



# WUJI KAMI DO

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## The Logo

Central Iconography: The Egyptian scarab, symbolizes transformation and rebirth. It is depicted holding an Ankh, the ancient symbol for "life." Together they mean:

Transformation into Eternal Life

The characters on the sides of the scarab are **Hanzi** (Chinese characters), which are also used in Japanese as **Kanji**.

They are the same on both sides and read **無極神道** (Wújí Shéndào in Chinese / Wuji Shindō in Japanese).

## Meaning

- **無極 (Wuji):** Literally means "without limit" or "**limitless.**" In philosophy, it refers to the primordial state of the universe and the ideology of the art to continually evolve by excavating movements and techniques from all systems which are in synergetic compatibility with the art for the purpose of its multiplication.
- **神道 (Shindo/Kami-do):** Translates to "**the Way of the Gods**" or "Sacred Way". In this context, the sacred arts leads to increased frequency of the Biovibrational System of Human Beings into transformation back into a pure energy state.

# What is Wuji

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Wuji is a universal melding and synthesis of all forms of physical art, the purpose of which is the evolution of self, attainment and maintenance of supreme health, and optimal protection from all which oppose the Human energy system's total wellness. The ultimate aim of instruction is to provide an understanding of the concepts of aligning the body with Universal Consciousness as to allow the adherent to be physically moved, enlightened, and empowered by their connection with Source.

By its nature Wuji is peaceful and is a wholesome exercise that cleanses both body and soul. It is a hybrid of philosophical, meditative, health, and fitness movements which alleviates stress. The practice of Wuji strengthens the psyche and leads to its liberation, a journey inward, and the endless of circle of life. It teaches the participant to exist in tranquility, completely relaxed yet concentrated, while developing inner strength to be expressed through external movement. Wuji creates harmony between the inner self and external environment through harmonious movement of one's body temple. It creates peace within through one's search for balance and harmony through movement.

The whole biology of the human body, including the central nervous system, organs, immune functions, and brain functions are supported by the electromagnetic energy force called Qi which corresponds to the four elements, fire, water, mineral, and air... If taught and practiced properly Wuji will balance, build, and expand the body's cosmic energy source called Qi which generates and sustains all matter. Wuji will enhance Qi through flowing and natural movement.

## The Meditation

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Meditation allows you to tap into your inner divinity by releasing from you the toxins that inhibit your mind, body, and spirit. It also allows you to place your attention on Consciousness so that your being can be cleansed. The process is much like spring-cleaning in which you discard unneeded thoughts and materials that are of no benefit to you. Without a releasing of those things that inhibit your energy flow you will not be able to think, speak, act, or in essence live at optimal level. Meditation will effectively accomplish the following:

- Release your mind from the prison of the past and worry over future moments to the only real moment of Now.
- Unplug your psyche from the place of negative perceptions and the day-to-day operations of you.
- Empower your psyche with truth and cosmic power to create new realities and experiences in your present moment

Meditation is the first step to creating the personal environment necessary to begin the process of seeking Consciousness.

## The Martial Systems

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What is called martial arts has been largely misrepresented. The martial arts that we understand today were originally not for fighting at all. The term Martial means fighting. So the term martial

arts means fighting arts. Originally the movements from which these arts derived were for health not for fighting. Martial arts may be understood in comparison to Fine Arts. In Fine Arts you have music whether by instrument or vocal, you have painting, you have acting, and a number of other disciplines leading to the refinement of culture including poetry. Comparatively, in martial arts you have systems as well such as Tai Chi, Kung Fu, Wing Chun and a number of other systems. Each of these systems has some commonalities and some differences. These systems however were not the original system that produced them.

The original system from which these martial systems were produced were a set of exercises made known by a priest named Bodhiharma used to cleanse the human body and its energy system allowing for the free flow of chi or energy through the meridians and into the chakra systems. This practice allowed the optimal functionality of all the human organs, brain functionality, and the production of a beneficial auric field. In the beginning these sacred movements which were based upon the varying movements of creation, including those of animals, insects, water, wind, earth, sun, moon, and all other elements of creation, had no intentionality relating to self-defense but to align and converge with the natural flow of the universe's electromagnetic field (Qi). Therefore all movement including those later described in yoga, dance, Reiki, and Qi Gong were all included as part of the system. It was only later discovered that these movements modified and with focused intention could be used for self-defense in addition to its more important use of healing and sustainment of the human energy system. Thus, we now must recall and support that the greatest use of these movements is for the healing and sustainment, even evolution of the human energy system from a finite to an infinite trajectory. The goal of these movements should be to move the human being from a purely bios existence into a vibrational enlightened reality.

