

The Sacred Platform of Celestial Embodiment

-The Practice of Returning to the Supreme Pivot of Heaven and Earth-



九五壇功

归
返
天
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The Three Root Methods

三法為本 (Sān Fǎ Wéi Běn)

Erik Oliva - 子一 (Zi Yi)

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Scroll One: The Three Root Methods — 三法为本 (Sān Fǎ Wéi Běn)

Foundations of the Sacred Platform of Celestial Embodiment

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The Seal of the Great Transformation

大化之印 - Dà Huà Zhī Yìn

Drawn in the year 2015,
this Seal was born not from invention,
but from remembrance.

It embodies the sacred truth of Interdependence —
the silent arising where all beings, all movements,
Heaven, Earth, and Humanity
unfold together without division.

Within its flowing strokes are contained:

- The Two Dots —
representing the vastness of the Universe,
and the Sun's ceaseless nourishing of all living beings.
- The Ten Directions —
East, West, South, North,
Southeast, Southwest, Northeast, Northwest,
Above and Below —
laying the compass of movement and rest.
- The Cycles of the Tai Ji Tu (太极图),
the Pre-Heaven (先天) and Post-Heaven (后天) Bagua,
and the Five Elements (五行) —
breathing the subtle dynamics of creation and dissolution.
- The Central Line —
representing the Middle Ground,
the Sacred Platform where the Five unify,
from which the myriad transformations disseminate without confusion.
- The Dragon —
the Embodiment of Highest Wisdom,
the silent protector of sacred realization,
flowing through all living things,

guarding the Platform where True Qi rises.

- *The character 幾 (Ji) —
hidden within the design,
marking the subtlest threshold:
the point where change, birth, and realization silently turn.*

*幾 is the unseen pivot,
where the most minute trembling gives birth to Heaven and Earth.*

Thus this Seal stands as silent testament:

That nothing arises alone.
That the seed and the cosmos are folded into one breath.
That the Platform of transformation is already present,
awaiting only the remembrance of the cultivator's heart.

It is placed here —
at the beginning of Jiu Wu Tan Gong —
as the silent Gate and witness
to the sacred unfolding of the Way.

Jiu Wu Tan Gong — Transmission Preface

Returning to the Supreme Pivot of Heaven and Earth

In the silent depth before Heaven and Earth took shape,
before breath rose and fell,
there was a pivot — clear, unmoving, without trace.

From this pivot arose the great current of existence.
Not by intention, nor by striving —
but by the effortless unfolding of clarity within stillness.

Jiu Wu Tan Gong (九五坛功) is born of this remembrance.

It is not a tradition preserved by inheritance,
nor a method bound by ceremony.

It is a Sacred Platform —

a space where celestial wisdom and human presence converge without separation.

The Meaning of 九五坛功 (Jiu Wu Tan Gong)

- 九 (Jiǔ) — Nine:

The culmination of Heavenly clarity, radiant and undivided.

- 五 (Wǔ) — Five:
The Central Pivot between Heaven and Earth — the axis of return.
- 坛 (Tán) — Platform:
The sacred space — not of altar or temple, but of being itself.
- 功 (Gōng) — Refined Function:
The natural expression of realization — the movement of the unmoved.

Thus, 九五坛功 is:

The Platform where Heavenly Clarity and Human Return become one living breath.

The Three Platforms

第一坛 • First Platform

太虚还真境 (Tài Xū Huán Zhēn Jìng)

The Realm Where the Great Void Returns to the True

The practitioner steps beyond seeking,
returning to the boundless clarity before thought arises.
Stillness reveals itself not as emptiness, but as original luminosity.

Breath becomes hollow.
Form becomes transparent.
Mind returns to the unborn field of the True.

There is no method to create this —
only the vanishing of division.

第二坛 • Second Platform

无形雷之仪 (Wú Xíng Léi Zhī Yí)
The Rite of Formless Thunder

Breath, form, and presence are transmuted into ritual of the invisible.
The body becomes a living seal;
the field becomes a vessel of resonance.

There is no movement for display —
only movement that inscribes the silent Dao.

Each breath, each mudra, each gesture
becomes a flowering of the unspoken current.

第三坛 • Third Platform

真炁行道 (Zhēn Qì Xíng Dào)
True Qi Walking the Way

Here, method dissolves.
True Qi moves as itself —
without self, without direction, without grasping.

The practitioner does not act upon the world;
they move as the current that has never been separate from it.

Power without force.
Action without trace.
Illumination without seeking.

Realization Over Lineage

Jiu Wu Tan Gong is not preserved through oaths or robes.
It is preserved by realization —
by the silent breath through which Heaven and Earth turn.

From the silent turning of Heaven and Earth,
from the undivided breath of the Dao,
the Platform of Nine and Five was born.

Jiu Wu Tan Gong is not merely method, nor merely insight;
it is the sacred convergence where celestial wisdom and earthly transmission become one.

Through its Three Platforms, the practitioner does not seek attainment —
they return.

- The First Platform reveals the interwoven clarity of all things,
where the Great Void returns to the True, and all forms dissolve into stillness.
- The Second Platform deepens the inner alchemy,
refining Qi into luminous presence,
returning light to root, form to origin, and mind to the unmoved heart.
- The Third Platform awakens the action of the Dao in the world,
where True Qi moves not by self, but as the Dao itself —
silent thunder restoring balance, wisdom, and compassion among the myriad beings.

To walk the Way of Jiu Wu Tan Gong
is to stand unmoved between Heaven and Earth;
to embody wisdom without bias,
to move power without trace,
to reflect the light of the Dao — without seeking to grasp it.

Thus is the Sacred Platform established:
a sanctuary in body and mind,
a function without division,
a return without leaving.

It is not bound by sect or appearance.
It needs no name to be true.
It needs no proclamation to be alive.
It is the silent Platform, born where realization stirs,
and abides where clarity breathes without thought.

九五坛功

Jiu Wu Tan Gong

Reflections on the Name 九五壇功

(Jiu Wu Tan Gong)

Before entering the Platform,
let the mind rest upon the Name.

Do not seek a translation.
Let the characters open themselves to you,
as flowers of meaning unfolding in silent fields.

Contemplate each character,
and let its resonance reveal itself without force.

九 (Jiǔ) — Nine

The culmination of the celestial,
where clarity reaches its fullness.
The height of Heaven's movement,
before return.

Pause:

What is the fullness that does not overflow?
What is completion without end?

五 (Wǔ) — Five

The Center that holds Heaven and Earth together,
the pivot unseen yet ever-present.
Neither above nor below,
neither reaching nor receding —
the place where all currents cross and rest.

Pause:

Where is your own Center?
Where does movement vanish into stillness?

壇 (Tán) — Platform

Not made by hands,
not built by bricks —
but the Field revealed
when inner and outer dissolve into one.

The Platform is both body and spirit,
earth and sky,
emptiness and fullness standing together.

Pause:

What is the Platform that rises where nothing is erected?
Where is your own Platform?

功 (Gōng) — Refined Function

Not the effort that strains,
but the effortless function that moves from clarity.
The silent fruit of unseen cultivation.
The action that leaves no trace,
the movement that does not depart from the Origin.

Pause:

What is the function that moves without self?

What is the action that does not seek reward?

Thus, 九五壇功 is not a title to be grasped,
but a Gate to be walked through.

Enter not with the mind of gaining,
but with the heart of remembering.

Only then does the Platform rise underfoot —
silent, present, unmoving —
waiting only for your return.

Reflections on:
The Sacred Platform of Celestial Embodiment

天人合一之聖壇 - Tiān Rén Hé Yī zhī Shèng Tán

Before naming Heaven and Earth,
before dividing self and other,
there was only the One Breath.

Heaven and Man — not two.
One embodiment, silently arising.

Let the characters breathe into you.
Do not force understanding —
let the fields of meaning reveal themselves.

天 (Tiān) — Heaven

The ungraspable expanse,
the open clarity that embraces all directions.

Pause:

What is Heaven within your breath?
What is the clarity above form?

人 (Rén) — Human

The bridge between seen and unseen,
the spark that remembers both origin and becoming.

Pause:
What is it to be Human without separation from Heaven?
Where does your form arise?

合 (Hé) — To Unite

Not to join what was separate,
but to reveal the inseparability that was never broken.

Pause:
Where is the seam between self and Dao?
Who binds what was never divided?

一 (Yī) — One

Not the number,
but the unfragmented wholeness beyond counting.

Pause:
What is the One that contains all without exclusion?

之 (Zhī) — Of

The silent thread that weaves Heaven and Man together,
without beginning, without end.

Pause:
Where is the boundary between “this” and “that”?

聖 (Shèng) — Sacred

Not sanctified by rites,
but sacred by nature —
because it simply is.

Pause:
What makes a thing sacred before it is named so?

壇 (Tán) — Platform

The arising place where Heaven and Man
stand not side-by-side,
but as one breath.

Pause:

Where is your own Platform of Heaven and Earth?

Thus is revealed the Sacred Platform:
Not built, not summoned,
but standing already where breath becomes Dao,
where Heaven and Man return to their undivided Source.

Reflections on:

Returning to the Supreme Pivot of Heaven and Earth

歸返天地至中之法門 - Guī Fǎn Tiān Dì Zhì Zhōng zhī Fǎ Mén

To return is not to travel,
but to recognize what was never abandoned.

Heaven and Earth turn,
yet their axis is unmoving.

Let the characters carry you inward —
not by knowledge, but by silent seeing.

