right decision in coming here. In the West, people have more freedom to practice spiritual cultivation. I can share the Chinese wisdom traditions with people here. I have several dedicated groups from all over the world who study with me every year. I am surrounded by many good people who help me harmonize my teaching and my writing (see Acknowledgements). I also have a good publisher to help me bring my book out into the world.

As you can see, the three conditions are present—the right timing, the right place, and the right companions—the best conditions for me to write my book.

3.3 Guo 果 (Fruit) — A Drop of Water

In Chinese, Guo 果 literally means fruit, and it stands for result. The result of my path so far has been to move me from the East to the West so I would have the chance to teach my Qigong and to publish my articles and books. The reason I chose writing and teaching as the goals of my life is that from my personal experience in working with patients, I’ve found that their physical problems are related to their mental and spiritual bodies. Through my teaching and writing, I am trying to convey this important connection. I want to help people understand that various diseases are related not just to the physical body but are also related to the spiritual heart. To recover from disease or imbalances, the majority of patients need to do spiritual cultivation in addition to physical treatment.

Perhaps this book can inspire more people to follow the wisdom of classical spiritual cultivation. My hope is that my book will be like a small drop of water falling into the ocean, making ripples that resonate with people’s hearts. I hope this drop of water will facilitate the awakening of consciousness for many people. I humbly pray that more true masters drop their “jade” (wisdom) into the Qi Ocean to make huge ripples that will guide you on your spiritual journey.
Han San He Yi
含三合一
Holding Three in One
The Fundamentals of Chinese Shamanic Qigong
Three Gives Birth to the Ten Thousand Things

San Sheng Wan Wu

The ancient Wu [shamans] understood that three is the universal number of creation. Trinity, a group of three in one, is one of the most important concepts in the Chinese shamanic spiritual traditions. The Yijing (I Ching or Book of Changes) contains three secret and sacred layers of wisdom: Xiang 象 (symbolism), Shu 數 [numerology], and Li 理 [theory]. Since the Yijing is considered to be the root of classical Chinese science and civilization, it can also be used to gain deeper insights into the foundation of Qigong theory. Therefore, in Part II, we will discuss how Xiang, Shu, and Li inform the basic Qigong principles.
In Chinese, the original meaning of Xiang 象 the largest beast in the world and can be easily recognized by its physical features. Elephants were numerous in the central area of ancient China; in fact, the oldest Chinese character for elephant looks like a picture of an elephant. A natural phenomenon is as easy to recognize as the shape of an elephant; thus, Xiang also means phenomenon or symbol. Ancient Chinese shamans used symbols as vehicles to access different universal energies. In Chinese shamanic Qigong practice, we still use these techniques for self-cultivation and for healing others. In this section, we will learn about some aspects of Xiang culture, including totemism, myth, and the symbolic meaning of the tiger. This may inspire us to begin our inner cultivation.

Yellow River ancient elephant fossil; discovered in Gansu Province 甘肃省 in 1973. This ancient elephant lived about 25,000,000 years ago.
4.1 Tuteng 騮 (Totemism) — Between Heaven and Earth

4.1.1 The Nature of Tuteng

Actually, the Chinese character Xiang 象 the 1920's, some Chinese scholars started applying Western research tools to investigate ancient Chinese culture. The Native American term "totem" was first introduced into Chinese at that time. It was translated into phonetic Chinese as Tuteng 騮. Before I discovered this, I thought that Tuteng was an original Chinese term used in the study of the wisdom traditions of ancient Chinese tribes and shamanism. I made this mistake because the two Chinese characters 騮 carry a meaning similar to totem. Let us take a few minutes to learn some of the meanings of these two characters.

Th 騥 means picture, chart, drawing, or map. Its original meanings were intention, attempt, plan, design, or territory. This character is an image of a person facing, and giving careful consideration to, an important issue: the delineation of personal space or territory. In totemism, territory is a vital concept. As totems, animals and planets always hold their space. For instance, after the rain, the first thing the African lion does is to rebuild its territory by marking the boundaries with its own bodily waste (urine and feces). In our spiritual cultivation, one important technique is to hold our space.

The character Teng 騥 is an image of a horse galloping. This image carries the idea of clearing out, jumping, rising, soaring, fast speed, override, or transfer. In shamanic tradition, the horse is a symbol for Heaven and Spirit. One of the inner cultivation processes is to lift and elevate your spirit. I think the Chinese scholars picked the perfect words to translate totem.

4.1.2 Chinese Totemism

There were many tribes in ancient China and most of them had their own languages and totems. There are still more than fifty tribes in modern China.
Modern archeology tells us that the flower was one of the ancient matriarchal tribe totems in central China near Flower Mountain (Huashan 華山). Scholars believe that the ancient flower totem is the source of the original name for China, Zhonghua 中華, which literally means central flower. The Chinese totem pole is named Huabiao 華表 – literally meaning flower tablet. It is the symbol for the Chinese nation. In traditional Chinese spiritual cultivation, the flower is the symbol for the transcendent essential energies of the body.

The bird was one of the earliest totems in ancient China. Archeologists discovered this totem in different areas of China and discovered that the matriarchal bird tribe used to be the leader of all the tribes in ancient times. In the Chinese shamanic tradition, the bird is the symbol for the spirit of the body.
Of course, the dragon and the tiger were also common totems in ancient China. The dragon tribe was located in Eastern China and the tiger tribe was located in Western China. Approximately 5,000—6,000 years ago, these two tribes took over the leadership of all the tribes. It was said that 5,000 years ago Huangdi 黄帝 [Yellow Emperor] led his dragon tribe in war against the Yandi 炎帝 [Fire Emperor] tiger tribe in Central China. After a big battle, the two tribes united. Later, Huangdi continued to unite more tribes. (The Chinese regard these two emperors as their ancestors). In Chinese shamanic tradition, the dragon represents East, Liver, and rising Yang energy while the tiger represents West, Lung, and descending Yin energy. The union of Yin and Yang energies is called "the union of the tiger and the dragon."

There were many more totems in ancient China such as the fish, bear, deer, frog, boar/pig, and tree, although we will not discuss them here. We will learn more details about the tiger totem in Part II, 4.3 Laohu 老虎 [Tiger] – Vital Breath since this book is about Shamanic Tiger Qigong.

### 4.2 Shenhua 神話 (Myth) – The Union of Humans and Spirits

In Chinese, Shen 神 means spirit, infinite, magic, marvelous, deity, or divine. Hua 輩 means speak, talk, tell, speech, or story. Literally, Shenhua 神話 means a story about spirits or gods, and it also means Chinese myths or mythology. There were many ancient Shenhua (myths) in Chinese shamanism. Actually, Shenhua is a doorway to the divine, and the deities in a myth are embodiments
of different levels of consciousness or spirits. Studying mythology is a way to awaken our consciousness and inner spirits. I will share three myths with you.

4.2.1 Xiwangmu 西王母 — Queen Mother of the West

Xiwangmu 西王母, the Queen Mother of the West, was first seen in Shanhaijing 山海经 (The Canon of Mountains and Seas). This book contains three descriptions of Xiwangmu.

First, the Western Great Remote (Dahuangxijing 大荒西經) section of The Canon of Mountains and Seas tells us:

In the south of the West Sea, on the bank of the Sandy River, in back of the Red Water and in front of the Black Water, there is a great mountain named Kunlun. On this mountain, there is a deity with a human face and a tiger body, and the body has white stripes and a tail. This deity wears a Xing 葉 (jade flower) and has tiger teeth and a leopard tail. She dwells in a cave and her name is Xiwangmu 西王母. Everything is in this mountain.¹

Second, the West Mountain (Xishanjing 西山經) section of the same book tells us:

Yushan 玉山 (Jade Mountain) is the dwelling place of the Xiwangmu 西王母. Her shape is human-like with a leopard tail and tiger teeth. She is adept at whistling. She wears a Xing 葉 (jade flower) in her loosened hair. She holds the universal power of punishment over everything.²

Third, the North of the Inner Sea (Hainei Beijing 海內北經) section of the book tells us:

On Snake Shaman Mountain, there is someone who holds a peach-wood scepter and faces the eastern direction, although some say she lives on Tortoise Mountain. She is Xiwangmu 西王母 (the Queen Mother of the West). She stands on the terrace holding a staff of
power and wearing a Xing 勝 [jade flower]. To her south are three green
birds that gather food for her. This is to the north of Kunlunxu 嵩巋虛
[Void or Cave].

The Queen Mother of the West is a condensation of the Subtlest Vital Breath
of the Western Essence from the Vital Breath of the Dao of the Primordial
Chaos (Cosmos). This deity, surnamed Hou 侯, is allocated the western direc-
tion. Figures of a human body with tiger teeth, a white tiger body, and a
leopard tail were considered envoys of the Queen Mother of the West and the
White Tiger spirit of the West. This image was more a symbol of her shamanic
power than simply a representation of the Queen Mother of the West herself.
The peach-wood staff mentioned here is not a walking stick but a decorative
ornament used to connect with the universe. According to shamanic tradition, a
staff has the power to drive off demons.

Tales have portrayed the Queen Mother of the West as both majestic and
unreasonable. In ancient books, however, she is described as an intriguing
beauty who remains forever in the first flush of youth due to her discovery of
the elixir of immortality. Historical annals from the Han 漢 Dynasty, Shi ji 史記,
record that the Queen Mother of the West appeared as a virtuous, compas-
sionate, ageless beauty during the reigns of Huangdi 黃帝 [Yellow Emperor],
King Mu 周 of the Zhou 周 Dynasty, and Emperor Wu 武 of the Han 漢Dynasty.

In the perspective of the Daoist religion, the Queen Mother of the West rules
over the Western Paradise and is the head of a pantheon of goddesses and
female immortals. The Queen Mother of the West lives in the Kunlun 嵩巋
Mountains in a city that spans one thousand miles and has twelve jade man-
sions with halls of green light, nine-story primordial chambers, and purple and
green elixir chambers. To the left is the Jade Lake and to the right are the Green
Mountains. In her garden, she grows the peaches of immortality. According to
the Bowuzhi 博物志 [Natural Science and Miscellaneous Stories], the peach trees
by the Jade Lake "bear fruit once every 3,000 years."

The different images of the Queen Mother of the West symbolize an infinite
feminine universal force as well as immortality. In shamanic tradition, she rep-
resents the prenatal consciousness of the body which originated in the Dao.
4.2.2 *Pangu* 盘古 — the Giant

In China, we have a creation story:⁴

In the beginning, Heaven and Earth were still one and all was chaos. The universe was like a big egg. The giant *Pangu* slept inside this egg. All was dark. After 18,000 years, he awoke, became anxious, and flailed his limbs until the egg broke. Suddenly, light streamed in. The clear part of this light floated up and formed Heaven. The cold, turbid matter stayed below to form Earth.

*Pangu* stood up and stretched. His hands held up Heaven and his feet stood on Earth. Heaven and Earth began to grow and *Pangu* grew along with them to support the two. After another 18,000 years, the sky was higher, the Earth thicker, and *Pangu* stood between them like a huge pillar so that they would never be joined again.

When *Pangu* died, his breath became the wind and clouds and his voice became the rolling thunder. His left eye became the sun while his right eye became the moon. His body and limbs turned into the five sacred mountains and his blood formed the rivers and oceans. His muscles transformed into the soil. The innumerable stars in the sky came from his hair, and grass and trees grew from his skin and the fine hairs on his body. His bone marrow turned into jade and pearls.

The egg is analogous to the Dao—the Oneness. The prenatal self simply exists inside the *Qi*—like *Pangu* resting inside the egg. The postnatal body represents a breaking through and a separation; however, we can still be connected to Heaven and Earth through the *Qi*. Heavenly and Earthly phenomena all come from the *Qi*. Likewise, our bodies—eyes, bones, and blood—come from the *Qi*. In Chinese shamanic tradition, *Pangu* symbolizes the rooted ancestral spirit of the body. This spiritual energy enables a human being to stand up with confidence and strength and to never give up in the face of possible failure.
4.2.3 Hundun 渾沌 – The Chaos

Hundun means chaos, one mass, or non-separation. In Chinese cosmology and mythology, Hundun normally means the Primordial Cosmos. The famous Daoist master Zhuangzi 莊子 (approximately 369—295 BCE) had a story about Hundun:

The emperor of South Sea was Shu 儒 [Go Fast], the emperor of North Sea was Hu 怒 [Come Swiftly], and the Central emperor was Hundun 渾沌 [Primordial Cosmos]. Customarily, Shu and Hu got together in Hundun's territory and Hundun always treated them as his most honored guests. One day, Shu and Hu planned what they thought was the best way to repay Hundun for his kindness: "All of us have seven orifices through which we can see, hear, eat, and breathe. Only Hundun has none of these orifices. Let us make them for him." Then Shu and Hu started to chisel orifices on Hundun. Each day they made one orifice on Hundun. On the seventh day, Hundun died.

Here, Shu represents the postnatal Shen 神 [spirit/mind] of the Heart and Hu stands for the postnatal Jing 精 [essence] of the Kidney. Hundun symbolizes the primordial Shen 神 [spirit/consciousness] of the body. The orifices are the energetic windows of our desires. Seeing, hearing, eating, and breathing create our desires and these activities make our energy leak through our orifices, which are the pathways to death. It is very important to shut off these spiritual windows to move back to the Hundun state in our spiritual cultivation.

4.3. Laohuo 老虎 (Tiger) — Vital Breath

4.3.1 The Power of the Tiger

The tiger is a very powerful animal, protected by the strength of its skin, its weapons of "iron teeth and metal claws," its thunderous growl, and its ferocity. The tiger has the power to drive out Yin [demons and diseases]. In Chinese shamanic tradition, the striped pattern of the tiger skin represents the Dao. The tiger is the king of the beasts and has a pattern on his forehead that looks like...
the Chinese character Wang 王, which means king. In ancient Chinese tradition, kings, generals, and judges were often depicted as officiating from chairs that were ceremoniously draped with a tiger skin. Chinese shamans often donned tiger skins and tiger masks for exorcism rituals. Warriors regularly used tiger skins on their shields, armor, and helmets to intimidate the enemy. Chinese living rooms often feature tiger images to drive out evil influences. "The tiger devours demons and evil spirits. Therefore, when people meet with bad fortune, they incinerate a tiger skin and drink the ashes or they touch a tiger claw, which can also drive out evil influences."*

When you read Part III Laohu Gong 老虎功—Chinese Shamanic Tiger Qigong Form, you may find you can really feel the martial power of the tiger. Through this martial power, you can learn how to respond to your "enemy." This is also true for Qigong in its medical function. It is a way to learn how to work with disease by using your inner power.

### 4.3.2 The Symbolic Tiger

As a totem that corresponds to the great Dao, the tiger holds numerous symbolic meanings. I will list only those that are related to Part III: Lung, breath, Qi 气, respiration system, change, control, circulation, rule, rhythm, West, Metal, Venus, transparency, upright, justice, autumn, wind, the Queen Mother of the West, and the seven Chinese lunar mansions in the Western sky.
Generally, in Chinese shamanic tradition, the tiger is addressed as Baihu 白虎—White Tiger. In Chinese culture, white does not merely mean the color white; rather, it is the symbol for transparency, clarity, purification, justice, or punishment, and is also symbolic of the activities of killing and destruction. The symbol for white is equal to the spiritual quality of the tiger totem. In nature, we can learn about the spiritual White Tiger through the “killing” atmosphere of the fall season. This killing is the process that generates new life in the spring season and is the natural way to clear out old energy and weakness and to maintain stronger life energy.

As we observe in nature, when autumn comes, strong wind not only sweeps down the leaves from the trees but also breaks down the weak and sick branches of the trees. When the next spring comes, these trees grow into a better shape. We can discover this natural-spiritual tiger “killing” function of the fall season in the body by learning the function of the Lung. Regular Lung function breaks down old energy (including dead cells), clears up stagnation, kills invading evil (virus), and maintains Qi circulation. We would get sick easily without this “killing” function of the Lung.

We can learn much more about the symbolic meanings of the tiger by practicing the Chinese Shamanic Tiger Qigong in Laohu Gong 老虎功—Chinese Shamanic Tiger Qigong Form.
5.1 Wuji 无極 /0° — The Dao

When I was in middle school, I had a great interest in mathematics. After more than twenty years, I still remember how amazed I was by the magical number zero. It is neither a positive number nor a negative number; it is just itself. Yet, we cannot classify a number as positive or negative without it. In a reference chart, zero is the center or point of origin. From this center point and going in opposite directions, a number will be infinite, large, or small. This function of zero in math is similar to its numerological meaning in Yijing science.

In Chinese, zero is Ling 零, meaning emptiness. The Chinese character for zero is made with the radical Yu 雨 [rain] on top and the radical Ling 行 [order] at the bottom. This signifies order or the way of nature. Nature will be filled with abundance and life energy if the rain is in order. Too much rain or not enough rain will cause problems.
We usually use a circle (O) to represent zero. As we discussed in Part I, 2.3 Kong 空 (Emptiness) — The Universal Web, emptiness is not equal to nothingness. It is the body of the Dao itself. The original purpose of Qigong was to help the practitioner move back into this state of emptiness. This numerological meaning of Ling, zero, corresponds to the concept of emptiness, or "Wuji 无極 [no polarity] in classical Chinese philosophy.

Wu means no, nothing, or emptiness. Ji means end, limitation, polar, or polarity. Thus, Wuji means perfect circulation, without beginning or end. This is the original state of everything. In Chinese, we call it “Yi Qi Huandun 一气混沌—one mass of chaotic Qi [vital energy]. Laozi explains that a chaotic Qi state is the origin of the universe:

有物混成
Before Heaven and Earth, it existed:

先天地生
Silent, isolated,

寂兮寥兮
Standing alone, changing not,

獨立而不改
Eternally revolving without fail,

周行而不殆
Worthy to be the Mother of All Things.

可以為天下母
I do not know its name

吾不知其名
And address it as Dao.

字之曰道
If forced to give it a name, I shall call it Great.¹⁰

This state before Heaven and Earth is the Wuji, or the Dao itself. It is the number Ling, zero. From the primordial cosmos until now, it has never changed its way. In general, we may not notice the significance of zero. The Dao is the same as zero. We might not be able to understand what it is until we become enlightened. The great Dao is very close to us, yet we look far away.

The numerological meaning of Ling (zero) represents the Wuji, or the Dao. The Dao never belongs to anything, but it carries everything. Therefore, the number zero does not belong to any of the elements in the Five Elements principle.
In Qigong practice, zero stands for emptiness. We need to purify our physical and spiritual bodies through our Qigong practice. It is the same as when we drink tea. We should first empty the cup before pouring in fresh tea and tasting it.

5.2 Taiji 太極 /1 — The Universal Life Force

The unity of everything follows the energetic state of Wuji, the primordial cosmic Qi. Wuji generated an inner momentum creating two opposing movements. This is the dynamic Qi state of Taiji. The literal meaning of Taiji is extreme ends or going to the limit. For example, a circle (O) stretched horizontally to the end of its limit will eventually become a straight line (—). In fact, in Yijing science, the number one represents Taiji.

In Chinese, the number one is written as a horizontal line (—). It has two ends representing the combination of Yin and Yang. If we cut the line in half, there will be two lines with four ends (— —), but each line still has two ends. In Chinese numerology, the number one, Yi (—), is a symbol for unity. It represents stability and harmony.

Just as in human cell division, this process is a symbol of the divisive union in nature. The opposing movement within an individual component is Taiji, the oneness of the universe. Laozi indicated, “Fan Zhe Dao Zhi Dong 反者道之動” — The opposite way is the motivation of the Dao. The number one is a symbol of the universal life force. It is Taiji, the inner force of the existence of the universe.

In the Yijing, the numerological meaning of the number one is the water ele-
ment. Water is the Kidney official of the body. One is the first number of the Five Element numbers. In ancient Chinese cosmology, water was the first element created by the universe. In the *Bamboo Book*, a recording of this idea states, "The Great One gave birth to Water." The Great One refers to the universe.

Both the body (microcosm) and the Earth (macrocosm) contain 70% water. The main technique of *Qi gong* is to refine the body's water (Lianye 燕液). One of the purposes of *Qi gong* practice is to maintain the jing 精 [essence or body fluids] and to move into the state of oneness, uniting oneself with nature. Accordingly, another name for *Qi gong* in Chinese is Shouyi 守一—holding oneness.

### 5.3 Liangyi 雨儀 /2 — Yin Yang

In Classical Chinese, the number two, 才 ー, is written with two horizontal lines to represent Heaven and Earth. According to ancient Chinese cosmology, the momentum of Taiji, the chaotic primordial Qi, gave birth to two types of Qi: heavy Qi and light Qi. These two types moved in opposite directions. The heavy Qi descended to form the Earth while the light Qi rose to form Heaven. 才 is also pronounced Liang and is written as 兩.

In the Yi jing, the number two stands for Yin and Yang, or Liangyi 兩 . These terms, Yin and Yang or Liangyi, allow people to understand an object through the expression of opposites. Bagua 八卦, the Eight Trigrams, is the foundational knowledge in Yi jing science. The four pairs of universal Liangyi in the Bagua are: Qian 乾 [Heaven] and Kan 坤 [Barth]; Zhen 震 [Thunder] and Xun 震 [Wind]; Gen 艮 [Mountain] and Dui 兑 [Lake]; and lastly, Kan 坤 [Water] and Li 離 [Fire]. Chapter Two of Laozi's Daodejing describes this Universal Way as:

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>有無相生</td>
<td>Being and non-being create each other.</td>
</tr>
<tr>
<td>難易相成</td>
<td>Difficult and easy inter-depend in completion.</td>
</tr>
<tr>
<td>長短相形</td>
<td>Long and short determine one another.</td>
</tr>
<tr>
<td>高下相傾</td>
<td>High and low distinguish each other.</td>
</tr>
<tr>
<td>音聲相和</td>
<td>Voice and resonant sound give harmony to one another.</td>
</tr>
<tr>
<td>前後相隨</td>
<td>Before and after follow each other.</td>
</tr>
</tbody>
</table>
In Yi jing numerology, the number two stands for Fire. Fire is represented in our bodies by the Heart. Two is the number for Fire in the Five Element number system, and the number two belongs to the south direction.

In Qigong practice, we learn movements, which are Yang, and stillness postures, which are Yin. We can understand the Dao through understanding Yin and Yang. Confucius defined the Dao as "one Yin and one Yang combining."

5.4 Sancai 三才 / Three Sources

In Chinese, the number three is San. It is written with three horizontal lines to represent the three layers of the universe. The three layers are known as Sanyuan 三元, the three sources, or Sancai 三才, the three materials. Sanyuan and Sancai both mean the key components of the universe, which include everything constructed by the three layers. To understand the number three is another way to understand the Dao. This is no coincidence, and it is why the Yi jing uses three lines to construct a trigram. Each line represents a layer of the universe.

The number three itself has many important connotations. From a Daoist perspective, three is the number of creation and accomplishment. Chapter 42 of the Daodejing states:

道生一  The Dao gives birth to the One,
一生二  The One gives birth to the Two,
二生三  The Two gives birth to the Three,
三生万物  And the Three gives birth to the Ten Thousand Things.

The Shuowen Jiezi also explains three as being "the Dao of Heaven, Earth, and Humanity." These three aspects can be further subdivided into threes: Heaven has three lights: the sun, the moon, and the stars. Earth has three sources of energy: water, fire, and wind. Humans have three treasures: Jing, Qi, and Shen. According to the sages, we can strengthen our own Jing, Qi, and Shen by communicating with the three Heavenly lights and the three sources of
Earth energy. The Yellow Emperor's Classic of Medicine (Huangdi Neijing) states, "If one understands the Dao of Heaven, Earth, and Humanity and follows the Dao, one will live a long life" [Chapter 78].

The number three represents the creation of the universe. In the Yijing, three is the Dao (the Way) of Heaven, Earth, and the Human Being. According to ancient Chinese cosmology, after Heaven and Earth were formed from the Primordial Qi (Wujii), the Qi of Heaven and the Qi of Earth were attracted to each other because they both came from the same source. Therefore, Heaven's Qi descended and Earth's Qi rose, meeting each other in the middle, between Heaven and Earth. These movements of Heavenly and Earthly Qi gave birth to everything in the universe. The Yijing explains this as: "The intercourse of Heaven and Earth gives birth to the Ten Thousand Things." The Human Being is among the most precious of all the Ten Thousand Things. Thus, the Human Being represents everything between Heaven and Earth. This is the pattern of the creation of the universe. The number three, then, refers to the three layers of the universe.