## The Yoga

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We have developed our own new tradition in Wuji; a tradition in which we practice the freeing of the body to move in grace by focusing our intention on Universal Consciousness. 'Hatha Vinyasa', is the style of Yoga upon which our continuous movements are based. The breath is the guide and the body follows in time. We practice breathing along with indigenous music, written to the rhythm of Universal Vibrations, the body learns the sequence almost effortlessly.

Asana is the third of the eight limbs of classical or Raja Yoga. Asana are the physical movements of yoga practice and in combination with pranayama or breathing techniques constitute the style of yoga referred to as Hatha Yoga. It would be impossible to delineate all recognized postures and their variations. In addition, other labels may be given to postures, depending on the school, the origin of the system within that school, or the yogi or guru who developed the system in question

Celestial Cleansing and Transference Therapy the channeling of Celestial Energy from Source to cleanse, restore, and empower, the human energy system. Several Qi and Pranic methods may be used including Wuji by those born of the Sacred Order to perform this act of pure love. The results are varied including astral travel, physical and emotional healing, opening of the Chakra, removal of attaching spirits and much more.

# The Sensei (Acharya)

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The term *sensei* includes several levels of meaning. Some martial artists equate it with "master", but this is a meaning that is not used much among true practitioners. As you advance in an art it becomes very apparent that there are so many techniques and aspects of it that it would take a lifetime to learn them all. Mastery is not something that can easily be achieved or claimed. There are moments of mastery, *ippon* (win), but they are not opportunities to brag. A true Master seeks to avoid conflict and the very most seeks to defend their territory and that which they love. They are not prone to seek combat. There is always more to learn, and a good teacher in any discipline view themselves as a beginner on the first day.

A *sensei* is a life-long guide who provides students with physical, mental and spiritual training. In Japan it is quite appropriate to refer to a spiritual leader or spiritual guide as a *sensei*. It is also appropriate to use the term for teachers in educational institutions, classical arts and crafts, temples, clubs and many other student-teacher relationships. The Japanese word *sensei* literally means "one who has gone before". A *sensei* is the one with more experience who can guide you along the path.

My studies in Martial Arts begin with my brother John Melvin Garrett who was trained in the art of Judo. During his training with the Harris County Sherriff Department and with his friend Robert Reed I had opportunity as an adolescent to train and spar in this art. I instantly attained an affinity for the art and became enamored with it. The most important thing I learned in this art was the importance of positioning when engaging an opponent. The ability to leverage and balance oneself in a position that is awkward while using the momentum of the opponent to cause them to fail or fall in their attempt is paramount. Time and time again this has served me well in dealing with people larger than my self and was excellent compliment to the stick fighting techniques my grandfather taught me as a child.

I later was initiated into Hung Kuen Kung Fu by Robert Phillips who studied with the Hung family from China remaining their faithful servant. Robert was adopted by this family and worked in their family estate as payment for his lessons, room, and board. Under his tutelage I learned much of the discipline which would be my foundation until now. It was Robert who gave me my first Katana. The Katana is a Japanese weapon. My love for this peculiar and lethal weapon was his gift to me though the tools of our trade were staff, butterfly, and straight Kung Fu sword. I also learned Qi Gong breathing from Robert an art which would along with a vegetarian would completely cure me of the asthmatic condition I had experienced since childhood.

Life changes caused myself and Robert to gravitate away from each other professionally and I lost contact with him until just recently. After my time with Robert I experienced many other styles including studying with Master Yu of the Flying Dragon Taekwondo School. In this system Master Yu invited me to attend the black belt class in the evening where I remained until my departure from the art. I have also studied praying mantis with Sifu Raul Otiz, Palacios Praying Mantis, and Martial University. Currently I am, a Disciple of the White Crane YMAA System under Sifu Terry Bridges as taught by Grandmaster Ywing Ming Yang.