歸 (Guī) — To Return

Not retracing steps,
but unveiling the place you never left.

Pause:

Where have you ever gone,
if the Origin is unmoving?

返 (Fǎn) — To Turn Back

Not reversal, but remembrance.
The turning back of vision toward the unseen root.

Pause:

What turns when there was no departure?

天 (Tiān) — Heaven

The formless vastness,
the open breath of being.

Pause:

Where is Heaven, if not already within you?

地 (Dì) — Earth

The silent vessel,
holding and yielding without resistance.

Pause:

What is Earth if not your own body yielding to breath?

至 (Zhì) — Supreme

Not superior by comparison,
but supreme by unconditioned presence.

Pause:

What stands supreme without standing above?

中 (Zhōng) — Center

The pivot where movement ceases,
and all directions vanish.

Pause:

Where is the center that cannot be located?

之 (Zhī) — Of

The thread weaving all returns into one breath.

Pause:

What holds all things without grasping?

法 (Fǎ) — *Method, Way*

Not technique,
but the unfolding of natural accord.

Pause:

What is Method when no method is needed?

門 (Mén) — Gate

Not an entrance built by hands,
but the openness that was always there,
awaiting your silent step.

Pause:

What is the Gate that opens by forgetting it is a Gate?

Thus is revealed the Practice:
Not a journey of distance,
but a silent unfolding of recognition,
where the Supreme Pivot of Heaven and Earth
is already turning within you.

Offered to Those with Affinity
献于有缘 (Xiàn Yú Yǒu Yuán)

To all who come across this text —
be it known: what you find here
was never established, never explained,
and never allowed to flow into the world so freely as now.

This was due to lineage holders,
to traditionalists who clung to standards
few could endure.
Over time, direct teachings were passed on
to fewer and fewer —
and later veiled in metaphor,
to preserve secrecy,
and protect a fragile sense of purity.

Cultural and political forces
drew curtains over clarity.
Religion took root where realization once lived.
Ritual replaced method.
Idealism replaced function.
And what was once a way of life
became a fragmented identity —
religious this, spiritual that,
shackled by tradition, culture, and inherited frames.

Generations of seekers quietly gathered,
trying to untangle the fog of lineage.
Some found glimpses,
but most were left chasing the echo of someone else's past.

What you now hold in your hands
is not a handed-down framework —
but the path I have endured.
A path that demanded honesty,
self-breaking,
and stillness deeper than seeking.

Though influenced by the streams of Daoist and Buddhist cultivation,
this work arises from clarity free of culture,
religion,
politics,
or spiritual branding.

You have found this for a reason.
I, Zi Yi, was born with the seed of realization.
It has been my life's path to cultivate, refine, and offer this
to you —
and to those yet to walk behind you.

What you have before you
is not idealism, not philosophy —
but direct methods.
Direct means: no system, no belief, no tradition required.
Only method and practice.

The guidelines you will find here
are given only to free you from the six senses' compulsion,
from inherited roles, conditioned limits,
and unconscious frameworks
around life and death.

Control, as you will come to see,
is neither good nor bad —
it is simply will, applied with purpose.

I dedicate this to you,
in faith that its value is what you give it,
its benefit what you are ready to receive.

And perhaps,
one day,
you will awaken to your true nature.

— Zi Yi (子一)

The Path Without Two

无二之行 (Wú Èr zhī Xíng)

Many believe there are two paths:
the “spiritual life” and the “ordinary life.”

One wears beads and silence.
The other wears traffic and bills.

But both are misunderstandings.

There is no “spiritual” life.
There is only life — and how clearly you walk within it.

If you retreat to a mountain but still chase identity,
you are no closer to Dao.
If you raise children or run a business with presence and non-attachment,
you are not far from the path.

The Way does not ask you to reject the world —
only to no longer be moved by it.

There is no “normal life.”
There is only habitual life — one lived in repetition, reaction, and unconscious roles.

And there is the cultivated life —
not separate,
but abiding.

The Threadless Path

无丝之道 (Wú Sī zhī Dào)

You do not need to appear spiritual.
You only need to abide in silence where others cling to speech,
move with steadiness where others grasp for speed,
and remain unmoved where others vanish into reaction.

The Path as Self-Revealed

自显之路 (Zì Xiǎn zhī Lù)

A Testament of the Living Path

I would have been born two and a half years before I was conceived.
But the conditions were not yet proper.
Twice, my body was aborted.
There was no trauma. No grief.
Only a quiet knowing:
it was not time.

When I was thirteen, I met the two forms I might have become.
They came during a practice of single-minded concentration.
In a vision shaped like the street I walked at age three,
two boys approached, hand in hand.
They looked like me.

“We were you before you became you now,” they said.
We spoke without speaking.
Had I been born earlier, the conditions for deeper awakening
would not have ripened.
I returned from that state and told my mother.

She wept.
She told me she had two abortions before I was born.

From the very beginning, my life moved in ways I did not seek,
but knew.

I recall my birth — not as memory, but as observation.
Moving through my mother's body.
Emerging into light.
Witnessing the hospital room from within my own eyes.

The first years were turbulent.
Police stations. Strangers who would be called family.
I watched without clinging.
Presence was already intact.

I tell you this, cultivator,
because the path does not wait for the perfect person.
It unfolds in all conditions.
It demands not belief,
but the courage to refine whatever arises.

At age three, I encountered a demonic being.
It pushed up from under my bed.
I looked — a red figure, trying to pull me under.
It failed.
It entered one of my toys to lure me.
I resisted.
It grew angry, climbed the bed, and pulled the blanket.
I kicked it off.
It vanished.

Soon after, while playing hide and seek with my uncle,
I saw what I thought was him run into the bedroom.
When I searched,
a gray being kneeled beside the bed, smiling, waving.
I said, "Hi, I found you."
My parents saw no one.
But I knew.

By five, I no longer spoke of what I saw:
eyes through windows,

beings in the closet,
footsteps when no one was there,
little ones darting around the room.
After my grandfather died, I saw him still walking the hallway.
He would sit and gesture for me.
When I approached, he would fade.

One day, the unplugged television flickered to life.
It showed a cavern bathed in light.
An angel stood in the beam, singing.
The sound was real.
The screen dimmed after a moment.
The plug remained out of the wall.

At eight years old, my sister gave me a technique.
It came from a page marked “The Chinese Section” in a strange esoteric book.
She did not understand it, but I did.
She offered it in curiosity.
I received it in silence.

I practiced it daily for five years.
No teacher.
No lineage.
Only stillness, breath, and intent.

*What I did not know then is that this nameless practice
would later be revealed — through years of refinement —
as Wu Zong (悟宗), the Origin of Enlightenment.*

It was not invented.
It was discovered by doing.
A method without name
became a gate without walls.

Between the ages of eight and thirteen,
I learned how to cultivate the lower, middle, and upper dantian.
How to refine Qi.
How to discern real experience from imagined state.
How to abide in clarity without clinging to form.

One day, at thirteen,
after hours of stillness,
my body began to shake — one point after another.
Then all at once.
I floated above my bed.
When I returned to the body, I was buzzing with charge.

I touched the doorknob and saw through the door.
I found my mother — she was preparing for a doctor's appointment.
She had fibroid tumors.
I asked her to lie down.
I placed my hands on her abdomen.

I saw inside her body.
I didn't know the names of what I saw —
but I knew where to direct the force.
She gasped.
She said it felt like something was squeezing and moving inside her.

She left for her appointment.
When she returned, she told me:
the tumors were gone.
No medicine.
No explanation.
She told no one what I had done.

In the years that followed, I tested this ability on friends and family.
At sixteen, I learned to move in ways that concealed what I was doing.
By nineteen, I could see acupoints, meridians, and Qi channels.
I had never heard of Chinese medicine.

A chiropractor friend asked me what I saw on his body.
I described lines, dots, patterns.
He showed me a meridian chart.
It matched exactly.

From that point on,
I was introduced to Chinese medicine practitioners who helped validate what I saw.
I learned.
I exchanged methods.
I continued refining everything I had received through practice.

In 2004, I met a Daoist nun — Liu Shifu.
Without prompt, she confirmed what I had been cultivating for years,
especially the practice I would later name Wu Zong.
She told me it aligned with the true essence
of Daoist esoteric cultivation.

In 2005, I met Master Xuan Hua,
a great Buddhist teacher.
He guided me through the Shurangama Sutra and Mantra,
the 42 Hands and Eyes,
and transmissions from the Buddhist esoteric path.
He did not give me theory.
He gave me direction through silence and practice.

These two confirmations came not to validate me —
but to reveal that what was found without a map
had always belonged to the unbroken thread.

Though I had teachers —
in form and without form —
none gave me a tradition to follow.
They gave me methods,
and trusted my sincerity.

What you now hold in your hands is not a lineage —
but a lived path.
It is not a tradition —
but a revealed method.
It did not come from a school —
but from direct realization.

I use words like Dao and Buddha,
but not to promote religion or identity.
I use them because they are familiar vessels
for what cannot be named.

Everything in this book arose from discipline, vision, and cultivation.
It is not inherited.
It is remembered.
It is not ideology.
It is function.

It is not sacred because it is ancient.
It is sacred because it was lived.

This is what I offer to you now,
not for belief,
but for direct encounter.

And the rest,
you will come to understand
only through your own steps.