In the Five Element number system, the number three belongs to the Wood element. Three stands for the Liver in the body and belongs to the eastern direction. It represents the universal life force. In Qigong practice, we always work with three: posture, breath, and visualization. This is the way to strengthen and harmonize the three treasures of the body: Jing [essence], Qi [vital energy], and Shen [spirit].

5.5 Sixiang 四象
Four Universal Spiritual Animals

In Chinese, the number four is Si 四. It stands for the four directions of the universe: East, West, South, and North. Similarly, it stands for the concept of space. In Yijing science, the number four is equal to four symbols, the Sixiang in Chinese. These four symbols are related to the four spiritual animals in the sky: Qinglong 青龙 Green Dragon in the East, Baihu 白虎 White Tiger in the West, Zhuque 朱雀 Red Bird in the South, and Xuanwu 玄武 Black Warrior in the North. Four is also symbolic of time and refers to the four seasons of the year.
In discussing the number two, we defined *Liangyi* as the expression of *Yin* and *Yang*. In the *Yijing*, these *Liangyi* are drawn as one continuous line to represent *Yang* while one divided line represents *Yin*. The relative nature of *Yin* and *Yang* combinations produced the *Sixiang*, or four pictures. The *Sixiang* are produced from combining the maximum number of possible combinations of these lines: *Taiyang* (Great *Yang*), composed of two *Yang* lines; *Shaoyang* (Lesser *Yang*), composed of one *Yin* line on the bottom and one *Yang* line on the top; *Shaoyin* (Lesser *Yin*), composed of one *Yang* line on the bottom and one *Yin* line on the top; and *Taiyin* (Great *Yin*), composed of two broken *Yin* lines. The *Bagua*, or Eight Trigrams, was created in the same fashion of possible combinations from the *Sixiang*. [See Part II, 5.9 *Bagua* 八卦/8 — Trigram]

The shape of the Chinese character 鬼 "Si" (four) is square. Square is the symbol for Earth. According to ancient Chinese mythology, four pillars on Earth support Heaven. These four pillars are the four limbs of the body. The human being is the microcosm of the macrocosm of the universe. Thus, the physical body is the "Earth" of a person, while the spirit is the "Heaven" of a person. In *Qigong* practice, we use our four pillars, or limbs, to unite our Heaven and Earth, our physical and spiritual bodies.

Other meanings for the number four in Chinese include balance and harmony. Traditional Chinese wedding gifts are related to the number four. Parents
and friends give four gifts to the bride and groom as a way to bless their marriage, filling it with peace, love, and stability.

According to the numerology of the Yijing, Si (four) is the number for the Metal element. Four belongs to the western direction and correlates with the Lung in our bodies. Just as the four seasons are the rhythm of nature, so the Lung is in charge of the rhythm of our life force.

5.6 Wuxing 五行 — Five Elements

In Chinese, five is Wu 五. The oracle bone style for five is a symbol to represent the Yin and Yang energies interacting and dancing between Heaven and Earth. This is the pattern of peace, balance, and health.

In Yijing science, the number five stands for Wuxing, the Five Elements of the universe. Wuxing, the Five Element Theory, is the essence of classical Chinese philosophy. The three layers of the universe are constructed of the Five
Elements: Water, Fire, Wood, Metal, and Earth. The word Xing that is translated as "element" here actually means movement, change, or development. Each movement has its Yin and Yang aspect and each should be in balance. In a balanced environment, we will live peacefully and feel lucky.

The energies of the Five Elements are also reflected in the Five Planets: Mercury represents Water, Jupiter represents Wood, Mars represents Fire, Saturn represents Earth, and Venus represents Metal.

Since the human being is part of the universe, understanding the Five Element principle is a way to understand our bodies. With this principle, a Chinese medicine doctor may discern what sort of disease a patient may have. Further, the doctor will apply this principle to help the patient find a proper way to avoid disease or recover from an existing disease.

From the Chinese shamanic perspective, the body is an energetic system constructed of five subsystems: Liver, Heart, Spleen, Lung, and Kidney. Each subsystem represents one of the Five Elements and connects with one of the five directions. Please check the Five Elements Chart below for details.

<table>
<thead>
<tr>
<th>5 Elements</th>
<th>Metal</th>
<th>Water</th>
<th>Wood</th>
<th>Fire</th>
<th>Earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direction</td>
<td>West</td>
<td>North</td>
<td>East</td>
<td>South</td>
<td>Center</td>
</tr>
<tr>
<td>Planet</td>
<td>Venus</td>
<td>Mercury</td>
<td>Jupiter</td>
<td>Mars</td>
<td>Saturn</td>
</tr>
<tr>
<td>Organ</td>
<td>Lungs</td>
<td>Kidneys</td>
<td>Liver</td>
<td>Heart</td>
<td>Spleen</td>
</tr>
<tr>
<td>Color</td>
<td>White (Golden)</td>
<td>Black</td>
<td>Green</td>
<td>Red</td>
<td>Yellow</td>
</tr>
<tr>
<td>Flavor</td>
<td>Spicy</td>
<td>Sour</td>
<td>Bitter</td>
<td>Sweet</td>
<td></td>
</tr>
<tr>
<td>Fruit</td>
<td>Peach</td>
<td>Chestnut</td>
<td>Plum</td>
<td>Apricot</td>
<td>Date</td>
</tr>
<tr>
<td>Season</td>
<td>Fall</td>
<td>Winter</td>
<td>Spring</td>
<td>Summer</td>
<td>Four Seasons</td>
</tr>
<tr>
<td>System</td>
<td>Respiratory</td>
<td>Excretory</td>
<td>Nervous</td>
<td>Circulatory</td>
<td>Digestive</td>
</tr>
<tr>
<td>Body Layer</td>
<td>Skin</td>
<td>Bone</td>
<td>Nerves</td>
<td>Blood</td>
<td>Muscle</td>
</tr>
<tr>
<td>Face</td>
<td>Nose</td>
<td>Ears</td>
<td>Eyes</td>
<td>Tongue</td>
<td>Mouth</td>
</tr>
<tr>
<td>Emotion</td>
<td>Sad</td>
<td>Fear</td>
<td>Anger</td>
<td>Happy</td>
<td>Worry</td>
</tr>
<tr>
<td>Disease</td>
<td>Dry</td>
<td>Cold</td>
<td>Wind</td>
<td>Hot</td>
<td>Wet</td>
</tr>
<tr>
<td>Personality</td>
<td>Righteous</td>
<td>Gentle</td>
<td>Compassionate</td>
<td>Polite</td>
<td>Trusting</td>
</tr>
</tbody>
</table>
If one of the subsystems of the body has a problem or an imbalance, it will affect the other subsystems and will cause sickness or weight imbalance. One of the goals of Qigong practice is to harmonize the Five Element energies in our bodies. The body will be well maintained if the Five Element energies are in a balanced state.

In the Five Element number system, the number five itself (Wu) belongs to the Earth element and is likened to Earth’s function “to harmonize.” Five is the Spleen in the body. As an Earth number, five is the center of the universe. Without a center, we are unable to determine any of the other directions. Therefore, five means coordinator or to nurture. More meanings of five in Chinese include perfect, union, matchmaker, or balance.

5.7 Liuhe 六合 / Liuxu 六虚 / Six Unions / Emptiness

In Chinese, the number six is Liu. In oracle bone writing, Liu looks like a house. In fact, it is the house of the universe itself. We call the cosmos Liuxu, which means six emptinesses, or Liuhe, which means six unions. Observing the universe through the center of the body, we note six directions: front, back, left, right, up, and down. Likewise, a hexagram in the Yijing is constructed with six lines and represents the way of the universe.

In Yijing science, six is a partner of the number one and is the performing number of water. It is Yin water and belongs to the Kidney in the microcosm of the human body. Heavenly water performing on the Earth can be seen in the six petals of the snowflake. Thus, six is the symbol of essential Yin Qi.

In Qigong practice, one of the important procedures is to check the posture. The posture should reflect Liuhe (the six unions). This means that the six parts of the body (hands, feet, elbows, knees, shoulders, and hips) should be united. Correct posture in Qigong or in martial arts always requires Liuhe. When the six parts of the body are united in Liuhe, the Qi (vital energy) in our bodies follows the pattern of water. In our practice, the movements and energies should flow like water without blockage.
5.8 **Qixing** 七星 /7 — The Big Dipper

In Chinese, the number seven is *Qi* 七星. In oracle bone writing, seven is equivalent to ten. Seven is a *Yang* number, holding *Yin* and *Yang* to represent the Dao. In Chinese, seven is identical in pronunciation to the word for lacquer—*Qi* 漆. Lacquer is a coating that functions to protect an object and it is also a symbol for eternity. Lacquer art in China dates back at least 2,000 years.

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*Qi*七星 stands for the central position in the *Yijing*. Further, the central position stands for contractor. In Chinese, this central position, or contractor, refers to the host or the emperor of a country. Seven is equivalent to *Qixing* 七星, or the seven stars in the Big Dipper. According to *Wu* (Chinese shamanic tradition), the Big Dipper is the Heart of Heaven. The ancient shamans read the beating of this Heart, or observed the movement of the handle of the Big Dipper, to foretell changes in the Universal *Qi*. The Big Dipper is considered to be the chariot of the Heavenly Emperor, and through changes in the handling of this chariot, the Heavenly Emperor controls the changes of the four seasons of the year.

In *Yijing* numerology, the number seven is the pattern of two and the element of Fire. Seven belongs to the Heart in the microcosm of the body while the *Qixing*七星 (seven stars of the Big Dipper) represent the seven orifices of
the head. The seven orifices consist of two eyes, two ears, two nostrils, and one mouth. In Qigong practice, it is important to know how to work with the seven orifices because they are related to the emperor, or Heart, in the body. Shen (spirit) resides in the Heart.

In Chinese cosmology, seven represents the infinite space and time of the universe. In the Yi Jing, seven stands for rebirth or re-creation, as the hexagram 朴 beckons to "...repeat the Way, [Yang Qi will] return after seven days."

The story of Hundun told by Daoist Master Zhuangzi may inspire our spiritual cultivation (see Part II, 4.2.3 Hundun 浑沌 – The Chaos).

5.9 Bagua 八卦/8 — Trigram

In Chinese, the number eight is Ba. In oracle bone style writing, the number eight is illustrated as a pattern of division. The character Ba 八 depicts two lines dividing. In classical Chinese, eight means separation, or to separate. Separation is a way of change, according to Yi Jing philosophy, because hidden within the concept of separation is the meaning of cooperation for the next step of creation. As we discussed with the number three (a number of creation), the trigrams with their three lines representing Heaven, Earth, and the Human Being reflect the universal energy. The number three, as a number of creation, gives birth to the
universe. Similarly, the number eight, while holding the meaning of separation, also holds the meaning of cooperation and order, which in turn gives rise to creation. This ordered cooperation is demonstrated by modern science, which has mapped cell division in its progression from one cell to two cells to four cells to eight cells.

This pattern of separation and change is ordered in a certain way to produce creative energy. This is evident in the creation of the Bagua (Eight Trigrams) which forms the basis of Yijing science. Recall the symbol of Taiji, the great primordial momentum of Yin and Yang yoked together and intertwined to produce continual movement and represented by the number one. Chinese cosmology tells us that separation occurred when the light Qi ascended to form Heaven and the heavy Qi descended to form the Earth, thus representing the number two.

Two patterns of arrangement form the Bagua: prenatal and postnatal, or Early Heaven and Later Heaven. Put in general terms, the prenatal or Early Heaven arrangement of the Bagua reflects the innate energy necessary for creation by the interaction of polar forces. The postnatal or Later Heaven arrangement of the Bagua reflects a self-generating cyclic movement. These positions of the Later Heaven arrangement are fixed to represent the Universal Way and the concepts of space and time.

According to ancient Chinese cosmology, the orbits of the planets are circular at 360 degrees. Dividing the degree of orbit by the number eight produces segments of 45 degrees. Each 45-degree segment represents a section of Universal Qi, denoting time and space. The Bagua is arranged in 45-degree increments to demonstrate this order. Each trigram is located in the space of the eight directions: North, South, East, West, Northeast, Southeast, Southwest, and Northwest. The Bagua also holds the meaning of time in terms of season:
winter, summer, spring, fall, winter solstice, summer solstice, spring equinox, and fall equinox. One year of energy coinciding with the planetary orbit is divided into these eight sections and is named Bajie 八節.

Knowing now that eight holds the meaning of separation as well as the hidden meaning of cooperation for creation, it is no coincidence that the number eight itself is the partner of the number three. Eight, then, belongs to the Wood element and is represented by the Liver in the body.

In Qigong practice, we work with the eight layers of the body: skin, muscles, tendons, fascia, blood vessels, bone, bone marrow, and blood. As we work to harmonize these eight layers and produce mutual cooperation among them, so too are we working with the eight trigrams of the body. Qian 乾 (Heaven) represents the head, as it is the highest part of the body. Kun 坤 (Earth) represents the belly, as it takes in nourishment and is the seat of the Spleen and Stomach. Li 禄 (Fire) represents the eyes, as they are the windows of Shen (spirit). Kan 坎 (Water) represents the ears, as they are the orifices of the Kidney. Zhan 震 (Thunder) represents the feet, as they are the vehicle of life and the spiritual journey. Xun 震 (Wind) represents the thighs, as they hold the Yin and Yang energy to balance the body. Gen 山 (mountain) represents the hands, as they hold energy just as a mountain does. Dui 氵 (Lake) represents the mouth, as it makes speech and as a shaman chants for a joyful life. The number eight becomes a symbol of stability as these eight layers cooperate in cyclic generation.

5.10 Jiugong 九宮 — Magic Square

In Chinese, the number nine is Jiu 九. In Yijing science, nine is the highest Yang number and is a symbol of change. Recall that the primary Five Element odd numbers one, three, and five are all Yang. Adding these three numbers together produces the highest Yang number, nine. According to Yijing principles, extreme Yang will transform to Yin, rendering the number nine a symbol of transformation. As the highest Yang number, nine represents transformation and change. Nine, then, becomes a symbol for deep understanding gained through that transformation. Yang is bright and moving, and it changes rapidly as opposed to Yin, which is contracted and therefore slower to change or trans-
form. Much of our Qigong practice incorporates the number nine, as movements within the Qigong forms are often repeated nine times. This repetition centers on the highest Yang number and is quite effective for changing and refining the pattern of Qi.

Also of great significance are the nine palaces, or Jiugong, that illustrate the magic square. The magic square represents the eight directions of the Bagua (Eight Trigrams) with the addition of a ninth direction, that of center. The nine numbers are arranged in nine squares or palaces and placed so that addition of the numbers in any row or column adds up to fifteen. Fifteen is significant because it is produced by multiplying three (creation) and five (Five Elements). Each palace holding a number represents universal change. In ancient times, this magic square was used for divination.

In oracle bone writing, nine is illustrated with the shape of an arc or a half circle. It is similar to a stream winding along its course, as opposed to something traveling in a straight line. As water travels, it will "split" or change to accommodate a path and find the way, regardless of obstacles. This is the nature of nine as the highest Yang number reverting to Yin. The arc of the oracle bone is related to the symbol of the Uruborus, a snake/dragon biting itself in the tail. This symbol illustrates the infinite spiral of change and the concept of return—returning to our origin in the Dao. Our transformation and deep understanding of the number nine and the inevitability of its continual transformation and return is an illustration of infinity—the infinite and constant cycle of universal energy. The concept of infinity is further iterated in the pronunciation of Jiu, which is the same tone and pronunciation for infinity in spoken Chinese. Thus, nine represents an immortal life. Nine is the partner of the number four and is related to the Metal organs of the Lung and Large Intestine in the body.
According to Yijing numerology, the number nine is the highest number of the fundamental number system. After nine, the numbering system returns to number one, the universal life force. Therefore, we can end our discussion of the number system here. However, there are two more important universal numbers that are related to daily life and spiritual cultivation. I want to expand our discussion to include these numbers: twelve and twenty-four.

5.11 Shier Chen 十二辰 /12 — Universal Transformation

Are you familiar with Chinese astrology? You may think of the twelve animals of the zodiac commonly printed on Chinese restaurant menus. In actuality, Chinese astrology is vastly more complicated than this. In Chinese astrology, the basic knowledge pertains to the Heavenly Stems and Earthly Branches. The number twelve is described as the twelve Earthly Branches. The branches are representative of the waxing and waning of the two primal energies of Yin and Yang throughout daily or yearly cycles.

In Chinese, the number twelve is Shier 十二. It is a symbol for the universal clock, Shier Chen 十二辰, representing time and space. In Chinese cosmology, we certainly recognize the number twelve as contained in the twelve Chen 卯 (1 Chen equals 2 hours) in the day or the twelve months of the year. In Chinese medicine, the number twelve corresponds to the twelve meridian systems in the human body, or microcosm, which in turn correspond to the twelve months in the year and the twelve spiritual animals related to the zodiac. Twelve represents the energetic changes our bodies experience in a twelve-Chen day and in the twelve months of the year.

The Big Dipper is the heart of the celestial world, according to Chinese shamanic tradition. Ancient shamans noted 28 constellation patterns sur-
rounding the Big Dipper. The Dipper rotated around these constellations, which remained fixed in the sky. For each constellation that the Dipper’s handle pointed to, a change in energy was noted. The twelve animals of the zodiac originated from these constellations. Considered a trigger for natural phenomena occurring in the universe, the Big Dipper is responsible for unleashing natural disasters and for releasing disease. Accordingly, the Big Dipper has the function of governing the universal laws of the four seasons. It is believed to govern the general balance of Yin and Yang in the universe. The movement of the Dipper is patterned after the Yin-Yang movement of the Dao, which is the movement and Way of the Universe.

The chart below illustrates the aforementioned correspondences.

<table>
<thead>
<tr>
<th>Constellation</th>
<th>Earthly Branch</th>
<th>Animal</th>
<th>Direction/Space</th>
<th>Chen/Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xu</td>
<td>Zi</td>
<td>Rat</td>
<td>North</td>
<td>11 p.m. – 1 a.m.</td>
</tr>
<tr>
<td>Niu</td>
<td>Chou</td>
<td>Cow/Ox</td>
<td>North</td>
<td>1 a.m. – 3 a.m.</td>
</tr>
<tr>
<td>Wei</td>
<td>Yin</td>
<td>Tiger</td>
<td>East</td>
<td>3 a.m. – 5 a.m.</td>
</tr>
<tr>
<td>Fang</td>
<td>Mao</td>
<td>Rabbit</td>
<td>East</td>
<td>5 a.m. – 7 a.m.</td>
</tr>
<tr>
<td>Kang</td>
<td>Chen</td>
<td>Dragon</td>
<td>East</td>
<td>7 a.m. – 9 a.m.</td>
</tr>
<tr>
<td>Yi</td>
<td>Si</td>
<td>Snake</td>
<td>South</td>
<td>9 a.m. – 11 a.m.</td>
</tr>
<tr>
<td>Xing</td>
<td>Wu</td>
<td>Horse</td>
<td>South</td>
<td>11 a.m. – 1 p.m.</td>
</tr>
<tr>
<td>Gui</td>
<td>Wei</td>
<td>Sheep/Goat</td>
<td>South</td>
<td>1 p.m. – 3 p.m.</td>
</tr>
<tr>
<td>Zi</td>
<td>Shen</td>
<td>Monkey</td>
<td>West</td>
<td>3 p.m. – 5 p.m.</td>
</tr>
<tr>
<td>Mao</td>
<td>You</td>
<td>Rooster</td>
<td>West</td>
<td>5 p.m. – 7 p.m.</td>
</tr>
<tr>
<td>Lou</td>
<td>Xu</td>
<td>Dog</td>
<td>West</td>
<td>7 p.m. – 9 p.m.</td>
</tr>
<tr>
<td>Shi</td>
<td>Hai</td>
<td>Pig</td>
<td>North</td>
<td>9 p.m. – 11 p.m.</td>
</tr>
</tbody>
</table>

5.12 *Ershis Jieqi 二四節氣 /24 — Universal Rhythm*

Please take a deep breath before we explore the number twenty-four. Can you tell which parts of your body are moving during your deep breath? Yes, the chest! More details, please? Yes, your ribs are moving in your chest. How many ribs are there? That’s right. There are pairs of twelve ribs in the body, totaling 24 bilaterally. The number twenty-four is a secret number related to our breath and to the vital breath of the Dao.
In Chinese, the number twenty-four is *Ershisi*. It represents the rhythm of Universal *Qi*, i.e. *Ershisi Jieqi* 二十四節氣. *Jie* 節 means segment, as in the segmented nodes on a piece of bamboo. When examining these segments on the bamboo plant, we can see a pattern or rhythm. Thus, *Jie* represents rhythm. In Chinese cosmology, every fifteen-day period is defined as *Qi*, and one year is divided into twenty-four segments of *Qi*, or *Jieqi* 節气. Every month begins a new section of *Jieqi*. Here, *Jie* means segment or rhythm and *Qi* is the breath of the universe. We come to understand *Jieqi* as the universal rhythm of *Qi* (breath).

Relating this to the microcosm of our bodies, we look to the Lung. Certainly, the Lung is in charge of breathing and therefore regulates the rhythm of *Qi*. In Chinese medicine, the function of the Lung is to control the rhythm of life, including the joints. The joints are known as *Guanjie* 間節 in Chinese. A literal translation would be gate node. Your joints, then, become a way to control the rhythms of your body. The Universal *Qi* is related to these joints. You may realize that many people with weak Lung function also have joint problems.

Chinese shamanism views the *Guanjie* (joints) as spiritual gates. There are twelve big joints in the body (hips, knees, ankles, shoulders, elbows, and wrists) making the total 24 bilaterally. Your spine, which is a spiritual channel, contains twenty-four vertebrae.

With regard to the tiger form you will learn in Part III *Laohu Gong* 老虎功 – Chinese Shamanic Tiger *Qigong* Form, there are twenty-four movements and all of them relate to the energy of the body. For each individual movement, there is a seasonal connection.
The spine is a spiritual channel. According to shamanic tradition, the spine has twenty-four vertebrae that are related to the Ershisi Jieqi.
6.1 Qi — Vital Energy

6.1.1 Tea and Qi

Let us make a new pot of Gongfu tea before we talk about the Qi. Please take a deep breath and observe the new hot tea before you sip it. What do you notice? Yes, you can tell that steam or mist is rising from the surface of the teapot and tea cups. Do you smell the expanding fragrance of the tea? Yes, you are feeling refreshed from breathing in the steam and fragrance. In Chinese, both steam and fragrance are Qi. We call steam, vapor, or mist Shui Qi 水气—water Qi—and fragrance Xiang Qi 香气—perfume Qi.

The tea reminds us that Qi originated in ancient Chinese shamanism. Offering sacrifice (Heng) was an important way for ancient shamans to connect with higher-level spirits or with their ancestors. The mist or vapor rising from a sacrificial offering was understood to be a pattern of mystery, connection, and communication between Heaven and human beings. Thus, Qi is related to spirit and can be translated as spirit. The word Qi has been widely used in Chinese daily life for thousands of years to indicate different meanings. Let us take some time to learn more about it.
6.1.2 Five Qi

In Qigong theory, Qi is usually translated into English as breath or vital energy. The existence of Universal Qi is like a musical rhythm. Even if we can’t see it, we can feel it in our bodies and in the environment through a deep heart/mind connection. Again, through the Chinese written character for Qi, we may learn more about it.

In Chinese, the word “Qi” can be written in five different writing patterns. Each pattern reveals a different symbolic meaning of this energetic Qi. I hope that understanding the different writing styles used to represent Qi will help us better understand Qigong and deepen our cultivation.

The oldest oracle bone style writing is similar to the Chinese character for the number three and has three horizontal lines ☰. The top and bottom lines were sometimes modified to picture the word Qi. It is an image of the dynamic Qi between Heaven and Earth. It looks like clouds and steam in, above, and below nature. This is the source of the modern Chinese character  in (Qi). It stands for the universe full of Qi.

In my Qigong practice, I learned two other styles of writing Qi from my masters. Both of them have the radical Huo 火 (fire) at the bottom. Fire is a symbol of spirit in the Five Element principle. It is related to special spiritual cultivation. One of the fire radicals for Qi was found on a jade piece from 2,500 years ago. This character will not be found in any Chinese dictionary since its meaning is specific to Chinese shamanism. It means using fire for internal cultivation and shows that we need to use fire to refine our Qi to a better quality. A detailed Qigong technique was carved into this jade piece.
The other fire radical for Qi 氣 has the radical Wu 无 (emptiness) on top and four dots at the bottom. These four dots together mean fire. This special character is used in internal cultivation as well. It means we need to empty our fire (postnatal mind) to move into a primordial state—no judgment, Yin-Yang in harmony.

