Contents and the Phases of a Primordial Retreat

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Dedication to Master Teacher Dr. Zhou Hui Lao Shi

Zhu Hui, a revered master teacher of Chinese Medicine, Qigong and Medical Qigong learned Wuji Gong from Li Tong a Daoist monk from the historic and celebrated, sacred Wu Dang Mountain, the home of the Dragon Gate (Long Men) branch of the Daoist School of Perfect Reality (Quan Zhen) — and a revered center of Elixir Alchemy. Li Tong learned Wuji Gong from a long line of master teachers who received the original transmission, it is claimed, from the legendary alchemist Zhang Sang Feng a luminary hermit from Wu Dang Mountain who is also, legendarily, claimed as the originator of the spiritually enlightened martial art, Tai Chi (Taiji).

I have been blessed to travel to China eight times to explore the essence of Qi, Qigong, Taiji, Chinese Energy Medicine, and Daoism. I was extremely fortunate — destiny fortune — to meet Doctor Zhu Hui in the 1990s and studied with him once and sometimes twice a year for 5 years — profound!

He was an extraordinary teacher (recently passed through the Wuji Gateway), because he modeled the power of personal cultivation. He always looked for ways to support students, and even those who considered themselves teachers, in understanding that the only real master teacher is the actual personal practice itself done in a deep and sustained state of enthusiasm, sincerity and awareness of the eternal.
Starting Points

This is not so much a comprehensive book of information; it is more an outline of key concepts, discussion points and practices. You will find thoughts, lists and practices all of which will make best sense as they are strung together with the "experience" of a Primordial Retreat.

To Those Training To Teach Primordial

While this is a retreat and you will want to experience the deepening into the Wuji atmosphere, you are also in training to teach your students about Alchemy and Wuji Gong. There are specific requirements that include practicing, mentoring and teaching others as well as written assignments to achieve.
**Wuji is the Primordial**

Chinese medicine and philosophy are profound in that they are based, ultimately, on the idea that within oneself there is an irrevocable presence of the nature of all nature, previous to the beginning of the Universe. Within us is the resonance of the nature of self from before the Big Bang when there was nothing but undifferentiated potential.

There are huge implications:

- We have within us our own “origin” and even the origin of the entire universe.
- We are already immortal or eternal. We cannot successfully aspire to become immortal, because we are immortal and have never not been immortal.
- There is an aspect of us that is never unwell; we are eternally well.
- There is an aspect of us that cannot get sick and is never disabled, no matter what the body and the senses may be experiencing.
- This component of our being cannot die; it is invincible.
- It is impossible that there is a medicine from outside of us that is equal in power to the medicine within.

**Key Practical Concepts #1 – Energetic Equivalents of Qi**

- Function – The Body physiological activity – ERGS
- Ion Activity – bio – energetic
- Magnetic Field – beyond the body
- Quantum – Original Qi = Presence of Wuji within
  
  From *The Healing Promise of Qi*

**Key Practical Concepts #2 – The Continuum of Medicine**

**The Paradigm of Medicine, Health, Longevity and Immortality**

- Heal Disease – Medicine, Clinical Intervention
- Maximize Wellbeing – Health Care and Wellness
- Healthy Longevity – Anti-Aging and Life Extension
- Immortality – The Golden Elixir of Life – Accessing and Expressing the Eternal

*Classic View of Chinese Medicine*
The Ultimate Physician – from Lao Zi’s Dao De Jing – 400-500 BCE

- Are you able to calm your typically distressed consciousness and settle into awareness of the Ultimate Unitary Nature — ONEness?
- Do you have an energetics practice — Qi cultivation for body, breath and mind that supports you in cultivating your essence and energy to sustain the suppleness and empty mindedness of a newborn with no cares?
- When you turn your attention inward to your ultimate nature, are you able to disassociate the local manifestations and perceive that pure radiant inner light of eternal presence?
- In your relationships, are you able to model virtue and simultaneously accommodate the behaviors of others with compassion and love?

Ancient Rules of Medicine – Huang Ti Nei Jing, 300 BCE

1. Honor the Spirit.
2. Teach people to sustain wellbeing rather than treating diseases.
3. Treat people while they are well to keep them well rather than after health is lost.

From a Later Day Daoist

Golden Elixir is another name for one’s fundamental nature . . . There is no other Golden Elixir outside one’s fundamental nature. All human beings have this Golden Elixir complete in themselves: it is entirely realized in everybody. It is neither more in a sage, nor less in an ordinary person. It is the seed of the Immortals and the Buddhas, the root of the worthies and the sages. – Liu Yiming (1734-1821)

From the Secret of the Golden Flower

Consciousness IS light.
Turn the light around to focus within.
Experience that which is the most real

Earliest Workshops of Dr. Jahnke – 1977

AWAKEN THE HEALER WITHIN
- FIRST, honor the Spirit.
- The most profound medicine is within.
- The patient is the doctor.
- The disease is the cure.
- We have the power and the natural capacity to prevent and heal disease for free!
The Primordial is Wuji

The ultimate ideal that is present within Chinese medicine and philosophy is that the aspect of oneself that exists (not past tense “existed” — because it is now) previous to the Big Bang — the beginning of the dimensional and temporal universe that we dwell within — is a vibrant presence within our own being now.

This is the reason why the theories, philosophies and methodologies of the Chinese “approach” to medicine and to life reflect on Origin — the boundless, timeless Primordial. In Chinese Medicine there are the 3 essential Primordial features of one’s being. These are The Three Treasures:

- Origin spirit – Yuan Shen
- Origin energy – Yuan Qi
- Origin substance (DNA) – Yuan Jing

These three components comprise the Origin Self (original self, eternal self), which are irrevocably present within the local self.

Imagine that there is within you a connection to, and the presence of, an aspect of yourself that is like a portal that is timeless, boundless, eternally well, which has no body or substance, no capacity to have pain or regret, can not become sick and does not die. That is probably impossible to understand using our current brain, personality and sensory system, so relax and turn your attention to observing the evidence of that which can only be known through experience.

Lao Zi said, “The explanation of the impossible to explain can not be articulated.” OR “The Dao that can be spoken, can not be the actual Dao.”

Remarkable!

And the ancients in China and India as well as the indigenous shamans knew about this before the beginning of writing!

This paradigm or way of understanding things is deeply revered in the core of every spiritual tradition —the -isms — Daoism, Buddhism, Shamanism, Hinduism, Judaism, Sufism and Non-Dualism as well as in Christianity and Islam and also in Theosophy.

Since 1905, when Einstein wrote his papers on relativity, light, electrodynamics and \( E=mc^2 \), the fundamentals of physics were completely revised. Time, distance and mass became secondary to light, energy and consciousness.
What this means, in very simple terms, is that what looks real is not. And true reality is impossible to perceive with the senses that we use to perceive everything. This is both distressing and exciting!

**What are we?**

Think of it this way, we are only one part substance while we are probably, at minimum, 4 parts non-substance. This means that the senses we use to determine “what we are” and what we are experiencing are only detecting one of our 5 parts while the senses that we use to determine what we are experiencing are actually unable to detect 4 of our parts.

The aspects of our being include:

1. The body — detectable and objectively measureable.
2. Consciousness — mind, emotions, intellect — not yet quantifiably detectable except as impressions.
3. Local energy — ions, magnetic field — detectable but not easily, can be felt however, but not objectively measured.
4. Non-local subtle energy — quantum — not detectable, has no dimensionality. Are quanta able to be quantified?
5. Spirit — which is not detectable, physical or measurable.

In other words, only 1 of 5 aspects of our being can be detected and measured, while 4 of 5 are, for research and proof purposed, immeasurable.

The implications of this are that the only way we can know ourselves is to get comfortable with the fact that radical attentiveness; inner observation and direct experience are the superior pathways to self-knowing and healing.

This is actually, still, quite naïve. In fact those who understand these things well actually articulate that we can’t even say that there are these 5 dimensions, because ultimately there are no dimensions and nothing particular at all anywhere because there is no matter and there is no where. Nothing matters = that which matters the most is no thing or not a thing.

**Nothing "matters"?**

Nothing matters = that which matters the most is "no thing" or not a thing.
No where = now here!
How do we get a "here" — when there is none?
AHHHH! The Mystery!
MEDITATION – It is all Meditation – Stillness in Movement, Movement in Stillness

In the ultimate sense, everything that we are pointing to here implies the relevance of meditation. Because there are so many kinds of people, it is completely inappropriate to assume that everyone or anyone should sit still, be quiet and empty the mind.

For many, meditation is torturous and impossible. However, in the realm of reaching for our ultimate self, the aspect that is typically neglected and under nourished by the character or personality, meditation of every form is a power tool — an essential skill.

In the pursuit of comfort and peace, the process of focusing on the present and cultivating the capacity to still the mind, focusing the awareness and directing the consciousness is supreme. This is meditation — lying, sitting, standing, and walking. Sitting still meditation is good. Dynamic, moving meditation, for most, is better.

In Qigong and many of the methods for the cultivation of inner peace, healing, disease prevention and stress mastery, the ultimate “win” is to be able to elect what the mind is doing as opposed to simply standing by and witnessing the mind doing whatever it does, in its crazy and often mildly hysterical way.

We meditate in many ways in Primordial Qigong. Feel free to self-direct.

Wuji Becomes Taiji (Tai Chi) – No Thing Becomes Some Thing

Alchemy | Wuji Gong - Primordial Qigong
The Some Thing Becomes Dimensional and Meaningful

There are numerous ways that the ONE becomes the two and more. See *Dao De Jing*. Discuss the Ba Gua — the eight dimensions.

Discuss Chinese Physics and draw the descent of the dimensions, including the 4 lateral directions and the Three Treasured vertical dimensions.

Time and Counter Time = No Time and Timelessness

Very briefly, the only two reasons why we believe there is time:

- Everyone we have ever known has lived as if there is — and that’s because of the relationship of the sun to the surface of the earth.
- We appear to age.

It will likely not be soon that we will understand this well enough to alter either of these perceptions significantly.

However, we can experience timelessness through radical observation of the present in the company of an intention to disassociate from the complexity — time based usually —of our lives. Interestingly, we can create time though it is usually impossible to find time. Primordial Qigong, Wuji Gong, is designed to support us in shifting our relationship with time.

Vortexing to Celebrate our Relationship with the Eternal Present

Primordial Qigong, Wuji Gong, purposefully uses spiraling to metaphorically, and even actually, neutralize time to create an “atmosphere” of or a “portal” to the vibrant though fleeting present wherein the most precious (and neglected) aspects of the self can become more palpable.

We will practice vortexing in several ways — the Dao Medicine Wheel (single or double vortex) and Primordial Qigong, Wuji Gong (always a double vortex).