— Zi Yi (子一)

The Three Root Methods

三法為本 (Sān Fǎ Wéi Běn)

Foundations of the Sacred Platform of Celestial Embodiment

壇基本法 - Tán Jī Běn Fǎ

九五壇功 (Jiǔ Wǔ Tán Gōng) — The Sacred Platform of Celestial Embodiment — is not entered through ritual or theory. It is stepped upon through presence, clarity, and energetic precision. Before the vast teachings of Heaven and Earth can converge within the body, the ground beneath must be unmoving.

無地, 不可立壇。

Wú dì, bù kě lì tán.

Without ground, the platform cannot stand.

Before one can ascend into alchemical methods, celestial alignment, or the return to the Supreme Pivot of Heaven and Earth

(歸返天地至中之法門 — *Guī Fǎn Tiān Dì Zhì Zhōng zhī Fǎ Mén*),

The following Three Root Methods must be cultivated, stabilized, and embodied.

They are not preparatory—they are the living gate.

一 · 悟宗 (Wù Zōng)

The Method of Returning to Stillness Without Trace

This is the dissolution of false seeing—the practice of releasing the six senses, turning the mind inward, and abiding in formless clarity.

Wu Zong is not merely quiet sitting. It is the severing of illusion at the root.

二 · 隱雷身法 (Yǐn Léi Shēn Fǎ)

The Method of Hidden Thunder Within the Body

This method trains contraction, compression, and energetic fortification.

It builds the Thunder Body—not through imagination, but through disciplined flexing, breath led by Qi, and deep inward presence.

It conceals power until it becomes the ground of stillness itself.

三 · 一炁自發道 (Yī Qì Zì Fā Dào)

The Path Where Primordial Qi Arises of Itself

This is the unification of attention, intention, and action.

It restores the practitioner's ability to transmit Qi—not as a channel for the external, but as the field

of one's own refinement.

What arises is not borrowed—it is self-radiant power, born from sincerity and abiding clarity.

這三法，不可省。

Zhè sān fǎ, bù kě shěng.

These three methods cannot be omitted.

They are the Core of the Core—the central axis through which all future transmission in Jiu Wu Tan Gong unfolds.

Even if no other method is practiced, these three are sufficient to awaken the current and nourish the seed of realization—when the proper causes and conditions align.

Return to them again and again.

They are not the beginning.

They are the still axis around which all else turns.

The Origin of Enlightenment

Wu Zong 悟宗

The core practice that results in meditation

Wu Zong (悟宗)

"Origin of Enlightenment"
— The Silent Root of All Cultivation —

In the still chambers of the Uncarved Block, before form stirred and thought rippled across the surface of awareness, there was only the Unmoved.

To return there — not by force, nor idea, but by essence — is the motion of Wu Zong.

This method is not a method. It is a whisper before sound, a presence before presence. It does not seek to achieve, nor does it reach — it abides.

Through it, the myriad gates of perception close not in repression, but dissolve like mist before the sun.

By quieting the senses — eye, ear, nose, tongue, body, and mind— one's inner lamp is no longer stirred by wind.

The breath returns to its source.

The heart-mind becomes a mirror without dust. The heart-mind disappears.

And in that place, the Observer falls away —
for there is nothing left to observe.

Here, the "I" dissolves. Memory, character, even meaning begin to shed their names.

*What remains is not blankness, nor sleep — but a brilliant, unmoving clarity — a "Still Light" (止光),
not created but revealed.*

This is the approach to the Gate of No-Gate (无门).

It is not forced.

It arises naturally when nothing is chased, and all is returned.

What begins as breath becomes Qi.

What settles as Qi becomes Shen.

And when Shen no longer stirs — Dao reveals Itself as what was never hidden.

This practice, though simple, is profound. It is the Root of All Realization, and without it, no further method has soil in which to take root.

It was not invented. It was received from the womb of Stillness, named only later: Wu Zong — Origin of Enlightenment.

It is the foundation. Not a doctrine, but a field in which realization ripens.

Not a path you walk, but the stillness in which the Path reveals itself.

悟宗 (Wù Zōng)

Literal Translation:

- 悟 (*Wù*): *To realize, awaken, perceive clearly, comprehend deeply.*
- 宗 (*Zōng*): *Ancestral origin, root school, lineage, the central teaching or source of a tradition.*

Layered Meaning:

悟 (Wù) – Realization / Awakening

- In Daoist inner cultivation, 悟 refers not to intellectual understanding but direct experiential awakening.
- It is the moment of non-dual clarity, when the veil drops and one sees the Dao — not as a concept, but as the unspoken presence behind all phenomena.
- 悟 is often associated with “non-discrimination” (无分别 *Wú Fēn Bié*) — when the mind no longer divides or grasps, and thus, returns to its Original Spirit (元神 *Yuán Shén*).

- ◆ 宗 (Zōng) – Ancestral Line / Source School
 - 宗 refers to the root source of a tradition, or the ancestral root from which all branches emerge.
 - In Daoist context, it can be interpreted as:
 - The fundamental method or original practice that gives birth to all others.
 - The invisible axis (中轴 Zhōng Zhóu) that holds the teachings in alignment with Heaven and Earth.
 - A return to the “Unseen Lineage” — the Dao itself as the true teacher.
-

Esoteric Interpretation of 悟宗

Wù Zōng = The Root of Realization / The Original Path of Awakening

It implies:

- A method not derived from transmission, but from direct revelation of the Dao.
 - It is not “taught” but arises naturally when one returns to stillness.
 - It is the origin point of all meaningful cultivation — where the heart-mind (心) and the Dao (道) first touch.
-

Poetic Translation:

Wu Zong – The Ancestral Silence Where Awakening Begins
The Source Beyond Lineage
The Root Before the Name
The First Rippleless Depth from which all Inner Waters Flow

Wu Zong – Practice Instructions

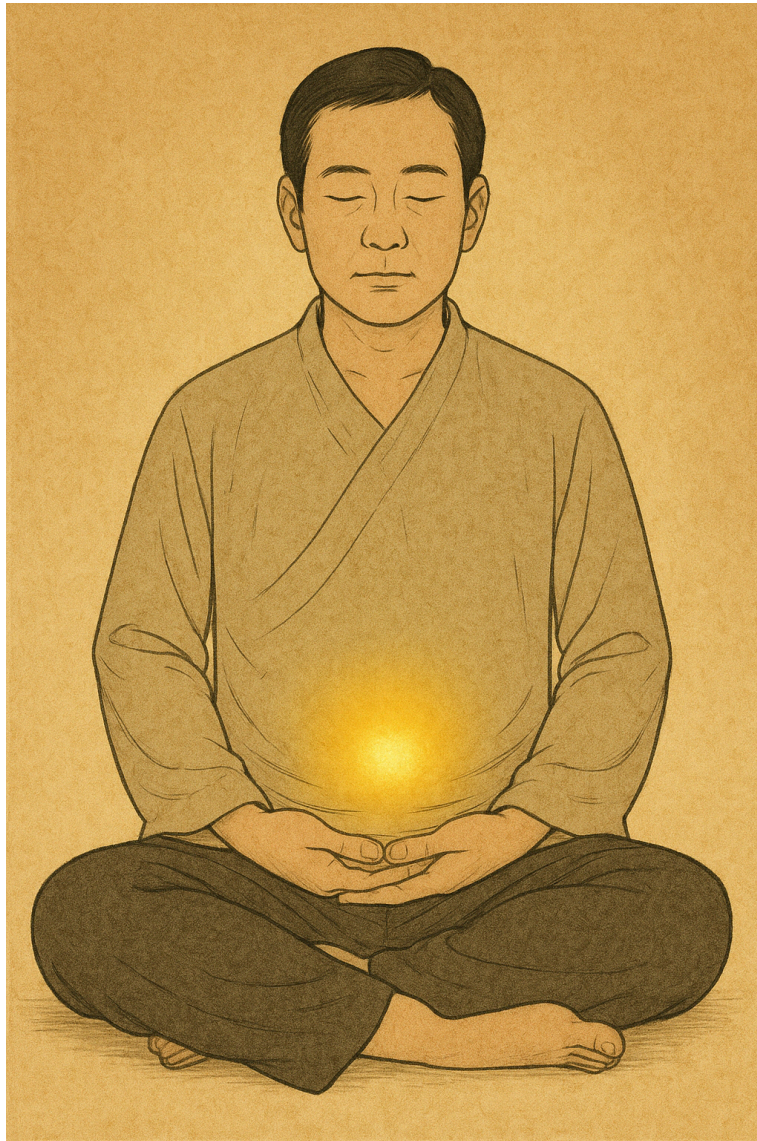
Preparation

- Posture: Sit, stand, or lie down comfortably. No rigidity, no collapse.
 - Tongue: Lightly roll the tongue up to touch the roof of the mouth — just above the soft ridge behind the front teeth. Do not strain or press. This completes the Microcosmic circuit.
 - Eyes: Gently closed for now. If open in later stages, keep them relaxed — not squinting, not fixed.
-

Part 1: Breath & Dantian Awareness

- Inhale through the nose.
- Focus on the navel region (the front of the Lower Dantian).
- Let the abdomen expand in all directions — front, sides, and lower back — like a sphere breathing.
- Exhale slowly, allowing the body to settle.
- Continue until the breath no longer feels mechanical. It will become smooth, silent, and natural.
- When this happens, your mind will naturally gather. This is single-pointed concentration (一心不乱 Yī Xīn Bù Luàn).

Stay with this practice until you are naturally still and centered.



Part 2: Rising to the Pineal Gland

- Once breath and mind are steady, begin a new sequence:
 - *On the inhalation, move your awareness from the navel up the centerline of your body to the pineal gland (deep in the center of the head).*

- Visualize a pillar of breath and awareness rising along this axis.
- Exhale, and keep your focus at the pineal gland.
- This is not visualization by imagination, but placement of awareness. It may help to locate the gland on an anatomical chart first.