The common Chinese character for Qi 氣 has the radical Mi 米 (rice) at the bottom. In ancient China, rice was one of the main foods. The character Mi indicates the eight directions of the universe and the energy moving systems. It represents the flowing Qi between Heaven and Earth. In the classical Chinese medicine cannon, Huangdi Neijing, only thirteen formulas were recorded. Rice soup was the first formula and its function was to strengthen energy. Why rice? Because it grows in a water place that holds high-quality Yin energy. It also needs good sunshine to gather Yang energy. Rice cannot grow everywhere in China. Rice is the symbol for nutrition. Water is the symbol for the pure Yin energy of the Earth; sun is the symbol for the pure Yang energy of Heaven.

6.1.3 Manifesting Qi

Classical Chinese culture is a Qi 氣 culture.16 According to classical Chinese philosophy, Qi is the most basic and important material in the universe. Qi is the original energy of the universe and follows the laws of the cosmos as it cycles between tangible and intangible forms. "The pure Qi is Qi 氣 [here meaning something like breath]; the turbid Qi is matter [Zhi 質 ]."18 Its expression in the sky is found in the stars and in their movements. In the Earth, Qi is found in the mountains, oceans, air, and in all forms of life. For human beings, Qi manifests as the physical body and the processes of the mind. This animating energy connects us with the cosmos.

The concept of Qi pervades all aspects of Chinese culture and life sciences, including cosmology, philosophy, medicine, music, calligraphy, painting, martial
arts, and Qigong. Daoist philosopher Guanzzi 管子[d. 645 BCE] described Qi in his Neiye 内業 [Inward Training] in the following poem:

凡物之精  Speaking of the vital essence of beings,
此則為生  This is what gives them vitality.
下生五谷  It generates the five grains below.
上為列星  It becomes the arrayed stars above.
流天地間  When flowing between the Heavens and the Earth,
謂之鬼神  We refer to it as ghostly and spiritual.
藏於胸中  When stored within the human chest/heart,
謂之聖人  We call such beings sages."

6.2 Qigong 气功 — Spiritual Cultivation

6.2.1 Qigong and Its Root

Qigong 气功 is a traditional method of physical, mental, and Shen 神 [spiritual] cultivation. To learn the meanings of Qi and Gong is a way to deepen our understanding of Qigong. We learned the meaning of Qi while drinking the Gongfu tea, and the Gongfu tea will also help us learn the meaning of Gong.

Let us take a look at the Chinese character for Gong. This character contains the radical Gong 工 and the radical Li 刀. Gong 工 means labor, project, skill, delicate, result, work, or worker. The original meaning of Gong 工 was a carpenter's square, which symbolized the universal law. We will discuss its symbolic meaning in the next section [6.3 Wu 巫 — Chinese Shamanism]. The second radical Li 刀 means all one's best, force, power, effort, or strength. The Han Dynasty (206 BCE—200 CE) dictionary Shouwen Jiezi 說文解字 explains Li as "a pattern of tendons." Therefore, Gong 功 hints at the meaning that we should follow the correct way and work hard if we want to improve our skill. Following the correct way means finding and following the instruction of an illuminated teacher. Please remember, the illuminated teacher is not equivalent to the famous teacher. Be aware that some famous teachers are not authentic in their cultivation and are cheating their students.
Gong means work, exploit, skill, merit, or achievement, and it also means Gongfu 功夫. In Chinese, Gongfu means time and it also means a skill that develops over a long period of time and through strenuous effort. It is the same as our needing to take time to drink the Gongfu tea to learn the Way. Let us have another cup of Gongfu tea to review the details of Gongfu in Part I, 1.2.1 Gongfu and Tea.

From the perspective of ancient Chinese philosophy, the great Dao is composed of the interaction of one Yin and one Yang and its expression throughout the universe. Heaven represents the Yang component while Earth represents the Yin component.

The balance and union of these Heavenly Yang and Earthly Yin energies result in a peaceful and harmonious world. Likewise, imbalances in these energies can result in disharmony in the world, which can take the form of natural disasters such as earthquakes, storms, floods, and volcanic eruptions. As a part of this dynamic universe, human beings are also subject to the effects of these energies. By following and living by the balancing principles of the universe, it is possible to achieve harmony in the body. Through study and observation of this Universal Way, the ancient Wu created numerous methods to help people maintain/rebuild their body balancing systems in order to keep their bodies, minds, and spirits healthy. People have used these methods to improve their lives for thousands of years in China. Now, we call these modalities Qigong.

6.2.2 Forms of Qigong

Given the long history of Qigong, we may not fully understand its original function. Moreover, the benefits of Qigong practice have led many of us to focus only on the desired results rather than on the deep roots of Qigong. Yes, it is
true that we can do Eye Qigong to improve eyesight, or Strengthening Qigong to eliminate cancer, or other Qigong forms to treat particular health concerns. However, in my personal experience, mastering the roots of Qigong practice is a better way to enhance our cultivation.

Qigong practice takes many forms: sitting meditation, breathwork, regulation of mental focus and emotions, visualization, mudras, mantras, and movement—including Taijiquan and other martial arts. The proper use of herbal supplements and food choices can also be associated with Qigong. Cultivation of the classical arts, such as calligraphy and music, is considered a form of Qigong when conducted in a mindful manner. In any case, all the different forms have the same three keys, or three alignments: regulating the posture, regulating the breath, and regulating the mind. Qigong facilitates the development of a deeper relationship with Qi. This relationship helps the practitioner understand the laws of the universe and how they influence human life. In its true form, Qigong is a practice for cultivating knowledge and a main method for moving into Tian Ren He Yi 天人合一 (the union of the human being and the universe).

6.2.3 The Five Essential Techniques of Qigong Practice

Although there are thousands of different Qigong forms in modern times, there are five essential techniques of Qigong practice in traditional forms. Whenever you practice any of the Qigong forms, you need to use all of these techniques in your daily practice. Otherwise, the Qigong practice will be incomplete. These five essential techniques are regulating the heart/mind, regulating the breath, regulating the posture, regulating the diet, and regulating the sleep.

Regulating the heart/mind is a technique to calm your mind and tune your consciousness into tranquility. It is the way to refine your Shen 神 (spiritual energy) and improve your health on the spiritual level. In Chinese shamanism, a healthy physical body always holds its spiritual body. A person will become ill if the spiritual body separates from the physical body. For instance, a person who tries hard to find a job and doesn’t succeed for a long time will find that the digestion function may become imbalanced because the Will (Spleen spirit)
will have deserted the spleen and caused this problem. Consequently, ancient Chinese shamans invented many modalities to help people retain the spiritual body in the physical body and transform the spiritual body into a high-level cultivation state: Enlightenment. In Chinese shamanic Qigong practice, we use different visualization techniques to bring the mind back to the physical body to release illness and maintain well-being.

**Regulating the breath** is a way to help you to relax and achieve tranquility. It is a way to strengthen your life force and harmonize the flowing Qi and blood. It is an important way to unite the physical body and spiritual body. The four patterns of the breath are: Feng 風 (wind), Chuan 喘 (wheeze), Qi 氣 (air), and Xi 息 (grow). Feng means there is noise during breathing. Chuan means there is blockage in the breath, even without noise during breathing. Qi means the breath is heavy, even without noise or blockage during breathing. These three breathing patterns are not harmonious. The fourth one, Xi, is the harmonious and balancing breathing pattern. Xi means the breath is smooth without blockage, soft and constant without noise. A Qigong practitioner is able to calm the mind and allow the consciousness to stay in a peaceful, harmonious, tranquil state through practicing Xi. In Chinese shamanic traditions, we apply mantras to elevate the breath to the Xi level.

**Regulating the posture** is a way to strengthen your physical body. It is a way to help circulate the Qi and blood and to relax the mind through correct posture. The four postures in Qigong practice are: standing, sitting, walking, and lying down. You can practice Qigong anywhere and anytime in your daily life with these four postures. In shamanic tradition, we call these four postures Siweiyi 四威儀 (four sincere rituals). If we observe an enlightened being on a superficial level, that being may appear to act like a normal person, but the enlightened being actually lives with the Dao in every moment. In Qigong practice, we should train ourselves to stay in the Dao in our daily lives with these Siweiyi.

**Regulating the diet** is a way to nourish your body and Shen 神 with proper food. We need to eat everyday. We will get weak if we do not eat for many days. However, the Huandi Neijing indicates that we will get sick if we eat too much rich food. Modern science has proved that many diseases are related to improper eating or food problems. The ancient Chinese shamans understood
that food was medicine [See Part I, 1.5.2 The Dao of Food]. We should eat healthy food that is suitable for us. As Qigong practitioners, we should learn the natural diet rhythm and follow the teaching of Song Dynasty Taiji ancestral master Zhang Sanfeng (born 1247 AD): “Please eat when you feel hungry.” In other words, do not overeat and do not starve yourself; these are the right standards for you. Of course, you can shift yourself into a Bigu 資谷 (avoid food) state and go without any food for a certain period of time after you have practiced Qigong correctly for a long time.

Regulating the sleep is a way to strengthen your health and refine your Shen 神 during sleep. You spend almost one-third of your life sleeping. A good quality sleep will recharge you and make your Shen 神 strong. A poor quality sleep will make you feel exhausted and grumpy. To help our students improve the quality of sleep, we teach a sleeping Qigong form. When your energy gets strong, you will need less sleep than normal but do not force yourself to reduce the sleeping time. “You should go to sleep when you feel sleepy.” You may do meditation for hours in your sleeping time to replace regular sleep. My master, Yu Wencai 于文才, was an outstanding example of this practice. He did sitting meditation during his sleeping time without lying down for over sixty years.

6.2.4 The Tranquility of Qigong Practice

Many Qigong friends have told me that their minds always wander from the present at the beginning of their Qigong training. Some friends have given up their Qigong practice because they could not calm down during Qigong. Actually, an uneven feeling is a normal phenomenon of Qigong processing. It is not necessary to try to force yourself to calm down during your practice. The ancient shamans designed different Qigong techniques to help people become tranquil. The feelings of stillness, peacefulness, and tranquility are the results of Qigong practice. Holding the tranquility state is a way to awaken your Shen 神 (spirit). For instance, in classical Chinese medicine, practitioners in a deep state of tranquility may feel or see how the meridian systems are working in their bodies or may be able to tell how an herb is connecting with the different organ systems.

Again, tranquility is a result of Qigong practice rather than a requirement. In the Daodejing, a book about Qigong practice and spiritual cultivation, Laozi
taught all of the Qigong principles and techniques. We can find this tranquility of
Qigong processing in the following passage from his book:

孔德之容       The Hole (Dantian) functions as a container,
惟道是從       It follows only the Dao.
道之為物       Everything comes from the Dao.
惟恍惟惚       It is elusive, evasive.
惚兮惚       Evasive, elusive,
其中有象       Yet latent within it are patterns.
惚兮惚       Elusive, evasive,
其中有物       Yet latent within it are objects.
窈兮冥       Dark and dim,
其中有精       Yet latent within it is the Jing (life force).
其中有真       The Jing being very true,
其中有信       Latent within it is Xin (trust, integrity, evidence).²¹

We will achieve an enlightened nature through the state of tranquility. The
original function of Qigong was to model a way of life as well as to reach a state
of Enlightenment. Exploring the roots of Qigong—Wu, Chinese shamanism—may
help us understand and deepen our Qigong practice.

6.3 Wu 巫  — Chinese Shamanism

When I was a child in China, I was curious about the way that local Wu
(Chinese shaman) gave treatments to patients. How could an acupuncture
needle release the pain when the Wu put it in a suffering patient’s body? How
could the Wu’s chanting help patients recover from sickness? I came to under-
stand more about Chinese medicine when I grew up, of course, but I did get
answers to my questions in childhood. Still, I had more questions such as: What
are meridians? What is an acupuncture point? Where did this knowledge come
from? How did it come to us? Through years and years of Qigong practice, I got
the answers to all of these questions. I understood that ancient Wu [Chinese Shamanism] is the root of Chinese culture, which includes Qigong and classical Chinese medicine. I felt that learning Wu could help me better understand Chinese medicine because Wu is more of a practical or experiential knowledge than learning through words alone. Words, however, may inspire and guide us to deepen our cultivation and practice. For this reason I want to share some Wu information through my writing.

6.3.1 The Emperor as Wu 神 (Shaman)

Classical Chinese culture is based on Wu, which predates both Daoist and Confucian culture. The ancient Chinese emperors were Wu, and through the ancient Chinese classics, we can understand the role of the Wu. In fact, many of the classics are named after great emperors or sages.

Artifacts from the Peiligang 裴李崗, Hongshan 紅山, and Yangshao 仰韶 cultures [5,000–3,000 BCE] show that Wu culture has existed for more than 8,000 years of Chinese history. The levels of knowledge and mastery over the material and non-material elements of the world achieved by the Wu were indeed profound and were highly regarded throughout most of ancient China. All of the legendary sages and cultural heroes of China's proto-historical past possessed the remarkable superhuman attributes of the Wu. The treasures of unearthed oracle bones and other artifacts reveal that the Wu were most esteemed during China's Three Dynasties [Xia 夏, Shang 商, and Zhou 周] period [2100–256 BCE], which is when they achieved their greatest prominence. In his research into the Shang Wu, archaeological scholar Chen Mengjia identifies the king as a shaman:
Some of the oracle bone inscriptions (used in ritual divination) state that the "king divined" or that "the king inquired in connection with wind"—or rainstorms, rituals, conquests, or hunts. Also prevalent were statements such as "the king made the prognostication that ...," pertaining to weather, the border regions, or misfortunes and diseases; the only prognosticator ever recorded in the oracle bone inscriptions was the king...In addition, inscriptions describing the king dancing to pray for rain and the king prognosticating about a dream are numerous. All of these were activities of both king and shaman, which indicate in effect that the king was a shaman.  

6.3.2 The Nature of Wu

The Chinese character Wu can be used as a noun or an adjective and it can also be translated as shaman, shamanism, or shamanic. As discussed in my article, "Drumming and Dancing: Feeling the Rhythm of Qigong, Calligraphy, and Wu (Shamanism)," the Chinese character Wu is commonly translated as shaman—a somewhat incomplete interpretation. The word shaman comes from the Tungusu-Manchurian language. The practice of a Wu only distantly resembles that of current day shamans, who travel in "alternative realities" as part of their religious practices. They are mostly located in Siberia and are very aggressive. In trance, but still in full possession of their faculties, these shamans may climb the World Tree to reach the "Heaven of the Ancestors" or descend to an underworld in search of lost or trapped souls. They undergo difficult and painful initiations, including ritual death and rebirth. In contrast, the Wu referred to by the Chinese character is much more of a spirit-medium. Through natural ability, training, and ritual preparation, the Wu can summon the bright spirits. These spirits inhabit and speak through the Wu's body.
Shamans specialize in ritual and possess unique powers that enable them to act as intermediaries between humans and the shadowy world of spirits and the supernatural. However, the ancient Wu were not similar to modern-day shamans and they were different from the modern concept of Wu. Today’s Wu may channel transmissions from spirit bodies without being able to recall the communication. In ancient China, the Wu were omniscient and they governed the country in addition to aiding others in transcending the physical plane. They were also able to function as doctors and taught disease prevention. Their keen observation of and close relationship with the universe enabled them to avert natural disasters. Indeed, the Wu possessed Shenming 神明 (literally “Spiritual Clarity” or “Spiritual Brightness”): Spiritual Enlightenment and a deep understanding of the Universal Way. The Wu were enlightened beings who embodied Tian Ren He Yi 天人合一. Through this ritual connection with Heaven, they sustained both Yin and Yang—stillness and movement.¹⁵

### 6.3.3 The Function of Wu 巫

Wu specialists could call souls and their spirits, and they could travel to the four directions. They were magical healers, exorcists, prophets, fortunetellers, rainmakers, and dream interpreters who used music and dance in their rites. The Shang Wu 商巫 specialists correspond to what we think of as shamans, although Westerners typically lump many types of Chinese religious specialists together and call all of them shamans.

The Chinese character Wu 巫 carries a great deal of meaning. The common character for Wu is written as 巫, which contains the radical Gong 工 {work} and Ren 人 {person}. It is an image of two people working together or two shamans doing their ritual dance. The syllable Wu, written and intoned differently, also means dancing. It is no coincidence that dancing connects the Wu to the universe and helps develop their Shenming. According to Xici 繁辞, as written in one of the Ten Wings of the Yijing,²⁶ we can achieve a full under-
standing of our own Shen and communicate with high-level beings through dancing and drumming. Dancing and drumming are methods to help us understand the Shen. This is illustrated on ancient pottery from more than five thousand years ago. Even the shamans of today use the ritual of dancing to facilitate universal connections such as bringing rain to dry farmland. The ancient Wu were able to elevate their spirits to become one with all other spirits.

Similarly, in the Shang oracle bones, the Chinese character Wu is written with two of the same radicals for Gong 鬼, which means work. Literally, this radical stands for a carpenter’s square, a tool used for making squares [Fang 方]. This is significant because in ancient Wu time, Gong, a carpenter’s square, was the universal measurement tool, and it stood for order and correct behavior or the law of nature. Fuxi, the original ancestor of the human being according to a Chinese creation myth, holds the Gong as shown in an ancient scroll. In the Huangdi Neijing (Classic of Medicine), Gong 鬼 means doctor. Ancient Chinese medicine doctors were no different from the Wu. They had the ability to help people because they understood The Way of the Universe and the truth of life. Therefore, the original function of Wu was to connect with universal energy (or living in the Dao) and to pass this universal knowledge on to others.
6.3.4 The Root of Chinese Medicine

The character *Wu* depicts *Sifang* 四方 — four directions or four quadrants (squares). *Sifang* can be translated as the four cardinal directions—North, South, East, and West. This is the pattern that the ancient *Wu* applied to the center of their bodies as “high-tech” equipment to communicate with the other four directions, and it was through this practice that they understood the Universal Way. This practice is called *Zhongdao 中道* [Central Way] in Chinese. In this *Wu* tradition, the body is the central direction and is coordinated with the other four directions. Therefore, *Sifang* (four directions) includes the fifth direction—the center. These five directions in *Fang* are equal to the Five Elements in Chinese philosophy. My guess is that the Five Element philosophy originated in this *Wu* function.

Ancient Chinese doctors had the same ability as the *Wu*. *Zhongyi 中醫* [Chinese medicine] can be translated as central way of medicine. Classical Chinese medicine (CCM) and Chinese shamanism are also widely considered to have originated from the same source (*Wu Yi Tong Yuan 巫醫同源*). Many ancient Chinese documents verify that doctors were indeed shamans. Confucius indicates in Chapter 13 of *Lunyu 論語* [Analects] that: "A person should not be a *Wu* [shaman] and/or doctor if that person is without constancy [dedicated to the practice]." CCM, which merged with Daoism and Confucianism, is thoroughly based on the *Yijing* (*I Ching* or Book of Changes), the divination book of the ancient *Wu*. The *Tang* Dynasty sage and Medical King *Sun Simiao* 孫思邈 stated, "Nobody qualifies to be a master physician without knowledge of the Science of the *Yijing*."

Therefore, *Wu* [Chinese shamanism] is the source of all classical Chinese traditions. Through their ability to communicate with nature, the ancient *Wu*—the enlightened beings—created the philosophy of the ancient Chinese history and culture—and this cosmology became the fundamental elements of *Qigong* and Classical Chinese medicine.
6.4 *Fang 方* — Cosmos

6.4.1 Space and Time

As commonly understood, *Fang 方* means directions, method, place, square, or way. In Chinese oracle style writing, the character *Fang* is similar to the *Wu* in that it looks like a person holding the *Wu* ruler and using it as a tool to measure the universe. *Fang* is the way that the ancient *Wu* applied this tool to understand the universe. *Fang* also represents the cosmos. If you have the right tool, you will understand the Way. In traditional Chinese philosophy, we can use *Fang* to represent space and time. Actually, the ancient Chinese concept of the universe is related to space and time. The Chinese name for the universe is *Yuzhou 宇宙*. In the *Han* Dynasty Daoist cosmology book *Huainanzi 淮南子*, the definition of *Yu* is up, down, or four directions (front, back, left, and right), and the definition of *Zhou* is past, present, and future.19

In Chinese medicine, *Fang* stands for formula as well. Making a formula is *Zufang 組方*, which originally meant to organize different directions of the universal *Qi* or different location or time energies in the formula through the herbs to heal the body. It hints that the ancient *Wu* understood through their bodies (the center) that different herbal formulas had different Universal *Qi* associated with different directions and different place and time periods. A *Wu* doctor prepared a formula to reorganize the patient’s body [microcosm].

Ancient *Wu* created their cosmology through the *Fang*. In the *Wu* cosmological perspective, the universe—*Fang*—is constructed of three layers in space and time. In space, the layers are: upper layer, *Tian* (Heaven); lower layer, *Di* (Earth); and middle layer, *Ren* (Humanity). In time, the layers are past, present, and future. Human beings are a microcosm reflecting this macrocosm. Human beings are also constructed of three layers: *Jing* [essence], *Qi* [vital energy or life
force), and Shen (spirit). Each layer contains its own Fang. Therefore, in Yijing numerology science, the numbers three and five embody the Way of the Universe. We discussed the number five in Part II, 5.6 (Wuxing 五行/5 — Five Elements). Now, let us take a look at a mysterious ancient painting to learn more about the three layers.

6.4.2 A Mysterious Painting

A silk painting on this Feiyi 非衣 displays an understanding of this ancient Wu cosmos as it was conceived in the Han Dynasty and in earlier times. Feiyi, literally meaning flying cloth, is a silk funerary banner. This Feiyi, (discovered in 1972 in Mawangdui Tomb Number One, which was unearthed near modern-day Changsha, Hunan Province) is a pictorial memorial of a deceased person. Dated to the 180's BCE, it resembles an article of clothing and presents the human body on a scale larger than its mere physical form. It is pictured as a microcosm of the universe.

This painting contains both natural and supernatural elements. Many of these elements refer to the Shang Dynasty creation myths and that era's particular vision of the afterworld. The painting is structured along a vertical axis of three divisions: an upper Heavenly mythical celestial realm, a middle realm of human-centered activity, and a lower Earthly murky subterranean netherworld. The landscape in the upper section of the painting has various details: a solitary sun containing the profile of a black bird and the partial phase of a moon containing a toad, a tree with the other eight suns or planets of the solar system, and a person in the center of a coiled dragon or snake tail between the sun and moon.
These are all references to earlier Chinese cosmological myths. In the middle layer of the painting is a portrayal of the daily life of a noblewoman with her people. In the lower scene at the bottom of the painting is a depiction of a watery underworld, populated with strange and sometimes grotesque aquatic creatures. On each side of the painting, a dragon links the three layers of the universe. These two dragons symbolize the unity of the mundane or physical world, the mythical realms of Heaven, and the underworld while producing a dynamic pattern that is smooth, embracing, free-flowing, and balanced. This movement is alive and vital, pulsing, sinuous, and seemingly perpetual and harmonious. This painting evokes the feeling that the time-bound and the timeless are linked, that mundane reality and the super-mundane landscape of myth are in some way connected, the natural and supernatural joined.

This painting is also a symbol of the human microcosm, as I mentioned earlier. The upper part of the painting symbolizes the head and Shen (spirit); the middle part stands for the organ system and Qi (life force and breath), and the lower part of the painting represents the lower body and the Jing (essence). The dragons are a symbol for the Qi (vital energy) that unites the whole body. A free dragon symbolizes the pattern of free-flowing Qi in a living body. For example, the person in the middle of the coiled tail in the painting reminds me of the story of the giant Pangu 盘古. Pan means "coil" and Gu means "ancient." Pangu can be interpreted as "coiling the origin." Please read the Chinese creation myth of Pangu in Part II, 4.2.2 (Pangu 盘古 — The Giant).
6.4.3 Wu Cosmos and Qigong

The roots of classical style Qigong originate in the ancient world of Wu. A good way to understand our Qigong practice is to learn about the ancient Wu and their practices. The Wu cosmos is the basis of Chinese cosmology. The universe is constructed of Heaven, Humanity, and Earth; this is the pattern of a person in terms of ancient Chinese Wu. In traditional Qigong practice, regardless of the style, practitioners always work with these three layers of the body. Please see the chart below for details:

<table>
<thead>
<tr>
<th>Chinese Cosmology</th>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Heaven Head Shen Spirit</td>
<td>Regulate the heart</td>
<td>Visualization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humanity Organ systems Qi</td>
<td>Regulate the breath</td>
<td>Breath</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Earth Limbs Jing Essence</td>
<td>Regulate the posture</td>
<td>Body</td>
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</table>

As the microcosm of the universal macrocosm, the body contains all the information of the universe and communicates with the universe all the time. We can deepen our Qigong practice through the study of Wu and, at the same time, become more aware of our bodies while developing the relationship between the human being and nature.