The Golden Elixir of Immortality

The Golden Elixir of Immortality is the goal, the target, the intent, the prize, and the gift of the highest forms of “cultivation.”
It seems strange — immortality?? Here is why. In our culture we believe that immortality is the fantasy of living forever in the body we have today. To other, more sophisticated cultures it is widely understood that we are inherently eternal in a spiritual and in a quantum sense.

Therefore, you can’t become immortal — you already are immortal. The Golden Elixir of Immortality is the most highly refined essence of self which has existed forever in what we call time and which has existed indefinitely in what we call Wuji.

You cannot purchase the Golden Elixir or immortality. You already have them. The opportunity of practicing Alchemy is not to become immortal, but rather to develop the capacity to rightly be immortal — to express the profound truth of eternal being.

Wuji Gong as taught by Chang Seng Feng, through Li Tong and Zhu Hui is, among the many forms with that same name, especially suited to support you in your relationship with your golden alchemical potential, your rarified self, your most refined being, your conditioned self transformed, your eternal nature.

**Ancient Esoteric Diagram of the Golden Elixir**

Here is graphic representation of the “Secret” of the Golden Flower, the process for generating the Golden Elixir.
Keep it Simple – Yet Profound

No matter how complex or esoteric this body of knowledge has ever become, historically, it still means only one thing:

At essence, no matter what else you may experience, you are eternal, irrevocably well and invincible. Ultimately, you cannot get sick, you are never wrong and you cannot die. Essentially, you are immortal. You make the most profound medicine — The Golden Elixir of Eternal Life — within your own being. You can't buy this elixir; you can only have it for FREE, through sustained practice and personal revelation.
Simple Qigong to Prepare for Primordial

In all of the ancient traditions and methodologies, simple Mind-Body Energetics Practices are used to prepare to enter the Portal of Origin — the pre-cosmic, Primordial domain. Practical Qigong prepares you for Wuji Gong.

Reference *The Healer Within* (HW) and *The Healing Promise of Qi* (HPQ).

- 3 Intentful Points of Focus – HPQ
- Breath of Peace Health – HW
- Breath of Power – HW
- Spontaneous Qigong – a classic Wuji Method in both the HW and HPQ
- Clearing the Qi Matrix – Tracing the Channels, Energizing the Organs – HW and HPQ
**Tapping Primordial**

There are numerous systems of “Tapping Qi,” some ancient, some contemporary. Tapping Primordial Qi is an ancient system tapping long honored acupuncture energetic points that are associated with the aspect of oneself that is timeless and boundless — the spirit self, the eternal self.

When we purposefully associate with the eternal aspect of ourselves, the worry, fear, doubt and even pain of the local-historic self can be neutralized by the power of our natural, eternal spiritual whole-nests.

To begin Tapping Primordial Qi, think of or write down a statement of something that is an issue for you. It can be a physical ailment, something that stresses you at work, a spiritual doubt, or a financial issue. There are no limits to what you can address and transform.

Once you have named the problem in an opening statement, also think of or write a positive affirmation about its outcome. Here are some examples:

“Even though I feel worried at times about the future, I am absolutely sure that everything will unfold in accord with highest good and harmoniously.”

“Even though my knee still hurts at times, I know that it is healing thoroughly, allowing me to move about with ease.”

“Even though I am feeling overwhelmed, I trust the universe and my potential for good.”

Go to each of the points or areas of the body listed below. Repeat the “statement” (acknowledgment of the challenge, plus affirmation) to yourself as you gently tap the points with the fingertips. Go to the next point or area of the body only when you feel that you are through with that point. Say the statement, and keep tapping until you feel done.
**Tapping Primordial Qi Points**

**The Points Ki-1 • Bubbling Well – Yong Quan** • Located on the sole of the foot, between the second and third metatarsal bones, one-third the distance from the webs of the toes to the heel.

**GV-20 • Hundred Meeting Point – Bai Hui** • Meeting point on the Governing Vessel with the six yang channels located on the mid-sagittal line on the crown of the head, at the intersection of a line connecting the right and left ear apices.

**Third Eye Point • Yintang** • This point is located between the eyebrows in the groove where the bridge of your nose meets your forehead.

**Great Sun • Taiyang** • Located at the temples.

**GV-28 • Gum Intersection Yin Jiao** • Meeting Point on the Governing Vessel with the Conception Vessel located in the mouth, at the junction of the frenulum of the upper lip with the upper gum. An Immortality Point, a life recovery point.

**CV-24 • Sauce Receptacle Cheng Jiang** • Meeting Point on the Conception Vessel with the Governing Vessel, Large Intestine and Stomach Channel, located on the chin, in the depression in the center of the mentolabial groove, below the middle of the lower lip.

**CV-17 Thymus Shang Zhong** • Located in the upper center of the chest behind the sternum. **Solar Plexus** • Located half way between the bottom of the sternum and the navel.

**Spirit Gate • CV-8 • Shen Que** • Located at the navel. Include also Guan Yuan, CV 4, Gate of Origin and Qi Hai, CV 6, Ocean of Qi.

**Inner and Outer Gates •**

**Inner Gate Pe-6 Nei Guan and Outer Gate TB – 5 Wai Guan** • (Pinch at the same time). TB-5 is located on the outside of the forearms, three finger widths above the wrist in the hollow between the bones. Pe-6 is located between tendons on the inside of arms three finger widths above the wrist crease closest to the palms.

**Spirit Gate • Ht-7 Shen Men** • Ht-7 is located on the transverse wrist crease, in the small depression between the pisiform and ulna bones.

**Palace of Merit • Pe-8 Lao Gong** • Pe-8 is located on the palmar surface, between the second and third metacarpal bones, proximal to the metacarpophalangeal joint.
You have reached the final step!

Place the Lao Gong points together in the hands in prayer position or one hand over the other (Lao Gong to Lao Gong) over the navel. Take a deep breath or a few deep breaths. When you feel complete, say “and so it is” or “I am that, I am.” You may feel the need to go another round to reach resolve. Begin again at the Bubbling Well points on the bottoms of the feet. Repeat as many times as you wish until you feel centered and calm.
Introduce Primordial – Wuji – Qigong

The Integral Teaching Method – Primordial Without Turning

The Integral Teaching Method makes things easy. We will learn Wuji Qigong in phases. We will learn the two parts — Earthly Cycle and Heavenly Cycle — each as a separate Qigong Practice. It is rarely easy or even possible to learn from written text. So, the key is the practice, but learned and pursued at your own pace. Here it is written in simple terms.

CRITICAL CONVERSATION about the practice: In Wuji there is no right and wrong, and there is no form! Yet, there are many forms of Wuji Gong designed to take you to and through the Wuji Portal. More important than learning the form, is relaxing into complete acceptance of that which spontaneously arises, moment to moment.

Part 1 – Earthly Cycle – Acknowledge the BodyMind and Energetics
The Ancient Dragon Polishes the Pearl of Immortality
   1. Align
   2. Open – step right
   3. Wuji Sphere – both sides, right first
   4. Wuji Sphere – Trace the Heavenly Cycle
   5. Place Wuji in Sky – Mystical Window – R, L, R
   6. Play with Wuji – vertical (lengthen celestial), horizontal (open earthly)
   7. Gather Yin and Yang – Earth and Heaven
   8. Stand or Sit in Wuji
   9. Close

Part 2 – Heavenly Cycle – Acknowledge the Spirit
The Ancient Dragon Gathers and Absorbs Light to Transcend Time
   1. Align
   2. Open
   3. Wuji Sphere to right only
   4. Gather and Absorb Light into the Eternal Eye
   5. Direct Light into the Torso
   6. Gather from Earth and Heaven

Part 3 – Wuji – Acknowledge the Beyond (Non-dual, Boundless, Quantum)
   1. Standing and Sitting in Wuji
**Power of Circles – Daoist Medicine Wheel**

In the relaxation and meditation traditions of the ancient cultures regulation of mind goes beyond simply focusing on the body. In the Native American tradition, nature is the source of all life and healing. In the Christian tradition contemplation is focused on divine grace and the light of spirit.

In both Qigong (Chi Kung) and Yoga, one purposefully draws healing energy and the light of spirit from nature and the universe. Rather than limiting attention to specific body parts as in arms legs, organs, etc, creative attention is focused on the visualization of the function of vital resources (vitality, energy), passageways and gateways. In traditional Chinese medicine, it is conceived that energy can be gathered from water, mountains, trees and the universe through nearly 1,000 acupuncture energy gates (points) distributed over the body’s surface.

The energy of Heaven, called Yang, is naturally drawn downward toward the Earth. The energy of the Earth, called Yin, is naturally drawn upward toward the Heaven. These two rich universal resources are considered to be the essential energies of life and health as they circulate and interact in the human body. At the surface of the Earth where these energies mix, is the realm of biological life, the biosphere. The Chinese, as well as the Indians who live south of the Himalayan Mountains, believe that one can deliberately draw upon the energy of the heaven, the earth and the biosphere to enhance and harmonize one’s own personal energy.

Start by getting comfortable, either standing in the Opening Posture, or sitting or lying down. Allow your breath to be deep, slow and relaxed. With each inhalation you are gathering the resource of oxygen with the breath. At the same time imagine, visualize or feel (if you can), that you are also gathering in vitality (Qi) from the heaven, the earth and the biosphere. Imagine that you gather through thousands of energy gateways. The Chinese believe that this absorption of energy is always happening to sustain life. In this practice, you are multiplying the extent to which this is occurring. Your attention and intention focuses the power of the circle formed by honoring the directions. Ancient cultures and religious traditions believe that the life energies react to our thoughts and intentions. Current research from numerous disciplines, particularly on neurotransmitters or “information substances,” suggests that this is true.
With each exhalation allow your self to slip deeper and deeper into relaxation. Visualize the internal healing resources circulating throughout the system in the energy channels. You may feel waves of warmth, tingling or a flowing feeling. It is not necessary to know the channel pathways or directions.

This all happens automatically. Just celebrate the flow of vitality throughout your system. Visualize it going to the organs. You can place your hands on the liver, spleen, kidneys, and heart as you gather the Qi. You may feel energy or warmth passing from your hands into the organs.

On your inhalations, you gather healing resources. On your exhalations, you affirm the power of those resources circulating within your body-mind-spirit to increase health and vitality. The internal circulation of vitality occurs naturally, as is the accumulation of vital force through the breath and the energy gates. However, when you turn your attention to fostering the natural process of circulation there is an increase. If you focus your attention carefully inside, you will actually feel the internal medicine working.