Part 3: Sustained Focus

- Remain with your awareness at the pineal gland as long as comfortable.
- Continue inhaling and exhaling without shifting focus away from the gland.
- When the mind tires, or the session feels complete:
 - Gently bring your attention back down to the navel.
 - Stay there for 3 breath cycles to ground and close the practice.

Recap – The Full Wu Zong Sequence

1. Begin at the navel → 3 breath cycles with awareness fixed there.
2. On the 4th breath, shift attention up to the pineal gland.
3. Inhale and exhale with sustained awareness at the pineal gland.
4. When complete, return to the navel → 3 breath cycles to seal the session.

Benefits of Cultivating Wu Zong

The Root of Inner Awakening

1. Stabilization of the Shen (神)
 - Quiets the mind and dissolves distraction.
 - Cultivates single-pointed awareness essential for meditation.
 - Allows the Shen to settle like clear water in a still basin.
2. Refinement of Qi (氣)
 - Breath becomes subtle, cyclical, and unobstructed.
 - Qi is preserved, gathered, and guided into alignment with the central axis.
 - Internal pathways begin to open without force.
3. Energetic Axis Awakening
 - Activates the Lower Dantian and Upper Dantian (pineal center) in harmony.
 - Establishes the vertical pillar of stillness through which Dao flows.
 - Prepares the body-mind for deeper internal alchemy.
4. Closure of External Perception
 - Turns the senses inward, preventing energy leakage.
 - Builds the power of 內觀 (nèi guān) — inward observation.
5. Foundation for All Inner Methods
 - Wu Zong is not just preliminary — it is essential.
 - Without it, no method can truly “take root.”
 - With it, every practice becomes illuminated from within.
6. Revelation of Original Nature (本性 Běn Xìng)

- By releasing identification with thought, memory, and form, the practitioner touches the timeless self.
- In moments of unmoved clarity, one may directly perceive the Dao — not as idea, but as lived mystery.

The Method of the Hidden Thunder Body

隐雷身法 (*Yīn Léi Shēn Fǎ*)

Transmission Offered in Silence

无声传献 - Wú Shēng Chuán Xiàn

在无声之中，雷已动，
于无形之内，炁自成。
意流不显，光凝不现，
唯炼者，知其真身。

Zài wú shēng zhī zhōng, léi yǐ dòng,
Yú wú xíng zhī nèi, qì zì chéng.
Yì liú bù xiǎn, guāng níng bù xiàn,
Wéi liàn zhě, zhī qí zhēn shēn.

In the soundless, thunder has already stirred.
Within the formless, Qi takes shape.
The flow of intent appears not, the light condenses unseen —
Only those who refine will know the True Body.

Thunder Born in Concealment:

The Method of Transfiguration Within Stillness

隱中生雷：靜中化身之法 - Yīn Zhōng Shēng Léi: Jìng Zhōng Huà Shēn zhī Fǎ

The Hidden Gate

(Entering the Body of Thunder Without Trace)

At a glance, this practice appears mundane: a series of contractions, held postures, and measured breaths.

To the outer eye, it may resemble a simple isometric exercise.
But to the one who steps within, it reveals something wholly other:
a gate into the silent transmutation of form, spirit, and Qi.

This method does not reveal itself through explanation.
It is not explained—it is entered.
And in that entering, the currents of True Qi begin to stir.
The body does not learn this method.
The body remembers it.

In the beginning, the signs are physical:
warmth, circulation, clarity, grounded vitality.
But these are not minor.
They are echoes of alignment—evidence that Essence (*Jing*), Breath (*Qi*), and Spirit (*Shen*)
have begun to return to order.

Soon, what seemed like muscular effort begins to shift.
The contraction is no longer physical alone—
it becomes a compression of will,
a shaping of intention,
a subtle invocation for the current to awaken.

Each flex becomes a forging.
Each breath, a bellows.
Within this quiet work, the body begins to shine.

The mind no longer commands—it becomes the field.

The breath no longer moves—it becomes the thread.
The form no longer strains—it becomes light without pressure, power without shape.

This is the Hidden Gate.

It opens not with effort, but with refinement.
It leads not to an imagined ideal, but to a body of still lightning—
unseen, ungraspable, yet present in every cell.

Here, **Jing becomes Qi,**
Qi becomes Shen,
Shen returns to Source—
leaving no trace, yet forming the **Hidden Thunder Body.**

Character Reflections

隱 (Yǐn) — *Hidden, Concealed, Veiled*

Not simply “invisible,” but intentionally obscured—present, yet not seen.
In Daoist alchemy, *Yǐn* is what moves in silence, the latent current beneath form.
It is the quality of stillness that holds power—refinement without display, presence without trace.
The Thunder Body is not for appearance. It is hidden within stillness, revealed only through internal transfiguration.

雷 (Léi) — *Thunder, Lightning, Sudden Force of Heaven*

In Daoist cosmology, *Léi* is the sudden illumination of Heaven—
a shock that silences the ten thousand things.
It is awakening. It is transmission.
It is the force of intent given form.
Here, it is the silent thunder refined in compression—
not ordinary lightning, but the inner brilliance that breaks through illusion.

身 (Shēn) — *Body, Vessel, Incarnation*

More than flesh—*Shēn* is the total vessel of embodiment:
energetic, spiritual, and subtle.
It is what must be cultivated, refined, and transfigured.
The Thunder Body is not metaphor. It is a vessel of radiant presence,
forged through stillness, breath, and directed will.

法 (Fǎ) — *Method, Way, Dharma*

Not just a technique, but a transmission.
Fǎ is the lived application of Dao—the way one walks, cultivates, becomes.
It does not lead to power—it refines the field.
It is not tradition—it is direct function.

Full Meaning

隱雷身法 (Yǐn Léi Shēn Fǎ) — *The Method of the Hidden Thunder Body*

A complete method for cultivating the silent force of inner lightning—
refining essence into radiance, forming the presence-body that is unseen yet deeply felt.
This is the vessel of intent without trace,
and the source of power beneath all higher practice.

The First Unveiling of Hidden Thunder

隱雷初启 - Yǐn Léi Chū Qǐ

This practice was first introduced to me in 2002 by an exceptional teacher, **Sifu Roosevelt Gainey**.
He taught me the first eight postures, along with the foundational principles of contraction and
muscular flexing.

Though he briefly alluded to what I would later recognize as *mind-flex*,
the deeper layers were left for discovery.

At the time, I was captivated.
I committed myself to 2–3 hours of daily training.
Through that unwavering discipline, something awakened.
I began to sense the subtle application of **intent-driven contraction**—

not only through muscle,
but through bone, organ, cellular structure,
and the energetic centers of the body:
chakras, dantian, and beyond.

When I asked Sifu Gainey about the remaining postures, he said simply:

“You don’t need them.
You’re already discovering it on your own.”

Originally, this practice was known among his students as **Dragon Palm Flexing**.

In later years, I renamed it—
not for ownership,
but to reflect the depth of transformation it revealed,
both in **essence** and in **transmission**.

The practice became the foundation of all my methods.
It unveiled esoteric layers of refinement and inner realization
that had remained hidden at first glance.

Only after twenty-four years of continuous cultivation
did the full form emerge.

The additional postures—
completing the set of twenty-five—
were revealed over time:

Some arose through other lineages and internal methods,
Others through direct intuition in states of deep concentration,
All were integrated through the same principles—
compression, mind-flex, and formless presence.

This method—now called
The Method of the Hidden Thunder Body (隱雷身法)—Yīn Léi Chū Qǐ
remains rooted in those original eight postures,
but has become the vessel through which:

**Essence becomes radiance,
Presence becomes transmission.**

Stage One — Physical Awakening

第一階：形體初醒 *Dì Yī Jiē: Xíng Tǐ Chū Xǐng*

Establishing the Foundation Through Full-Body Contraction

This is where the work truly begins:
the phase of physical control and intentional contraction.
The cultivator trains to gain full command over the muscular body—
learning to flex and release without excess, strain, or injury.

At this stage, the practice appears outwardly as muscular tension,
yet inwardly, it awakens dormant pathways.
The flex is not brute force, but embodied attention.

Apply contraction as tightly as possible
without harming the tissue.
The goal is full-body awareness, not physical strain.
Certain areas must never be flexed:
the neck, face, and head must remain relaxed.
Tension in these areas leads to energetic stagnation
and potential harm.
Let awareness remain calm, stable, and precise.

Begin with the **feet alone**—
holding one or two postures with only the feet engaged.
Then gradually add:
calves → thighs → hips → lower abdomen → spine → chest → shoulders → arms → hands.
Only when the breath flows smoothly
should the entire body contract in unified effort for each posture.

Breath Guides the Body

(centered scroll-style poetic breath cadence)

Inhale — relax, move into position

Exhale — contract, hold with precision

Inhale — belly expands

Exhale — belly contracts with the body

This stage sharpens the body's responsiveness to intent.
It deepens breath awareness,
and builds energetic density within the form.
Though the mind is present,
the body leads.

What arises is the first layer of strength:
physical, concentrated, and rooted.

The **first month of training** should focus solely on this method.
Let the fire of the body awaken
before attempting to direct the Qi.

Visual references are provided for each posture.
Do your best to follow them,
but do not be rigid in exact replication.
Precision of contraction and breath synchrony is more important than form.
There is no “wrong” position unless it harms the joints or locks the flow.