# The Dojo

The Wuji Belt Ranking and Certification System is unlike any system in martial arts or yoga certification. It is uniquely tailored to the abilities of the individual while demanding that students of higher ranks reflect a commonality in total wellness and proficiency. Belt rankings are based on Wuji proficiency, total wellness and bio-energetic therapy achievement. **No belt ranking is permanent and proficiency is tested on a progressive scale, belts are granted based on personal evolution therefore the discussion here in contained is a baseline for performance not necessarily the criterion for every individual student.**

A dojo (道場 dōjō?) is a Japanese term which literally means "place of the way". Initially, dōjōs were adjunct to temples. The term can refer to a formal training place for any of the Japanese do arts but typically it is considered the formal gathering place for students of any Japanese martial arts style to conduct training, examinations and other related encounters.

A proper Japanese martial arts *dōjō* is considered special and is well cared for by its users. A ritual cleaning (*sōji*) of the *dōjō* occurs at the beginning and/or end of each training session. Besides the obvious hygienic benefits of regular cleaning it also serves to reinforce the fact that the *dōjō* is to be supported and managed by the student body, not the school's instructional staff.

The *dōjō* follows a prescribed pattern with shomen ("front") and various entrances that are used based on student and instructor rank laid out precisely. Standing in front of the main altar Students enter in the lower-left corner of the *dōjō* with instructors in the upper right corner. Artifacts may be displayed throughout the *dōjō*, such as [kanban](#) that authorize the school in a style or strategy, and items such as [taiko, drums](#) or [armor \(yoroi\)](#).

The term *dōjō* is also used to describe the meditation halls where Conscious Beings practice Wuji and Meditation. **Zen-dō** is a Japanese term meaning "[meditation hall](#)". In [Zen Buddhism](#), the *zen-dō* is a spiritual *dōjō* where [zazen](#) (sitting meditation) is practiced. In Sanskrit this is termed the Sangha.

The usage of term "*budō*" to mean martial arts is a modern one, and historically the term meant a way of life encompassing physical, [spiritual](#), and [moral](#) dimensions with a focus of self-improvement, fulfillment, or [personal growth](#). The terms *bujutsu* and *bugei* have more discrete definitions, at least historically speaking. *Bujutsu* refers specifically to the practical application of martial tactics and techniques in actual combat. *Bugei* refers to the adaptation or refinement of those tactics and techniques to facilitate systematic instruction and dissemination within a formal learning environment.

**Personal development** includes activities that improve awareness and identity, develop talents and potential, build human capital and facilitate employability, enhance quality of life and contribute to the realization of dreams and aspirations. The concept is not limited to [self-help](#) but includes formal and informal activities for developing others in roles such as teacher, guide, counselor, manager, life coach or mentor. When personal development takes place in the context of institutions, it refers to the methods, programs, tools, techniques, and assessment systems that support human development at the individual level in organizations.

*Bushidō* (武士道?), *Bushido*, which means "way of the warrior," refers to a complex set of Japanese values stressing honor and loyalty to country and family above all else.

Bushido, a modern term rather than a historical one, originates from the samurai moral values, most commonly stressing some combination of frugality, loyalty, martial arts mastery, and honor unto death. Born from Neo-Confucianism during times of peace in Tokugawa Japan and following Confucian texts, Bushido was also influenced by Shinto and Zen Buddhism, allowing the violent existence of the samurai to be tempered by wisdom and serenity.

In Bushido (1899), Nitobe wrote:

...Bushidō, then, is the code of moral principles which the samurai were required or instructed to observe.... More frequently it is a code unuttered and unwritten.... It was an organic growth of decades and centuries of spiritual development.