Continue this practice for 5 to 15 minutes. Inhale; gather healing resources through breath and through the thousands of acupuncture gates, while your hands pass the body. Exhale, release the breath and circulate healing resources internally. Over the period of practice you will feel deeply relaxed. Use your mind intention to direct the flow of the internal healing forces to the organs or body parts that need healing the most and send the Qi of the directions to be stored in the bone marrow.

Turn and face different directions to perform Marrow Washing to harmonize your practice with the seasons. In Spring, face east to gather the energy of awakening and sprouting. In Summer, face the south to gather the energy of ripening and coming to fruition. In Autumn, face the west to gather the reward of the harvest. In Winter, face the north to go within and cultivate patience and rest. Gather Qi from nature and purposefully store it in the marrow of the bones to vitalize organs and glands, harmonize imbalances, and heal disease.
Daoist Medicine Wheel – Illustration

North
Winter
Night
Passing
Seed
Re-Design

West
Autumn
Evening
Maturity
Fruit Harvest
Market

South
Summer
Noon
Growth
Leaf Bloom
Build

East
Spring
Morning
Birth
Sprout
Invent
### Daoist Medicine Wheel – Chart

<table>
<thead>
<tr>
<th>Direction</th>
<th>East</th>
<th>South</th>
<th>West</th>
<th>North</th>
<th>Center</th>
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<tbody>
<tr>
<td><strong>Season</strong></td>
<td>Spring</td>
<td>Summer</td>
<td>Fall</td>
<td>Winter</td>
<td>All Seasons</td>
</tr>
<tr>
<td><strong>Element</strong></td>
<td>Wood</td>
<td>Fire</td>
<td>Metal</td>
<td>Water</td>
<td>Earth</td>
</tr>
<tr>
<td><strong>Plant</strong></td>
<td>Sprout</td>
<td>Bloom/Fruit</td>
<td>Harvest</td>
<td>Seed</td>
<td>All Phases</td>
</tr>
<tr>
<td><strong>Life</strong></td>
<td>Birth/Child</td>
<td>Adult</td>
<td>Elder</td>
<td>Rebirth</td>
<td>Every Age</td>
</tr>
<tr>
<td><strong>Focus</strong></td>
<td>Beginning</td>
<td>Work</td>
<td>Reward</td>
<td>Rest</td>
<td>All</td>
</tr>
<tr>
<td><strong>Emotions [+]</strong></td>
<td>Clarity</td>
<td>Joy</td>
<td>Caring</td>
<td>Courage</td>
<td>Concentration</td>
</tr>
<tr>
<td><strong>Emotions [-]</strong></td>
<td>Anger</td>
<td>Hate</td>
<td>Sadness</td>
<td>Fear</td>
<td>Worry</td>
</tr>
<tr>
<td><strong>Resolve</strong></td>
<td>Forgiveness</td>
<td>Acceptance</td>
<td>Inner Strength</td>
<td>Will</td>
<td>Trust</td>
</tr>
<tr>
<td><strong>Sound</strong></td>
<td>Shuu</td>
<td>Haa</td>
<td>Ahh</td>
<td>Chruee</td>
<td>Whoo</td>
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<td><strong>Color</strong></td>
<td>Green</td>
<td>Red</td>
<td>White</td>
<td>Blue</td>
<td>Yellow</td>
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<tr>
<td><strong>Organ YIN</strong></td>
<td>Liver</td>
<td>Heart</td>
<td>Lung</td>
<td>Kidney</td>
<td>Spleen</td>
</tr>
<tr>
<td><strong>Organ YANG</strong></td>
<td>Gallbladder</td>
<td>Small Intestine</td>
<td>Large Intestine</td>
<td>Bladder</td>
<td>Stomach</td>
</tr>
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</table>
Wuji Walking – Ride the Dragon

Spontaneous walking in oblivion means random, non-specific stepping. This practice is also known as Master Yu’s “Stepping Stars to Earth.” The dragon is the totem of the formless — Wuji. Formless and spontaneous walking, in a context where there is no place to go and nothing to do, is a kind of Wuji Gong.

Wuji Walking cannot be described, it has no specifics.

We will simply do it.

Vortexing Primordial

The incredible power of Wuji Gong — Primordial Qigong — is in the neutralizing of the influence of time, opening a portal to the eternal and resting there. It is, of course, impossible to create a picture or graphic of Wuji, just as it is impossible to use a “Qigong Form” to experience the formless.

However, a picture can depict something that is inexplicable, just as a word can approximate that which is impossible to say — as in “ineffable.” Similarly, a Qigong Form can support us in approaching the domains of our being that exist beyond the boundaries of our capacity to conceive and that have no characteristics.

The more you practice, the less there needs to be an explanation. You will, more and more, allow yourself to take on the Wuji experience — to dwell within the Wuji atmosphere, to take in and express the Wuji disposition. The most resilient self is the self that is infused with the aspects of one’s nature that are indestructible. Mysterious! Soothing!

The easiest entry into the fully trusting, indestructible, irrevocably well self is to disregard or transcend time. The regrets live in the past and the anxieties live in the future, neither of which actually exist according to both wizards and scientists. Time
transcendence is not so much pursued with the naïve intent of living forever or even neutralizing the forces of aging. Time transcendence is focused primarily on experiencing peace.

**The Radical Power of Bi-directional Vortexing in Wuji Gong**

It is easy to say that Wuji Gong, with its capacity to synchronously go with apparent time and go counter to apparent time, by cycling or vortexing in two directions, is a kinesthetic metaphor, an embodied metaphor. In this kinesthetic metaphor we use the body to represent going with and going counter to time by vortexing right and left synchronously. The net effect is to cancel the future and the past into the richness of the fleeting present.

That is interesting, and it has a nice poetry to it. However, when one moves the body in time neutralizing bi-directional gestures, synchronously, one disassociates with purpose and intent, from time psycho-emotionally. It is believed by the ancients and certain contemporaries that a portal is activated, radically increasing the presence of and expression of our eternal nature through the local self — health, creativity, etc.

When we are undistracted, focused on no thing particular, and simultaneously we pay radical attention to the present, there is a natural welling up or a compelling super exposure to the presence of the indescribable essence of being. *That is the Golden Elixir*, our own inner alchemical medicine, the presence of the irrevocable actuality of our highest, most refined, most supreme nature — the exciting, striking, memorable, compelling revelation of the radical presence of the eternal being.

Awe inspiring!!

**What to do, what to attend to, what to think or not think**

The Wuji Gong practice is a unique form. The power is not so much in the form. The form takes us to the Wuji portal — the timeless, boundless, eternal — the
primordial. It turns in both directions, simultaneously. It creates an atmosphere, an awareness, a soothing presence of essence self wherein there is nothing to accomplish. Do the practice as well as you can while simultaneously cultivating a restful focus on nothing particular, committing to sustaining complete acceptance and surrender to that which IS.

- Do the gestures matter? No!
- Is it OK to get lost? Yes, it is ideal.
- Do the numbers of repetitions matter? No!
- Does it matter if I lose count? No!

In Wuji there is no center, there is no circumference, there is no up, no down, no time, no mass, no matter.

- Does it matter what direction I start facing? No, but if you like the idea of certain direction or you are working with the power of the idea of using the directions for their earthly and transcendental powers — well then, pursue that forthrightly, with sincerity and enthusiasm.

- Does it matter that each direction has an association with certain elements and other characteristics of Asian Medical and Shamanic practices? No! However, it is definitely no matter either if you do feel strongly attracted to mental/emotional engagement with the idea or theory of the elements and characteristics of the directions, and it matters to you personally. This too is okay. It is especially profound to allow yourself to be more fully engaged with disassociating from the complexity of your life.

Is it practical to act like this or live like this — the Wuji disposition? No, not especially. But then, what is the most important “Way” of being? Everyone must confront this. When you purposefully go on retreat with the intent of contacting deep and neglected aspects of your being, you invite this.

So, now, with such a purpose, it is completely practical to sustain the Wuji disposition. Later when you are negotiating the price of a car or house, or if you are deciding to change your career direction, there are factors associated with the historic and sensory realm of things that must be attended to — in the Taiji, duality.

However, it is completely reasonable to keep your awareness of the Primordial, the irrevocable eternal presence within your field of being. Awareness and expression of “Origin,” the pre-time-space nature, is always useful. How else might the great luminary models of righteous living be? Well — in sustained association with that
timeless, boundless ONE — Unity, we cultivate equanimity...some days more, some days less.

**The Microcosmic Circuitry – The Small Heavenly Cycle or Xiao Zhou Tian**

There are many ways to approach quiescent sitting or standing with inner focus meditation.

The most classic meditations from the Chinese traditions are:

1. Mindful Focus on the Present – Breath, Sight, Hearing
2. Small Cycle of Heaven – Microcosmic Orbit

# 1 is fairly straightforward and we will use it early in the Primordial Retreat.

# 2 requires some explanation. As Above, So Below. In the meditation on the Small Heaven within, one connects with the presence of the eternal energy of creation within oneself.
So much more could be said.

Reflecting — that which is written or said, cannot possibly describe that which we seek to experience. The mastery is in the practice.
Zhu Hui Lao Shi

An Extraordinarily Ordinary Portal to Boundlessness

Whether by “reversal” or by “advancing,”
Ultimately it is “returning” —
Returning to Wuji —
Origin, ONEness, Undifferentiated Truth/Unity —
That is inevitable
For all beings and things.
Yet, while the end intent is in our arriving
At the ultimate and supreme,
The most impressive marvel
Is in the ordinary —
Each moment, each day.
The golden formula
Is simply in going forth rightly,
A genuine True Person
Perseveringly proceeding,
Trusting completely that which naturally arises.

Complied from Statements of Doctor Zhu Hui

When people addressed him as, “Teacher Zhu” (Zhu Lao Shi) or “Doctor Zhu” (Zhu Da Fu), he was immediately attentive, responsive and kind. However, when addressed as “Master Zhu” (Zhu Shi Fu), he would put up his hand in a wave-off gesture, suggesting he would rather not engage in that level of relationship.

This was not just a gesture of humility; he was actually waving-off the role of source of wisdom, source of solutions, or wizard. Though certainly a wizard in his own right, Zhu Hui chose instead the role of teacher, and for me personally, he took the role of empowerment resource and portal to the profound within the simple.

His demeanor was actually quite refreshing in that period of the Chinese “Qigong Rush” (later 1980’s through mid 1990s) when so many snake oil sales persons and self-proclaimed Grand Masters were intent on the gaining the status of “wizard,” very often associated with generating revenue.
Zhu Hui, for me, was one of the most bona fide Zhen Ren — True Beings — I had ever met since my first Tai Chi class in 1967 and all the years of studying with many "master" teachers, practicing Chinese Medicine and 8 pilgrimages to China. And yet, he was very inconspicuous and understated — an extraordinary, ordinary man.