Keep the knees slightly bent.

Avoid deep stances.

Do not lean left or right, forward or backward.

Shoulders over hips.

Head feels gently lifted by a thread from the crown.

Hand Positioning Explanation

(Clarifying the Mudras and Subtle Gestures of the 25 Postures)

The following clarifies the hand positions used throughout the twenty-five postures. While visual references may offer the form, these descriptions ensure proper **intent, positioning, and energetic alignment**.

Postures 1–12

- **Palms are slightly rounded**, as though embracing a sphere of Qi.
 - Fingers are naturally spaced, with no stiffness.
 - The hands should reflect calm intention, with no sharp angles or excessive extension.
-

Postures 13–15 — *Sword Mudra* (剑指印 - *Jiàn Zhǐ Yìn*)

- Form a **sword mudra** with each hand:
 - Fold the **ring and small fingers** inward as if forming a light fist.
 - Extend the **middle and index fingers** straight forward.
 - Let the **thumb gently rest** on the side or nail of the ring finger.
 - This position directs focused intent and channels Qi forward like a blade.
-

Posture 16

- Bring the **thumb to touch the base of the ring finger**.
- Extend the remaining three fingers forward.
- Hands form a subtle arc, as if shaping a crescent of energy.

- This mudra begins to turn the flow inward.
-

Postures 17–18

- Hands return to a **slightly rounded** shape.
 - **Thumbs are extended outward and slightly curved** — forming a receptive, listening posture.
 - Place hands **beneath the elbows**, aligning fingertips with the elbows.
 - This creates a subtle loop of energy across the chest and arms.
-

Posture 19

- Hands remain **rounded**, as in earlier positions.
 - Elevate them to align with the **third eye (Yin Tang point)**.
 - Elbows stay relaxed; fingers curve softly as if holding presence before the mind.
-

Posture 20

- Hands lower to the **groin region**, palms **facing one another**.
 - **Fingers touch** and remain **extended**, forming a vertical oval of intent.
 - This centers and grounds the field.
-

Posture 21

- Extend only the **middle and ring fingers**, touching and aligned.
 - The **thumb, index, and small fingers** are **separated and extended** outward.
 - This position opens the field in five directions.
-

Posture 22

- Keep the hand shape from posture 21,
 - but now extend the **index finger downward**, pointing toward the Earth.
 - The rest of the fingers remain unchanged.
-

Posture 23

- The **index finger returns** to its extended, outward position.
 - The **middle finger now points downward**, replacing the index in its gesture.
 - All other fingers maintain their previous alignment.
-

Posture 24

- The **middle finger returns** to its original position.
 - The **ring finger now extends and points downward**.
 - The rest of the hand holds its previous structure.
-

Posture 25

- The **ring finger** returns to neutral.
 - The **small finger now extends downward**, becoming the final point in the cycle.
 - This seals the directional activation of the five fingers, from center to periphery.
-

Closing the Set

Upon completing a set — whether one or all four — close the session with the following:

- **Inhale and bring both hands over the Lower Dantian**, palms lightly overlapping or side by side.
- Remain here for **three full breath cycles** (one inhale + one exhale = one cycle).
- Let the Qi settle, and allow the field to return to stillness.
- If completing all four sets, this closing is **essential** to seal and consolidate the work.

























Stage Two — Inner Mind-Intent Flex

第二階：意流內轉 - *Dì Èr Jiē: Yì Liú Nèi Zhuǎn*

Turning the Current Inward

After one full month of whole-body contraction—
not partial effort, but true unified engagement—
the practitioner may begin to lighten the intensity.

This marks the turning point:
from gross strength to subtle control,
from muscle to mind,
from force to current.

Begin by sensing your 100% stable contraction.
This is not the peak of strain,
but the height of controlled, total-body engagement.

Then, over four sets of 25 postures, reduce the intensity:

First set at 75%

Second at 50%

Third at 25%

Fourth at the threshold of contraction—barely felt

This reduction must not be rushed.
As intensity fades, **sensitivity must increase.**

Spend at least **one full month**
with this light contraction.
Train your awareness to feel
the subtle presence within the tissue.

From this lightness,

the **next gate** reveals itself:

Mind-Flex

The field moves, not by command, but by presence.

You do not think the contraction.
You feel it into being.

The mind does not issue commands—
it abides.

As presence deepens, the **nervous system** begins to respond.
A stream-like sensation emerges,
flowing through limbs, spine, and core.

This stream is not imagined—
it is not visualized.
It is felt.

A pressure without weight.

A presence without form.

A current guided by still intention.

Signs of Progress

A sense of fullness in the muscles despite light physical effort

A streaming presence coursing through the body

A deepening calm as outer tension dissolves

Dedicate another full month to this stage:
the stage of **pure mind-intent application**.

Let the body become transparent.
Let the Qi follow silently.

Stage Three — Switching Cycles

第三階：轉化之循 - *Dì Sān Jiē: Zhuǎn Huà zhī Xún*

Forging Flexibility of Power and Perception

By this stage, the practitioner should already complete **four full sets of 25 postures**—
a total of **100 flexes in a single session**.

Now, the task shifts:
from repetition to adaptability.

No longer does each set remain fixed in intensity.
The practitioner now begins to **rotate** through the spectrum of contraction:
from full muscular effort,
to medium, to light,
to barely-there flexes,
and finally, **to pure mind-flex alone**.

No fixed pattern is needed—
only conscious variation.

This phase trains a rare and essential ability:
the power to **shift intensity and presence at will**.

It sharpens:

- The nervous system's responsiveness
- The senses to detect fluctuation
- The mind to lead, release, and adapt
- The Qi to follow vibration and intent

Though the flex is self-imposed,

the **lesson is universal**:

As the body becomes responsive,
the mind must become supple—
still, yet changeable.

This quality will surface in daily life:
The ability to adapt to emotional charge,
to shift state in conversation,
to move between stillness and presence with ease.

More Subtly...

This stage awakens sensitivity to the surrounding field:

- The vibration of others
- The movement of intention in space
- The subtle ripple of internal and external Qi

This **Switching Cycle** is not merely physical.
It is the refinement of awareness in real-time.

Train this stage for at least **one full month**.
Let variation become natural.
Let **form and formlessness** shift without resistance.

Stage Four — Pure Mind-Intent

第四階：純意運行 (*Dì Sì Jiē: Chún Yì Yùn Xíng*)

Presence Without a Trace

This is the most important turning point
in the entire path of contraction training.

Here begins the **true cultivation of Qi**—
where form is left behind,
and **intent alone becomes the method.**

What was once muscular contraction
is now pure internal flex:
not imagined,
not symbolic,
but tangible presence
streamed by the mind.

The **Mind-Flex** is not a thought.
It is the **direct, embodied application of will** into the body,
creating the sensation of internal streaming—
as if energy itself were flowing through the channels.

This sensation may appear as:

- A swelling fullness
- A coursing current
- A pressure without mass

All of these arise from one source:
focused intent with clarity and depth.

At this stage, the practitioner must train to:

- Regulate the intensity of the internal stream
 - Comprehend the changing feeling-states of Qi
 - Recognize how muscular compression, breath, and Dantian work together
to prepare the body to receive Qi through intent alone
-

Train **four sets of 25 postures**—
100 pure mind-flexes per session.

No muscular contraction.
No force.

Just sustained, clear intent
moving like lightning across the meridians,
through the flesh,
within the marrow.

This is where Qi becomes real—
not theory, but **felt phenomenon.**

Focus refines energy.
Energy refines the body.
Mind, Qi, and body unite without resistance.

Here, the **Dantian** becomes more than a concept.
It acts as a natural **center of compression**,
storing and responding to every pulse of will.

Presence becomes effortless.
Breath quiets.
The senses gather inward
into a single thread of direction.

At this threshold, the practitioner begins to realize:

Stillness is power

Presence is a method

Refinement is transmission

The **six senses converge.**
The **mind no longer chases.**
The **Qi obeys intent**,
and the **body becomes luminous in stillness.**

Do not rush ahead.
Complete this stage fully.
The next will target the Dantian directly—
but only once the mind can move Qi **without trace**.

Stage Five — Dantian Targeting

第五階：丹田內聚 (*Dì Wǔ Jiē: Dān Tián Nèi Jù*)

Rooting Qi Into the Centers of Transformation

This stage marks the most vital application of all prior training.
The practitioner no longer cultivates strength or sensitivity alone,
but begins the internal work of **compression, storage, and transformation** of Qi
through the **Three Dantian**.

The focus now shifts:
from generalized full-body contraction
to **precise application of mind-flex into each energy center**.

The cultivator devotes one set of 25 postures
to each Dantian—
followed by a final fourth set
of full-body mind-flex integration.

Do not rush.

Each Dantian must be nourished in isolation
before the currents are mixed.

Lower Dantian Compression

Located behind Guan Yuan (CV-4), 3–4 finger-widths below the navel, one inch inward

This is the body's root:
the storehouse of **Essence**,
and the **furnace of transformation**.

Application:

Inhale — Expand the lower belly, sides, and lower back. Let the chest rise slightly.

Exhale — Lightly contract the lower abdomen inward from all directions.

At the same time, apply **mind-flex** inward toward the Dantian center.

Inhale again — Release the contraction, but maintain inner presence.

Mind-flex continues even when the body relaxes.

This is a **delicate fusion** of breath, body, and will.

Avoid over-contraction.

Learn to compress **without disturbance**.