6.5 Shengsi 生死—Birth and Death

Sheng 生 means birth, alive, vital energy, flex, life, or grow. Si 死 means stiff, stagnant, or death. In ancient Chinese shamanism, one of the most important concepts is respect for the Sheng, or in other words, respect for all living beings. The human being is the most precious of all living beings; therefore, the ancient shamans developed numerous techniques to preserve human beings. In modern times, we call these techniques Qigong. Qigong is a way to learn about the Sheng.
6.5.1 Past, Present, and Future

From the shamanic perspective, to learn about the Sheng we must understand the Si (death) because once we are born, we face death. It is the same for all beings. Birth is the beginning of death. The ancient shamans didn’t think that death was the end of life. They thought of death as the gateway to new life. In shamanic cosmology, the past, present, and future are all one; they are non-separate, so all beings exist in concurrent past, present, and future lives. The important part to remember is that the present life must be treasured because it is the result of the past life, and the future life will be the result of this present life. All of our lives are connected.

People are often curious about their past lives and want to know what their past lives were like. However, this is not important because the past is past. If you really want to know about your past life, study your present life because it is a reflection of your past lives. Actually, in the present life, all of us experience our past and future lives.

Many people are afraid of what the future will bring. They are afraid they will get sick and they are afraid of death, but they don’t really think about what they should do for their health now in the present. They don’t really treasure the moment and they may be wasting their vital energy by ignoring the present. Then, when death is coming, they fear it. In this moment, they experience the future but do not realize it. If they truly understand that the future and this moment are connected, they can cultivate in a high spiritual way and will understand what will happen in their future and not have a fear of death. They can enjoy each moment and when death comes, they can enjoy that moment, too, because that is the time for shifting the spirit into another life pattern. Death is a transcendent moment for an enlightened being to cherish the new life that is coming.

6.5.2 The Life Cycle

Ancient Chinese shamans understood that life is part of nature and that the life cycle is the same as the cycle of nature. The human life cycle can be com-
pared with the four seasons of the year: spring corresponds to the life stage of zero to 20 years old; summer is from 20-40 years old, autumn is from 40-60 years old. Winter starts after 60 years old. Of course, an enlightened being is one who has jumped out of this cycle since high-level spiritual practitioners may transfer the physical body back to the spring stage.

The first stage of life, from birth to young adult, is the spring season. As we can see in nature, new life is emerging and growing in the spring. Farmers need to take good care of their land during this season. They need to plow and fertilize the land, sow the seeds, and feed, water, and fertilize their plants. Similar to this pattern in nature, Chinese shamans regard a new baby as a new "life tree" in the world. Parents need to take good care of their babies on the physical and spiritual levels. During the baby-to-young-adult stage, a person is not only growing physically very quickly but is also learning very quickly. A person should study and get a good education during this time period because this is the best time for learning. People at this life stage have the best memories and the ability to easily absorb knowledge.

The second stage of life, from young adult to middle-age, is the summer season. In the summer, the plants grow and we can see their features clearly. All living beings reach their peak life energy in the summer season. The Yijing tells us that the Ten Thousand Things are coming together in this season. This means that natural life energy reaches its peak. In summer, Yang energy is the strongest in nature and in human beings. It is the time when a person's physical body has finished growing, education has been completed, and knowledge in a specific field has been developed. Therefore, the person can start achieving lifetime goals. Confucius said, "A person in his thirties should be established." This means people in business should have their own companies and people in academia should have their own theories in their fields of expertise.

The third stage of life, from middle-age to older-age, is autumn season, the harvest time. People in this time period should enjoy their lives, enjoy the harvest rather than live in fear. Maturity (the fifties) is autumn time. In this stage, people are living more in the spiritual layer and their wisdom is growing into maturity—like the harvest. Confucius said, "In your fifties, you should understand your Heavenly life (karmic life)." If you understand your life, you won't worry about your life and death.
6.5.3 An Eternal Life

A life is like a tree or a plant. In the death period of winter, a tree holds its life energy in its roots and waits for spring to come. Seeds embrace their life energy and wait to sprout. This is the death time and the prenatal time, a time of transition. Winter is preparing for spring. It is the time for selecting and storing the best quality seeds for the next year. Once spring comes, the seeds can be planted. This is like the prenatal time before the egg and sperm come together. In the old tradition, parents cultivated before the father and mother had a baby; they needed to prepare for the new life coming. The old wisdom traditions specified a lot of techniques for preparing the womb to receive the seed. In the moment that the sperm and egg combine, the universal energy and ancestral energy combine and new life is created. This time period is equal to the transition time between winter and spring. Winter is the death time, and death is the processing period for the new birth.

Life is eternal. The significance of eternal life is like growing plants. If we take good care of the seeds in the winter and store them carefully, life comes back more strongly in the spring and a better harvest will result. So, in the present, we need to treasure our lives and take care of our bodies in the physical and spiritual layers. Then when death comes, we will not be afraid because we will have a deeper understanding of the whole process or pattern of birth and death.

In the Chinese shamanic tradition, people don’t worry about death and are calm in facing death. In my memory, my grandmother was in her sixties when she prepared her coffin. She chose all the materials by herself to get ready for death. This is a very old tradition. In her case, death did not come for more than twenty years, but she still got ready for it. She passed away in her nineties. Believe you have your eternal life and then you will treasure your current life.

6.6 Jing 精 — Essence

Jing means best, essence, or subtle. The Chinese character for Jing is composed of the radical for rice and the radical for the color green. The original
meaning of Jing was the best quality rice. In ancient Chinese
tradition, rice holds the best Universal Qi. The radical for green is
also symbolic of life energy. Ancient shamans used rice as an
important remedy to treat patients. When a patient was very weak,
the shaman would use rice soup to tonify the patient’s vital energy
and help the patient recover. As I mentioned before, the first of the
Chinese Medicine Classics, Huangdi Neijing, has only thirteen
formulas and rice soup is the first formula.

In the shamanic tradition, Jing also represents the physical
body. Different parts of the body have different qualities of Jing.
The ancient shamans also used the word Jing to mean body
fluid because the body is a container for water in the same way
the Earth is a container for water. In the Five Organ System, the Water
organ is the Kidney. In a specific way, Jing also represents the Kidney
essence. From the Qigong perspective, all the body fluids, especially the
sexual fluids, can be considered Jing. This includes the blood, saliva,
and all other material body fluids.

As we discussed in Part II, 6.4 Fang 方 — Cosmos, the body has three
layers, Jing, Qi, and Shen. Jing represents the physical layer and is the root of the
Qi body and the Shen (spirit) body. A person with strong Jing will have a strong
Qi body and a strong Shen body. In Chinese, we have a saying: Jing Zu Shen
Wang 精足神旺. It means you will have strong spiritual energy if you have an
abundance of Jing.

In Qigong practice, the first important step is Lianye 練液, which literally
means refine the water. Actually, this step is about how to strengthen the phys-
ical body to improve health and to transform the physical body into a Qi body.
In practice, we treasure the Jing and take care not to waste it. This includes
swallowing the saliva, which in Qigong is referred to as Changshengshui
長生水—long-life water. Swallowing the saliva down to the Dantian helps nour-
ish the body.

A person’s Jing is regular, non-refined water if it has not been transformed
through Lianye. In this case, it will still be in a low-level water state. “Water
always finds the lowest position.” Refinement is what must occur in order for it
to reach the Shen from this low state. By cooking the water over fire, we create
steam and vapor; this is how Jing is transformed into Qi. The next step is Shenghua 升華 (transcendence) whereby the transformed water is brought from a low position to a high position.33

Laozi said that ruling a great country is like cooking a small fish.34 In Qigong practice, we must cook. In other words, the visible physical liquid must be transformed through internal alchemy (the "cooking") to invisible Qi and then to Shen.35

6.7 Shen 神 — Spirit

Shen means spirit and it also means great, marvelous, or elegant. Shen represents the spiritual energy of the Heart. In oracle bone style writing, Shen is the pattern of lightning. Breaking the darkness with thunder, a pattern of lightning, was considered an omen from Heaven in ancient Chinese shamanism. The ancient Wu understood the Universal Way through observing and studying the patterns in nature. The ancient Wu used Shen as a symbol for spirit, divinity, deity, infinite, omniscience, and Enlightenment. Shen also means stretch because natural lightning stretches between Heaven and Earth. In spiritual cultivation, we use many physical stretching techniques to open our spiritual gates to connect with our own spirits and with high-level spiritual energy. The shaman sees that each part of the body has its own spirit residing in each physical part. In spiritual cultivation, the important processing step is to call the spiritual body back to the physical body. This is the reuniting of the physical body [Yin] and the spiritual body [Yang]. This is the Way of the Dao. The Yijing gives the definition of Dao as one Yin and one Yang combined.

The physical body is made up of three layers. The upper layer is the head and represents Heaven and Shen (Spirit). The lower body includes the legs and feet and represents the Earth and Jing (essence). The middle layer, between Heaven and Earth, is the Five Organ System and represents the human being and Qi (vital energy). Therefore, ancient shamans used the five organ systems to discuss the health of the whole body.

In the five physical organ systems, each organ system has its own particular kind of spiritual body. Let us take a look at the five spiritual energies of these five organ systems before we go into the details. The Liver system spiritual
energy is Hun 魂 —Yang Soul. The Lung system spiritual energy is Po魄—Yin Soul. The Spleen system spiritual energy is Yi 意—Will. The Kidney system spiritual energy is Zhi 志—Memory. The Heart system spiritual energy is Shen 神—Spirit. We will use these five spiritual bodies as an example for discussing the physical and spiritual connections in the body. Let's learn another Chinese character, Ling 靈—Soul, before we move on.

### 6.7.1 Ling 靈 — Soul

*Ling* is usually translated into English as soul. Additional meanings include inspiration, transformation, shaman, or spirit. The Chinese character *Ling* is composed of three parts. The upper part is the radical *Yu* 雨 for rain. The middle part is composed of three of the same radical, *Kou* 口 for mouth. The lower part is the radical *Wu* 武 for shaman. This character is an image of a shaman using the mouth to repeat a mantra to bring rain. The shaman has the ability to make the rain happen. This is the result of using spiritual energy to make the connection between the human being and nature, which was the original function of *Ling*. In the ancient *Chu* 楚 State (approximately 1100—223 BCE) in China, shamans had the ability to use their spiritual energy to help people, so people addressed them as *Ling*. Therefore, *Ling* also means shaman.

Another meaning of *Ling* is verify. For example, the shaman makes the rain happen to verify his authenticity and we call this result *Ling*. A shaman who cannot make the rain fall is described as being "without *Ling" or without verification. In spiritual cultivation, we need to work with our soul energy to verify our spiritual experiences. This kind of spiritual cultivation we call inner verification because only through the body can we understand the spiritual journey. No words can fully describe the inner experience. Once a person has had the true experience of spiritual cultivation, we will say the person has *Ling*. When the spiritual body and physical body combine and the spiritual body is able to guide the physical body to function well, we also call this *Ling*. *Ling* is the function of the spirit.
6.7.2 Hun 魂 — Yang Soul

The spiritual energy of the Liver system is Hun 魂 — Yang Soul. The Chinese character Hun 魂 is composed of the radical Yun 云 for cloud and the radical Gui 鬼 for ghost. In Chinese, ghost means condense or return. When ordinary people die, their spiritual energy returns to the Earth. This returning of spiritual energy we call Gui 鬼, ghost. In contrast, when people who are high-level spiritual beings die, their spiritual energy transcends into Heaven. This spiritual energy we call Shen. The radical Yun 云 for cloud is a symbol for ascending. Therefore, Hun is the Liver spiritual energy as the wandering soul. The function of Hun is to make the energy of the Liver ascend. The ancient shamans saw that this spiritual energy in the body is the same as the nature spirit of the sun. This spiritual energy of the sun is also called Hun. Since the sun rises from the East every morning, the Liver system is associated with the eastern direction and the Wood element. Morning is the Liver system activity time.

When a person’s Hun energy decreases, the lower level will affect the Liver function and the person may have depression, stress, anger, and associated symptoms because the Liver ascending function has a problem. Once the Hun separates from the Liver, it will be very dangerous for the person. The person may become insane, or the immune system will be very low, or the person may be facing death. People with strong Hun energy combined with the Liver system are likely to have strong life energy and be doing well.

6.7.3 Po 魄 — Yin Soul

The spiritual energy of the Lung system is Po 魄—Yin Soul. The Chinese character Po is composed of the radical Bai 白 for white and the radical Gui 鬼 for ghost. We discussed the ghost in the Hun section. Now we will discuss the radical Bai 白 for white. According to the Five Element principle, white belongs to the Metal element and includes all of the minerals and the metal materials. The ancient shamans saw that when the white quality descended, it was an indication of death. In Chinese tradition, death is called a white event and when a person dies, people come to the funeral ceremony wearing white. Po has the spiritual energy of Lung to make the energy of the Lung descend.
The ancient shamans observed the sun descending in the West in the evening time. After the sun descended, it was no longer visible in the sky but they could see the moon. From this, they understood that the moon is the reflection of the sun. To learn about the moon is a way to learn about the sun since the moon represents the descending part of the sun. The spiritual energy of the Lung system is similar to the spiritual energy of the moon. Ancient shamans gave the moon the same spiritual name Po, which is the spiritual name for the Lung as well as the spiritual energy of the moon. The Lung system is associated with the western direction and the Metal element. Evening is the Lung system activity time.

When a person’s Po energy decreases, the lower level will affect the Lung function and the person may suffer from sadness, grief, congestion, or other Lung diseases because the Lung descending function has a problem. Once the Po separates from the Lung, the person will experience many difficulties and strong mental problems may develop. People with strong Po energy are likely to have strong life energy and self-confidence and will be able to perform very well.

6.7.4 Yi 志 — Will

The spiritual energy of the Spleen system is Yi. The Chinese character Yi is composed of the upper radical Yin 音 for voice and the lower radical Xin 心 for Heart. The voice is the sound of the Heart. This means the energy of the Will is related to the Heart. Yi also means recall and this is the function of the Spleen as well. Spleen belongs to the Earth element and it is the coordinator of the body. The spiritual energy of Spleen Yi is connected with the whole body system.

As we discussed in Part II, 6.3 Wu 巫 — Chinese Shamanism, the ancient shamans regarded the body as the center of the universe. They also considered the Earth, on which they resided, to be the central planet of the universe. They saw the sun and moon as surrounding the Earth and regarded the Earth as the coordinator. They understood that the spiritual energy of the Earth is similar to the spiritual energy of the Spleen system in the body.
When a person’s Yi energy decreases, the lower level will affect the Spleen function. The person may have a reduced appetite and low energy, and may also be physically weak or have digestive function problems because the Spleen function is weak. Once the Yi separates from the Spleen, the person may experience severe physical problems in the body such as diabetes, cancer, or Alzheimer’s disease. People with strong Yi energy will feel physically strong and vibrant.

6.7.5 Zhi 志 — Memory

The spiritual energy of the Kidney system is Zhi. The Chinese character Zhi is composed of the upper radical Shi 亷 for great person and the lower radical Xin 心 for Heart. The symbolic meaning of great person is the ancestral energy of the human being. The Zhi energy is related to the Heart. The spiritual energy of Kidney Zhi is the memory of the ancestral energy of the human being, which records who we are and where we are from. It is the reservoir of life energy. The Kidney belongs to the Water element and is associated with the northern direction.

The ancient shamans observed nature and understood that most of the Earth is water and that Water is the first element of the Earth. They understood that water has the special function of carrying the universal energy and also carries information from the primordial cosmos. They knew that life started in water. Since they lived in the northern hemisphere, they saw that the northern region was covered with ice and understood that the frozen state of water is the prenatal stage of life. That is the reason that the north direction is associated with the Water element. The ancient shamans saw that the spiritual energy of Water is equal to the spiritual energy of the Kidney system in the body. Kidney is the root of the prenatal body.

When a person’s Zhi energy decreases, the lower level will affect the Kidney function and the person may have lower back pain, leg pain, poor memory, and fear because the Kidney storing or memory function is weak. Once the Zhi separates from the Kidney, the person may be at risk of dying. People with strong Zhi energy combined with the Kidney system are likely to have a good memory and strong life energy and be able to accomplish many things.
6.7.6  Shen 神 — Spirit

The spiritual energy of the Heart system is *Shen*, spirit. The Chinese character *Shen* is composed of the left radical *Shi* 肆 for display or guiding, and the right radical *Shen* 神 for stretch or lightning. The radical for display and guiding is symbolic of the light shining down from the sun, moon, and stars. It symbolizes a message from Heaven. The right radical is the original character for spirit. As the spiritual energy of the Heart, *Shen* 神 is the emperor of the body.

The function of *Shen* 神 is to regulate the Heart energy to work in the different parts of the body so that everything functions in an orderly way. The Heart belongs to the Fire element and is associated with the southern direction. Ancient shamans understood there would be no life energy on Earth without Fire. The Water would stay in the ice stage and no life would emerge on Earth because Fire melts ice and creates flowing water, and life starts from the flowing water. Therefore, Fire is the symbol for life.

When a person’s *Shen* decreases, the lower level will affect the Heart function and the person may develop a lot of problems. The life energy of the whole body may be in a low state. Once the *Shen* separates from the Heart, the person may die. People with strong *Shen* combined with Heart are likely to be very active and passionate.
The Doorway of all Mystery¹

衆妙之門

Zhong Miao Zhi Men
Men

(Doorway) –
Learn the Name

In the Chinese tradition, the name of an object symbolizes all the information about that object. For instance, a new baby's name is used not only for communication purposes but also contains the baby's personality and life karma. In Chinese, we have a saying, "A person's name comes from the universe." In other words, it doesn't matter who gave you your name—the universe is the original source of your name. The same is true for the names of Qigong forms. The name of the form is the essence and spirit of the form. Gaining a better understanding of the name will help us in our practice.

The original Chinese name for this Qigong form is Laohu Gong 老虎功, Shamanic Tiger Qigong.

7.1 To Be “Old”

Lao 老 literally means old. In Chinese, it is a symbol for wisdom. Of course, we all know that a person doesn't have to be old to be wise. However, even now in modern China, "old" is used as a title to express respect. For instance, the Chinese word for teacher is Laoshi 老師—which translates directly into English
as "old master." In Chinese tradition, teaching is one of the most respected jobs. The function of a teacher used to be described as “Pass the Dao, teach techniques, and help students find the answers to their questions and doubts.” No matter how old you were, you were an "old master" if you were a teacher in China. In ancient times, the shaman held the most respected job and teaching was part of the shaman’s job.

The ancient oracle bone Chinese writing style can help us better understand Lao 老 [old]. The written pattern of the oracle bone character for Lao looks like a person holding a staff. In Chinese shamanism, a staff represents the power of the universe. With a staff, a shaman had the power to pass on the universal knowledge to others. Later, when teachers took over part of the shaman’s job, they always taught with a small staff in their hands like the shaman. The first time I looked at this oldest style of Chinese character, an image arose in my mind: the Queen Mother of the West (Xiwangmu 西王母) standing on the top of Kunlun Mountain with the victory staff in her hand.

7.2 Holding Zheng Qi 正气

Hu 虎 means tiger. The tiger is a symbol for shamanic power and for Qi, especially ZhengQi 正气 [righteous or correct Qi]. Qi can be translated as vital energy or vital breath. Usually, the Chinese call the tiger Laohu 老虎 —literally meaning "old tiger," regardless of the tiger’s age. The tiger is the spiritual animal of the western direction and is related to the Queen Mother of the West (See Part II, 4.2.1 Xiwangmu 西王母—Queen Mother of the West). The Queen Mother of the West is a condensation of the Subtlest Vital Breath of the Western Essence from the Vital Breath of the Dao of the Original Chaos. This is the source of the name of this book, The Vital Breath of the Dao.
The universal rhythm of the Dao can be found in the microcosm of the Lung. From a classical Chinese medicine perspective, we will never get sick if we can maintain Zhengqi in the body. Physically, Zhengqi is represented most strongly by the Lung, which prevents Xie 邪 (evil) Qi from invading the body. Here, Zheng 正 can be translated as correct or upright. In contrast to Zheng, Xie can be translated as incorrect or tilted. Therefore, Xieqi includes all the factors, such as emotions, food, weather, habits, attitude, posture, or trauma, that may cause illness. One of the functions of Lung is to govern and energize all the meridians of the body. Strong Lung Qi helps us maintain wellness. We will be more susceptible to illness if the Lung Qi is weak. Thus, in Chinese medicine, the tiger is the spiritual animal of Lung and stands for the essential Lung Qi and vital breath.

Gong 功 originally meant hard work. In our context, it means a Qigong form.

For further details about the tiger, the Queen Mother of the West, Qi, and Gong, please read Part II Han San He Yi 合三合一 — Holding Three in One (The Fundamentals of Chinese Shamanic Qigong) of this book.

Laohu Gong 老虎功 translates into English as Chinese Shamanic Tiger Qigong. The form is based on symbolic power—the essence of Chinese Shamanism—and has both medical and martial arts applications. The tiger form is the story of energy circulation from West to East, the movement of the Dao itself, as the symbolic power of the tiger communicates directly with the Dao. Through regular practice of the tiger form, one will tonify one’s Zhengqi and increase the harmonizing Qi of the whole body. In this way, one will be able to attune the personal Qi to resonate with the Universal Qi, to discover one’s true potential nature, and to breathe with the Dao.
8.1 *Emei Zhengong* 峨嵋真功

*Laohu Gong* (Chinese Shamanic Tiger *Qigong*) is from the *Emei Zhengong* [Mt. Emei Sage Style *Qigong*] school. Mt. Emei Sage Style *Qigong* combines the traditions of ancient shamanism, Confucianism, Daoism, classical Chinese medicine, and the martial arts. The elements of this style are rooted in the ancient world of Chinese shamanism, which is the source of all the classical Chinese traditions. In ancient China, shamans were respected as sages, and sages were shamans.

The theoretical foundation of the Mt. Emei Sage Style *Qigong* is rooted in *Yijing* science and the principles of classical Chinese medicine. Generally, we can classify this style as a type of Confucian *Qigong* since all of the forms contain the rational and moral meanings of the Confucian perspective. This style can also be categorized as belonging to the *Fulu* 符箓 School because it holds to some rituals and methods that are similar to those in the Daoist *Fulu* tradition. The Chinese character *Fu* 符 means symbol, omen, in alignment with, or in accord with. *Lu* 符 refers to the book of prophecy, incantation, or a Daoist
amulet (a charm to ward off evil). Because of its ancient shamanic ritual practices, the Fulu 符箓 School has been described as a shamanic school. We can also consider it to be a classical Chinese medical Qigong school due to its inclusion of strong medical functions.

8.2 Union

The most prominent feature of the Mt. Emei Sage Style Qigong is union, a concept that dates back to ancient Chinese civilization. In his book, Peasant Society and Culture, sociologist Robert Redfield explains that in any civilization, both great and little traditions exist. "The great tradition is cultivated in schools or temples; the little tradition works itself out and keeps itself going in the lives of the unlettered in their village communities." The two traditions are interdependent. The Mt. Emei Sage style of Qigong, along with other classical styles of Qigong, can be considered a little tradition while Daoism and Confucianism can be considered great traditions. The great and little traditions have long affected each other in China. The great tradition was formed from the little tradition and then became the main momentum in the development of Chinese civilization. Great or little, the core feature of all Chinese traditions is union rather than separation.

Many aspects of Chinese culture (music, art, medicine, science, etc.) are attributed to a single great tradition when, in truth, other traditions contributed to their development as well. For instance, the Yi Jing (I Ching or Book of Changes) is regarded as the most revered classic of Confucianism. It would be incorrect, however, to think that the Yi Jing is based solely on Confucianism since Daoism contains most of the pragmatic methods of Yi Jing science, such as Chinese Five Elements Astrology, Fengshui, and various divination methods.