**Zhen Ren – A True Being – and Golden Elixir Alchemy**

In the Chinese "paradigm" or worldview the most elevated, cultivated, virtuous person, Zhen Ren, becomes such an individual through radical observation of the nature of self and the nature of nature. The list of qualities of such an individual is, well, fantastic! These qualities will shine through as we explore Zhu Hui’s presence.

Two qualities are right at the top of the list. First, which is universal to all cultures, disinterest in the complexity of human affairs with the accompanying presence of great virtue. This is usually referenced as enlightenment and is always associated with a calm and highly compassionate demeanor no matter what the situation. In China such a True Being is referred to as an "immortal." Zhu Hui was definitely a classic immortal.

The second, which is purely Chinese, is the concept of the Golden Elixir of Immortality. The individual within his or her own being produces this elixir. While alchemy appeared very early in China — even previous to the "Common Era" in the centuries previous to recorded history — it continued to be refined and is still a part of the Chinese culture. Here is a fairly recent quote from Liu Yiming (1734-1821):

*Golden Elixir is another name for one's fundamental nature . . . There is no other Golden Elixir outside one's fundamental nature. All human beings have this Golden Elixir complete in themselves. It is entirely realized in everybody. It is neither more in a sage, nor less in an ordinary person. It is the seed of the Immortals and the Buddhas, the root of the Celestial Worthies and the Sages.*

Zhu Hui had experienced this as a revelation, lived this way and taught others who were attentive about this “medicine” that is irrevocably present within all beings. As a practical wizard of the ordinary, he wasn’t especially oriented to using the “Golden Elixir” language. As noted by Liu Yiming, everyone already has the Golden Elixir.

It is practical and within reach of all. Anyone committed to sincere and enthusiastic practice can actualize the Golden Elixir of Immortality. Zhu Hui was clearly such a human being and he was unassuming and disinterested in the things that most people find completely compelling. He was widely renown as a healer and yet he appeared completely ordinary and had absolutely no mannerisms that would suggest his status.
Case in Point

At one point the group that I was hosting in Hangzhou (Imperial Capital of China for the Song Dynasty and renaissance center for inner alchemy) was studying with Zhu Hui at the Nine Streams Qigong Sanatorium, in the hills between the huge Temple of Heavenly Refuge, the Dragon Well Tea Fields and the Six Harmonies Pagoda near the powerful Qiantang River that brought the herbal elixirs from the mountains named after the Yellow Emperor.

We were on our way to the Hangzhou Traditional Chinese Medicine Hospital, one of the largest Traditional Chinese medicine (TCM) Hospitals in China, to meet with a Qigong physician, Dr. Zheng. Dr. Zheng would tell our group that Qi Transmission is only used to enhance the practice of an individual but that is a story for another day!

One of the group was overcome with an asthma attack while climbing the stairs to the Qigong department. She had discontinued her medication because she was feeling so much better after days of Qigong. Zhu Hui signaled the group to go ahead. I stayed and watched him bring the woman out of the attack in a few moments.

In all the days that we had studied with Zhu Hui, he had rarely mentioned “treating” or “doctoring,” even though he was the chief physician and director at a renowned Qigong Hospital/Clinic at Tian Tai Mountain. His intent was to empower each individual in the group to understand their own capacity through self-cultivation.

So, on that day, we received the message twice, from Zhu Hui and then from Dr. Zheng at the hospital — Qi Transmission is not a primary, even in the realm of medically oriented Qigong. The primary is personal cultivation.

Writing this Chapter

As a sincere gesture of appreciation and respect for this man who is among my own favorite and most revered teachers, I have agreed to participate in this project: to write a reflection on the powerful work of this extremely gentle soul — this secular bodhisattva, this archetypal immortal, this alchemist of the practical, this wizard hidden in plain sight. I was fortunate to study with and come to know Zhu Hui over a number of years on numerous research and training journeys to China.

It was then, and even now continues to be, a remarkable. Through the Qigong state and even throughout some days, I continue to receive guidance that is clearly from some attenuation of him. What an unexpected gift. It was granted spontaneously following his passing. From the mystery realm beyond life, which he pointed to so constantly in his teaching, he communicated directly to me.
The idea of writing about this had such a multitude of provocative implications that considering whether to or not to write about Zhu Hui and then to decide to do so (respectfully) created a huge labor in an already busy life as Director of the Institute of Integral Qigong and Tai Chi (http://IIQTC.org).

However, Zhu Hui has given me so much, and honestly with his guidance, it feels right to report to you. I am honored to have the opportunity to widen his beneficent and empowering influence on the evolution of Qigong, now outside of China. He is one of the most important contributors in modern time and yet, due to the paradox of his nature, he is not well known.

Zhu Hui was a world-class teacher but naturally averted popular attention. I felt called, in the spirit of reverence, advocacy, and even of protection, to assure, through this writing, that some of his most compelling insights on the domains of Qigong, healing, mind-body practice and especially the domain of applied alchemy be included. Wuji Qigong — Primordial Qigong is at the center of this story and its teachings.

Personally, my experience of working with Zhu Hui was like entering a portal to what has become my absolutely preferred Qigong and Tai Chi “Way” — Wuji. It is possible that the information you are now reading, depending on your own readiness, will be a portal for you. It will require, however, that you surrender the longing for someone to be your doctor, guru or master.

It will require, instead, that you own your own direct connection with your personal destiny, and eventually your own essential position in Wuji wherein there is no location and essentially, no thing. That is the essence of Zhu Hui’s teaching. That is Alchemy!

Since our time together in China, especially since his passing and as I have followed on a specific promise to him — to bring his “way” to the world outside of China — our connection has continued to be a cooperative venture. It has accelerated significantly since deciding to write this account. Zhu Hui passed away in 2002; it has been and will be interesting to experience and then articulate what this ongoing collaboration means over time. For now I am clear that he is influencing me through Primordial Qigong, or that Primordial Qigong itself is influencing me.

**Promises and Zhu’s Intent to Spread the Good**

The essence of the challenge that Zhu Hui’s work presents is essentially a mixed message. Zhu had extracted two promises from me, which I am honored to keep — one fairly easy, one impossible to describe here.

First, “be an ambassador of this ‘Way’ of approaching Qigong in the Western world.” As you will discover, he said this to a number of people. The second, ever more
profound, cannot due to its nature be revealed here. The news is good; this “secret” withheld suggests that the “Wuji Way” is not hard to find or pursue. It is easier.

Sincere cultivation is the path in all cases. I know, this is not easy to make sense of. The point will become clearer. Suffice to say that the things, which we usually believe, are the most important, in Qigong and in life, are actually not important at all.

As to the first promise — ambassadorship — even if you were with him for as little as a few minutes, he would recommend this. I have been present more than once when he said this to a room full of people that he did not know. If you were with him for hours he would say it. If you were with him for a week he would say it. Having studied with him 6 times over a period of 5 years, in mythical Hangzhou, capital of the Song Imperial Dynasty, for a total of many months, he asked this of me many times.

He generously and enthusiastically made this request of many. Most have felt that what he had asked them to share was his eloquent Qigong forms — Wuji Qigong, Lotus Qigong, Wild Goose Qigong and his Channels Patting Method.

Forms practice is certainly the starting place for the cultivation of Qi, wisdom, virtue and wellbeing. However, here is a clue to what impressed me so deeply when he was alive and that has come to me experientially, directly from him, everyday in practice since his passing. It is fairly sure, given the depth to which I am honored to know him, that this is more aligned with what he actually meant. It is the key to what he intended for you and that he intends that I assure that you understand.

So, this is Zhu Hui speaking to you now, “The Way is not the form.” In a kind of constant inner communication, he whispers this to me and has urged me to take the time to articulate this message for you here. I understand that in Wuji there is no time, no he and no me. If you continue to cultivate your relationship with the actual essence of Wuji, you will understand this.

**The Formless Way**

You probably have already figured out that form is the entry-level vehicle for Qigong, and that form is not the essence of Qigong. Qigong is not an exercise or even a meditation; it is more than a “Way” of sustained practice, rather a way of being. If you have met a teacher for a few hours or a few weeks, you might believe that the teaching is about the form that you are learning. This is understandable.

However the promise that I made to Zhu Hui was to be an ambassador of the ideal or “Way” of liberation from form and liberation from many of the most prevalent assumptions about tradition, masters, lineages, methods and other sacred cows and dogmatic perspectives. He was not aggressive about this as a messenger; you had to
be there for some time to witness how this message was delivered. He was not so much a speaker of this message; he was a model of this message.

So, his work is not just about health, disease prevention, elements, directions and numbers of repetitions; at its basis Zhu Hui’s body of work is about liberation from the most dearly held false assumptions about our lives. It was such an honor to know him well enough to understand this, as it is a message that many have missed.

Due to the nature of the agreements and promises that we exchanged and that I can only relate some of here, Zhu Hui’s influence is pervasive in my own evolution and teaching. It is the essence of both the content and structure of the Institute of Integral Qigong and Tai Chi (IIQTC) —in not only research and training, but also “advanced engagement.”

Should you have had the opportunity to read The Healer Within or The Healing Promise of Qi you may have noticed subtle references that are an expression of my relationship with Zhu Hui. The teacher cannot take you through the gateway of self-discovery, which is the essence of Qigong. He or she can only take you to that gate.

Zhu Hui did that for me, more than any other teacher. And, yes, when the student is ready, it is all the more likely that the teacher will appear. It is a naïve new age view that this happens because the student is fortunate. In Wuji, there is neither fortune nor misfortune. There is nothing particular beyond this gate, which leads from what we call “here” to what we call “there.” There is only spontaneous arising.

Honoring our Teachers

One major link to “the ultimate” is guidance from our teachers, especially those who encourage our direct, unencumbered association with Dao, Origin, or Essence. Without honoring at least two other of my most revered teachers briefly, I would not feel comfortable writing about Zhu Hui.

Zhu Hui was favored among many teachers for me. All but two will remain nameless here though I honor them all deeply. Overall I have agreed not to reveal certain detail about specific teachers until after their passing. Certainly there are references to all throughout my work. These two revered teachers, also, took me to that gate of personal deepening where they then indicated that I would have to proceed on my own. I offer my sincerest appreciation to all teachers who point to the gate but do not claim to be the gate.