Nitobe was not the first person to document Japanese chivalry in this way. In his text Feudal and Modern Japan (1896), historian Arthur May Knapp wrote:[5] "The samurai of thirty years ago had behind him a thousand years of training in the law of honor, obedience, duty, and self-sacrifice.... It was not needed to create or establish them. As a child he had but to be instructed, as indeed he was from his earliest years, in the etiquette of self-immolation

The Bushidō code is typified by seven virtues:

Righteousness (義 gi)

Courage (勇 yū)

Benevolence (仁 jin)

Respect (禮 rei)

Honesty (誠 makoto)

Honour (名誉 meiyo)

Loyalty (忠義 chūgi)

The Concept of Shuhari

Shuhari roughly translates to "first learn, then detach, and finally transcend."

shu (守) "protect", "obey" — traditional wisdom — learning fundamentals, techniques, heuristics, proverbs

ha (破) "detach", "digress" — breaking with tradition — detachment from the illusions of self

ri (離) "leave", "separate" — transcendence — there are no techniques or proverbs, all moves are natural, becoming one with spirit alone without clinging to forms; transcending the physical

Aikido master Endō Seishirō shihan stated:

"It is known that, when we learn or train in something, we pass through the stages of shu, ha, and ri. These stages are explained as follows. In shu, we repeat the forms and discipline ourselves so

that our bodies absorb the forms that our forebears created. We remain faithful to these forms with no deviation. Next, in the stage of ha, once we have disciplined ourselves to acquire the forms and movements, we make innovations. In this process the forms may be broken and discarded. Finally, in ri, we completely depart from the forms, open the door to creative technique, and arrive in a place where we act in accordance with what our heart/mind desires, unhindered while not overstepping laws.

**Kiai** A term describing 'fighting spirit'. In practical use this often refers to the scream or shout made during an attack, used for proper breathing as well as debilitating or distracting the enemy.

Chinese principles of yin and yang (Jap.: in and yō).

*States of mind: empty, immovable, remaining, and beginner's*

## **Mushin**

Mushin (無心; Japanese mushin; English translation "no mind") is a mental state into which very highly trained martial artists are said to enter during combat.[1] They also practice this mental state during everyday activities. The term is shortened from mushin no shin (無心の心), a Zen expression meaning the mind without mind and is also referred to as the state of "no-mindness". That is, a mind not fixed or occupied by thought or emotion and thus open to everything.

Mushin is achieved when a person's mind is free from thoughts of anger, fear, or ego during combat or everyday life. There is an absence of discursive thought and judgment, so the person is totally free to act and react towards an opponent without hesitation and without disturbance from such thoughts. At this point, a person relies not on what they think should be the next move, but what is their trained natural reaction or what is felt intuitively. It is not a state of relaxed, near-sleepfulness, however. The mind could be said to be working at a very high speed, but with no intention, plan or direction.

Some masters believe that mushin is the state where a person finally understands the uselessness of techniques and becomes truly free to move. In fact, that person will no longer even consider themselves as "fighters" but merely living beings moving through space.

The legendary Zen master Takuan Sōhō said:[2]

The mind must always be in the state of 'flowing,' for when it stops anywhere that means the flow is interrupted and it is this interruption that is injurious to the well-being of the mind. In the case of the swordsman, it means death. When the swordsman stands against his opponent, he is not to think of the opponent, nor of himself, nor of his enemy's sword movements. He just stands there with his sword which, forgetful of all technique, is ready only to follow the dictates of the subconscious. The man has effaced himself as the wielder of the sword. When he strikes, it is not the man but the sword in the hand of the man's subconscious that strikes.

However, mushin is not just a state of mind that can be achieved during combat. Many martial artists train to achieve this state of mind during kata so that a flawless execution of moves is accomplished — that they may be achieved during combat or at any other time. Once mushin is attained through the practice or study of martial arts (although it can be accomplished through

other arts or practices that refine the mind and body), the objective is to then attain this same level of complete awareness in other aspects of the practitioner's life.

### **Fudōshin**

Fudōshin (Japanese: 不動心) is a state of equanimity or imperturbability (literally and metaphorically, "immovable mind",[1] "immovable heart"[2] or "unmoving heart"). It is a philosophical or mental dimension to Japanese martial arts which contributes to the effectiveness of the advanced practitioner.

### **Zanshin**

Zanshin (Japanese: 残心) is a term used in the Japanese martial arts. It refers to a state of awareness – of relaxed alertness. The literal translation of zanshin is "remaining mind". In several martial arts, zanshin refers more narrowly to the body's posture after a technique is executed.