Confucianism and Daoism, the two main pillars of classical Chinese tradition, both originated in the ancient world of shamanism. As the way of humanity, Confucianism inherited and rationalized the knowledge of courtesy, ceremonial rites and regulations, and aspects of personal emotion from the ancient shamanic rituals. As the way of nature, Daoism rationalized and expanded the wisdom of the way of the universe and applied pragmatic knowledge from the ancient shamanic rituals.
Another important classical Chinese tradition is classical Chinese medicine (CCM). It represents the joining of Daoism and Confucianism and is thoroughly based on Yijing science. The Tang 唐 Dynasty (617–907 CE) sage Sun Simiao 孫思邈, who is respected as the “Medical King” by the Chinese, stated that “nobody qualifies to be a master physician without knowledge of the science of change.”1 Indeed, CCM and Chinese shamanism are widely considered to have originated from the same source. In Chinese, the term is 妖蠱同源 Wu Yi Tong Yuan, which translates literally as “shaman and doctor come from the same source.” In fact, many of the ancient documents verify that ancient Chinese doctors were shamans.5

From this we can conclude that shamanism, Confucianism, Daoism, and classical Chinese Medicine connect to each other to form a union—and union is the prominent feature of the classical Chinese traditions. Through the Qigong form, we will come to see this feature more clearly even though we will not discuss the martial arts application of the Tiger form in this book.
9.1 Inner Dancing and Drumming

In the Emei Zhengong School, before practicing QiGong forms, we usually start with *Dou* —shaking. Shaking is reminiscent of shamanic dancing and drumming. The ancient shamans regarded the Universal Qi (energy) as a harmonious musical rhythm, the universal vibration. Shaking focuses the body and *Shen* (spirit) on the universal vibrations we are experiencing. This is a way to awaken the energy and consciousness in the body. Most people do not realize that there is a subtle energy—Qi—accompanying them through their entire lives. Some people will never believe the existence of this kind of energy in the body because they have never experienced it. This shaking movement can help us open our energy gates and meridians—the energy channels in the body. It allows the free flow of Qi to connect with universal energy for moving into the basic Qi state.
In addition, we can learn to open our hearts to feel the connection between ourselves and nature through further practice. As we learned in Part II, 6.3.3 The Function of Wu 禦, dancing and drumming are shamanic methods to understand the Shen. Even the shamans of today use the ritual of dancing to facilitate universal connections, such as bringing rain to dry farmland. In Chinese shamanic Qigong practice, shaking is the inner dancing and drumming to access our inner great medicine—energetic rhythm for healing and achieving Enlightenment.

Let's take a look at the Chinese character Yao 藥 (medicine) to get a feel for this rhythm. The character Yao is composed of two parts: a radical meaning grass or herb on top and the character 音 for music at bottom. In addition to carrying the meaning of medicine or cure, this character can stand for music itself, happiness, or enjoyment. The ancient sages spoke of music as an analogy for universal energy. Harmony is derived from the resonance of sacred sounds. Harmony is also the connection and response of different entities. In other words, the energy created by resonating in harmony with the universe is the original medicine.

Dancing and music are forms of vibration, as is shaking. When practicing Qigong, we always begin with shaking in order to open the pores, connect with the Shen and Qi fields, and communicate with the universe. During the shaking, we also use different sounds or mantras to open the meridians and all the cells of the body to connect with the universal energies and harmonize with the Universal Qi. This process in Qigong is no different from the Wu rituals of dancing and drumming: through vibration and special frequencies, the Wu connect with the Universal Qi, their own spirits, and high-level beings.

9.2 Awaken Your Consciousness

Step 1

In a standing position, bring your feet together, maintaining contact with the ground. Keep your body erect, arms hanging loosely by your sides with your fingers pointing down. Keep your armpits open, imagining tennis balls in your armpits. Your chin is slightly lowered. Close your eyes, placing the tip of your tongue on the tooth ridge just behind your teeth.
Visualize the upper half of your body reaching into Heaven and the lower half rooting into Earth. See your arms extending deep into the Earth with your fingers reaching to the center of the Earth. Pull the Earthly Yin Qi from the center of the Earth and feel it filling your whole body.

See the sun and moon. See the Big Dipper. Go from the Big Dipper to the North Star and feel the connection between the North Star and the Baihui (100 meetings) point (GV-20) on the crown of your head. Feel the Universal Qi pouring into your body through the Baihui point and filling up your whole body with Heavenly Qi. See the planets and feel yourself connecting with each of them. Concentrate on your Dantian and see it as a small sun or ball of fire in your lower abdomen.

Step 2

Step to the right, feet shoulder-width apart. Rise up onto the balls of your feet and raise your arms above your shoulders, palms up. Hold your breath for a few seconds, then sink down into a low squat, bringing the arms to shoulder level. Jump into the air while circling the arms up and around and down in front of the Dantian. Start shaking your whole body, bouncing about and breathing into the Dantian with Heng [Hung] breaths. Take in the lineage and Universal Qi via the pores of your whole body. Use Heng on the out-breath to concentrate Qi in the lower Dantian. As you move faster and faster, the ball/sun of your Dantian becomes denser and denser.

As you continue shaking, think of your body parts:

First think about the Heavenly Gate (Baihui). Open this gate further to receive Heavenly Qi.

Then think about each of your eyes, your nose, mouth, face, neck, shoulders, heart, lungs, spine, hips, spleen, stomach, pancreas, bladder, liver, gall bladder, intestines, legs, ankles, and feet.

Then, shake the whole body in a freestyle manner.

Gradually slow down and then stop. Bring your hands up over the crown of your head and down in front of the body on both sides. Relax. Feel the tingling.
Feel the warmth, or even heat, in your body. Feel the light entering and nourishing your whole body as if you are taking a Qi shower. Then move your consciousness to your lower Dantian—concentrate the energy there. Observe the inner landscape of your body with your inner eye. At this moment, you may have special experiences in your body and spirit.
10.1 *Hong Meng Yi Qi* 鴻蒙一炁
—Return to the Great Primordial Qi

Meaning: *Hong* means great, big, or vast. *Meng* means unknown, vague, or moistening. *Meng* is also the name of Hexagram Four, Mountain over Water in the *Yijing*. This hexagram is a picture of a fresh spring at the foot of the mountain. This is a good *Qi* field in which to live and grow. The function of *Meng* is to nourish and create *Zhengqi* (righteous *Qi*). “The Superior Person refines his character by being thorough in every activity,” according to the *Yijing*. *Meng* can also mean unclear, enshrouded in fog, and moisture. *Yi* means One, the state of oneness of the universe. *Qi* is the vital energy or breath. In terms of Chinese cosmology, the primordial universe was one big ball of *Qi* in the beginning. The Tiger form is patterned after the movement of *Qi*. According to *Yijing* principles,
Heaven is classified as Metal Qi, and through making the first movement in the Tiger form, we connect with the Metal Qi, the primordial life energy. In other words, we move into a primordial universe state where all is one. *Hong Meng Yi Qi*, then, means return to the primordial or original universe state.
Movement: Stand with your feet together and your toes grabbing the Earth. Straighten your back so it is solid like a mountain. Lift your perineum to seal the Dihu 地户 (Earthly Door, CV1). Pull the lower abdomen in. Open your chest. Straighten your neck and keep your head upright. Imagine your head touching Heaven with the Tianmen 天門 (Heavenly Gate, GV20) open. Put the tip of your tongue on the tooth ridge behind your teeth. Close your teeth and mouth. Keep your shoulders down, your arms relaxed, and your armpits open. Open your hands with fingers straight. Close your eyes with eyelids relaxed. Take your eyesight within. Listen within to sense the Qi state.

Visualization: With your eyes closed, look and listen within to sense the Qi state. Feel your body split from your waist, with your upper body suspended through the Tianmen and your lower body rooted into the Earth. Feel the Heavenly and Earthly energies penetrate to mix in the Dantian. Imagine the Universal Qi as light surrounding your body. Open all the pores of the body, allowing the Universal Qi to pour into your body. Feel your body merging with the Qi and returning to the state of primordial universe Qi.
Breathing: Breathe through your nose. Adjust your breathing to be slow, smooth, deep, and even. There should be no noise from your breathing. In Chinese, this breathing technique is called *Mi Mi Mian Mian* 密密绵绵, meaning the breath is soft and unbroken like cotton and silk. Gather the Qi with all the pores of your body as you inhale. Condense the Qi in your Dantian 丹田 as you exhale.

Function: This movement appears to do nothing, but it is doing a great deal because it is a way to help you awaken your original life source, and it is creating and nourishing the Zhengqi (life force). This movement opens the body and enables us to connect with the Universal Qi. It also helps us learn about the union of the physical body and the spiritual body. Daily practice of the movement strengthens our vital energy and is good for rebuilding our life energy from a state of weakness.
10.2  *Shui Hu Jue Xing* 睡虎覺醒  
—Sleeping Tiger Wakes Up

*Meaning:* *Shui* means sleep or unknown. *Hu* means tiger. In Chinese, another name for tiger is *Dachong* 大虫. *Dachong* literally means big or great worm. There is a symbolic connection between the tiger and the worm. The symbolic meaning of worm in Chinese shamanism is strong life energy, no stagnation. This strong life energy is apparent when we cut a worm in half. It can still move and it can regenerate itself into two worms. *Jue* means wisdom or Enlightenment. *Xing* means to wake up. *Shui Hu* means sleeping tiger and is a symbol for an unenlightened person. Everyone has the capacity to be enlightened. However, we may never discover this quality and cultivate it if our consciousness is buried in a busy, customary, routine-filled life. This movement, which imitates a tiger waking up, represents awakening our deep consciousness and potential energy in the body. Through practice and discipline—daily cultivation—we work with the three treasures, the best medicine in the body: *Jing* (essence), *Qi* (vital energy), and *Shen* (spirit). This movement teaches us that the original function of *Qigong* practice is a way of achieving Enlightenment.

*Movement:* Feel the weight and power of the tiger’s bones and muscles—your bones and muscles. Your fingers should be curled like tiger claws as your hands move. This is important for holding the energy. (The acupuncture points on the extremities are located on the border where microcosmic energy meets macrocosmic energy.) Move your whole body, including your legs, and feel yourself undulate with the martial power of the tiger. When you feel you have become the tiger, undulate the whole body from the *Dantian* with toes grabbing the floor. Move your arms like waves, with your fingers curled into tiger claws. The tiger looks heavy but moves fast. The tiger is very sensitive and agile.
**Visualization:** Imagine you are a tiger waking up from a deep sleep. Begin connecting with the energy of the tiger. Become the tiger. Feel the joints of the body opening. Feel the whole body moving freely without stagnation, moving like a worm.
Breathing: Regulate your breath as you did in the first movement and start moving your body. Then you can modify your breathing to imitate a tiger yawning. Take a deep breath and make soft growling noises like a tiger.

Function: This movement releases Qi stagnation and strengthens the Liver function thereby improving the flexibility of the whole body. It helps us to awaken and to understand the energy in our deeper layers—that energy which is usually never accessed or used by the conscious mind. By doing this form, we will become deeply aware of the presence of the special treasures of the body: jing, Qi, and Shen.
10.3 *Li Di Bai Wei* 立地摆尾
—Tiger Wags its Tail

**Meaning:** *Li* means standing or establish. *Di* means Earth. *Li Di* means standing on the Earth or building up Earth energy in the body. It is a symbol of being rooted. Our practice or cultivation needs to be grounded. The state of being grounded is the symbolic meaning of the tiger as well. The tiger is a symbol of status and also carries the meaning of knowing one's rank, place, and position. Although the tiger is powerful when moving, he is most often found "sitting in place," "dwelling at home," or "presiding from his lair" while surveying his kingdom, acutely aware of everything going on below. Learning "who I am" and "where I belong" (i.e., location and position) will help us ground. We need to be in the moment and we need to connect with life around us. The pattern of the tiger skin itself also represents the Dao. In other words, the Dao is very close—life and spiritual cultivation should not be separated. *Bai Wei* means wagging the tail. The tail represents the power of the tiger—it is from here that the tiger derives its power. *Bai Wei* is a symbol for pride. The acts of practice and cultivation are venerable and we should be proud of them.

**Movement:** As you breathe in, step to the right and make a wide horse stance. Bring your left hand up in front of your mouth as your right hand swings behind you. Straighten your arms and pay attention to the palms. Be sure they are in the center line of your body. Focus on your tailbone. The tailbone, which is the end of the spine, is the secret source of life power. Breathe out and shake your tailbone. Repeat this sequence of shaking on this side five times. Five is an Earth number and represents the Five Elements. After repeating the sequence five times, switch arms and do the same movement on the other side. Do three rounds of this movement. Three is the number of creation, symbolizing the three layers: Heaven, Earth, and the Human Being. Together, these three layers represent the universe.
Visualization: Imagine you are a tiger standing with feet rooting into the Earth. Wag the tail, focusing on the tailbone as you wag your hips. Feel the momentum from your tiger tailbone.

Breathing: Take a deep, sharp breath before shaking the tailbone. Then breathe out with the sound Heng ᵇ (Hung) as you are shaking.
**Function:** This movement enhances the *Zhongqi* 中气, the central energy of the body, and includes the Earth element and its harmonizing function. It is good for healing any digestive or Earth pathology. Since Earth (土 士) is the mother of Metal (金 金), it is logical to begin with the root of Metal in this form. This movement is a way to build up the Earth energy (physical health, mental stability, and harmonizing function) before we play with the Metal animal, tiger.
10.4 *Dan Dan Chu Dong* 瞪瞪出洞—Tiger Emerges from the Cave

**Meaning:** *Dan Dan* means glare, gaze, or stare. Eyes represent the spiritual window of the soul. When we start our practice, we are opening our spiritual windows to connect with the outer world and to learn the way of the universe. This movement is the pattern of the tiger’s eyes—open and staring fiercely. *Chu* means come out or emerge. *Dong* means cave—the tiger’s home and also the first humans’ home. The tiger is the epitome of the wild animal, displaying powerful survival instincts and a need for freedom. The tiger needs "breathing space" and the freedom to roam and defend vast territories. This movement is a symbol for open space or an open heart. In *Qigong* practice, we should learn how to open the spiritual window of the Heart-Mind, not merely remain in a small cave.

**Movement:** Ending with your right hand out in front of you after the third round of "Tiger Wags its Tail," allow your right arm and hand, with palm down, to come to a 90-degree angle. Simultaneously, bring your left arm around from behind, rotating your left palm down. Turn your right arm, bringing the palm up, and allow the right arm to pass over your left arm, eventually ending with your left hand, palm down, under your right elbow. All of this is done as you are pivoting to the left. The arms cooperate with each other, creating a *Yin-Yang* movement. Explore your territory, working the meridians in your arms and feeling the energy. The energy from your right hand and fingers should be penetrating and shooting outward.
Visualization: Extend your fingers far away and feel your fingers touch the ends of the universe. Feel the Laogong 劫管 of your upper hand connect with Heaven as you feel the Laogong of your lower hand connect with Earth. Be aware of your eyes perceiving the outside world, seeing far away and taking in everything in the universe.
Breathing: Regulate your breath from the lower Dantian. Inhale and exhale, feeling the Qi rotate in your lower Dantian. Visualize the breath in your lower Dantian as a moving Qi ball, picturing the Taiji symbol for energy circulation.
Function: This movement helps open the four spiritual gates in the body: the two hips and the two shoulders. By circulating the energy in the lower Dantian, the energy of the body unites with universal energy. This results in unification rather than separation. The movement is good for strengthening the Heart function or healing any diseases of the limbs.
10.5 **Yao Wu Yang Wei** 耀武揚威
—Tiger Displays Martial Power

**Meaning:** *Yao* means shining, lightning, show, or display. *Wu* means martial power. Thus, *Yao Wu* means to display one’s martial power. *Yang* means show or wave. *Wei* means respect, venerable, or spiritual power. It is a sincere feeling of respect for nature and for our practice. In the traditional way, doing *Qigong* practice is like performing a special ceremony or ritual to connect ourselves with the universe. The tiger displaying its martial power represents bringing out our inner potential for spiritual power. This is a type of spiritual energy that we use for cultivation. In our *Qigong* practice, new challenges are met often, and we need this inner power to display confidence and fortitude.

**Movement:** Pivot in a slow, relaxed fashion back to the right, suddenly snapping your right wrist so that your right palm is more upward and slightly higher than eye level. Allow your left hand to move down to the lower *Dantian* and connect with Earthly *Qi*. Work the meridians in your arms and legs, twisting and undulating, feeling the power and strength of the tiger. Feel your *Qi* move through all parts of your tiger body, even to the tips of each body hair.

**Visualization:** Imagine being a dragon. Feel your whole body moving—not just the wrists and hands. Your whole body spirals, and the *Qi* condenses into the bone and marrow (*Qi Lian Ru Gu* 气敛入骨). At the same time, feel as if each hair on the body is like a needle or an iron weapon standing straight up.
Breathing: Allow your breath to be slow, smooth, deep, and even. Breathe with all the pores of the body, not with just the lungs. Occasionally, you can make a slow inhale followed by a sharp exhale with the sound *Heng*.
Function: This movement connects us with the harmony of the Universal Qi and is excellent for dispersing Qi stagnation in the body. It also helps strengthen the Kidney and Liver Qi and harmonizes the Lung and Liver Qi.
10.6 *Shen Jian Zhan Xie* 神剑斩邪
—Spiritual Sword Kills the Demon

**Meaning:** *Shen* means spirit, divine, or essence. *Jian* is a sword, which is a symbol for wisdom. *Zhan* means cut off with a sharp motion or chop. *Xie* means evil (as in *Xie Qi*), devil, demon, or ghost. *Xie* means all the factors that cause illness. It may be a blockage in your body, problems in your life, unbalanced emotions, or anything that pulls you away from or blocks you from your endeavors. In our *Qigong* practice, we always feel resistance—this is the evil *Qi* that makes us feel that it is all right not to practice. If we don’t have wisdom, we follow this “outside face” that is beautiful and alluring but keeps us from moving forward. The spiritual sword represents special wisdom which we need for cutting off the evil energy. Through practice, we will become stronger physically and spiritually. We must develop the ability to kill the inner demons that prevent us from moving into a better state. The symbolic meaning of this movement is that new spiritual life will be born through the kill.

**Movement:** Keeping your left foot immobile, slowly pivot on the ball of your right foot as your right hand floats up above your head, stirring the Heavens. Your left hand remains at the level of your *Dantian*. Once your body has turned to the left, reposition your left foot so that your toes are facing left. Then, slice your right hand downward suddenly like a cosmic sword full of *Qi* to below your waist as your left hand comes up to your chin with the palm out to guard.
Visualization: Imagine that your hands and arms are swords made of sharp, hard, righteous metal. When the hands cross, they move in a scissoring action, as if two swords are cooperating to release everything created from the old evil energy. Envision driving off the evil energy. The "fight" here is not with another entity, but with our deeper heart ego. The practice helps us to realize the "evil" part hidden inside our own hearts that we must drive away. It is important to understand that this tendency exists in all of us. Merely following our feelings does not always lead us down the right path.

Breathing: Inhale as your arms open. As your arms cross, exhale. At the end of the exhale, make a Heng sound with your mouth closed. You can do two or three Heng sounds in quick succession.

Function: This movement benefits the shoulders. It can help release a frozen shoulder or other shoulder conditions. It is a way to strengthen your healing power and your ability to transmit external Qi. You can use this movement to drive off disease. The Heng sound has the function of releasing evil Qi, with or without the body movement. It is especially good for Heart and Shen.
10.7 Qi Hua San Pan 气化三盘
—Qi Transforms the Three Layers

Meaning: Qi is the vital energy of nature. Hua means change or transformation. It is a process that changes matter from one state to another. It is like a worm (caterpillar) transforming into a butterfly. We call this process Hua. Qi Hua in Qigong practice means that Qi may be used to remove blockages to allow the energy to flow. This is the Qi healing skill. After doing Qigong practice for a certain length of time, you may use your Qi to transform yourself or to transform another person’s disease to flowing Qi. San means three. Pan means plate, layer, or circle. It also means something that is coiled together. San Pan means the three layers. The three layers have much symbolic meaning. In the body, they relate to the three parts of the body (upper, middle, lower). In terms of energy, they refer to the Jing, Qi, and Shen. In terms of the universe, they refer to Heaven, Earth, and Humanity. All three layers connect with the Qi flow. Thus, the symbolism here refers to Qi flowing smoothly in the three layers in such a way that there is peace and harmony.

Movement: Rotate back to center, bringing your right arm up as you turn the palm down and turn your left palm up until they meet at head level with your left hand resting under your right elbow. Feel yourself holding a Qi ball with your palms. Rotate left and right with your arms, turning your palms over with each shift in direction. Rotate the upper body once at the upper Dantian, once at the middle Dantian and once at the lower Dantian. This represents the harmonizing of Heaven, Earth, and the Human Being.

Visualization: Visualize holding the Qi ball with both hands. Imagine extending your fingers to touch the ends of the universe. As your hands move, visualize the Qi following the hands and passing through the three layers of Heaven, Earth, and Humanity. Envision cooperation between all three Dantian.
**Breathing:** Inhale deeply before shifting right. Exhale as you shift right and inhale as you shift left.
Function: This movement transforms physical blockages and stagnation, which allows the Qi to flow smoothly. It balances the three burners which are equivalent to the three layers: Heaven, Earth, and the Human Being. Diseases that are related to the three burners include heart and lung diseases, gastrointestinal diseases, and kidney diseases. Diseases located in these organs, or burners, may manifest in insomnia, anxiety, chest pain, nausea, and lower back pain. This movement also strengthens the ability to transmit external Qi for healing.
Part III — Chinese Shamonic Tiger Qigong
10.8 Tong Tian Che Di 通天徹地
—Connect with Heaven and Penetrate Earth

Meaning: Tong means connect, communicate, pathway, flowing, or circulation. Tian means Heaven. Che means penetrate, complete, or perfect. Di means Earth. Tong Tian Che Di is the ability to connect with the universe. The ancient Chinese shamans had the ability to connect with the universe. The human body has the potential to connect with universal energy—this is the dream of freedom in Qigong practice. We can harmonize our energy with nature through our cultivation.

Movement: After finishing the third round of harmonizing the three layers, shift your body back to the center. Quickly snap your right wrist out and upward with palm up to Heaven (above Baihui, GV 20) as you snap your left hand with palm down and at the level of your lower Dantian. Move your hands in a slight rotational movement so that you feel the connection between Heaven and Earth.

Visualization: Visualize your fingertips and the Laogong of your right hand connecting with Heaven. The fingertips of your left hand root into and connect with the deepest layers of the Earth. Extend yourself both physically and spiritually. Feel the whole body expanding like a dragon to connect with Heaven and Earth.

Breathing: Allow your breath to be slow, smooth, deep, and even.

Function: This movement can help strengthen our ability to connect with the universal energy. It is a good way to open the different layers of the body. This movement will also enhance the sensation of your fingers and your Laogong to receive and transmit external Qi. It is beneficial for the Triple Burner and digestion.
10.9 *Huai Bao Ri Yue* 懷抱日月
—Embrace the Sun and Moon

**Meaning:** *Huai* means chest, hold, or heart. *Bao* means embrace or hug. *Ri* 日 is the sun. *Yue* 月 is the moon. The Chinese character formed by combining the characters for sun and moon is *Ming* 明, which means brightness, light, or Enlightenment. The symbol of the left radical sun is *Yang* 陽 and the right radical moon is *Yin*. Sun and moon together mean brightness—the brightness of the Heart to be enlightened. The idea is that the heart of an enlightened being is big enough to hold the sun and moon. The heart also holds the spirit or *Shenming* 神明—the spiritual light. This movement symbolizes the heart as the residence or palace of the Dao in the body.

**Movement:** Deepen your horse stance. Turn your arms, bringing your right palm face up at the level of the lower *Dantian* and raising your left hand to the level of the middle *Dantian* with palm facing down. Keeping your *Laogong* connected, open your arms wide with your hands rotating the *Qi* ball between them. Then close your arms and bring your hands back to the previous position. Repeat this movement three times. As you open and close your arms, feel your entire body (especially the *Dantian*) open and close three times to symbolize the three layers of the universe and the three *Dantian*. When performing this movement, make sure that your *Laogong* stay connected at all times to hold the energy.

**Visualization:** Imagine you are embracing the sun and moon as you open and close your hands. Your left hand is the sun and your right hand is the moon. This is *Yin* and *Yang* combining.

**Breathing:** Inhale as you open and exhale as you close, creating a big circle with your arms.
Function: This movement strengthens the Heart and Lung functions and strengthens the Qi. It opens and sensitizes the Laogong to both transmitting and receiving energy. It enables us to better understand the Yin-Yang principle.
10.10 Bao Yi Shang Shan 抱·上·山
—Tiger Climbs the Mountain

Meaning: Bao means hold. Yi means oneness and it stands for the Dao. Holding the oneness means living in the Dao. Shang means elevate, climb, or rise. Shan means mountain. The mountain symbolizes Qi. Mountains are high and close to Heaven. They are sacred places where hermits engage in spiritual cultivation and connect and communicate with Heaven. The symbolic meaning of this movement is that we should learn how to retreat from a busy life.