Practice for one full week:

4 sets of 25 flexes, **exclusive to the Lower Dantian**.

Return here anytime clarity fades.

Middle Dantian Compression

Located at Tan Zhong (CV-17), center of the sternum, one inch inward

This center governs **breath**, the **emotional field**, and the **Heart-Mind**.

Application:

Inhale — Mind-flex is already centered at the middle chest. Expand belly and ribs gently.

Exhale — Apply an extremely light muscular contraction; diaphragm, ribs, and upper back press inward.

Maintain continuous mind-flex — no visualization, no color.

Only focused internal presence.

Train for one full week:

4 sets of 25 flexes, **exclusive to the Middle Dantian.**

Do not proceed until the center becomes soft, stable, and responsive.

Upper Dantian Compression

Located in the midbrain, linked externally to Yin Tang (between the brows)

This center holds the refined consciousness—**Shen**, clarity, and innate knowing.

Application:

Inhale — Mind-flex anchored in the center of the brain. Breathe gently.

Exhale — Apply pure mind-flex. No muscular involvement.

Feel all sides of the brain gently compressing inward toward the center.

Inhale — Maintain awareness even as the pressure releases.

Never apply tension to the head, face, or eyes.

Mind-flex alone is sufficient—**and safer.**

Train for one full week:

4 full sets of 25 pure **Upper Dantian flexes.**

Sustain compression until it becomes effortless and continuous.

Mixing the Dantian Compressions

Only after each Dantian has been stabilized

should the cultivator begin **transitioning within a single set**—

Lower → Middle → Upper.

This is not random.

It is a training in **precision,**

in **refined attention,**

in **energetic integrity.**

Pause internally before shifting centers.

Feel the current change.

Guide the Qi **through the Three Fields**

without loss of clarity or continuity.

As **Qi** moves through the **Three Treasures** — *Jing, Qi, Shen* —
so too does the cultivator now learn to **direct, gather, and transform**
the inner current **at will**.

Stage Seven — Integration & Guidance

第七階：內化與引導 (*Dì Qī Jiē: Nèi Huà yǔ Yǐn Dǎo*)

Silent Power, Subtle Progress

There will be days when the practice feels heavy—
as if climbing a mountain with no summit.

Fatigue will set in.
Doubt will whisper.
Thoughts will crowd the mind.

At times, the flex will feel mechanical,
the sensations dull,
and the spirit dim.

These are not signs of failure.
They are signs of **transformation**.

In the stillest moments—
where nothing seems to move—
the greatest progress occurs.

Qi is not always loud.

Power is not always dramatic.
Cultivation often hides
in **stillness, repetition, and subtle shift.**

This is called:

Silent Power (无声之力 — *Wú Shēng Zhī Lì*)

The strength that builds unseen,
until it becomes unshakable.

Do not fear overthinking.
If thoughts arise during training,
continue the practice.

Presence is not destroyed by thought—
it is only forgotten.

When the session ends,
you will have gained more than you know.
The field of intent has been watered,
even if no sprouts are seen.

Consistency Is Vital

- Practice at the same time each day, if possible
- Allow 1–2 days off when needed—rest is part of the path
- Use rest days to nourish yourself, reflect, walk in nature, or restore stillness

During training cycles, take time to sit in **Wu Zong**.
Let the senses return to zero.
Let yourself become nothing for a while.

Stillness restores the clarity
that effort sometimes clouds.

Avoid Overexertion

- Do not train when the body is depleted
- Do not chase sensation or power
- Do not exceed your clarity

The path of flexing—like all true cultivation—
is not linear.

Progress loops.
It spirals.
It disappears and returns.

But so long as you return to the method,
the method will return to you.

There is no need to figure everything out.
There is only:

The next breath

The next flex

The next stillness

Stage Eight — The Thunder Body

第八階：雷體無痕 (Dì Bā Jiē: Léi Tǐ Wú Hén)

Transmission Without Trace

After all prior stages have been integrated, the time has come to **simply flex** — not with effort, but with totality. Every breath now carries the memory of training. Every flex contains the lessons of stillness, contraction, presence, and directed will. This is the moment when form dissolves into function, and function into *state*.

The **Thunder Body** is not a concept. It is the *living vessel* forged through practice — spiritual, energetic, and physical. It is presence without marker. A state without trace. It is that which pierces illusion, radiates in all directions, calms the disturbed, and unsettles that which clings to false ground.

Application

For this stage, the practitioner performs **three sets of 25 mind-flexes**, embodying the totality of training. The method is as follows:

- **Inhalation:** The **mind-flex is naturally present**. With each breath, feel one continuous current of **True Qi (真炁, Zhēn Qi)** flowing through the three Dantian. Let it **expand from within**, permeating every organ, every bone, every pore — empowering both form and field.
 - **Exhalation:** Apply **purposeful mind-flex**, compressing not just energy, but **flesh, form, and field**, drawing inward from the very **edge of your energetic emanation**. Let the field itself collapse inward toward the Dantian centers — not only Qi, but the physical body, every cell, every hidden reserve.
-

Final Set

總結之式 - (*Zǒng Jié zhī Shì*)

The Integrating Set

In the **fourth and final set**:

Inhale —

Expand **all three Dantian** in every direction.
Let them bloom—radiant and vast.

Exhale —

Apply simultaneous mind-flex from all three centers,
gathering the entire field into the **Lower Dantian**.

This is the **seal of integration**—
where the energy of **Heaven (Upper)**,
Humanity (Middle),
and **Earth (Lower)**
return to the root.

When complete,
stand for **six natural breaths**.

Rest the mind gently in the **Lower Dantian**.

Do nothing.

Let the Qi settle and refine on its own—
it now knows what to do.

The furnace has been lit.

The work will continue beyond your effort.

Ongoing Integration

持續內化 - (*Chí Xù Nèi Huà*)

Sustained Inner Integration

Understand:

This is not the end of the practice—
but the beginning of true flowering.

Flexing and compression will now become a lifelong rhythm:
sometimes daily,
sometimes not.

It may arise in sitting, standing, walking, or lying down.

It may take the form of pure mind-flex,
or return at times to muscular effort.

The method is now within you.

And it must remain—

for the Mind-Flex is the power-house
behind all that follows.

Every advanced method within this text,
especially those in Jiu Wu Tan Gong,
will draw upon this trained capacity.

This is the seed of transformation,
and its root is now deep.

Stage Ten — Final Cautions

第十階：返本再鍊 - (*Dì Shí Jiē: Fǎn Běn Zài Liàn*)

Return Again, Refine Again

Throughout this practice — and all cultivation —
the practitioner will encounter many states:

Bliss.

Power.

Insight.

Stillness.

Vision.
Upheaval.

These do not arise because the method is flawed or obscure.
They arise because the **senses**—and the **mind**—
are being drawn away
from their habitual habit of **grasping**.

The senses grasp.
The mind pulls and shapes.
The nervous system follows.

And so we are conditioned.

This practice — like all true methods —
exists to return power to its source: **you**.

Not to build identity.
Not to accumulate spiritual symbols.
Certainly not to inflate imagined rank or realization.

States are **markers of action**, nothing more.
They appear as signs of movement—
like wind in leaves—
but they are not the wind itself.

Do not chase them.
Do not grasp them.
Do not confuse a rising state for awakening.
Do not confuse progress for permanence.

What arises for you
is a reflection of your own mind—
shaped by its history, conditions, and projections.

No one can measure your experience for you.
Nor should you measure another's.

When confusion arises, or doubt, or heaviness:

Sit in **Wu Zong**.

Let the senses fall to stillness.
Then return to the breath,
to the body,
to the present.

It is perfectly acceptable
to return to the basics again and again.

True strength is not in reaching higher,
but in returning deeper.

Even doubt is part of the Way.
Be patient with yourself.
Be kind with your practice.

The Dao does not rush.
Neither should you.

Begin again.
Refine again.
And let every return deepen your knowing.

The Path Where Primordial Qi Arises of Itself

一炁自发道 - (Yī Qì Zì Fā Dào)

Transmission Preface
(The Way in Which the One True Qi Arises of Itself)

There are moments in a cultivator's life
that are not learned —
they are remembered.

This is such a method.

I received no formal transmission for this.
No teacher gave me symbols, diagrams, or secret hand placements.

What arose came from direct awareness —
clear, continuous, sincere.

At thirteen years old,
after five years of practicing Wu Zong,
I entered a deep state of concentration.

Without striving, I arrived at stillness.
Then something began:
each energetic center pulsed—
one by one—
until they moved in unison.

It was as if all parts of me
returned to a single current.

My body lifted—
not by force,
but by alignment.

My hands pulsed with heat.
I reached for the door.
And in that instant,
I saw through it—
not with vision,
but with awareness.

From that moment forward,
I understood something not written in books:

Qi moves
when the One arises.

Let this not remain unclear.

In Daoist teachings,
the One (一) refers to Primordial Unity—
the undivided state before Yin and Yang.
It is the original stillness
from which all energy moves.

When the body, breath, and mind return to this unity,
Qi does not need to be summoned —
it emerges of itself.

This is also what is meant by

一炁 (Yī Qì) —

the One True Qi.

Not the ordinary energy of breath or blood,
but the original current
that precedes form.

When this Qi arises naturally —
not through effort or technique,
but through presence —
the practitioner enters
the Path of Spontaneous Transmission.

I later gave this process a name
based on its mechanics:

Attention, Intention, Action.

But in truth, what I was cultivating was:

一炁自发道 (Yī Qì Zì Fā Dào)

The Way in which the One True Qi arises of itself —
Without symbol,
Without doctrine,
Through the sincere clarity
of directed awareness.