Chang Yi Hsiang (also known as Zhang I Xiang, Lillian Chang) is an amazing teacher of the deepest of realms. She was the one that, after my earliest years of Tai Chi (1967, my first exposure), revealed Qigong as a “portal” to unbounded revelation. She was not only my first Qigong teacher but also my master/mentor in the study of acupuncture and traditional Chinese medicine. She also embodied the same message, “The form is a vehicle for the discipline that opens the “Way.”
Chi Hsiu Weng (Daniel Weng) is, of all my Tai Chi teachers, a way pointer with the same message. Dr. Weng introduced me to Tung Shen Chang (Tung Sheng Zhang)—"the old man" we called him. He was also known, historically, as the Leaping Butterfly. Chang was a mythic wrestler/boxer in Kung Fu (Gongfu) and Shuai Chiao. Besides teaching me a profound approach to Tai Chi with powerful martial and health overtones, Daniel and "the old man" both demonstrated the power of conceptual flexibility. That is, the form is not sacred. The key is to cultivate and refine unique personal access to hidden, non-obvious realms and capacities.

All three of these teachers — Zhu, Zhang (Chang) and Weng — contributed significantly to the principle or ideal that has become the foundation of my own cultivation — the essence of personal cultivation cannot be fixed, it must be dynamic. This is the "Integral Ideal." While the foundational principles of the cultivation arts are archetypal and essential, the expression is situational, inherently innovative and moment-to-moment. Purposeful, personal, inspired penetration of universal essence — Dao — is the richest dynamic of the Qi in association with the Gong of cultivation.

I will write more about teachers Chang and Weng in time. Visit my blog at http://drjahnke.feeltheqi.com. For now, here is what I can share on Zhu Hui. Visit the Institute of Integral Qigong and Tai Chi (IIQTC) website http://IIQTC.org for the more thorough account on my relationship with Zhu Hui.

**Some Classic Zhu Hui Teachings**

Ask this question. At what point does the master teacher impart the most profound message? Or, better, ask at what point can the student understand the most profound message?

I mention this because if we are to actually grasp the "Way" from Zhu Hui or any teacher it is useful to understand that she or he, like all great teachers, is always on the look out for suitable keepers of the true message. This knowledge would typically be something like — the experience of truth or oneness in the view of the teacher, interpreted in accord with her or his deepest knowledge and understanding. You will read many views on the "Way" and of Wuji. The points following are from the perspective of someone who knew Zhu Hui well and spent time on many evenings at the Nine Streams Sanatorium discussing and asking and refining.

The Nine Stream Sanatorium was a classic Qigong hospital, retreat center over between the Dragon Well tea fields and the huge River that flows from the Yellow Mountains (Huang Shan). Nine is the supreme power number of the Daoists and streams are not just passageways of water, streams are bodies of knowledge. The sanatorium was just below the top of a small mountain bordering on the property of a Daoist temple complex that had not been rehabilitated since the Cultural
Revolution. Zhu Hui took me there one day to see the most ancient ginkgo tree (symbol of changelessness, inevitable change and longevity) that I have ever seen. He was intent on having me understand that we were on hallowed ground.

Historically China was in the midst of the Qigong Rush when he said, “Take anything that you hear from anyone tenuously, after all the greatest source cannot be outside of you.” I pass that caution on to you now.

There are many beautiful, counterintuitive points (“secret” insights) that I can share here. Because I was the leader of numerous study groups that learned from him and practiced with him, we spent many evenings in deep dialogue, planning classes and events as well as clarifying finer points. It was his intent, I believe, to assure that every visit that we had over 5 years contribute to my understanding —what he called deepening.

1. The Demand for Reverence

The most powerful reason for my reverence for Zhu Hui is that he did not show any desire or need to be revered. He was a beautiful model of mastery, brilliance and compassion and he was especially sincere in that he needed no acknowledgement of his mastery.

Out of curiosity I asked him if he had had teachers who forced the demand for reverence and if that was why he did not especially like or cultivate reverence from his students. He noted that he had such teachers and did revere them. And he then added, that he knew that such behaviors were a direct compromise of the student's access to the revelation of personal truth and that he could not comfortably participate in such a distraction.

He also noted that it was a custom in China to revere lineage holders, but that he had met too many whose views were simply repackaged dogma with very little associated genuine wisdom. His deflection of reverence was actually a gesture to support and empower those who were inclined to pursue sincere personal revelation through practice, to believe in themselves and their own natural power and to be unobstructed in their direct personal connection to universal essence.

2. Knowledge, Form, Method and Lineage

He would remind me of the question, “How can knowledge be useful?” Wuji is irrevocably non-specific, non-particular, open and inexplicable. The word in English that is often used here is ineffable. Learning anything can only be a strategy for reaching the understanding that — inevitably — there is nothing to know. Everything that looked or sounded like Zhu Hui was pointing to a method, a form or a formula for acquiring ultimate fulfillment, was in actuality only a pointing to the potential for the ultimate discovery that there is no method or form or formulated knowledge.
The common assumption is that to access ultimate fulfillment, it is expected and even required, that one must achieve an “inner chamber” relationship with a teacher and adhere to the methods and the knowledge of the lineage. Without this authentic transmission cannot occur. Zhu Hui was clearly not inclined to this.

Zhu Hui invited just about everybody to become an advocate of his work and asked no one to revere him or his teachings or any lineage or specific knowledge. It appeared that he was teaching forms and methods because they were an “end” of some sort. However, it became clear to me, and likely to anyone who actually studied with him for some time, that this was absolutely not what he was doing.

He knew it was likely that people would naturally change just about everything he taught them, at least slightly. How otherwise could he ask that everyone he met — even those who he would meet only briefly — be an advocate and ambassador of his work?

In fact, his work is completely deconstructive for exactly that reason. He demanded no reverence from anyone, had no disciples and he acknowledged in a way that was obvious to anyone who was paying attention that the methods and lineages could only be an early, early step in the process of genuine revelation and liberation from methods and lineages.

Did he buy into the Communist ideal of a social system “for the people” wherein equal access to enlightenment was afforded to all? Did he agree that with the idea during the Cultural Revolution, that Qigong was an expression of the worst of the hierarchical forms of superstitious cults and sects? Was he just a renegade who rejected the social-political system of lineages? Was he simply a brilliant, Qi infused wizard, a Zhen Ren (True Person) expressing the “Way” beyond the known paths? He never talked about it or taught about it. He simply lived it.

He clearly honored those who found lineage a worthy framework. But there was no evidence that he honored this for himself. Given, the mythology of lineage, method and form, this was, as you can imagine, extremely striking.

In the 1990s and the height of the Qigong Rush (Qigong Fever), when most of the high profile Qigong “Masters” and self proclaimed Grand Masters were staking out their empires for the new Qigong Utopia, Zhu Hui served the poor in the Tian Tai Mountain clinic and came to Hangzhou to teach us. These “major players” were either the successors in one or another lineage or the source of a newly birthed, self-proclaimed lineage.

Zhu Hui had interest in neither of these. Such characters, and there were many, rose to prominence, competed and finally faltered in the politics of Qigong at the end of the 1990’s, the era of Fa Lun Gong. Zhu Hui’s work didn’t accelerate particularly and it never decreased, he had no agenda, no plan —just living, serving, teaching and
encouraging practice and healing. As mentioned, he taught through “methods” or “forms” — Lotus, Wuji/Primordial, Wild Goose — however, it eventually broke through to my awareness that the forms were not, even slightly, the point. He had his own little spontaneous disciplines, much to do with self-massage and much to do with gathering and dispelling Qi.

What does Zhu Hui’s approach to lineage and method suggest?

- Liberation from the obvious.
- Penetration through to and cultivation within a hidden realm.

He was so soft-spoken and ordinary, in a way, that it took me seeing him over many years to extract this insight. He never spoke these messages, but he lived them for those, who could see, to see.

3. Healing and Medical Qigong

Zhu Hui was the chief of staff at the Guo Qing Qigong Hospital in the Tian Tai Mountain region. Tian Tai was a convergence place for Daoism and Buddhism and the hospital was located in the Guo Qing Temple, the 6th century birthplace of Tian Tai Buddhism, which disseminated to Japan, Korea and Vietnam. The Tian Tai School, especially focused on the Lotus Sutra, was known as the Lotus School.

As much as people would ask Zhu Hui for healing, and for as widely revered he was as doctor, he would rarely demonstrate or do “healing” work. He was consistent in teaching over the years that I studied with him, that the ideal pathway to the resolution of physical or emotional pain or disease, is personal cultivation and the realization of the true nature of things and of self.

For him, the doctor or the healer is not the source of healing. According to Zhu Hui, the source of all things, including healing is the unified field of the ONE — Wuji — The Primordial. So, to him ultimate healing could only occur through personal revelation — that is insight and realization — making it real through personal practice. It was clear that he had the capacity to do healing, but that he was much more focused on empowering both students and patients to understand the ultimate nature of healing.

The medicalization of Qigong in China is very different than the medicalization of Qigong in America. In China the only way that Qigong could survive the Cultural Revolution was to be completely disassociated from its role in Imperial times. It could no longer be Daoist, Buddhist, academic as all these were remnants of superstition and political hierarchy from the dynasties. The only refuge for survival of Qigong was to give it new life under the auspices of medicine and science, both of which were in favor as China recovered from the Cultural Revolution.
The rationale for medical Qigong in the western countries is completely different. It is almost always to give it a higher status and play upon the gullible nature of people who have been habituated to believing that healing can only come from a medical expert. We know that this is just not true; people often heal themselves with fairly accessible Qigong and Tai Chi.

Certainly, it is useful to have a teacher to inform participants how to heal themselves. However, that is not inherently medical, it is educational. Outside of China we have the freedom to draw upon all Qigong and Tai Chi, Yoga, Yang Sheng (Nourishing Life) and Neigong (Inner Alchemy) and even methods with prehistoric shamanic roots. Outside of China Medical Qigong, unfortunately, looks and feels like a specialty to people who are fearful and need a specialist —and will pay extra for it.

It is also true that persons that are suffering from illness may need help in health recovery. There is a powerful place for the marvelous skill of transmitting Qi, either hands on or at a distance to accelerate healing for someone in need.

This was an area of Zhu Hui’s work that was especially poignant. His skill in the realm of Qi and the inner realms was very practical and without nonsense. He did not talk about it much and here is why. I love this. He did not want to interrupt the learning process of the student/patient by wowing them with mysterious, transcendental wizardry.

Zhu Hui knew that average people were fearful and often suffering from doubt. He knew that if he demonstrated healing power, people who were eager students would quickly transition into helpless aspirants needing treatment and marvelous feats. He knew that the fastest way to disempower people is to mystify them.

However, in numerous very subtle ways I was around him long enough to see and understand this side of his work. It was absolutely eloquent. To the students, this aspect of his work would only appear in aspects of the practices he was teaching in which it was obvious that an energetic level of radical observation was in play.

### 4. The Simple and Practical versus the Complex and Esoteric

It is assumed by just about everyone that the more esoteric practices are more “powerful.” It is assumed that the more esoteric knowledge one has the more successful they will be in their Qigong, Alchemy and Immortality practice. This is simply not true.