Movement: Pivot back to the right with your left palm (Laogong 劳宫 – PC 8) connected to the inside of your right elbow (Shaohai 少海 – HT 3). Snap your hands forward and form tiger claws with your fingers. The right hand is at about chest level and the left hand is at the level of the lower Dantian. Move your hands up and down with the whole body moving in a climbing motion. Again, the energy must be held with the fingers as though they are claws. Pump the Qi in your arm and leg meridians.

Visualization: Visualize yourself as a tiger climbing up the mountain. Feel your whole body moving and all the parts cooperating with each other, especially the four limbs and claws. The tiger body is heavy, yet swift, sinuous, and agile. This illustrates Yin and Yang—lightness and heaviness contained in one being. The heaviness is in the bones—condensed and never yielding. The lightness is in the agility of the movement. The tiger is stable and rooted while at the same time agile and active.

Breathing: Inhale deeply, gathering Qi into your lower Dantian. Breathe out and make the sound of the tiger growling and roaring.

Function: This movement strengthens the life force, the tendons, and the self-healing power, all of which are related to the East. Physically, it opens all the meridians and joints to allow for the free flow of Qi. It is especially good for joint problems and kidney disease.
10.11 Yu Feng Xia Shan 御風下山
—Ride the Wind Down the Mountain

**Meaning:** Yu means ride or control. Feng means wind. The wind, or air, stands for the Qi. The wind follows the tiger. Where there is wind, there is tiger energy. Wind is a reference to the breath of nature, as well as to the naturalness and unrestrained manner of the tiger. Like the wind, the tiger comes and goes as it pleases, showing up suddenly and unexpectedly—sometimes with devastating force. As a pathological influence, wind is “the principal of all diseases,” according to the *Huangdi Neijing*, just as the tiger is often regarded as the principal of all vicious and harm-bringing animals. Xia means descend, lower, or down. Shan means mountain. Xia Shan symbolizes the return of the enlightened hermit to civilization. Yu Feng literally means riding the wind; in other words, how to control the energy and live in a harmonious state. Yu Feng also symbolizes flying.

Ancient shamanic stories tell us that the tiger is a bridge for the human being to reach Heaven. The symbolic meaning of this movement is that a hermit, having attained Enlightenment, descends back down to the mundane world to assist the rest of humanity. After a long stay on the mountain, the hermit has achieved the capability to “fly,” but it is time for this enlightened being to remember his or her humanity and help others. In our own cultivation, we need to remember this aspect of being human. In the energetic layers of the body, when you build up stronger Qi through your practice, Qi will “come down” to help weak parts of the body. This movement is connected with Hexagram 11—Ta, the way of balance and stability.

**Movement:** Pivot on your right foot to the left, keeping your left foot immobile. Your left hand stays below at the level of the Dantian while your right hand floats up to gently stir Heaven and gather the Heavenly Qi. Pivot your left heel slightly to the left to allow the right knee room enough to end up in the space just to the left of it. Curl your right wrist downward so that your fingers
are pointing into the right shoulder [Jianjing 肩井 — GB 21] with the back of your hand pointing toward your right ear. In one swift motion, jab your right hand down in front of your right shoulder towards your left foot [Yongquan 涌泉 — KD 1], bring your left hand up to in front of your right cheek and drop into a deep crouching position with your right knee just to the left of your left heel. Both palms should be facing to the right, claws extended to ward off enemies. As your balance in this position improves, pump up and down with your legs to work the meridians.
Visualization: When starting to transition from climbing the mountain, you stir the wind with your hands. During this movement, feel as if you are riding on the wind and gathering the wind. Visualize feeling very light, as if the body has merged with the Qi. Also remember to feel stable and grounded like a tiger. Hold the Qi, the wind, for a moment and then descend suddenly and smoothly—there is no blockage between the upper and the lower.
Breathing: Inhale, then exhale with a *Heng* sound when descending.

Function: This movement will help to strengthen the Kidney energy. It is one of the best attack-and-defense positions from a martial arts perspective. It is a way to release stagnation in the physical or spiritual body. Wind can transform. This movement benefits the twelve joints: shoulders, elbows, wrists, hips, knees, and ankles. It is a good way to open your spiritual gates and let the energy flow.
10.12 Qi Guan Chang Hong 气貫長虹
—Qi Transforms into a Rainbow

**Meaning:** Qi has the same meaning as Qi in Qigong (vital energy). Guan means link or penetrate. Chang means long or everlasting. Hong means rainbow. In Chinese shamanism, rainbow is a symbol for dragon and it is also a bridge linking Heaven and Earth. This symbolizes strong Qi that is capable of creating a union between the human being and nature. The symbolic meaning of this movement is the tiger transforming into the dragon—a change in the pattern. It is the communication between East and West, the harmony of Yin and Yang.

**Movement:** Prepare to rise, allow your left hand, which is up by your right cheek, to descend with palm forward. Draw a big arc with your hands and arms, at the same time twisting your body at the waist to come back to center. Palms are forward and up, eventually turning palms up with fingers pointing towards each other. This movement involves only the left wrist turning.

**Visualization:** As you raise your hands, imagine them full of Qi as the rainbow rises from Earth to Heaven.

**Breathing:** Take a deep breath at the start and exhale as you raise your hands and body.

**Function:** This movement stretches and opens the meridians and lets the Qi flow. It also stretches the tendons and benefits the Liver function.
10.13 *Yun Xing Yu Shi* 雲行雨施
—Moving Clouds Make Rain

**Meaning:** *Yun* means clouds. *Xing* means move, do, element, or achieve. *Yu* means rain. *Shi* means give or execute. The Chinese concept of clouds and rain contains sexual connotations: clouds and rain are a Chinese traditional synonym for intercourse and represent the way of giving birth to new life. In traditional Chinese literature, intercourse is likened to clouds—clouds are the Qi that is produced when Heaven and Earth embrace while ejaculation is equivalent to the bursting of the clouds, bringing forth fertilizing rain. Tigers are indeed known to vocalize most vigorously when mating or fighting over a mate. As Yang creatures, tigers exhibit sexual prowess and their body parts are treasured aphrodisiacs. Tigers have frequent intercourse, climaxing in a dramatic ejaculation when the male tiger roars and bites his partner's neck.

This movement is the intercourse of Yin and Yang—a pattern of harmony. The combination of Yin and Yang is an expression of the Dao. Qigong practice is about harmonizing the Yin and Yang, which will help maintain our health and vital energy. With the appropriate amount of rain, the Earth will give birth to all things. The pattern of this form is like the clouds making rain.

**Movement:** Allow your arms to descend with fingers pointed up, relaxing the fingers so they become horizontal at about shoulder level. As you lower your arms to the level of your lower Dantian, lower your body to come back into horse stance. You are bringing the Heavenly energy to Earth and connecting Heaven and Earth. It is important not to loosen your arms as they move down; you must hold the energy. Keep your head upright and your upper body straight during the movement.
Visualization: Imagine clouds in the sky above. The clouds become rain that falls down to Earth and invigorates the body.

Breathing: Breathe in while your hands hold at the top for a moment; then exhale and relax as your hands move down.
Function: This is a soft Yin movement that nourishes the body. Yin nourishes Yang. This movement is good for Yin deficiency, especially Kidney Yin deficiency. It is a way to strengthen your sexual power. It is also good for excess Yang conditions, such as insomnia and hypertension. Blood pressure can be reduced even if one simply visualizes rain falling rather than actually doing the movement. This should be done every day to achieve long-term stabilization of blood pressure.
10.14  *Er Long Xi Zhu* 二龍戲珠
—Double Dragons Play with the Pearl

**Meaning:** *Er* means two or double. *Long* means dragon. *Xi* means to play or perform. *Zhu* means pearl or treasure.

From a Chinese shamanic perspective, the pearl represents storage of all the dragon’s power and magic. If the dragon loses its pearl, it will lose all its power and will be unable to make rain or transform. The pearl also represents the finest energy or elixir in internal alchemy, which originated from ancient Chinese shamanism. Refining the pearl or the elixir of our body via *Qigong* cultivation is augmenting the life force—*Jing, Qi, and Shen*.

The dragon holds the pearl under its chin. In *Qigong* practice, the tongue should always be holding the upper palate; it is symbolic of holding the pearl. This is one of the important techniques for making the elixir (in internal alchemy), the internal harmonizing of *Yin* and *Yang*. This whole movement plays with the *Qi*.

**Movement:** Rotate your wrists and turn your palms up. Extend your arms behind you. Rotate your wrists again to come forward with your *Laogong* facing Heaven. This is a spiral motion and you will raise your hands above your head, fingers pointing to each other, palm up. Both arms are like double dragons spiraling and raising the pearl toward Heaven. Remember, palms should always be facing up during this movement as you repeat it again and again.

**Visualization:** Visualize your hands holding the Pearl / *Qi* ball to refine your external *Qi* and healing capability. Visualize the two arms as two flying dragons playing with the Pearl / *Qi* ball.

**Breathing:** Start taking a deep breath when your arms are at the lowest point, then continue inhaling and raise your arms up toward Heaven. Keep inhaling until the arms reach as far as they can over the head. Exhale on the way down.
Function: This movement helps open the meridians and refines the Qi. It is a great way to strengthen your external Qi and healing power. It is especially good for your shoulders, arms, and Triple Burner. It also opens the spine and benefits all the problems related with the spine.
10.15 Ti Hu Guan Ding 醴醐灌頂
—Heavenly Dew Purifies the Body

**Meaning:** Ti Hu refers to refined milk, a substance that is powerfully nutritious. For the purpose of our practice, the nutrition referred to here is spiritual nourishment. Guan means to pour. Ding refers to the top of your head. This movement is a way to open the gate of wisdom, symbolizing not only the way of physical wellness resulting from Qigong but also the way of spiritual Enlightenment. It also means the pleasure of receiving wisdom, like pouring rich liqueur over your head.

**Movement:** Rotate your hands toward Heaven to gather the Universal Qi and then turn the palms down so they are facing your head. You can hold this posture for a few minutes. Lower your hands—descending, purifying, and rooting into the Earth with the Qi. End with your hands at the level of the lower Dantian.

**Visualization:** Imagine bringing the dew from Heaven into your body and down to Earth. This Heavenly dew is pouring through the top of your head to nourish the body and spirit. It is an inner shower of purification.

**Breathing:** Inhale and rotate your hands over your head, then exhale as you turn your palms down to face the Earth. Hold your posture and regulate your breathing to be slow, smooth, deep, and even. Make the Heng sound as you bring your hands down.

**Function:** This movement purifies the physical body as well as the energetic Heart. Its function is to move one into a deeper layer of meditation. Your consciousness will be in a high energetic state. One phenomenon of this state in your body is that your saliva (Heavenly dew) will be more refined, more abundant, and will produce a special calming smell. It will purify and nourish the body and Shen.
10.16 Jin Gui Xia Hai 金龟下海
—Golden Turtle Plunges into the Ocean

**Meaning:** Jin means metal, gold, or golden color. Gui means turtle. Turtles can find their way back to the place where they were born no matter how far away it is. Turtles also have the innate ability to navigate long routes in the ocean, and they always remember the origin of their journeys. Turtles are water animals but their shells are like armor, which symbolizes protective energy (Wei Qi) and thereby relates the turtle to the Metal element (Metal generates Water). Turtles have the ability to go for indeterminate amounts of time without food, taking Qi from the air. The Golden Turtle is a symbol for longevity, the northern direction, and the spiritual energy related to the prenatal energy of the Kidney. Xia means plunge into, submerge, lower, reduce, or descend. Hai means sea or ocean. Water is the prenatal root of life on Earth and memory. This movement is a symbol for returning to the Dao, and it is related to the shamanic way of understanding the cycles of life and death. It imitates a turtle and it is good for helping us remember who we are since it is a way to discover our universal lineage and roots.

**Movement:** Take a deep breath and allow yourself to open, feeling your fingers touch the ends of the universe as you gather the Universal Qi. Your toes are still grabbing the ground, your back is bent slightly forward from the waist, and all the muscles in your hips are tight. This position mimics the turtle swimming in the ocean. Rotate your fingers toward the Mingmen and gather the Qi in your kidneys with the mantra of Hai or Hei. Your Laogong are pointing at each kidney as you make the mantra.

**Visualization:** Imagine yourself as a turtle plunging into the ocean, navigating underwater to find your way home. Gather the Qi and essence of the ocean as your Laogong point to your kidney, storing the Qi and Jing (essence) there.
Breathing: Take a deep breath and inhale as you open your arms. Exhale as your fingers reach behind you. Make the Hai or Hei mantra with your fingers pointing to your kidneys.
Function: This movement works with Shen energy to tonify (strengthen) the Heart. It works to tonify the Kidney and to dispel all diseases related to Kidney, such as lower back pain, knee pain, and leg pain. It is good for people who have poor memories. It teaches us about two treasures: Jing (essence) of the prenatal body and Water in our daily lives. These are the roots of our spiritual cultivation. (See Part II, 6.7.5 Zhi 志 — Memory)
10.17 *Jin Tao Hui Dang* 錦濤回蕩

—Colorful Wave Cleanses the Spirit

**Meaning:** *Jin* means colorful or brocade. *Tao* means wave or tide. *Hui* means return. *Dang* means wash away or rush. This movement symbolizes purification, as in the ocean's ability to purify the land. Here, we are returning to purify deeper layers of the body—the emotional and spiritual layers. The shining sun produces the golden color of the tide. The reflection of the water becomes a symbol for *Shen* or spirit. The colorful wave becomes a symbol for the harmonization of fire and water. *Jing* is related to Metal, combining the *Yin* element of Water with the *Yang* element of the sun.

The journey of internal cultivation is not easy. In fact, it may be quite difficult, so it is necessary to continue to practice in order to purify the physical body and spiritual body, washing away resistance and blockages. The practice is not just about the movement, but about your inner world. You use the mind to purify all stagnations and wash away difficulties. The message becomes one of spiritual cultivation.

**Movement:** Bring your arms forward. Raise your hands, with palm up, to chest level. Your hands are facing your chest. Inhale and bring your arms toward you; then exhale and let them flow out away from you. Repeat this movement a few times. It should be smooth and peaceful, mimicking the motion of ocean waves.

**Visualization:** Imagine a colorful wave in the sunlight washing and purifying your spirit. Feel the rhythmic motion of the tide as you merge yourself with this wave. Exhale and breathe out all negativity and toxins. Purify the deepest layer of your body.

**Breathing:** Inhale and bring your hands toward your body, then exhale as you turn your hands outward with the mantra *Hu*. (Your lips form a small hole and blow the air out).
Function: With this movement, we are washing the Heart and Lung, purifying our emotions. This movement promotes the structural, functional, and energetic wellness of the Heart and Lung. It also tonifies the spleen and aids in the release of the emotions belonging to the Heart, Lung and Spleen, namely anxiety and sadness. It works to purify the mind and Shen in general.
10.18 *Dan Feng Chao Yang* 丹鳳朝陽
—Red Phoenix Visits the Sun

**Meaning:** *Dan* means red, which is the color of spirit, and it also means elixir. *Feng* means phoenix, the symbol for the spirit. *Chao* means face but also means to meet someone in a higher position or from an older generation. Here, it means to raise your spiritual energy. *Yang* means the sun. The sun symbolizes the *Yang* energy of the universe and also the spirit of the body. In this movement, the Red Phoenix is the spiritual animal of the South and is therefore related to the Heart. The Red Phoenix visiting the sun represents the pure *Yang* state of cultivation, which refers to the body transforming into a state of immortality or Enlightenment. Through practicing this movement, we learn to purify our bodies and work through the difficulties involved in moving toward the pure *Yang* state and understanding the processes therein.

**Movement:** On the last exhale, breathe in again and bring your hands toward you. On your next exhale, snap your hands with palms forward and arms extended in front of you. Hold this circle as you raise your arms above your head and hold your posture.

**Visualization:** Imagine yourself as a Red Phoenix flying into Heaven and holding the sun up with your hands.

**Breathing:** Take a deep breath as you raise your arms over your head and hold your breath as long as you can. Exhale as your arms come down. Be mindful of lifting your perineum to hold onto the energy as you exhale.

**Function:** Holding this posture will strengthen your Fire and Earth energy since Fire gives birth to Earth. This movement strengthens the physical function of the shoulders and heart and also strengthens the spiritual function of the Heart *Shen* (spirit). It can assist in curing diarrhea.
10.19 *Shui Zhong Lao Yue* 水中撈月 —Lift the Moon from the Water

**Meaning:** *Shui* means water. *Zhong* means center, within, or inside. *Lao* means pick up or lift. *Yue* means moon. The moon in the water is a symbol for emptiness. It is a symbol of the material world and the emptiness within it. The moon in the water is only a reflection of the physical moon that exists. *Qigong* practice can help us to deeply understand this emptiness. Everything in existence has some relationship, some connection, just as there is a moon in the water and there is a moon in the sky. Consequently, the reflection shows both emptiness and actual existence. The real emptiness is not emptiness because there is something there. There is an invisible universal law: We need to understand the Way in our cultivation. Once we dedicate ourselves to the Dao, we will learn the nature of emptiness and we can break our attachments to the material world. In a certain way, the material world brings resistance to our practice. Once we reach a high level of a pure *Yang* state and continue to move to higher and higher levels, it is still necessary to understand emptiness. Just as emptiness is infinite, our practice is infinite and should never stop, regardless of our level.

**Movement:** Inhale again, then exhale and begin to lower your arms and squat down. Draw a circle with your arms and hands, descending all the way down to the Earth while maintaining your posture with a straight back and neck. Keep the upper body straight, regardless of how low you go. When your arms and hands complete the circle, reach down to scoop up the moon from the bottom of the ocean. It is important to maintain the lift in your perineum and not let energy leak as you descend.

**Visualization:** Imagine pulling or lifting the moon out of the ocean.

**Breathing:** Lift your hands as you inhale deeply. Then hold your breath as long as you can. Remember to lift your perineum.
10.20 *Long Teng Hu Yue* 龍騰虎躍
—Dragon and Tiger Leap into Heaven

**Meaning:** *Long* means dragon. *Teng* means jumping or leaping. *Hu* means tiger. *Yue* means jump from one place to another, like jumping over a stream. *Yue* also means going to Heaven to connect with high-level beings. The leaping in this movement symbolizes two substances, *Qi* and *jing*, which transform into *Shen*, and brings us closer to the Dao. This movement symbolizes East and West cooperating in *Yin-Yang* balance. In shamanism, the dragon and tiger are symbols for elevation. The dragon of the East represents *Yuanjing* 元精 or original essence in the body, while the tiger of the West represents *Yuanqi* 元氣 or original *Qi*. These two substances combine and transform in the body to nourish *Shen*. Emptiness is not really emptiness in the literal sense. Emptiness symbolizes the universe that is woven together with *Qi* and is a vehicle for moving toward the Dao.

**Movement:** Pick up the moon and begin raising only your arms while still lifting your perineum and holding your posture. When your hands are at the level of your ears, rotate them with palms facing both sides and fingers pointing toward Heaven. Quickly jump up into Heaven and feel your fingers touching Heaven. Move your hips and stretch your arms upward.

**Visualization:** The left arm represents the dragon and the right arm represents the tiger. As these animals rise and leap into Heaven, feel your own fingers touching Heaven. Feel your whole body expanding.

**Breathing:** Hold your breath, and with a quick exhale, leap as you straighten your body. Your breath should be evenly regulated as you stretch with your two arms.
Function: This movement harmonizes the Yin-Yang energy. In the physical layer, it works to release any kind of disease. This movement transforms energy by opening the spiritual gates of the body and harmonizing the Yin-Yang Qi to purify the body. This allows for smooth energy flow and the unification of Yin and Yang. It is a way to refine the body’s energy.
10.21 *Hui Feng Hun He* 風混合
—Harmonizing Wind Unites the Cosmos

**Meaning:** *Hui* means whirlpool and also means return. *Feng* means wind. In shamanism, *Feng* represents the circulation of *Qi*. *Hun* means blend, mix, or merge. *He* means combine, unite, union, harmony, or peace.

In *Qigong* practice, practitioners should always bring energy together to be refined in the "cauldron," which is located in the lower belly. One needs to control the wind very well to refine the energy. In Daoist internal alchemy, refining the elixir is a path to allow the mind, breath, and body to unite together in the last step to becoming symbolically immortal. After *Jing*, *Qi*, and *Shen* are harmonized and further refined, the practitioner will be enlightened and resonate with the Dao.

**Movement:** Rotate your fingers and wrists, holding the energy. Point your fingers toward Earth, bringing them to the level of your ears with your palms facing outward. Quickly lower your arms and legs with the *Heng* sound. Focus on your wrists and bring them down in a snapping motion with fingers pointing toward the waist. Remember your posture: head is upright, knees are bent in horse stance, and toes are grabbing the ground.

**Visualization:** Visualize all the light of the *Qi* condensing in your lower *Dantian*. Visualize and feel the *Dantian* as the center of the universe.

**Breathing:** The breath should be regulated to a softened state from the lower *Dantian*. Once you have moved into this state, the breath will become automatically regulated as you merge with the light and *Qi* in your lower *Dantian*.

**Function:** This movement enables us to move into a harmonizing *Qi* state so we can understand the Dao.
PART III — CHINESE SHAMANIC TIGER QIGONG
10.22 **Wei Ling Ba Fang** 威靈八方
—Maintain Peace in the Eight Directions

**Meaning:** *Wei* means dignity, power, or impressive presence. *Ling* is usually translated as soul, spirit, or shaman. *Ba* means eight and represents stableness and accomplishment. *Fang* means direction or way, and it stands for the cosmos. *Ba Fang* means eight directions, which includes all directions, the entire universe. You may start *Qi Gong* practice with a small personal request, such as to improve your state of health, to release life trauma, or to create the power to heal. After a certain period of *Qi Gong* practice, you will become aware that *Qi Gong* is a method for helping people live in a natural state. We need to learn how to reach this state by serving others rather than trying to fulfill personal desires.

This movement symbolizes bringing the benefits of immortality to the universe, not just to your personal world. It helps to deepen your power of compassion and to dedicate the practice and energy to others and to Mother Nature.

**Movement:** Keep holding your body posture (horse stance with your fingers pointing at your waist) as you move from side to side. Turn your head left as you shift to your left foot. Turn your head right as you shift to the right foot. Shift left and right a few times.

**Visualization:** Visualize driving off all evil energy, instilling and maintaining peace over the entire world.

**Breathing:** Exhale to either side as you imitate the roar of the tiger. Inhale when you switch sides and your head comes back to center.

**Function:** This movement strengthens the physical function of the whole body. It also increases healing power, especially the energy of compassion.
10.23 *Chao Li Dong Tian* 朝礼洞天
—Sacrifice Everything to the Heavenly Cave

**Meaning:** *Chao* means face or moving from a lower position to an upper position. *Li* means sacrifice, ritual, celebration, or humble. *Dong* means cave. *Tian* means Heaven or the universe. The connection is that human beings originated in a cave—a womb. In shamanic tradition, a cave is a sacred place in the body where your primordial spirit (*Yuanshen* 元神) dwells. It is also related to the tiger. The Queen Mother of the West lives in a cave, *Kunlun* 崑崙, which is covered with tiger skin. *Dong Tian* literally means Heavenly cave, and it is symbol of a special sacred place. Heavenly cave stands for the mystery of the Dao. This movement represents the concept that the human being is not separate from the universe. We need to remember the spiritual body and its universal root. In Chinese, we have a saying: "To give is the way to gain." In high-level *Qigong* cultivation, emptying your Heart and sacrificing yourself to the Dao is an important process. This is the secret of an enlightened being’s ability to achieve immortality.

**Movement:** Stabilize your horse stance. Rotate your hands backward with palms up to extend behind you. Make a big circle with your arms coming forward and bring your feet together with your knees slightly bent and hold a prayerful attitude to rest in the *Taiji* mudra at the level of the middle *Dantian*. Males will place the left hand under the right, while females will place the right hand under the left. Your palms face Earth.

**Visualization:** Imagine gathering the Universal *Qi* when your feet and hands come together. Empty the physical body and the Heart-Mind. Dedicate the entirety of your being (mental, spiritual, and physical) to the Dao. You are returning to your cave.
Breathing: The breath is regulated from the lower Dantian. You can also perform holding-the-breath practice during this movement to further concentrate the energy in the lower Dantian and empty the Heart.

