

01 Sinking Qi, Washing the Internal Organs

Wuji Stance



Wuji Stance is a basic standing position in Hunyuan Qigong. It is also a wonderful standing meditation position. The translation of Wuji is void. It can also be translated as formless emptiness, or chaos. It is an undifferentiated state of mind. A state before there was yin and yang. It is the moment when movement and stillness are mixed together. It can be thought of as a state of grace, a state of all potential.

The instructions for this stance are easy:

1. Stand with your feet shoulder-width apart
2. Keep the knees bent and soft
3. Keep the Pelvis level
4. Release your tailbone
5. Keep your crown lifted
6. Keep your spine straight
7. Your tongue is on the roof of your mouth
8. Your eyes are soft (an unfocused gaze)

Once you have set your stance, become mindful of your breathing. Notice your in-breath, notice your out-breath. If your mind wanders or you become distracted, come back to your breathing. To build your leg strength, practice 5 minutes at a time. Gradually increase the time.

Lower The Qi and Cleanse Internally

This movement uses Hunyuan Qi that is found in nature to cleanse the Three Burners and the five internal organs. Impure, stale, and stagnant Qi will be displaced and replaced with fresh and vital Qi. Natural Hunyuan Qi combines with internal Hunyuan Qi. (For definition of Hunyuan Qi, see notes at the end of this document.)

Movements

Step into Wuji Stance. Stand upright. The whole body should be relaxed with your gaze directed forward.

There is an option movement before starting the series.

In Wuji stance move your hands and arms in three positive Hunyuan circles (clockwise). Your eyes should follow the movement of your hands. After this, move your arms and hands in three negative Hunyuan circles (counterclockwise). Again, follow your hands with your eyes.





Start with your hands at your sides with the palms facing forward. Gradually lift your hands up and out to the sides of your body. Continue lifting upwards until your hands rise to the top of your head. Your eyes look slightly upward. From the top of your head, your hands and arms travel downward on the



sides of your body's centerline. Your palms face inward. Trace downward from your waist to your legs. Trace down your legs as low as you can comfortably go. Relax your whole body and return to Wuji Stance. Repeat this movement 36 times.



When finished, perform the closing movement. Finally, finish in Baoyuan Guiyi stance. This stance is similar to Wuji Stance. Your right palm is on your Middle Dantian with your left palm on top of the right. The hand positions are reversed for women.

Mind-Intent

Your body and mind should be light and tranquil. Practice the “Three Xing Returning to One”. Xing means awareness. Become aware of your Middle Dantian, internally look at your Middle Dantian, and internally listen to your Middle Dantian. The Three Xing are: your Eyes are Sight Xing; your Ears are Sensitive Xing; and your heart is Bravery Xing. These three combine to form genuine Xing (awareness).

Allow your body and mind to enter a state of lightness and tranquility. This is the Wuji state of “the world and I” are one. The Wuji state is a state of no boundaries between self and the world. Its essence is that of emptiness.

Your eyes and mind lead the hands to help the Qi to rise up and gather. Once your hands are above your head imagine bringing the natural Hunyuan Qi into the body through the Xinggong point (this point is an area inside the head). Use your hands to guide the Hunyuan Qi down through the body and then down your legs until the Qi reaches the Yongquan points on the soles of the feet. The stale and stagnant Qi is discharged into the earth.

Key Points

- While standing in Wuji Stance, lightening your neck and raise the Qi to the top of your head.
- Raise the back of your neck and tuck your chin. In this way your head and neck are upright and straight.
- Your tongue is raised to touch the roof of your mouth and your upper teeth.
- Close your mouth and bring your teeth together.
- Empty your chest and solidify your stomach.
- Loosen your waist and tuck in your buttocks. This flattens your lower back.
- Straighten up your spine.
- Sink your shoulders and drop your elbows.
- Loosen your wrists and open your fingers.
- Your whole body is relaxed and your balance is centered.
- Your mind, body, and spirit is tranquil.
- Lightly or gently focus your attention on your breathing.

Let your movements be comfortable, open, rhythmic, and slow. Use your mind-intent to move, not force. Mind-intent is what you are visualizing, thinking about, or describing to yourself.

Your body and posture should be open and extended while rising with mind-intent. Your body and posture slightly sinks while you lower your mind-intent. Your upper and lower body should follow each other. Your whole body works as one unit.

The path for lowering the Qi is primarily internal. Your outer body is supplementary to the internal movement of Qi. Your hands assist in guiding the Qi along its path. Your internal experience and external experience should combine into one. As the Qi gradually and slowly

lowers, the body relaxes into a state of looseness. The Qi sinks all the way down to the Yongquan.

Enjoy your breathing.

Hints

While sinking the Qi, use your mind to imagine that the natural Hunyuan Qi and your internal Hunyuan Qi are combining into one. Imagine that it is like frost and dew slowly dripping down your body. It is like a steam bathing throughout your body, moving from the inside to the outside. Imagine that your whole body is crystal clear. Allow your body to feel relaxed and comfortable.

If you have some illness or discomfort within your body, when the Qi reaches those parts, pause for a bit and allow the Qi to penetrate deeply. Use your mind-intent to direct this Qi to your toes and fingers, and then out of the body.

Function

First:

- Cleanse the internal organs
- Opening up the meridians (to improve Qi flow)
- Stretch the tendons and bones
- Rid the body of impurities and bring about clarity of mind
- Nurture the organs
- To help the organs work in harmony
- Strengthen the Three Warmers
- Strengthen the body and nurture Qi.

Second

- Loosen the Qi (improves flow) and loosen the body
- Extend the tendons and stretch the bones
- Loosen the tendons from the bones

- Loosen the joints
- Loosen the skin and muscles

Third

- Nurture the ability to loosen the body into heaviness
- Strengthen the posture for standing meditations
- Train the "An" energy (pressing downward) and the "Central Equilibrium" energy of the 13 postures

If saliva fills your mouth, swallow it in three parts as you lower the Qi. Use your Mind-Intent to send the saliva to the Middle Dantian. This will help nurture your original Qi.

Lower the Qi and then close the movement

This movement is similar to Sinking Qi, Cleanse the Internal Organs. The difference is that your eyes and mind will lead the Qi to the Middle Dantian (not the Yongquan).

This exercise is used at the end of each movement and is performed three times.

San Jiao means triple burner. The upper burner relates to organs in the thorax and the breathing function. The middle burner relates to the organs top of the stomach and the digesting function. The lower burner relates to the organs below the abdomen and the urogenital functions. If the three burners function well, then the organs are in synergy. According to traditional Chinese medicine, the three burners is essential in transporting fluids throughout the body, removing itching and heat, treating swellings, and overcoming problems with various organs.

Wikipedia

Hunyuan means Primordial Origin. This original qi of the universe is what heaven, earth, and human beings are formed from. By cultivating a return

to this original unity with both mind and body, we manifest the tranquility of eternity and the power of heaven and earth.

matthewsieradski.com/taiji/

Xing Gong/the Palace of Nature

From Henry: Xing Gong is the space inside the head.