Zhu Hui as well as Lao Zi (LaoTze) and the Buddha pointed to little esoterica. It might be thought that these great teachers over simplified things, but in fact their direct simplicity was the very essence of their teaching. The greatest teachers derived great power from letting go of complexity. Zhu Hui never said, “You have to keep it simple.” He just did it.
Through our own experience, many of us who studied with him have learned that he was correct. The simpler practices are much more powerful for two reasons:

1. The practices are easier to use, so it is easier to get to the ONEness state. The “Way” to the brightness of unconditioned mind (Xin or HeartMind) is not through complex formulas; it is achieved by gaining the capacity to sustain an undistracted focus and to overcome emotional reactivity.

2. More people will be enabled due to the lower barrier to entry, therefore allowing for the more widespread adoption of Qigong practice to, thus, benefit society more completely. This builds the “field” of cultivated Qi (Qi Chang) and virtue which then opens a wider more accessible gateway to all who might practice and the possible outbreak of masses of citizens living in a deeper state of personal peace.

The first part of this is aimed at any practice that leads to a sustained focus on the present and the purposeful disassociation from of the past, which is gone, and the future, which has not arrived. Many physicists propose that the past simply does not exist, even historically and that time itself is an artifact.

The second suggests that the easier access, the more people (more in numbers) are involved in practice, the more it cultivates and builds the “Qi field.” As the field of Qi, energy consciousness, wisdom multiplies, the more likely it is that the field will further multiply.

From this we might wonder —OK, I can imagine that through less esoteric practice greater wellbeing may be accessible, but what about accessing transcendental states and hidden spiritual realms? Zhu Hui was very clear about this —the deeper states are not a function of secret knowledge; they are more accessible through focused practice in a state of radical sincerity.

But, I would argue with him, aren’t the rich esoteric traditions the source of healing and enlightenment? I was privileged to have the opportunity to ask him this in a personal dialogue one night, he answered very briefly, “No, mountains of detail and special formulas with either body, voice or mind are excellent distractions for the mind, but they are not a gateway to the profound. The gateway to the profound is direct association with Wuji through emptiness.”

5. Buddhist or Daoist?

Often Zhu Hui was asked by the groups of students from the US and Europe, “Are you a Buddhist or are you Daoist?” He typically replied, “Yes!” During our many discussions, I realized that he had a very deep relationship with these philosophical traditions of China before the Cultural Revolution. It seemed to me that he honored them both as historic resources.
Following the Cultural Revolution Zhu Hui and his wife took up residence in Tian Tai Mountain region, a renowned place of convergence for streams of Daoism and Buddhism. Clearly, he was very aligned with the Buddhist community. His Qigong Hospital was in a world-renowned Buddhist Temple. It was clear that he appreciated the principles of Buddhism, which were scattered, through his teaching.

Similarly, it is obvious that he was extremely enthusiastic about Daoism. After all Daoism is the root of Chinese medicine and he had been both a barefoot Doctor at the later stages of the Cultural Revolution and then a very respected Doctor of Chinese medicine and finally the director of the Guo Qing Qigong Hospital. And, Daoism is the mother of Qigong. Both Wild Goose Qigong and Wuji – Primordial Qigong are strongly rooted in Daoist traditions.

It was interesting, however, that he rarely focused on either the esoteric Buddhist or Daoist concepts of the practices. For the Lotus practice he reflected simply on opening the flower of the pure transcendental clear mind. The finishing gesture where the practitioner reaches out to gather pure Qi from the atmosphere is based on the presence of Qi everywhere, not somewhere specific or through some particular Buddhist thought or ritual process.

Wuji Qigong is about getting into the Wuji state, conducting Qi and merging with the non-dual —ONEness. Some will suggest that there is a complex formula to access Wuji. Zhu Hui, however, was consistent in making this point to me. It is not important how you get there — the Wuji state. The key is “that” you get there. He said many times that there will be those who learn a form and make little progress and those who simply have a revelation while walking in a bamboo grove and spontaneously experience liberation from illusion and awareness of the essence of reality.

For Zhu Hui, the Wild Goose was primarily focused on using imagination or focused awareness to merge with the consciousness of a goose — the bird that flies highest. We think that eagles or hawks must be the highest flying bird, but in fact it is the goose. As a doctor, Zhu Hui was aware of the acupuncture energy points that the Wild Goose form attends to. However, beyond mentioning a few of points or energy gates, he did not focus on their importance in making the form more successful or effective.

Here is why. He talked about this specifically. He felt, probably due to his own level of cultivation, that Qi did not respond the same to acupuncture as it did to massage or Qi transmission. As a doctor, he had the option to use acupuncture, but rarely did so. He felt that the secret of all secrets was that Qi was the most directly under the influence of focused intent. In this context acupuncture was more mechanical. To Zhu, in the Wild Goose, it would be less effective to try to learn and remember acupuncture points and more effective to disassociate from human knowledge and merge with the energy of a goose flying, nesting, nourishing and grooming.
Honestly, I found this rather disappointing given my own, probably naïve fascination with ancient ritual. However, truth is far more compelling than naïve assumption. I began to notice, after knowing Zhu Hui for 2 to 3 years, that although he knew the information from these traditional Chinese “religions,” he was not inclined to focus on the traditional considerations of either Buddhist or Daoist convention or ritual. Nor was he focused on traditional formulas or the intellectual constructs of medicine or other historic forms of knowledge. Qi, nature and consciousness — pure and simple — were his focus.

He indulged questions about Buddhism and Daoism, but it was clear that his view had evolved to a point, much like Shakyamuni and Laozi themselves, that what ever could be perceived by the senses was not actually real. This virtual, non-dualistic “reality” was to some extent the reason for the Daoist reformation of around 1000 CE — True Reality Daoism — Quan Zhen. Original Heavenly Masters Daoism (Tian Shi, Zhen Yi) was, according to many, overly dogmatic and a reinfusion of fresh insight was required.

The same happened to Hinduism with the Buddhist reformation and Judaism with the Christian reformation. That which can be stated or that is apparent to the senses cannot be, in actuality. This view, which is the end point of all Buddhism except for dogmatic Buddhism and of all Daoism except for dogmatic Daoism, is the essence of the “Way” advocated by all the great wisdom luminaries — “the truth that can be spoken or described cannot be the ultimate truth.”

6. The Golden Elixir – Irrevocable Eternal Wellbeing

The Golden Elixir — the Golden Elixir of Longevity, the Golden Elixir of Life, the Golden Elixir of Immortality — who is not intrigued with this provocative idea. Zhu Hui was so thoroughly cultivated that, I believe, he had transcended interest in such details.

The learners would ask Zhu Hui about the Golden Elixir, typically based on their on their exciting and compelling reading about the topic and healing, how to do it and especially about immortality and immortals. Teacher Zhu was tolerant of course. The Golden Elixir concept is one of the concepts in Daoism that are especially interesting to those who know a little and aspire to much.

He didn’t use the Golden Elixir language and he definitely did not respond to the idea that he was enlightened or immortal. Recall that the Golden Elixir is present as a potential with all beings. You can’t go somewhere and get it; you already have it. You can’t buy it, no matter how much you are willing to pay. You already own it.

Because of his lack of English skill and due to the difficulties that Chinese translators have with making very subtle and spiritual ideas clear to English speakers his ideas did not come though very clearly. With many opportunities to be in his presence and the special gift of speaking with him personally often, it became clear that he was
referencing the concept that the Wuji or Primordial aspect of our being is eternally well, that there is an ever present aspect of our self that cannot get sick — and that this eternally well expression of our self cannot die. The promise of these concepts, which are woven in to the Chinese worldview, is compelling to us all.

Isn’t that amazing? You already have the most profound medicine ever developed with in you! AND, you are already immortal. The issue isn’t how to become immortal or how to get the Golden Elixir of Immortality. It is, instead, how to live as an expression of your natural eternal nature.

In keeping things really practical Zhu Hui was a master of eliminating the false gap that most people believe lies between their current self and their preferred self. The Golden Elixir of Immortality seems like it must be out of reach. Teacher Zhu, in his consistent insistence on keeping it simple and practical made what seems impossible and out of each to most Americans and Europeans, completely accessible.

Interestingly, I have noticed that many people are addicted to the idea that access to the Wuji component of oneself is nearly impossible without esoteric ritual of impossible to memorize formulas. Oddly, most find the idea of the Golden Elixir and Immortality impossible to grasp. The idea that we already have the elixir is incomprehensible. The idea that we are eternally well seems somehow inexplicable to the part of ourselves that takes in and processes information.

Tapping the Wuji experience is usually within reach for most who take a class for a couple of days, or attend a Wuji Qigong retreat. On these trips to China we would almost always tap the Wuji experience. But then for most, upon returning “life as usual” would make the Wuji experience difficult to sustain.

However, if any teaching method would have the capacity to make the impossible possible and the incomprehensible accessible it was Zhu Hui’s simple and practical approach and his warm compassionate nature. He seemed ordinary and that made it seem possible to ordinary people.

**Zhu Hui’s Book – Actual Experience Transcends Instruction**

Zhu Hui was very proud of his little book that he presented to everyone, the same book that is presented to you as a part of this project. He gave a copy of it to all the people that participated in our trainings at the Nine Streams Sanatorium in Hangzhou (Imperial Capital of the Song Dynasty) near the Six Harmonies Pagoda on the banks of the majestic Qiantang River.

Zhu Hui gave the book to everyone, anywhere he went. Any teacher of any worth at that time had to have a book; it was the height of what is now known as the “Qigong Rush” or “Qigong Fever.” And, he rightfully announced that it was a book that was
widely revered by the regional Qigong Association, the Zhejiang Qigong Science Research Society.

Oddly, however over five years of collaborations, he rarely referenced the book after that. In part, of course, this was due to the fact that it was a Chinese language book. It is always true, having published a book contributes one’s credibility and it was clear that his book was like an elaborate calling card. In the years previous to the 1990s Zhejiang Province was very active in the nationwide renaissance in Qigong. At that time all the regional and national level players in the Qigong milieu published and distributed written works.

As mentioned earlier, Zhu’s actual teaching did not focus on the esoteric practices. What he did reference consistently, was the importance of cultivating a personal capacity to arrive in and sustain the state of restful inner focus on nothing particular — the state of Wuji, timeless, boundless TruthUnity, wherein there is no past, no future, no center, no circumference, no content.

As you may know the most enlightened aspiration in all of the cultivation philosophies — Alchemy, Dao, Buddha-Dharma — is to “achieve.” This is the state (or better, the dynamic non-state of state transcendence) where the practitioner perceives the actual or true nature — the inseparable wholeness — of the “apparent” multiplex.