Function: This movement works to release the ego and desire, which is a pathway to access one’s original nature. This movement may release any disease for self-healing. It is an especially good way to enhance the Heart and the spiritual energy. All disease is related to the Heart. As the Heart is sacrificed, the body will return to a natural state. In relation to this sacrifice, it is the shamanic tradition to always give your best to Heaven. When there is no giving, there is no gain. Laozi talked about this attitude of cultivation as "Wai Qi Shen Er Shen Cun" 外其身而身存 — The mind remains outside of the body, but the body is always there." The actual meaning is: Take your body away from your mind and then your body will take care of itself.
10.24 Dao Qi Chang Cun 道炁常存
—Remain in the Dao Qi

Meaning: Dao means road, the Way, or universal law. As for the Great Dao itself, words cannot be used to interpret it, but you can experience it through your inner cultivation. Qi is the vital breath of the Dao, the universal life force. Chang means eternal, always, continue, or often. Cun means exist, be real, or live.

The Dao is omnipotent and omnipresent. It is everywhere all of the time. Through our practice, we can access the Dao anytime and anywhere. The Dao is not only for those who are enlightened beings; it is very close to ordinary human beings. We all have the ability to become enlightened. The difference is that the illuminated beings are living with the Dao, staying on the Path in their deepest consciousness, and regular people may be forgetting the Dao and living far away from it.

Movement: Lower your arms and release the Taiji mudra to return to the same posture as in the first movement. Make sure your posture is correct. Connect your Laogong with your lower Dantian. Be in the Qi field. Be in the Dao. Observe your inner landscape.

Visualization: Visualize being back in your cave. Imagine your whole being merging with the light of the Dao.

Breathing: Regulate your breath from the lower Dantian. Soften your breath to a slow, smooth, deep, and even state.

Function: This movement maintains physical well being and awakens within us the eternal Dao which is always present. Actually, this movement looks like doing nothing but it is an important part of Qigong practice. We need to move into the state of tranquility to cultivate our inner knowledge after all active movements. This is a way to experience the Dao. This is the essence of Qigong passed on by ancient Chinese shamans to help people learn the eternal Dao. Laozi states this process in his Daodejing as: "The sages [shamans] conduct their business with actionless actions and give their teachings with wordless words."
Afterword

In September 2005, after I had finished the final draft of this book, I had a great experience of nature in Hawaii with my wife Deirdre Orceyre. I practiced my shamanic alchemy Qigong on the Kan (Water) island of Kauai and the Li (Fire) island of the Big Island. I sensed the power of Water and Fire and how they destroy and recreate life. The abundance of nature that is so evident in Hawaii showed me the importance of the symbolic “killing” function of the tiger. Death is indeed the path of rebirth. Through the gifts from my students and friends Malik Cotter and Joyanna Cotter, I had the chance to visit the House of the Sun, Haleakala, and the Valley of the Moon, Iao, on the island of Maui. I thought about the topic of Enlightenment as I was enjoying the magic of Maui and meditating in the bright light of the sun and the moon.

When I returned to my home in Portland, Oregon, I received Dr. Lonny Jarrett’s insightful commentary on my book. One of the interesting and important ideas he wrote to me about was Enlightenment. He suggested I go into more depth on the topic of Enlightenment at the end of this book. To do this, I felt that I needed a quiet space with a cup of tea to write about this in an afterword to conclude this book. I am now in the woods enjoying the natural breeze, meditating in the green and golden colors of the forest, listening to the singing of the birds, drinking the tea, and continuing my writing. My thanks to David Branscomb and his wife Laura Hauer for their generous offering of this space for my personal retreat and writing.

Now let us drink tea and join Dr. Jarrett in his discussion: “What is Enlightenment? Since this is the path and the goal, a discussion of Enlightenment seems to be in order. The Wu (ancient shamans) were connected to the unborn, the simplicity on the infantile side of complexity. It seems to me that Enlightenment is the simplicity on the other side of complexity.” Dr. Jarrett wrote the Chinese character Ming for Enlightenment in his discussion.
So then, what is Enlightenment? We use this word almost every day in our Qigong practice and in other spiritual cultivation practices. Let us begin with the meaning of the Chinese character Ming 明 for Enlightenment. Ming 明 is composed of the left radical Ri 日 for the sun and the right radical Yue 月 for the moon. As we learned in Part I, 3 Dong Xi Yuan Tong—The Pathway of Yin Yang, a traditional way to learn the Dao 道 is to observe the sun and the moon. Therefore, the original meaning of Ming is "understand the Dao." More common meanings of Ming are bright, clear, understand, brilliant, and pure-hearted. Through studying the meanings of Ming, we may learn about the different degrees of spiritual Enlightenment. The sun and moon are symbols that fully represent brightness. We can see things clearly when the light breaks down the darkness, and we can see better when more light is available to us.

Consciousness is the light of the Heart. We are able to understand more about the truth of our lives as we awaken more of our consciousness. The degree of the awakening of consciousness is the degree of spiritual Enlightenment. The full awakening of consciousness is full Enlightenment. A fully enlightened being lives with the prenatal, eternal, or original Heart [Benxing 本性]. With this Eternal Heart, the enlightened being understands the Dao and lives with the Dao in every moment. We call this being Immortal or Buddha.

At the most common level, Enlightenment carries only the common meaning of Ming—understand. I want to share another common Chinese word for understand, Zhidao 知道, which is literally translated as "understand the Dao." Most Chinese people casually say, "Wo Zhidao"—"I understand the Dao," but they do not really understand the Dao. Let us have some tea and continue this discussion.

Tea is tea, before Enlightenment. Do you remember the first time we drank tea? Yes, we did not know how to drink the tea, and we could not tell the differences in quality. No matter the kind, they were all just tea. This is equal to the beginning of our Qigong practice or other spiritual cultivation practices. We can't tell the differences among all the practice forms.

Tea is not tea, during Enlightenment. After we learned how to drink the tea and spent a lot of time drinking different kinds of tea, we were excited to tell our friends how much we "understand" tea. Do we really understand tea? This
is the normal level of Enlightenment. Similarly, after we learn how to practice Qigong, we say, "I know Qigong." Do we really "know" Qigong?

**Tea is tea, after Enlightenment.** The style of a tea master drinking tea may be no different from that of a beginner. Tea masters drink the tea without excitement or criticism. Tea is tea; the tea masters enjoy it and live with it. This is the highest Enlightenment. We may not be able to tell that they are enlightened beings when we meet them because they might appear to be living an ordinary lifestyle.

Now let us imagine we are having a tea party. Two new guests join us, a tea master and a beginning tea drinker. Both of them lift their teacups and drink their tea without any words. Can you tell who is who? What is the difference between a fully enlightened being and an ordinary person? A Chinese proverb says, "Da Zhi Rou Yu 大智若愚"—A person with great wisdom may look like a foolish person. These discussions are related to Dr. Jarrett’s other thoughts: “To what degree is spiritual Enlightenment correlated with physical health? Ramana Maharshi, a great and fully enlightened being, died of cancer.” Yes, in my understanding, a fully enlightened being should not have physical health problems. Why did some of those enlightened beings die from physical illnesses? I want to leave these discussions for my next book, The Way of Enlightenment—Chinese Shamanic 28 Lunar Mansions Cosmic Qigong. Also, I believe that you will have your answers to these questions when you drink more tea.
At this moment, I can hear the calls of the wild geese flying over my roof. As I lift my head and look at the sky through the window, I see that a group of geese is forming the shape of the Chinese character Ren 仁 [person] toward the south. Oh, it reminds me that it is autumn—the tiger season. Moreover, it inspires many thoughts. Why did the ancient Wu 叔 regard the wild goose as a symbol for spiritual Enlightenment? Do the geese understand the Dao? Yes. Of course, yes! Why did the Wu 叔 use the shape of migrating geese as the character to represent the human being? This character is so simple; it is made with only two strokes—one left and one right. Oh yes, the left and right is the pathway of Yin and Yang. Ren is a pattern of the Dao. The Dao is within us. We are all enlightened beings on the path to becoming fully enlightened!

The great Dao is very simple and very close to us. The Dao is within the tea. Enlightenment is within the tea. Let us Pin 品 [savor] it.

Zhongxian Wu

Hermitage Cottage, Cloud Mountain Retreat Center

October 16, 2005
Footnotes Part I


3. Yijing. Xici [Appended Statements]. See Zhouyi Shangshixue. Beijing: Zhonghua Shuju. 1988: 304. There are ten commentaries to the Yijing. It is commonly believed that Confucius wrote them to assist modern people in understanding the terse and cryptic language of the original text. Today these are included with the Yijing and are referred to as the "Ten Wings" because they assist our minds in understanding the deeper meanings and thus help us achieve greater heights. Xici is one of the Ten Wings.

4. Dantian literally means elixir field. It is located in the lower belly. Its function is the storage of the life force.


8. Shima, Qian. Shiji: Zhuan [Biography.] Siku Quanshu (Four Reservoirs of Ancient Texts) 1773.


10. This sentence appears in Hexagram 44 (Gou) in the Yijing. It occurs in Chapter 66 of the Huangdi Neijing as well.


Footnotes Part II

1. Laozi, *Daodejing*, Chapter 42.


7. Li, Shizhen. *Bencao Gangmu*.

8. See *Rengsu Tongyi*.

9. Normally, people think "*Wu* 无" is the simplified character of "*Wu* 無" and prefer to write "无宗" as "*Wu*". Actually, "*Wu* 无" is the original character in "无極" and it is related with the character *Tian* 天 for Heaven.


12. *Yijing*, Xici.


20. Ibid.


31. In Chinese mythology, there were ten suns in ancient times.


34. Laozi. *Daodejing,* Chapter 60.


**Footnotes Part III**


2. This citation is from *Tung Dynasty* (617-907 AC) famous scholar Hanyu’s *Shishou.*


8. Confucius. Xici, one of the Ten Wings of Yijing.


About the Author

Master Zhongxian Wu was born on China’s eastern shore in the city of Wenling in Zhejiang Province, where the sun’s rays first touch the Chinese mainland. He began practicing Qigong, calligraphy, and Taiji at an early age. Inspired by the immediate strengthening effects of this practice, Master Wu committed himself to the life-long pursuit of the ancient arts of internal cultivation. He devoted himself to the study of Qigong, martial arts, Chinese medicine, Yijing science, Chinese calligraphy, and ancient Chinese music over the next thirty years, studying with some of the best teachers in these fields.

Master Wu is the lineage holder of four different schools of Qigong and martial arts:

• 18th generation lineage holder of the Mt. Wudang Dragon Gate style of Qigong (Wudang Longmen Pai)

• 8th generation lineage holder of the Mt. Emei Sage/Shaman style Qigong (Emei Zhengong)

• 7th generation lineage holder of the Dai Family Heart Method style of Xin Yi (Dai Shi Xinyi Quan)

• 12th generation lineage holder of the Wudang He style of Taijiquan.

In China, Master Wu served as Director of the Shaanxi Province Association for Somatic Science and the Shaanxi Association for the Research of Daoist Nourishing Life Practices. In this capacity, he conducted many investigations into the clinical efficacy of Qigong and authored five books and numerous articles on the philosophical and historical foundations of China’s ancient life sciences. Since he began teaching in 1988, Master Wu has instructed thousands of Qigong students, Eastern and Western.
In 2001, Master Wu left his job as an engineer in Xi’an, China, to come to
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Institutes of Health (NIH). Currently, Master Wu presents trainings and work-
shops for professionals and the general public in Qigong and Taiji and on topics
related to the classical Chinese arts. Vital Breath of the Dao—Chinese
Shamanic Tiger Qigong (Laohu Gong) is Master Wu’s first Qigong book
in English.

Master Wu is committed to bringing the authentic teachings of Chinese
ancient wisdom tradition such as Qigong, Taiji, martial arts, calligraphy, Chinese
astrology, and Yi jing science to his students. In addition to his classes, work-
shops, and seminars, he offers a long-term Qigong and Taiji training program
that provides a strong foundation for the study of shamanic Qigong, internal
alchemy, Taiji and Qi-healing skills, including classical Chinese energy tech-
niques, medical Qigong, and martial arts applications.

To contact Master Wu visit www.masterwu.net
Index

American vs. Chinese lifestyle, 3–5. SEE ALSO Chinese culture

Ancient wisdom. SEE Chinese wisdom traditions

Animals [as symbols], 43, 44, 45–46, 50–52, 58, 68, 69, 70, 106, 107, 121, 125, 135, 163, 177, 185, 197, 201. SEE ALSO Symbols/Symbolism; SPECIFIC ANIMALS

Anxiety, 150, 192

Artwork. SEE Chinese artwork

Astrology. SEE Chinese astrology

Back pain, 99, 150, 187

Bagua, 56, 59, 65–66, 67

Baihu, 52, 58. SEE ALSO Tigers

Bao Yi Shang Shan, 159–162

Big Dipper, 11, 63, 68–69, 115. SEE ALSO Constellations

Birds [as totems], 45. SEE ALSO Totems/Totemism

Blood, 49, 66, 79, 84

Blood pressure, 175. SEE ALSO Heart, physical health and

Book of Changes. SEE Yi Jing

Breath/Breathing. SEE ALSO Vital Breath
desire and, 50

patterns of, 79

Qi and, 31, 51, 70, 74, 75, 89, 90, 106, 107, 117

regulation of, 78–79, 106–107
tea making/drinking and, 8, 73

Buddha/Buddhism, 23, 32, 218

Burners, 150, 153, 178

Calligraphy, 5, 12, 75, 78, 83

Cars [in U.S. vs. China], 4–5

Cangjie, 9–10

Caves, 47, 131, 211

CCM. SEE Classical Chinese medicine

Cha, 6. SEE ALSO Tea

Chadao, 9. SEE ALSO Tea

Chao Li Dong Tian, 211–214

Chast pain, 150. SEE ALSO Heart, physical health and

Chinese vs. American lifestyle, 3–5

Chinese artwork. SEE ALSO Calligraphy

Pei painting, 88–89

jade carving, 74

lacquer painting, 63

pottery, 35, 85

Seal Script and, 12

Shen and, 85

vessels, 35

Chinese astrology, 5, 36, 68, 110

Chinese characters, 9–16. SEE ALSO SPECIFIC CHARACTERS

Chinese culture

American vs., 3–5

artwork of, 12, 35, 63, 74, 85, 88–89

Chinese wisdom traditions and, 5, 9, 75–76, 82, 86, 110

Confucius/Confucianism and, 82, 110, 111

Dao/Daoism and, 77, 82, 110, 111

food of, 16–19. SEE ALSO Food

investigation of, 44

music of, 75, 78, 84, 110, 113, 114

Qi and, 75–76. SEE ALSO Qi

shamanism/shamanism and, 82, 86, 109. SEE ALSO Shamanism/Shamanism

traditional influences on, 5, 9, 75–76, 82, 86

Western influences on, 4

Wu and, 82, 86. SEE ALSO Wu

Chinese medicine. SEE Classical Chinese medicine

Chinese Shamanic Tiger Qigong, 107, 108. SEE ALSO Qigong
Desire, 50, 200, 212
Desire, 23, 27, 31, 32, 36
Diet (regulation of), 79–80. SEE ALSO Food
Digestion, 78, 99, 129, 153
Dill, 36, 37–38
Ding, 35–36
Direction

Chinese cosmology and, 30
eight directions, 65, 67, 75, 209
Fang and, 87, 209
Five Elements and, 37, 97, 98, 99, 100
numerology and, 53, 56, 57, 58, 58, 60, 61, 62, 65, 67, 69
organs and, 97, 98, 99, 100
Qi and, 75
Queen Mother of the West and, 47, 48
symbols/symbolism and, 106, 185
time and, 37
Wu and, 84, 86

Disease. SEE Classical Chinese medicine; Physical
body/health

Dou, 113, 114. SEE ALSO Shaking
Double Dragons Play with the Pearl, 177–182
Dragon and Tiger Leap into Heaven, 201–204
Dragons, 32, 45, 46, 58, 67, 88, 89, 169, 177, 201
Drumming, 85, 113, 114

Earth (as one of Five Elements), 15, 61, 129
numerology and, 61, 62
Earth (as one of three layers of universe), 14, 31, 36, 57, 67, 90, 95, 125, 145, 150
Chinese wisdom traditions and, 13
creation and, 26, 49, 54, 56, 58, 64, 65, 125
Fire and, 100, 197
numerology and, 56, 57, 59, 60, 62, 64, 65, 125
physical health and, 98, 129
relationship with Heaven, 13, 26, 49, 54, 56, 58, 59, 60, 65, 66, 74, 75, 95, 153, 169, 173, 183
shamans’ views of, 98, 99, 100
Spleen and, 66, 98
Water and, 57, 62, 94, 99, 100
Wu and, 98
Yin and, 75, 77

Education (in China), 33–34, 92
Ego, 141, 212
Eight, 64–66
Eight directions, 65, 67, 75, 209. SEE ALSO Direction
Eight Trigrams, 56, 59, 75, 66, 67. SEE ALSO
Bagua

Elephants, 43
Embrace the Sun and Moon, 155–158
Hmei Zhengong School, 109–110, 113. SEE ALSO
Qi gong
Empi ness (in world/universe), 24, 25–26, 54, 55, 75, 199, 201
Enlightenment, 217–220. SEE ALSO Spirituality
capacity for, 121, 215, 220
Chinese character for, 155, 217, 218
Dao/Daoism and, 54, 79, 211, 215, 218
death and, 91
life cycle and, 92, 211
moon and, 155, 218
physical health and, 219
Qi gong and, 81, 114, 121, 163, 183, 197, 205
shamans/shamanism and, 79, 84, 86
sun and, 155, 218
tea drinking and, 9, 218–219
Wu and, 84, 86, 95, 220
5r, 56. SEE ALSO Two
Br Long Xi Zhu, 177–182

Fang, 86, 87–88, 94, 209. SEE ALSO Direction;
Space and time
Fei ji painting, 88–89
Fifteen, 67

Fire (as one of Five Elements), 15, 61, 74, 75
Earth and, 100, 197
Heart and, 57, 100, 197
numerology and, 56, 57, 61, 63
Qi and, 74–75
relationship with other elements, 31, 100, 197, 217
Five, 60–67, 88, 125. SEE ALSO Five Elements
Five Elements (principle), 15, 36, 60–61. SEE
ALSO Earth; Fire; Metal; Water; Wood
Chinese astrology and, 36
Chinese wisdom traditions and, 15
classical Chinese medicine and, 61
direction and, 37, 97, 98, 99, 100
food and, 17, 18, 19, 61
numerology and, 54, 56, 58, 59, 60–62, 63, 64, 66, 67, 88, 125
organs and, 18, 97, 98, 99, 100
physical body/health and, 61–62
planets and, 61
Qi and, 17
seasons/seasonal changes and, 61
Wu and, 86
Yijing and, 110

Five Organ System, 94, 95–96. SEE ALSO Organs
Five Planets, 61. SEE ALSO Planets
Flexibility [physical], 123
Flowers [as symbols/totems], 45

Food
Chinese wisdom traditions and, 17, 18, 79–80
Chinese culture and, 16–19
classical Chinese medicine and, 17, 18, 79–80
Dao/Daosim and, 17–18
elements of, 17–18
Five Elements and, 17, 18, 19, 61
herbs and, 17, 18. SEE ALSO Herbal medicine
Liver and, 18
Qi and, 17
Qi gong and, 18, 78
regulating intake of, 79–80
spirituality and, 17, 18, 19
types of, 17, 18. SEE ALSO Rice
Four, 58–60, 67
Pulu School, 109–110. SEE ALSO Qi gong

Golden Turtle Plunges into the Ocean, 185–190
Gong, 76, 77, 84, 85, 107
Gongfu, 7, 73, 76, 77. SEE ALSO Tea
Guizzi, 15–16. SEE ALSO Masters

Harmonizing Wind Unites the Cosmos, 205–208
Heart [as subsystem of body], 61, 96, 98, 99, 100
Big Dipper and, 63, 68
direction and, 100
Fire and, 57, 100, 197
numerology and, 57, 63–64
physical health and, 5, 14, 15, 16, 38, 74, 78, 90, 100, 134, 141, 150, 155, 175, 212
Shen and, 78, 95, 96, 100, 187
strengthening of, 134, 141, 156, 187, 192, 197
Heart/Mind [regulation of], 78–79. SEE ALSO Heart

Heart
Heaven [as one of three layers of universe], 14, 36, 64, 87, 90, 125, 145, 150
Big Dipper and, 63, 68
creation and, 49, 54, 56, 58, 64, 65, 125
Metal and, 118
moon and, 57, 100
numerology and, 56, 57, 58, 59, 60, 125
Qi and, 26, 58, 115, 117–118, 163
relationship with Earth, 13, 26, 49, 54, 56, 58, 59, 60, 65, 66, 74, 75, 95, 153, 169, 173, 183
relationship with Human Beings/Humanity, 73, 95, 163, 211
Shen and, 95, 97, 100
sun and, 57, 100
Yang and, 75, 77, 84

Heavenly Dew Purifies the Body, 183–184

Heavenly Qi, 25, 58, 115, 117–118, 163. SEE ALSO Qi
Herbal medicine, 17, 18, 78, 87. SEE ALSO
Classical Chinese medicine
Hips, 63, 70, 115, 126, 134, 166, 185, 201. SEE ALSO Joints
Hong Meng Yi Qi, 117–120
Hu, 50, 106
Hua Bo RY Yue, 155–158
Huangdi, 9, 14, 46, 48
Huangdi Neijing, 30, 58, 75, 85, 94, 163
Hui Peng Hun He, 205–208
Human Beings/Humanity [as one of three layers of universe], 14, 36, 57–58, 87, 90, 95, 125, 145, 150
capacity for Enlightenment of, 121, 215, 220
creation and, 58, 64, 85, 125
life cycle of, 91–92, 93
numerology and, 57–58, 59, 62, 64, 68, 125
organ systems of, 95. SEE ALSO Organs
relationship with Heaven, 73, 95, 163, 211
relationship with nature/universe, 19, 26, 59, 61, 64, 77, 78, 87, 96, 96, 153, 169, 211
three layers of, 57, 87–88. SEE ALSO Jing; Qi; Shen
three treasures of, 57. SEE ALSO Jing; Qi; Shen
Yang and, 92
Hun, 96, 97. SEE ALSO Liver
Hundun, 50, 64
Huo, 74–75. SEE ALSO Fire
Hypertension, 175. SEE ALSO Heart, physical health and
I Ching, SEE Yijing
Insomnia, 150, 175