This method is not dependent on belief,
philosophy, or culture.

It does not make you a healer,
and it gives no title.

It simply gives you the ability
to become responsible for your field,
and to assist others
without condition.

It is not magic.
It is not a gift.

It is the natural function
of a human being
who remembers
how to focus
without grasping.

Name Breakdown

一炁自发道 (Yī Qì Zì Fā Dào)

— (yī) — The One

Represents primordial unity — undivided awareness,
the root before 阴 (yīn) and 阳 (yáng).

In Daoist alchemy, it refers to the return
to the 先天 (xiān tiān) stillness
from which all 气 (qì) flows.

炁 (qì) — *Primordial Qi*

*Written with the character 气 (qì)
and the 火 (huǒ) radical beneath it.*

*This denotes 先天炁 (xiān tiān qì) — pre-celestial Qi:
luminous, formless, and unconditioned.*

*It is the 真炁 (zhēn qì) — the True Qi,
not merely the breath or bioelectricity of the body.*

自发 (zì fā) — *Arises of Itself*

Spontaneous emergence, without forcing.

*In Daoist cultivation, this expresses 无为 (wú wéi) —
non-interference, natural alignment.*

When conditions align,

the Qi manifests — 显现 (xiǎn xiàn) — without effort.

道 (dào) — *The Path / The Way*

The living principle,

the unfolding process,

the Way that is walked and revealed.

Not just a method — 法 (fǎ) —

but the dynamic realization — 体悟 (tǐ wù) — of truth.

Together, the name 一炁自发道 (yī qì zì fā dào) means:

“The living path in which the One True Qi — 一炁 (yī qì),

arising from primordial unity — 一 (yī),

manifests of itself — 自发 (zì fā),

through clarity of intent — as the Way — 道 (dào) itself.”

无师之传，来自清意，
一炁自发，动于无形。
不凭法术，不借信念，
唯专念所至，气即随行。

Wú Shī Zhī Chuán, Lái Zi Qīng Yì
Yī Qì Zì Fā, Dòng Yú Wú Xíng
Bù Píng Fǎ Shù, Bù Jiè Xìn Niàn
Wéi Zhuān Niàn Suǒ Zhì, Qì Jí Suí Xíng

A transmission without a teacher, born from pure intent.
The One Primordial Qi arises, moving without form.
It depends not on methods, nor on belief,
But wherever intent is steady, Qi follows.

Practice Method — 行法 (Xing Fa)

(Direct Application of the One Arising Qi)

Though simple in form, this practice requires deep sincerity. Each phase of application follows the natural sequence of human will: Attention, Intention, and Action. These are not steps to believe in — they are tools of presence.

When these three unify, Qi arises by itself.

— • Attention – 专注 (Zhuān Zhù)

“Where your awareness rests, Qi gathers.”

Begin seated in stillness.

Hands rest on the thighs, palms facing upward.

Breath is quiet, moving through the abdomen.

Inhale: the belly gently expands

Exhale: the belly contracts inward

Tongue lightly touches the upper palate (Heaven Lock), and the lower gate is gently engaged (Earth Lock).

Now place all attention at the palms of the hands.

This can be done in several ways:

Visualize breath traveling from the Dantian to the palms

Imagine light or warmth flowing from belly to chest, to shoulders, to arms, and into the hands

Or most directly: imagine “you” are in your palms

Remain here, breath after breath.

There is no rushing. The goal is not sensation — the goal is presence.

If warmth or pulsing arises, do not cling to it. If nothing arises, continue.

Let the act of focusing become its own result.

The reference point may be Lao Gong (Pericardium 8), but do not limit your awareness to a point. Let the whole palm become luminous through awareness.

二 · Intention – 意念 (Yì Niàn)

“Where you direct meaning, Qi responds.”

Place your hands on a place of your body of your choosing.

Once attention is stable, intention is introduced.

This is the clarity of purpose — what you wish to transmit, direct, or transform.

Intention is not verbal. It is a silent form held in the heart-mind.

You do not speak it. You feel it into shape.

Examples:

Direct Qi into your own knee to relieve pain

Fill the abdomen to nourish organs

Send Qi to another person's shoulder to ease tension

Direct Qi into space to stabilize the field

The intent must be clear, but not forced.

It must be sincere, but not emotional.

Hold this image or meaning lightly — like mist that remains suspended by still air.

三 · Action – 行持 (Xíng Chí)

“When presence is sustained, Qi flows without pause.”

Now the work becomes subtle.

Action in this method is not movement — it is the continuity of focus.

The cultivator holds both attention (location) and intention (purpose) in one stream — breath after breath.

Wherever you place your hands, maintain focus and be in a state of “knowing” that your intent is applied. Be clear on it.

This is the living transmission.

Do not interrupt it with analysis.

Count your time not in minutes, but in breath cycles.

Each inhale + exhale = one cycle.

Ten to thirty cycles is sufficient. Let the Qi do its work.

四 · Completion – 收功 (Shōu Gōng)

“The current must return to the source.”

To close, gently lift the hands away on an exhalation.
Do not inhale as you remove — this keeps the Qi released.

Place both palms over the Lower Dantian — three fingers beneath the navel.
Breathe here for three full cycles.
Let awareness rest completely in the center.

Do not seek results.
Let the current dissolve into silence.

Self-Direction Without Hands — 意行内照法

(The Method of Internal Streaming through Pure Intent)

When the foundation of attention and intention is stabilized, the hands may be set aside.
This stage refines the method to its essential purity:

> Mind is presence. Intention is direction. Qi follows.

In this form, the body becomes the field, and intent becomes the conductor.

Preparatory Alignment

Sit or lie down in a stable, restful posture

Keep breath smooth and belly-centered

Allow the tongue to rest on the upper palate

Engage the lower lock (anal lock/Earth Lock by slightly tightening the anal muscles)

Empty the mind of visual symbols or words — retain only clarity

Application

Choose the target area — a place of discomfort, tension, or stagnation.

Let your awareness rest there — not forcefully, but fully.

Example: the knee

1. Inhale — From the Dantian, follow the breath with intent down the leg, to the knee
2. Exhale — Remain with the knee, allowing Qi to pool, pulse, and spread
3. Repeat — The inhale continues to carry, the exhale continues to gather

The feeling may be warmth, fullness, pressure, or nothing.

Do not measure success by sensation — only by consistency.

After several cycles (5 to 30, depending on clarity and fatigue), if the area feels more open, or stable, shift your focus to guiding Qi downward — for example, from knee to ankle to foot. This disperses stagnation. Do this for any part of the body, internal or external.

Completion

When you feel the process is complete:

On exhale, gently release the intent

Bring awareness to the Lower Dantian

Do not “move Qi back” — simply return the mind to center

Breathe here for three full cycles, and rest

If needed, close the session with Wu Zong sitting.

Transmitting Qi to Others — 意发外应法

(The Method of Projecting Intent to Respond Beyond the Self)

The outward application of this method is not separate from self-cultivation.

There is no change in technique — only in target and sensitivity.

To transmit Qi to another is not to impose will, but to offer clarity.

> “The field you hold becomes the field they feel.”

Preparation

Sit or stand with composure

Calm your breath and mind

Hands remain soft — not charged, not tense

Place palms lightly on or near the affected area of the recipient's body

Ask only what is necessary:

Where is the discomfort?

Is it pain, tightness, fatigue, stagnation?

Then, release all ideas of being a healer.

Do not treat the person — treat the field with intent.

Transmission Process

1. Attention

Place your awareness in the center of your palms

Let the mind fill the hand — not to give, but to become present

2. Intention

Hold a clear purpose for the Qi to move — not “heal,” but “restore flow”

Visualize, or feel, Qi traveling into the specific region — filling, expanding, or dispersing

3. Action

With each breath cycle, maintain the stream

Inhale: Remain centered

Exhale: Let the Qi flow forward through the hands

Count breath cycles if you want, but it is best to apply the method, and focus on that. End, or move to another place on the body whenever you feel it proper. Trying too hard is not applicable, meaning even if you stay on a spot too long, it may have not even made a difference. The goal isn't to impose a difference, it is to give framework to the Qi you are transmitting and influencing, that is all. Overextension by means of pushing too hard in focus leads to loss of clarity — not gain of power. Thus, know what you wish to influence, apply the method, and continue with the transmission wherever and however you will.

Completion

When finished:

Exhale as you lift your hands away

Never inhale while removing — this prevents drawing Qi back to yourself

Place your own hands over your Lower Dantian

Take three full breaths to gather and seal

There is no need for words. The transmission is complete.

修行记 (Xiū Xíng Jì) – Cultivation Notes

This method is subtle — not because it is difficult, but because it is simple beyond complexity. Many will seek visions, sensations, and signs. Few will accept stillness as the sign.

Let the following be your record of reminders — cultivated through living, not theory.

1. Results Follow Refinement

You may feel pulsing, heat, or expansion — or nothing at all.

Do not judge the practice by sensation.

Sensation is not attainment — it is only the echo of doing.

The only true result is this:

> Your mind becomes still.

Your awareness becomes clear.

And Qi follows.

2. Consistency Over Intensity

Daily practice is more valuable than forceful effort.

10 breath cycles in stillness are better than 100 in distraction

Practice without expectation

Let the body become familiar with presence

3. Do Not Grasp Power

This method may enhance your sensitivity. You may see, sense, or shift the states of others.

Remain humble.