We experience only a small portion of this many faceted domain with our senses. In physics this is referenced as the limitless field of infinite, indeterminate potential, which includes the subtleties of luminescence, parallel components of the multiverse (parallel universes) and time transcending pathways among cosmic realms. There are thousands of articulations of techniques, methods and ritual formulations for how to arrive at this experience. The techniques in Zhu’s book are among these. Having come to know him well over many years, it was clear that the Qigong culture of the era (late 1980s through the end of the 1990s) required that he demonstrate his knowledge of techniques in his book, though it was clear that he himself had transcended technique.

The Mysterious Pass

Here is a classic Zhu Hui moment that absolutely blew my mind. At the time I had been practicing Qigong for 20 years but had not fully cracked the code of the “mysterious pass” (or passage). I had heard many versions both in China, in the study of Chinese medicine and in studying the available Qigong oriented texts. This moment definitely left me dumb struck — meaning struck with an awareness of the contrast between how cultivated I felt I had become and how cultivated I actually was. I handed Zhu Hui an English translation of a classic text from the Dao Zang (total corpus of all revered Dao oriented texts). In it was the Chinese character version of the text.
He read it quietly. I could see that he was enjoying seeing that the text had survived the Cultural Revolution. It was also obvious that it brought him a positive sense of reflection on earlier times. But then, rather than saying how thrilled he was or what great memories it triggered, or even what sort of dark reflections it brought up about the Cultural Revolution when such texts were banned and destroyed, he chuckled and handed it back to me and said, “You know so much more than me.” He was smiling. Looking back I think of how many times he pointed out to either me alone or the group, how much energy we were spending on the idea that a practice, a method, a teaching or a teacher could have any relevance in reaching health or peace or ONEness.

You are asking I am sure, “What has this to do with the mysterious pass?” This image of a mountain pass to a new land or hidden domain is so eloquent and picturesque. Many sources locate a particular energy center as the mysterious pass in the human being (body) where the local energy (Jing Qi and Wei Qi) connects with the non-local, boundless nature — Yuan Qi — Origin. I had already figured out that the mysterious pass is not a place or location in the body as so often claimed by many revered teachers.

It was the chuckle!

In his chuckle, so much became clear. Every bit of information that I learned from him or anyone, every form or part of a form, every imagined bit of insight from every bit of data or knowledge was completely neutralized. That chuckle was like an atom smashing moment — in a way all substance dissolved. The text was interesting to him, a relic triggering memory, even a source of possible insight. However, next to true truth and the marvel of bona fide liberation the text and its traditional knowledge base was irrelevant, meaningless — laughable. If there is nowhere to go and nothing to do, the only possible next step is practice, not reading someone else’s idea of what to do or what is important.

I kept trying — we all did — to find ways to have him clarify what I should do, think, remember and practice. He kept pointing to the mysterious pass — laughing.

If this doesn’t make sense, it will when you sustain the focus — undistracted — on the indeterminate.

Given words are not able to describe or illicit the ineffable, give instruction cannot lead to insight, given only sincere practice can be the passageway to the profound, this next written thought is only possibly useful. Kindly excuse a humble attempt to support you in your progress.

The mysterious pass is not a place. It is not even an energy center; it is a “Way” — a way of being, but beyond intent and action, a way of seeing but not with the eye of the local embodiment. Imagine, or experience if you can, seeing with the sight of
your entire being, beyond the eye, the person, personality, and time. Imagine your being as it is (not was) before the manifestation of substance, before the beginning of what we call the universe.

In this context, the mysterious pass can be cognitively processed as instant or situation or atmosphere or dynamic of self wherein it becomes possible to rest in the understanding or experience of the eternal absence of everything but indeterminate potential. The mysterious is the non-place entry into or engagement with Wuji — Primordial.

There were many of these moments with Teacher Zhu. The conceptual content that he would share — no matter what else it looked like — was pointing, either directly or subtly, to TruthUnity — Origin — Wuji. Not a location, not a particular, not a form, not a formula — but rather a “Way.” Can you sense how the chuckle said it all?

**Wuji Qigong – Access To Formlessness Through Form Until Form Is No Longer Required**

“Within formlessness there spontaneously arises form, within form there is the natural presence of the formless.” This classic line, “that which cannot be named,” from the Daoist articulation is in accord with the Buddhist view, the non-dual view and the view of the contemporary physics.

It is also stated, “form within the formless, the formless within form.” All such language, which is simply confusing to those who are not interested in these things, points to the presence of the Wuji in whatever we see or think we see. In the physics context this would be stated “the irrevocable presence of the non-particular or non-substantive within the particular and the substantial.”

This is also stated, “the non-particular and insubstantive is coincident with the appearance (the apparent appearance) of the particular and substantive.” All of these strive to express the concept that within anything we perceive is always the presence of that which is unperceivable and even by most methods of investigation non-existent.

Wuji is the concept represented the written character in the Chinese language, which is most often used to describe Dao. Just as Dao is the mother of galaxies, even universes or cosmoses, Wuji is the not formulated, unitary ONEness, previous to what we call the Big Bang. Tai Chi (Taiji) is the mutuality of opposites after what we call the Big Bang i.e. Yin/Yang and all associated cascade of mutualities e.g. light/dark, within/without, on/off, wave/particle. Wuji is the absence of opposites — no up or down, no center, and no circumference.

It is impossible to succinctly translate many essence level Chinese characters and concepts. This is why there are dozens of “interpretations” of the *Dao De Jing* and other texts that link cosmology with human experience in the quest for inner peace,
such as, *The Secret of the Golden Flower*. Zhu Hui’s favorite interpretation of Wuji was “no pole,” no up/down, no bottom/top, or no particle/wave.

The idea that there would be a Wuji Form is an ultimate non sequitur. It is impossible. However, there could be a set of steps that might be used to approach the gate, portal or realm of Wuji. It could be claimed by certain parties to be performed in a certain way, however, that is also ultimately impossible.

Nothing is certain in Wuji; uncertainty and a wide range of probability are much more akin to the nature of Wuji. A Wuji Form is reasonable as a “could” but it is laughable as a “should” or “must.” In Wuji there are infinite possibilities, however, in Wuji there are no specifics.

Primordial is another deeply picturesque English word for Wuji. Wuji is non-dual while Tai Chi is the basis and essence of the dual — duality. The picture that arises to represent the Primordial is a vibrant, highly potentiated no thing.

As with anything in form that suggests that it is the likeness of the formless, it is impossible that the Wuji Qigong form IS Wuji. At the very best, it is a kinesthetic and metaphoric approximation. It is more likely a tool to approach Wuji. There are many who teach a wide array of forms named Wuji.

Even though it is not exactly correct to eliminate possible options, it is simply incompatible to promote or even hold the thought that a certain form could actually be the formless. The formless can only be experienced through conscious intent, as it is imperceptible to the human sensory apparatus. And yes, a form could be used as a vehicle to approach Wuji, but it would be less likely to be a specific, regimented, predetermined form and more likely to a spontaneous formless form.

When Zhu Hui taught us Wuji Qigong or Primordial Qigong, it was clear to me, though probably not clear to everyone, that he was intent on getting a set of bodily gestures and mind awareness across to the learners, less because he was insistent on the fact that it should be done a certain way, but more because he wanted the participants to have access to the Wuji portal through a process which would afford each person to personally approach, enter and pass through the portal in their own unique way.

I love that!! Radically honorable!

The learners would ask, “Is this how you do it?” and other questions of the nature of seeking specificity. It almost seemed like he didn’t understand the question. In manner and training content he seemed to be rushing through the process.

We had debates about why he would move along insistently. I now know that he was trying to get through the form so that the participants had more time to cultivate and experience Wuji.
Of course, anyone who knew Zhu Hui briefly would have thought he was teaching a form. Anyone who was able to perceive his depth and his place as a bona fide Zhen Ren, would have known that the form was a gateway to the formless —Wuji. And of course, again, those who are even somewhat cultivated would know that to pass that gate there is only one thing required and it is not a method, form or formula.

What is required could be stated, though not very efficiently, as the capacity to sustain a connection with the ONE, undifferentiated TruthUnity, the non-dual indeterminate, the realm that surpasses all that can be imagined, the true nature of nature herself. These are the things that can be said, so they cannot actually be Wuji or Dao.

**Practical Secrets About Wuji That Can Be Shared**

**Pace**

Over and over the learners (this included me) asked Dr. Zhu why he showed the practices fairly fast paced. He always had three answers. First, it was to get the essence of the practice across fairly quickly as an efficient approach to class time. The second was that time is relative and that pace is not as important as focus and intent. Third, and most important, when we are together learning we can address more material if we increase the pace, however, when you practice on your own, the pace is always the choice of the practitioner.

**Numbers**

Teaching a form or method is the easiest when it is a repeatable protocol. Due to the regularity of his teaching, it was the easiest to present the methods as standard formulas of gestures. Zhu Hui, did reflect in lecture and in answer to questions a little of the relevance of the numbers of gestures, or numbers of repetitions of certain gestures —in Lotus, Wuji and Wild Goose.

However, in accord with the theme of inner directedness, the needs of the moment and liberation from form was much more central to Zhu Hui’s overall approach than adherence to form. In addition, he had developed a personal approach to his own practice, which was comprised of unique assemblies of gestures, meditations, affirmations and declarations, breath practices, and self-applied massage.

The net overall view of these and other practical considerations was “learn to pay attention to your inner self.” Whenever the time of practice, the pace or the number of repetitions was discussed he typically would point to the idea that one should do what is needed and what is needed is determined by paying attention to and ultimately coming to understand oneself.
Direction

On several occasions Teacher Zhu gave lectures on the directions, the elements and some of the associations of color and other aspects associated with the five elements (Wu Xing). This conceptual framework is archetypal in Chinese medicine, though explained with slight differences by different teachers over different dynasties. Through my work with Chinese medicine, the shamanism of China and other cultures and with Zhu Hui, a powerful process for assigning reasons for starting and finishing in a certain direction emerges. This is referenced as the Daoist Medicine Wheel and is thoroughly discussed in The Healing Promise of Qi.

Secrets That Cannot Be Shared

There are some points that I have agreed not to share in writing. In a very personal commitment I agreed with Zhu Hui to certain things. This shared agreement did open him up on some extremely profound points. As an example in Wuji Qigong and Chinese Inner Alchemy there is reference to “reversal” or “reversing.” Recall the first words of this article “whether by reversing or advancing.”

I essentially agreed not to share about this and several other points until I understood them myself and could articulate them in a reasonably utilizable form. I am now clear that even though I may understand them, language is deficient as a means of communicating these points. In other words, these are secrets that cannot be shared. Sincere, enthusiastic and undistracted practice is really the only pathway to knowing, that which cannot be said.