### **Shoshin**

Shoshin (初心) is a concept in Zen Buddhism meaning "beginner's mind". It refers to having an attitude of openness, eagerness, and lack of preconceptions when studying a subject, even when studying at an advanced level, just as a beginner in that subject would. The term is especially used in the study of Zen Buddhism and Japanese martial art

# The Mind of Wuji

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The real purpose of the practice should be to emulate to the degree possible the creative Force of the species for whom your movement is emulated in order to optimize flow in your energy system.

Breathing, yoga, standing postures, floor postures, Qi Gong and Reiki, Interval Cross training workouts, stances, blocks, hand strikes, kicks, fighting sequences, forms, weapons, partner-based drills, and sparring form the physical movement foundations of Wuji. Meditation begins the process.

Judo, Karate, Wing Chun, Kung Fu (Hung Gar, White Crane, Long Fist, Taekwondo, Muay Thai, Praying Mantis, Capoeira, Boxing, and Tai Chi are all part of the system. Judo concerns position leverage techniques. This is important because you can have good leverage good position and have awful technique it takes those three things to do it take that . Karate is about really powerful kicks in excellent Palm techniques hunger was about the stances and Powerful punches and Strikes Wing Chun was about defense in the very parts of the body white cream was about fluidity and movement with Grace praying mantis was about magnetism and the ability to control your opponent without having a total grass of the person Capoeira was about movement and elusiveness Muay Thai was about elbows and knees, boxing was about angles and offense . Philosophically Aikido forms the mindset.

The Art of Peace begins with you.

- You are here for no other purpose than to realize your inner divinity and manifest your innate enlightenment. Foster peace in your own life and then apply the Art to all that you encounter
- Heaven is right where you are standing, and that is the place to train. Link yourself to true emptiness.
- Breathe in and let yourself soar to the ends of the universe; breathe out and bring the cosmos back inside. Next, breathe up all fecundity and vibrancy of the earth. Finally, blend the breath of heaven and the breath of earth with your own, becoming the Breath of Life itself.
- Always keep your mind as bright and clear as the vast sky, the great ocean, and the highest peak, empty of all thoughts. Always keep your body filled with light and heat. Fill yourself with the power of wisdom and enlightenment.
- Do not be calculating or act unnaturally
- Practice the Art of Peace sincerely, and evil thoughts and deeds will naturally disappear. The only desire that should remain is the thirst for more and more training in the Way.

The true warrior learns how to correctly perceive the activity of the universe and how to transform martial techniques into vehicles of purity, goodness, and beauty. A warrior's mind and body must be permeated with enlightened wisdom and deep calm.

- It is necessary to develop a strategy that utilizes all the physical conditions and elements that are directly at hand. The best strategy relies upon an unlimited set of responses.
- A good stance and posture reflect a proper state of mind.
- The key to good technique is to keep your hands, feet, and hips straight and centered. If you are centered, you can move freely. The physical center is your belly; if your mind is set there as well, you are assured of victory in any endeavor.
- Techniques employ four qualities that reflect the nature of our world. Depending on the circumstance, you should be: hard as a diamond, flexible as a willow, smooth-flowing like water, or as empty as space.
- Move like a beam of light:
  - Fly like lightning,
  - Strike like thunder,
  - Whirl in circles around A stable center.

If your opponent (including yourself) strikes with fire, counter with water, becoming completely fluid and free-flowing. Water, by its nature, never collides with or breaks against anything. On the contrary, it swallows up any attack harmlessly.

- Functioning harmoniously together, right and left give birth to all techniques. The left hand takes hold of life and death; the right hand controls it. The four limbs of the body are the four pillars of heaven, and manifest the eight directions, yin and yang, inner and outer.
- The techniques of the Art of Peace are neither fast nor slow, nor are they inside or outside. They transcend time and space.
- When an opponent comes forward, move in and greet him; if he wants to pull back, send him on his way.
- The body should be triangular, the mind circular. The triangle represents the generation of energy and is the most stable physical posture. The circle symbolizes serenity and perfection, the source of unlimited techniques. The square stands for solidity, the basis of applied control.

If your heart is large enough to envelop your adversaries, you can see right through them and avoid their attacks. And once you envelop them, you will be able to guide them along the path indicated to you by heaven and earth.