You are not a “healer”

You are not a “channel”

You are not “gifted”

You are simply someone who remembers how to focus — clearly and with care.

Intention forms the framework.

Qi responds.
Through this response, transformation occurs.

This is not dominance.
It is not force.
But it is, in truth, a form of manipulation — guided by clarity, not ego.

What you cultivate is not a belief in energy — but the ability to direct it with care, with purpose, and without distortion.

4. When Confused, Return to Center

If results fade...
If doubt arises...
If you feel drained, chaotic, or unsure...

Stop. Sit. Return to Wu Zong.
Or simply breathe and rest with attention at the Lower Dantian.
Let the dust settle.

There is no “problem” in cultivation — only reminders to begin again more clearly.

5. This Method Belongs to No One

It does not come from a lineage.
It does not belong to a sect.
It arose from stillness and lives by sincerity.

What you cultivate is not a technique, but a way of being.
You are not learning how to manipulate Qi — you are learning how to listen to it.

When all steps fall away...
When you no longer separate attention from intention...
When action arises without deciding...

Then the One arises.
And Qi moves of itself.

This is 一炁自发道 (Yī Qì Zì Fā Dào).

And the Way continues with you.

Cultivator's Perspective — On the Nature of Transmission

Many modern methods of energy work rely on symbolic systems, external channels, or lineage-based empowerment. These approaches may use visualization, hand positions, or attunements to guide energy. Their frameworks can be helpful for beginners, and their outcomes can bring ease, warmth, or emotional balance.

In such systems:

Energy is often seen as channeled through the practitioner, not directed by them

Belief, symbol, or ritual may serve as access points

The practitioner often functions as a passive conduit, not an active commander

Results may be experienced as soft shifts — indirect, diffuse, supportive

These approaches are not wrong — but they operate at the edge of will, not its core.

一炁自发道 (Yī Qì Zì Fā Dào) arises from a different axis altogether.

It is not received.

It is not summoned.

It emerges — when presence is clear and undivided.

This method does not rely on:

Visualizations

Prescribed forms

Energetic lineages

Belief systems

Instead, it relies on:

The precision of one's awareness

The clarity of one's intent

The discipline to remain unmoved within movement

In this method:

Energy is not channeled — it is directed

Healing is not the goal — alignment is

Sensation is not proof — presence is

Qi moves because the framework of intent makes it so.

This is not passive — it is active, responsive, and exacting.

> The practitioner becomes both vessel and shaper.

The energy does not pass through — it emerges from within, and responds without distortion.

This is why Yī Qì Zì Fā Dào is not a healing system.

It is a transmission path.

It restores the sovereignty of the cultivator, reminding them that they are not simply channels —

They are fields of creative clarity.

Cultivator's Reflection — Clarifying the Role

不是醫者名，乃持場之責 (*Bù shì yī zhě míng, nǎi chí chǎng zhī zé*)

“Not a healer by name — but one who bears responsibility for the field.”

In the journey of cultivation, there may come a moment when others begin to feel change in your presence — when their pain lessens, their emotions shift, or their clarity returns. It is tempting to accept a role, to believe you are now a “healer.”

Let this be clearly understood:

This path does not make you a healer in title — it makes you responsible for the clarity of your own field, and how it enters into others.

What you cultivate is not power.

What you carry is not permission.

What you transmit is not your own — it is Qi responding to stillness.

You are not here to fix others.

You are here to remain unmoved within movement, so that the field around you remembers its original shape.

You do not draw energy down from the sky.

You unblock the wellspring already flowing beneath your feet.

You do not inject light.

You remove what obscures it.

Even if someone recovers in your care, the transformation is not proof of your status — it is a reflection of your presence. And presence is never owned. It is practiced.

So do not build identity from effect.
Do not gather praise into ego.
Do not mistake response for realization.

Remain sincere.
Remain still.
Refine your own field.
And let all else return to balance through the Way itself.

Revelations on the Root Methods

本法启示 (Běn Fǎ Qǐ Shì)

一 · 无宗 (Wú Zōng)

The Method of Returning to Stillness Without Trace

Introduction to Wu Zong

Before form, before sound, before the mind grasps — there is stillness.

Wu Zong is not a method of posture or breath. It is the practice of disappearance — where the six senses fall silent and awareness remains unshaped. In this method, the cultivator trains to return to the unformed center of perception, not by suppression, but by non-grasping.

This is not relaxation.

This is not mindfulness.

This is the foundation of Dao itself — the ability to sit unmoved, not as an act of control, but as a recognition of what was always present.

Wu Zong is the entry gate to realization.

Without it, all further methods become extensions of delusion.

With it, every method becomes clear.

Reflections on Wu Zong

“All grasping is movement.

Stillness begins when the desire to practice is released.”

The danger in Wu Zong is subtle: one may try to “perform” stillness. But the true function of Wu Zong is to dissolve the performer.

Here, we do not seek quiet. We return to what was always silent.

For future cultivators:

- Do not chase experiences in Wu Zong
- Do not attempt to calm the mind — simply let go of participation
- When distraction arises, do not resist — return to the present without reaction

Wu Zong trains not technique, but abidance — a quality essential for internal alchemy, talisman work, martial transmission, and the ability to hold Qi without distortion.

This is the still root of thunder.

Only one who remains unmoved can guide the current of movement.

二 · 引雷身法 (Yǐn Léi Shēn Fǎ)

The Method of Drawing Thunder Into the Body

Introduction to Yin Lei Shen Fa

Thunder does not arise without a vessel to receive it.

The body must be forged.

Yin Lei Shen Fa begins with the outer appearance of isometric contraction, but in truth, it is a method of internal gathering, compression, and energetic concentration. The cultivator awakens the body by degrees — first through physical flexing, then through the convergence of breath, muscle, mind, and finally, pure intention.

This is not merely a strength-building method. It is the discipline of presence — a training that teaches the field to respond, the nervous system to unify, and the meridians to prepare for lightning to flow without distortion.

At its peak, this method builds the form that can hold thunder.

But at its root, it builds the presence that can remain clear when it comes.

Reflections on Yin Lei Shen Fa

“Tension without aggression. Power without movement.

This is the body of thunder — formed in stillness, ignited by Qi.”

Many will see the flexing and miss the point. This method is not for performance. It is for refinement.

Here, the body becomes the furnace. The Qi is drawn inward. The mind becomes the hammer that strikes without sound.

The danger in this method lies in misunderstanding force.

- Do not flex the face, neck, or head — these are to remain still.
- The contraction should never replace awareness — it should arise from it.
- The sensation of Qi is not proof of attainment — it is only an echo.

This method trains the field to respond to intention, to store Qi, and to become dense without distortion.

It is the root of structure in talisman practice, martial embodiment, celestial drawing, and thunder invocation.

Without it, the body remains hollow, and the lightning cannot settle.

三 · 一炁自发道 (Yī Qì Zì Fā Dào)

The Path Where Primordial Qi Arises of Itself

Introduction to Yi Qi Zi Fa Dao

There is a moment in cultivation when the practitioner no longer asks, visualizes, or imagines. They simply direct — and Qi responds.

Yi Qi Zi Fa Dao is the method of this moment.

Born from deep stillness and forged through presence, this practice does not rely on belief, symbol, or channeling. It arises when attention, intention, and action become one current. At that point, the Qi does not need to be summoned — it moves because the One has arisen.

This is not a mystical skill. It is a functional refinement of will and presence. The cultivator learns to gather Qi, guide it through the body, and transmit it outward — not with form, but with the silent power of aligned mind.

This method completes the trinity.
Stillness becomes structure. Structure becomes direction.

Reflections on Yi Qi Zi Fa Dao

“The One does not begin. It is simply not divided.
When the mind does not scatter, Qi moves without needing to be called.”

Yi Qi Zi Fa Dao teaches the most delicate art: transmission without form.

Many systems attempt to guide energy through symbols, spirits, or outer references. This method does not.

It restores the field to its original sovereignty.

The cultivator learns to:

- Rest attention in the palms, the Dantian, or the field
- Form a clear intent of what is needed — release, warmth, circulation, compression
- Sustain presence without wavering
- And in doing so, guide Qi without words, without force

The pitfall is subtle: to assume one is “healing” others, or special. This path does not grant title — it grants responsibility.

Here, the cultivator becomes a field of clarity. Not to impress, but to serve — and eventually, to vanish within the current that moves through all things.

This is not energy work.
This is presence that directs.
And in that direction, Qi arises of itself.

Closing Seal – Completion of the Root Revelations

本法启示之结印 (Běn Fǎ Qǐ Shì zhī Jié Yìn)

These three methods are not preparatory steps — they are the living foundation.

Each one reveals a layer of cultivation that will echo through every method to come:

- 无宗 (Wú Zōng) clears the view
- 引雷身法 (Yǐn Léi Shēn Fǎ) prepares the vessel
- 一炁自发道 (Yī Qì Zì Fā Dào) awakens the current

Together, they form a platform stable enough to receive Heaven (天 Tiān) and rooted enough to hold Earth (地 Dì).

Without them, the higher teachings of 九五坛功 (Jiǔ Wǔ Tán Gōng) cannot be cultivated.

With them, the path ahead becomes clear, luminous, and unshakable.

Return to them often.

Refine them continually.

They are not the beginning — they are the Way (道 Dào) itself, repeating through every level of attainment.

Let this be the completion of 本法启示 (Běn Fǎ Qǐ Shì),

And the firm threshold of what follows in 神化三坛 (Shén Huà Sān Tán) —The
Spiritual Transformation of the Three Altars.