While I sense that I may have come to understand much of what he was asking me to understand before I communicate to others, I am also clear that that our language and sense of time and space make it impossible to explain these things. This is certainly not the time to pursue this further. Let’s meet to practice together and share insights.

He did say this, that I can share and you can take this into your practice as a kind of Gong An (a Chan Buddhist method for penetrating Wuji which is known as a Koan in Japanese Zen), “the Dao that is discussed cannot be the true Dao.” Gong An is a declaration, chant or affirmation that “can potentially” awaken insight. Here it suggests that the way that is described cannot be the essential way. If you are a cultivator, you have read this many, many times. Being able to say the words has very little to do with deeply understanding them.

It is not so much that such “secrets” aren’t allowed to be shared, it is more that language is unable to articulate information that describes the realm beyond the senses and beyond the known dimensions. Such secrets can only be realized through practice and experience.
Thus it is not so much that he or I would withhold information; it is more that the practitioner will have to reveal the secret to him or herself through practice over time. Even when such secrets are discussed the language used to discuss them is far from capable of revealing the actuality of any of the statements being made.

**Essence of Zhu Hui’s Teaching Captured in One Amazing Exchange**

Here is a paraphrase of just one of my many favorite and profound conversations with Zhu Hui. As you can imagine, his words were not exactly these words. Just as the interpreters of Lao Zi or Rumi or Jesus must do what they can to assure that the intent of the speaker is fulfilled in the language of the day, so have I, here, used the English language to express what I am sure would have been Zhu Hui’s intent for you.

**My question:**

Isn’t it true that the more esoteric practices are more profound than the simple practices and isn’t it true that the ancient practices transmitted through the lineage holders are more effective than the contemporary practices developed after the unfortunate destruction of the rich traditions of the “Classic Era” (before the end of the Imperial Era-1911)?

**Zhu Hui:**

Please understand that there are many ways to see, and I am not claiming to be correct, however — no to both! In my experience there is only one kind of successful practice —the cultivation of the capacity to sustain a focused connection with the primordial nature of things — Wuji.

That is...any practice that one uses to disrupt habits that distract and that develop the capacity to observe oneself and the world are absolutely, thoroughly fine —they are perfect. It is just that simple —especially simple to say, maybe not especially simple to carry out.

As to the esoteric, such practices were historically limited to certain people not because there was any value to that; it was instead a cultural habit and it limited that which all have the birthright to pursue to only a few. Such forms or methods are not inherently pathways to liberation. In fact, such methods were often a jumble of incomprehensible dogma.

The simple practices used in a context of reaching for liberation from false assumptions and habits that are contrary to complete functionality of body-mind-spirit are by far more relevant. Why?

Because they are accessible to all beings at all levels, in all varieties of situations and all sorts of pursuits and social stations — and it is the liberation of all beings toward which we are cultivating.
As to ancient practices passed on by lineage holders, it became clear to me over many years of personal practice in many societal situations that there are two equally common things in the passage of lineage based practices:

1. Tremendous relevance of much of the information and the methods, which are completely worthy of learning and practicing.
2. Tremendous bias to information and methods that are solidly based in false assumption, infused with useless dogma and even a distraction from true cultivation.

Me:
But this is so contrary to tradition Teacher Zhu, how did you find your way to this point of view?

Zhu:
Like everyone I experienced the Cultural Revolution as a frightful time. I had the opportunity to leave China. However, I was led by destiny to remain and participate in the evolution of my homeland. So, during that worst time it was dangerous and illegal to know anything about what we now call Qigong and I was in danger having studied and even taught in the traditional framework of masters, lineages and the most esoteric forms, methods and schools.

During that time I clung to what I feel is the “essence” of personal cultivation and healing. Even now I can remember a few of the ancient chants and ritual methods. However, I am clear that for me, the greatest truth of all the masters is that every being has a direct association with perfection, the primordial essence, pre-birth origin —Wuji — and what I think you and your students call God. I mean, the undifferentiated unity previous to the birth of the universe.

Any formula or formulation that is declared by anyone as a necessity for me or anyone in our relationship with THAT, is to me, the imposition of a false restriction where there is none. In other words, there is no preferred or better method. There is only one true method — the removal of obstruction between myself and my awareness of the ONE.

So, I realized in those times and put this into practice — any form or method or teaching is only a reminder to me of the fact that I am allowed uninterrupted and complete association with the ultimate nature of the supreme ONE —Tai Yi. At one point I realized that I was forgetting much of the traditional, lineage oriented and esoteric concepts and practices that I had revered so deeply and I did not care.

Me:
“But people always ask, “What is the most profound and effective form of Qigong practice?
Zhu:
“Always tell them — the most profound and effective practice is the one that you actually do!”

Me:
Are you saying that the long honored traditions and the revered ancient formula for healing, longevity, alchemy and enlightenment are not necessary to access wellbeing, longevity and insight into essence and are not necessary to achieve enlightened eternal life?

Zhu:
Yes!

Me:
What are the forms for? What are the classic texts saying? Why is the Wuji form a form?

Zhu:
Forms are the boats that take you across the sea of confusion and conditioning, to the shore beyond. Once on that shore further evolution is completely creative and personal. The classic texts are the stories of those who have made the journey. Why read a story? Why not live one? The Wuji form is one way to cross over to Wuji. It is not an end; it is a means.

Sometimes the form is a refuge. Other times the form is a gateway. Still other times, the form is a long list that you should do according to someone who cannot possibly know what you need at the deepest level. Forms are often commercial products promoted as being essential to the customer.

Me:
Zhu Lao Shi (Teacher Zhu), how should we practice the Wuji Form? Should we try to do it like you?

Zhu:
I will be terribly disappointed if you use the Wuji Practice like me. Certainly, you and your friends will want to learn the form as a group in a like manner. But then, it is my intent, in accord with all the greatest of the great achieved ones, that you support the learners in understanding the true nature of Wuji and the impossibility that it could somehow be formed or formulated. My skill in articulating this is limited. I ask this sincerely of you and hope you understand what I am saying.
The Torment Of The Cultural Revolution Leads To Insight Of The Integral Ideal

It could be argued that Dr. Zhu had actually been allured into disassociating from his lineage roots due to the trauma and imminently demoralizing politics of the Culture Revolution. However, as a Doctor of Chinese Medicine, focusing my life on the realms of Qi, Qigong, cultivation and consciousness, I studied Zhu Hui very closely. This is what he told me more than once. It amazed me again and again.

“We had to ‘forget,’ be reeducated. At first I struggled with letting go of the grand traditions of so many eras. But what happened to me was this — the uncluttered simplicity of the Buddha’s message and the call of True Dao broke through to me. What do we cultivate? Emptiness of content with the intent of achieving direct association with The ONE! What could possibly provide a more compelling message than that?”

For Zhu Hui the path is integral, and integrated within each being’s natural inalienable access to TruthUnity, a kind of natural cosmic self-determination and transcendence of the apparent domain to achieve the “Real.” He was originally a member of the level of society that would allow him to be a respected (his pre-revolution profession) and a key member of the Nationalist Chinese political structure before the Cultural Revolution.

By destiny or by discipline he was transformed into a bona fide Zhen Ren (True Person). From there on he could only tell the truth of what he had learned and experienced. He could not honestly create the kind of following that was so common in the 1980s and 1990s in the heat of the Qigong movement. He did not believe in any framework for access to health, longevity, wisdom or eternal life that was not based on direct personal revelation.

Finally and with Greatest Appreciation – The Ultimate Alchemy

To Zhu Hui, forms and methods were not the end; they were only the means. Many speak to this ideal, especially the community of those who articulate the view of the Non-Dual. Zhu Hui lived this and it was striking to realize that inside his simplicity was a kind of nobility and commitment that I was able to discover and study. It was life transforming for me.

This is an informed opinion and I am not attached to the idea that anyone would agree. Zhu Hui was not focused on form or lineage or Buddhism or Daoism; he was focused on building a portal to ONEness. AND, he was very devoted to the idea that each of us would uncover this within whatever approach to cultivation we decide to pursue.
About Dr. Roger Jahnke, OMD

Roger Jahnke, OMD is a Doctor of Traditional Chinese Medicine with thirty years of clinical practice and eight research trips to China to study its healing traditions. He is director of the Institute of Integral Qigong and Tai Chi (IIQTC), and serves as a consultant to hospitals, social service agencies, and corporations in Complementary and Integrative Medicine (CAM/IM), wellness, and medical cost reduction.

Accomplishments

• Authored The Healer Within (Harper Collins, 1999) used in Mind-Body programs worldwide and The Healing Promise of Qi (McGraw-Hill, 2002), an instant classic in the western literature on Qigong and Tai Chi.

• Co-convened the National Expert Meeting on Qi Gong and Tai Chi in collaboration with the University of Illinois at Urbana-Champaign and the National Blueprint for Active Aging.

• Edited and translated the clinical chapters for Chinese Medical Qigong (Jessica Kingsley Publishers, 2010), the first English translation of the only official textbook of medical Qigong, used in colleges and universities of Traditional Chinese medicine in China.

• Published a comprehensive review of the evidence base of the health benefits of Tai Chi and Qigong in the prestigious American Journal of Health Promotion July/August 2010, Vol. 24, No. 6. in collaboration with Arizona State University and the University of Arizona

Dr. Jahnke Websites

http://FeelTheQi.com – Dr. Roger Jahnke’s Website
http://IIQTC.org – The Institute of Integral Qigong and Tai Chi
http://TaiChiEasy.org – Easy Qigong for the Masses
http://HealerWithinFoundation.org – Non-profit, Public Benefit

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These words from the *Dao de Jing* and from *'Olelo No'eau: Hawaiian Proverbs & Poetical Sayings* are dedicated to Institute of Integral Qigong and Tai Chi students and graduates, staff, and volunteers, who are creating and expanding the vision and heart of the Qi field everywhere.

*Can you coax your mind from its wandering and keep to the original oneness?*

*Can you let your body become supple as a newborn child’s?*

*Can you cleanse your inner vision until you see nothing but the light?*

*Can you love people and lead them without imposing your will?*

*Can you deal with the most vital matters by letting events take their course?*

*Can you step back from your own mind, and thus understand all things?*

*E lei kau, e lei ho’oilo i ke aloha.*

Love is worn like a wreath,
Through summers and winters.
Love is everlasting.

**Warm Appreciation to our Editorial and Production Staff**
Josefina Weaver
Rhonda Richey

**Kudos to Our Administrative Staff**
Jessica Kolbe
Josefina Weaver
Sheri Hansen