Jag overcome, 10
Jin Gui Xia Hai, 185–190
Jiu Tao Hui Dang, 191–196
Jing, 93–95
Kidney and, 50, 56, 94, 185
as layer of body, 18, 57, 58, 87–88, 90, 94, 95,
121, 123, 145, 177, 187, 201, 205
meanings of, 18, 93–94
numerology and, 57–58
spirituality and, 94
Water and, 31, 56, 94–95, 187
Jiu, 66. SEE ALSO Nine
Joints (of body), 70, 134, 159, 166
Karma, 23, 27, 31, 32, 105
Kidney [as subsystem of body], 61, 96, 99
direction and, 99
Jing and, 50, 56, 94, 185
numeralogy and, 56, 62
physical health and, 99, 137, 150
strengthening of, 137, 159, 166, 175, 187
water and, 56, 62, 66, 94, 99
Zhi and, 96, 99
Kong, 25, 54, 55. SEE ALSO Emptiness
Kou, 13, 14, 15, 16. SEE ALSO Mouth; Pin
Lao, 105–106
SEE ALSO Qigong; Tigers
Lao, 105–106
Laoshi, 105–106. SEE ALSO Masters
Laozi, 5, 8, 26, 29, 54, 55, 56, 80–81, 95, 212, 215
Large intestine, 67
Layers of body, 57, 87–88. SEE ALSO Jing, Qi; Shen
Layers of universe, 14, 15, 36, 57, 58, 60–61, 64,
87, 90, 125, 145, 150. SEE ALSO Earth; Heaven;
Human Beings/Humanity
Li, 41, 76
Li Di Bai Wei, 125–130
Liangyi, 56, 59. SEE ALSO Yin-Yang
Liane, 94–95
Life cycle, 91–92, 93
Lift the Moon from the Water, 199–200
Ling, 53, 54, 96. SEE ALSO Zero
Luhe, 62. SEE ALSO Six
Liu, 62. SEE ALSO Six
Liver [as subsystem of body], 61, 95–96, 97
direction and, 97
food and, 18
Hun and, 96, 97
numeralogy and, 58, 66
physical health and, 18, 97, 123, 137
strengthening of, 123, 137, 169
Wood and, 18, 66, 97
Long Teng Hu Yue, 201–204
Lower back pain, 99, 150, 187
Lung [as subsystem of body], 61, 96, 97–98
direction and, 98
Metal and, 67, 97, 98
numeralogy and, 60, 67, 70
physical health and, 52, 60, 70, 97, 98, 107,
137, 150
Po and, 96, 97–98
Qi and, 70, 107, 137
strengthening of, 137, 156, 192
tigers and, 46, 51
Maintain Peace in the Eight Directions, 209–210
Man, 3–4
Mantras, 78, 79, 96, 114, 185, 186, 191
Martial arts, 5, 6, 7, 13, 32, 34, 62, 78, 107, 109,
166. SEE ALSO Qigong; Taiji/Taijiquan
Masters [of Qigong], 5, 11, 15–16, 19, 34, 38, 74,
76, 80
Medicine. SEE Classical Chinese medicine
Meditation, 3, 5, 9, 32, 78, 80, 183
Memory, 96, 99, 185, 187
Metal [as one of Five Elements], 15, 36, 61, 97
Chinese cosmology and, 37, 38
Heaven and, 118
Lung and, 67, 97, 98
numeralogy and, 60, 61, 67
Qi and, 118
relationship to other elements, 129, 185
symbols/symbolism and, 51, 129, 185
Ming, 31, 217–218. SEE ALSO Enlightenment
Moon
Enlightenment and, 155, 218
Heaven and, 57, 100
myths/mythology about, 49
observation of, 29, 98, 115, 199, 217
symbols/symbolism and, 218
Yin and, 29–30, 115
Mountains, 47, 49, 66, 75, 159
Mouth, 14–15. SEE ALSO Kou
Moving Clouds Make Rain, 173–175
Mt. Bmei Sage Style Qigong, 109–110. SEE ALSO
Qigong
Music, 75, 78, 84, 110, 113, 114
Myths/Mythology, 43, 46–50, 85. SEE ALSO
Symbols/Symbolism
Names [of people], 105
Natural disasters, 69, 77, 84
Nature religion, 32
Neuses, 150
Nine, 66–68
Numerology [Chinese], 53–70. SEE ALSO SPECIF-
IC NUMBERS
classical Chinese medicine and, 68
creation and, 14, 26, 35, 41, 54, 56, 57, 58,
64–65, 125
Dao/Daoism and, 35, 54, 55, 57, 69, 77
direction and, 53, 56, 57, 58, 60, 61, 62,
65, 67, 69
Earth and, 56, 57, 59, 60, 61, 62, 64, 65, 125
Five Elements and, 54, 55–56, 57, 58, 59,
60–62, 63, 64, 66, 67, 88, 125
Heart and, 57, 63–64
Heaven and, 56, 57, 58, 59, 60, 125
Human Beings/Humanity and, 57-58, 59, 62, 64, 68, 125
Jing and, 57-58
organs and, 56, 57, 58, 60, 62, 63-64, 66, 67, 70
physical body/health and, 56, 57, 58, 61, 62, 63-64, 66, 67, 68
Qi and, 55, 56, 57, 58, 63. SEE ALSO seven Qi gong and, 54, 56, 57, 58, 62, 64, 66, 67 seasons/seasonal changes and, 58, 61, 62, 65-66, 69, 70
shamans/shamanism and, 40
Shen and, 57-58, 64
time/timing and, 58, 65-66, 68, 69, 70
Universal Way and, 68, 88
Wu and, 40, 60. SEE ALSO Five Yang and, 55, 56, 57, 59, 60, 61, 63, 65, 66-67, 69
Yijing and, 55-57, 58, 59, 60, 62, 63, 64, 65, 66, 68, 88
Yin and, 55, 56, 57, 59, 60, 61, 62, 63, 65, 66-67, 69
Yin-Yang and, 55, 56, 57, 59, 60, 61, 62, 65, 66-67, 69
One, 55-56
Oracle bone writing, 60, 62, 63, 64, 67, 74, 85, 95, 106
Oracle Script, 10, 11, 12
Organs (of body), 18, 61-62, 94, 95-96, 97, 98, 99, 100, 150. SEE ALSO Heart; Kidney; Liver; Lung; Spleen
Orifices (of body), 50, 63-64, 66
Pang, 26, 49, 89
Pearls, 177
Physical body/health. SEE ALSO Classical Chinese medicine

elements of, 18
Enlightenment and, 219
Five Elements and, 61-62
layers of body, 57, 87-88. SEE ALSO Jing; Qi; Shen
numerosity and, 56, 57, 58, 59, 61, 62, 63-64, 66, 67, 68
organs of body, 18, 61-62. SEE ALSO Organs
purification of, 52, 55, 183, 191-192, 197, 203
Qi and, 26, 156, 163
Qi gong and, 27, 51, 77-78
spirituality and, 5, 10, 17, 18, 26, 38, 59, 78, 79, 92, 93, 95, 120, 139, 153, 166, 191, 211, 219
subsystems of body, 61-62. SEE ALSO Heart; Kidney; Liver; Lung; Spleen
Yin-Yang and, 175. SEE ALSO Yin-Yang
Pin, 8-9, 13-14, 16, 19, 21
Pin Ming Lun Dao, 9. SEE ALSO Pin
Planets, 44, 61, 65, 66, 88, 98, 115. SEE ALSO
Barth; Moon; Sun
Po, 96, 97-98. SEE ALSO Lung
Posture, 57, 58, 62, 78, 79, 90, 107. SEE ALSO
SPECIFIC QIGONG MOVEMENTS
Purification (of body), 52, 55, 183, 191-192, 197, 203
Qi
breath/breathing and, 31, 51, 70, 74, 75, 89, 90, 106, 107, 117
Chinese culture and, 75-76
creation and, 49, 54, 56, 58, 65
direction and, 75
Fire and, 74-75
Five Elements and, 17
food and, 17
Heaven and, 26, 58, 115, 117-118, 163
as layer of body, 57, 87-88, 94, 95, 121, 123, 145, 205
Lung and, 70, 107, 137
manifesting of, 75-76
meanings of, 8, 18, 23-24, 24, 73-76, 106
Metal and, 118
numerosity and, 55, 56, 57-58, 63. SEE ALSO
Seven origin of, 117
physical health and, 26, 156, 163
Qi gong and, 24, 74
shamans/shamanism and, 73
Tuij/Tuijiquan and, 56
time and, 70
universe and, 26-27
Vital Breath and, 106, 107
Water and, 62, 73
wind and, 31
writing patterns of, 74-75
Qi Guan Chang Hong, 169-172
Qi Hua San Pan, 145-152
Qi Transforms into a Rainbow, 169-172
Qi Transforms the Three Layers, 145-152
Qi gong
breath/breathing in, 78-79, 106-107. SEE
ALSO SPECIFIC QIGONG MOVEMENTS
Chinese wisdom traditions and, 5, 13, 80-81, 86, 109, 110
classical Chinese medicine and, 51, 109, 110
Dao/Daoism and, 13, 79, 109, 110
Enlightenment and, 81, 114, 121, 163, 183,
197, 205
food and, 18, 78
forms of, 78, 105, 107, 109–110
herbal medicine and, 78
history of, 77–78, 81, 86, 109, 110
masters of, 5, 11, 15–16, 19, 34, 38, 74, 76, 80
meaning of, 2, 15, 76–78
movements of. SEE SPECIFIC QIGONG
MOVEMENTS
numeralogy and, 54, 56, 57, 58, 59, 62, 64, 66, 67
observation as element of, 22, 23
physical health and, 27, 51, 77–78. SEE ALSO
Classical Chinese medicine
posture in, 57, 58, 62, 78, 79, 90, 107. SEE
ALSO SPECIFIC QIGONG MOVEMENTS
practice of, 31–32, 34, 37–81, 90, 94, 105
principles of, 41, 54, 55, 56
Qi and, 24, 74
repetition in, 67
schools of, 78, 105, 107, 109–110
spirituality and, 78, 78, 80–81, 91, 92, 218
styles of, 78, 105, 107, 109–110
symbols/symbolism in, 43, 51, 52
teaching/learning of, 8, 13, 15–16, 19, 22, 24,
26–27, 34–35, 37, 38
techniques of, 78–81. SEE ALSO SPECIFIC
QIGONG MOVEMENTS
tranquility and, 80–81, 215
union and, 110, 111
visualization in, 6. SEE ALSO SPECIFIC
QIGONG MOVEMENTS
Water and, 56, 94
Wu and, 90
Yin and, 57, 173, 199
Yijing and, 109, 175
Yin and, 57, 173, 175
Qing, 63. SEE ALSO Seven
Queen Mother of the West, 47–48, 106, 107, 211
Rain/Rainfall, 10, 44, 53, 83, 84, 85, 96, 114, 169,
173, 174, 177
Rainbow, 169
Red Phoenix Visits the Sun, 197–198
Redfield, Robert, 110
Religion (in China), 32. SEE ALSO SPECIFIC
RELIGIONS
Remain in the Dao Qi, 215–216
Ren, 84, 220
Renhe, 36, 38
Return to the Great Primordial Qi, 117–120
Rice, 75, 93, 94. SEE ALSO Food
Ride the Wind Down the Mountain, 163–168
Sacrifice Everything to the Heavenly Cave,
211–214
Seal Script, 11, 12–13
Season/Seasonal changes
Big Dipper and, 63, 69
Chinese cosmology and, 30, 65–66
Five Elements and, 61
life cycle and, 92, 93
numeralogy and, 58, 60, 61, 62, 65–66, 69, 70
symbols/symbolism and, 52, 70, 220
wind and, 52
Seminars (in U.S. vs. China), 5
Seven, 63–64
Sexual functioning, 173, 175
Shaking, 113, 114–116, 126
Shamanic Tiger Qiqong, 105, 107. SEE ALSO
Qiqong
Shamans/Shamanism, 81–86. SEE ALSO Wu
beliefs/practices of, 18, 40, 43, 63, 73, 79–80,
86, 90, 91–92, 94, 95, 97–98, 99, 100, 107,
109, 110, 113, 153, 177
Chinese characters and, 10–11
Chinese culture and, 82, 86, 109
classical Chinese medicine and, 79–80, 86, 94,
95, 96, 111
Confucius/Confucianism and, 86, 110, 111
cosmology and, 68–69
Dao/Daoism and, 110, 111
as doctors, 79–80, 86, 94, 95, 96, 111
Enlightenment and, 79, 84, 86
history of, 44, 82–83, 86, 96, 107, 109
modern-day, 83–84
numeralogy and, 40
Qi and, 73
symbols/symbolism used by, 43
as teachers, 106
Shang Wu, 84. SEE ALSO Shamans/Shamanism
Shanhaijing, 47–48
Shen, 95–96
Chinese artwork and, 85
cultivation of, 78, 80, 85, 95, 113, 114, 121,
123, 141, 183, 187, 192, 197, 205
Heart and, 78, 95, 96, 100, 187. SEE ALSO
Heart
Heaven and, 95, 97, 100
as layer of body, 87–88, 94, 95, 96, 121, 123,
145
meaning of, 18, 64, 76
numerosity and, 57–58, 64
organs and, 95
spirituality and, 96–96, 100
Shen Jian Zhan Xie, 139–144
Sheng, 90–91
Shenhua, 43, 46–47. SEE ALSO Myths/Mythology
Shi Ji, 11, 48
Shoulders, 134, 141, 178, 197. SEE ALSO Joints
Shouyi, 56. SEE ALSO Qigong
Shu, 41, 50
Shui Hu Jie Xing, 121–123
Shui Zhong Lao Yue, 199–200
Shuowen Jiezi, 9, 15, 35, 57, 76
Si, 90, 91. SEE ALSO Death
Signature seals, 12. SEE ALSO Seal Script
Sima Qian, 11
Siweiyi, 79. SEE ALSO Posture
Six, 62
Sixiang, 58, 59
Sleep/Sleeping, 78, 80, 121
Sleeping Tiger Wakes Up, 121–123
Space and time, 29, 37, 68, 69, 87. SEE ALSO
Time/Timing
Spine, 178
Spiritual Sword Kills the Demon, 139–144
Spirituality. SEE ALSO Enlightenment
cultivation of, 1, 9, 32, 34, 38, 44, 45, 50, 64, 66, 68, 95, 96, 125, 131, 139, 141, 159, 183, 191, 218
food and, 17, 18, 19
Jing and, 94
joints and, 70, 134
organs and, 95–100
Pangu and, 49
physical health and, 5, 10, 17, 18, 26, 38, 59, 78, 79, 92, 93, 95, 120, 139, 153, 166, 191, 211, 219
Qigong and, 78, 78, 80–81, 91, 92, 218
shamans/shamanism and, 96–96, 100
Shamans/Shamanism, beliefs/practices of
Shen and, 96–96, 100
symbols/symbolism and, 52, 58, 68, 106, 107, 135, 197. SEE ALSO Symbols/Symbolism
te and, 1, 9, 17, 27, 217, 218–219, 220
Yin-Yang and, 105–105
Spine (as subsystem of body), 61, 96, 98–99
Earth and, 66, 98
numerosity and, 62
physical health and, 78–79, 99, 192
Yi and, 96, 98–99
Squares, 11, 13, 59, 67, 76, 85, 86, 87
Sun
Enlightenment and, 155, 218
Heaven and, 57, 100
myths/mythology about, 49
observation of, 29, 98, 115, 217
symbols/symbolism and, 218
Yang and, 29–30, 155
Symbols/Symbolism, 43–52
animals and, 43, 44, 45–46, 50–52, 58, 61, 68, 69, 70, 106, 121, 125, 135, 163, 177, 185, 197, 201
direction and, 106, 185
dragons, 32, 45, 46, 58, 67, 88, 89, 169, 177, 201
flowers and, 45
Metal and, 51, 129, 185
moon, 218
myths/mythology and, 43, 46–50, 85	numerology. SEE Numerology
pearls and, 177
Qigong and, 43, 51, 52
seasons/seasonal changes and, 52, 70, 220
shamans/shamanism and, 43
spirituality and, 52, 58, 68, 106, 107, 135, 197
sun, 218
tigers and, 43, 45, 46, 50–52, 61, 70, 106, 107, 121, 125, 153, 173, 201
totems/totemism and, 44–45, 46
Yin-Yang. SEE Yin-Yang
Tuiji/Tuijiquan, 5, 13, 31–32, 55, 56, 65, 78
Tea
breath/breathing and, 8, 73
Dao/Daoism and, 9, 14, 220
Enlightenment and, 9, 218–219
making/drinking of, 2, 3, 5, 7–9, 12, 13, 14, 16, 17, 22, 24, 29, 55, 73, 76, 77, 217, 218–219
Teachers/Teaching, 105–105. SEE ALSO Masters
Ten Thousand Things, 22, 26, 57, 58, 92
Tendons, 169
Three, 57–58
creation and, 14, 26, 35, 41, 58, 64–65
layers of body and, 57, 87–88. SEE ALSO Jing;
Qi; Shen
layers of universe and, 14, 15, 36, 57, 58, 60–61, 64, 87, 90, 125, 145, 150. SEE ALSO
Earth; Heaven; Human Beings/Humanity
meanings of, 14, 16, 35, 57–58
Three Burners. SEE Burners
Three Treasures [of Human Beings/Humanity], 57.
SEE ALSO Jing; Qi; Shen
Ti Hu Guan Ding, 183–184
Tianshi, 36, 37
Tiger Climbs the Mountain, 159–162
Tiger Displays Martial Power, 135–138
Tiger Emerges from the Cave, 131–134
Tiger Wags its Tail, 125–130
Tigern, 43, 45, 46, 50–52, 61, 70, 106, 107, 121, 125, 163, 173, 201

Time/Timing
American vs. Chinese views of, 3–5
direction and, 37
importance of, 36
numerology and, 58, 65–66, 68, 69, 70
Qi and, 70
space and, 29, 37, 68, 69, 87
Tong Tian Che Di, 153–154

totems/totemism, 43, 44–46, 51. SEE ALSO
symbols/symbolism
Traditional Chinese medicine. SEE Classical
Chinese medicine
Tranquility (and Qi [qiong]), 80–81, 215
Tribes [in China], 44–45, 46
Tripe Burners. SEE Burners
Turtles, 185
Tutong, 43. SEE ALSO Totems/Totemism
Twelve, 68–69
Twenty-four, 69–70
Two, 56–57, 59

Union (concept of), 110, 111
Universal life force, 55, 58, 68. SEE ALSO One
Universal Qi, 17, 26, 63, 65, 70, 74, 87, 94, 107, 113, 114, 115, 119, 120, 137, 183, 185, 211. SEE ALSO QI

Universal Way
Dao/Daoism and, 26, 107, 110, 125
numerology and, 68, 88
principles of, 27, 29, 56, 65
teaching/learning of, 14, 15–16, 77, 84, 86, 95, 199, 215
Wu and, 84, 95

Universal Web, 54. SEE ALSO Universe, connections within

Universe
connections within, 26, 27, 27, 54, 73, 85, 114, 153, 199
creation of. SEE Creation
Dao/Daoism and, 26
emptiness in, 24, 25–26, 54, 55, 75, 199, 201
layers of, 14, 15, 36, 57, 58, 60–61, 64, 87, 90, 125, 145, 150. SEE ALSO Earth; Heaven; Human Beings/Humanity
Qi and, 26–27. SEE ALSO Universal Qi
relationship with Human Beings/Humanity, 19, 26, 59, 61, 64, 77, 78, 87, 89, 96, 153, 169, 211

Visualization
nature of, 6

Vital Breath, 48, 69, 106, 107. SEE ALSO
Breath/Breathing

Water [as one of Five Elements], 15, 56, 61, 99
Chinese cosmology and, 56
creation and, 56, 99
Earth and, 57, 62, 94, 99, 100
Jing and, 31, 56, 94–95, 187
Kidney and, 56, 62, 66, 94, 99
numerology and, 55–56, 61, 62
Qi and, 62, 73
Qi [qiong] and, 56, 94
refinement of, 56, 94–95
relationship with other elements, 31
Wu and, 98
Yin and, 62, 75, 77, 191

Wedding gifts, 59–60

Wei Ling Ba Fang, 209–210
White, 52, 97

Wind, 31, 52, 163, 165, 166, 205

Wood [as one of Five Elements], 15, 61

Hun and, 97

Liver and, 18, 66, 97

numerology and, 58, 61, 66
relationship with other elements, 31

Wu, 81–86. SEE ALSO Shamans/Shamanism

beliefs/practices of, 41, 63, 77, 83–85, 87, 90, 95, 220
Chinese characters and, 9–11

Chinese cosmology and, 87–88

Chinese culture and, 82, 86
classical Chinese medicine and, 85, 86, 87
direction and, 84, 86

as doctors, 85, 86, 87

Earth and, 98

Enlightenment and, 84, 86, 95, 220

Pung and, 87–88

Five Elements and, 86

history of, 82–83

meanings of, 9–11, 54, 60, 75, 83, 84–85, 86

modern-day shamans vs., 84

numerology and, 40, 60. SEE ALSO Five Qi [qi] and, 90

Universal Way and, 84, 95

Water and, 98

Yijing and, 11. SEE ALSO Yijing

Wuxing, 60–61. SEE ALSO Five Elements
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xian</td>
<td>33–34</td>
<td></td>
</tr>
<tr>
<td>Xiang</td>
<td>17, 41, 43</td>
<td></td>
</tr>
<tr>
<td>Xiawangmu</td>
<td>47–48</td>
<td>SEE ALSO Queen Mother of the West</td>
</tr>
<tr>
<td>Yang</td>
<td>SEE ALSO Yin-Yang</td>
<td></td>
</tr>
<tr>
<td></td>
<td>energy of, 46, 64, 66, 67, 68, 75, 92, 197, 203</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Heaven and, 75, 77, 84</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Human Beings/Humanity and, 92</td>
<td></td>
</tr>
<tr>
<td></td>
<td>meanings of, 29–30, 32, 197</td>
<td></td>
</tr>
<tr>
<td></td>
<td>numerology and, 55, 56, 57, 59, 60, 61, 63, 65, 66–67, 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>physical health and, 175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Qi gong and, 57, 173, 199</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sun and, 29–30, 155</td>
<td></td>
</tr>
<tr>
<td>Yao Wu Yang Wei</td>
<td>135–138</td>
<td></td>
</tr>
<tr>
<td>Yellow Emperor</td>
<td>SEE Huangdi</td>
<td></td>
</tr>
<tr>
<td>Yi</td>
<td>55, 96, 98–99</td>
<td>SEE ALSO Spleen</td>
</tr>
<tr>
<td>Yi Jing</td>
<td>classical Chinese medicine and, 86, 111</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Confucius/Confucianism and, 110, 111</td>
<td></td>
</tr>
<tr>
<td></td>
<td>creation and, 58</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dao/Daoism and, 95, 110</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Five Elements and, 110</td>
<td></td>
</tr>
<tr>
<td></td>
<td>layers of wisdom in, 41. SEE ALSO Li, Shu;</td>
<td></td>
</tr>
<tr>
<td>Xiang</td>
<td>life cycle and, 92</td>
<td></td>
</tr>
<tr>
<td></td>
<td>numerology and, 55–57, 58, 59, 60, 62, 63, 64, 65, 66, 68, 88</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pin and, 21</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Qi gong and, 109, 175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>rhetorical structures in, 11</td>
<td></td>
</tr>
<tr>
<td></td>
<td>teachings of, 31, 41, 110</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wu and, 11</td>
<td></td>
</tr>
<tr>
<td>Yin</td>
<td>SEE ALSO Yin-Yang</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Earth and, 75, 77</td>
<td></td>
</tr>
<tr>
<td></td>
<td>energy of, 46, 66, 68, 75</td>
<td></td>
</tr>
<tr>
<td></td>
<td>meanings of, 12, 29–30, 32, 35</td>
<td></td>
</tr>
<tr>
<td></td>
<td>moon and, 29–30, 115</td>
<td></td>
</tr>
<tr>
<td></td>
<td>numerology and, 55, 56, 57, 59, 60, 61, 62, 63, 65, 66–67, 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>physical health and, 175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Qi gong and, 57, 173, 175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Water and, 62, 75, 77, 191</td>
<td></td>
</tr>
<tr>
<td>Yin-Yang</td>
<td>SEE ALSO Yang: Yin</td>
<td></td>
</tr>
<tr>
<td></td>
<td>balance between, 4, 30, 57, 59, 60, 63, 65, 69, 75, 77, 84, 95, 155, 156, 159, 169, 173, 177, 191, 201, 203, 218, 220</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dao/Daoism and, 57, 63, 69, 77, 95, 173</td>
<td></td>
</tr>
<tr>
<td></td>
<td>numerology and, 55, 56, 57, 59, 60, 61, 62, 63, 65, 66–67, 69</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yu Peng Xia Shan, 163–168</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yuan, 22–23, 24</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yuanqi, 21, 25</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yun Xing Yu Shi, 173–175</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Yuzhou, 87. SEE ALSO Universe</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zero, 53–55</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zhengqi, 106, 107, 117, 120. SEE ALSO Qi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zhi, 96, 99. SEE ALSO Kidney</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zhongyi, 86. SEE ALSO Classical Chinese medicine</td>
<td></td>
</tr>
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<tbody>
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<td>Email</td>
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</tbody>
</table>

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<table>
<thead>
<tr>
<th>Item #</th>
<th>Qty.</th>
<th>Item Description</th>
<th>Item Price</th>
<th>A or B</th>
<th>Total</th>
</tr>
</thead>
<tbody>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**HANDLING AND SHIPPING CHARGES • NO COD’S**

<table>
<thead>
<tr>
<th>Total of Order Add:</th>
<th>Shipping Charges</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>$100.00 to $199.99</td>
<td>add $12.00</td>
</tr>
<tr>
<td>$200.00 to $299.99</td>
<td>add $14.00</td>
</tr>
<tr>
<td>$300.00 to $399.99</td>
<td>add $16.00</td>
</tr>
<tr>
<td>$400.00 to $499.99</td>
<td>add $18.00</td>
</tr>
<tr>
<td>$500.00 to $599.99</td>
<td>add $20.00</td>
</tr>
<tr>
<td>$600.00 and up</td>
<td>add $22.00</td>
</tr>
</tbody>
</table>

Notes & P.O.’s add $10.00. All other countries triple U.S. charges.

**METHOD OF PAYMENT**

- **Check**
- **M.O.**
- **MasterCard**
- **Visa**
- **Discover**
- **Amex**

**Account No.** (Please indicate all the numbers on your credit card) **EXPIRATION DATE**

**Day Phone ( )**

**Signature**

**DATE**

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**NOTE:** We ship best method available for your delivery address. Foreign orders are sent by air. Credit card or International M.O. only. For rush processing of your order, add an additional $10.00 per address. Available on money order & charge card orders only.

Errors and omissions excepted. Prices subject to change without notice.

DDP 01/05