- Do not look upon this world with fear and loathing. Bravely face whatever the gods offer.
- One should be prepared to receive ninety-nine percent of an enemy's attack and stare death right in the face in order to illumine the Path.
- Do not stare into the eyes of your opponent: he may mesmerize you. Do not fix your gaze on his sword: he may intimidate you. Do not focus on your opponent at all: he may absorb your energy. The essence of training is to bring your opponent completely into your sphere. Then you can stand where you like.
- Even the most powerful human being has a limited sphere of strength. Draw him outside of that sphere and into your own, and his strength will dissipate.

The real Art of Peace is not to sacrifice a single one of your warriors to defeat an enemy. Vanquish your foes by always keeping yourself in a safe and unassailable position; then no one will suffer any losses. The Way of a Warrior, the Art of Politics, is to stop trouble before it starts. It consists in defeating your adversaries spiritually by making them realize the folly of their actions. The Way of a Warrior is to establish harmony.

- Master the divine techniques Of the Art of Peace, And no enemy Will dare to Challenge you.
- In your training do not be in a hurry, for it takes a minimum of ten years to master the basics and advance to the first rung. Never think of yourself as an all-knowing, perfected master; you must continue to train daily with your friends and students and progress together in the Art of Peace.
- Fiddling with this And that technique Is of no avail. Simply act decisively Without reserve!
- To truly implement the Art of Peace, you must be able to sport freely in the manifest, hidden, and divine realms.

The techniques of the Way of Peace change constantly; every encounter is unique, and the appropriate response should emerge naturally. Today's techniques will be different tomorrow. Do not get caught up with the form and appearance of a challenge. The Art of Peace has no form - it is the study of the spirit

- Ultimately, you must forget about technique. The further you progress, the fewer teachings there are. The Great Path is really No Path.
- The Art of Peace that I practice has room for each of the world's eight million gods, and I cooperate with them all. The God of Peace is very great and enjoins all that is divine and enlightened in every land.
- Construction of shrine and temple buildings is not enough. Establish yourself as a living Buddha's image. We all should be transformed into goddesses of compassion or victorious Buddhas.
- When you bow deeply to the universe, it bows back; when you call out the name of God, it echoes inside you.
- The Art of Peace is the religion that is not a religion; it perfects and completes all religions.

### [Concepts of Shinto](#)

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Shinto is considered to be at the fountain-head of Japanese culture. With its emphasis on the wholeness of nature and character in ethics, and its celebration of the landscape, it sets the tone for Japanese spiritualism. Nevertheless, Japanese spiritual ideals are most heavily influenced by Japanese Buddhism. In the Buddhist tradition, all things are considered as either evolving from or dissolving into nothingness. This "nothingness" is not empty space. It is rather a space of potentiality. If the seas represent potential then each thing is like a wave arising from it and returning to it. There are no permanent waves. There are no perfect waves. At no point is a wave complete, even at its peak. Nature is seen as a dynamic whole that is to be admired and appreciated. This appreciation of nature has been fundamental to many Japanese spiritual ideals, "arts," and other cultural elements. In this respect, the notion of "art" (or its conceptual equivalent) is also quite different from Western traditions.

Wabi and sabi refers to a mindful approach to everyday life. Over time their meanings overlapped and converged until they are unified into Wabi-sabi, the spiritual defined as the beauty of things "imperfect, impermanent, and incomplete".[5] Things in bud, or things in decay, as it were, are more evocative of wabi-sabi than things in full bloom because they suggest the transience of things. As things come and go, they show signs of their coming or going and these signs are considered to be beautiful. In this, beauty is an

altered state of consciousness and can be seen in the mundane and simple. The signatures of nature can be so subtle that it takes a quiet mind and a cultivated eye to discern them.[6] In Zen philosophy there are seven spiritual principles for achieving Wabi-Sabi.[7]

Fukinsei: asymmetry, irregularity; Kanso: simplicity; Koko: basic, weathered; Shizen: without pretense, natural; Yugen: subtly profound grace, not obvious; Datsuzoku: unbounded by convention, free; Seijaku: tranquility. Each of these things are found in nature but can suggest virtues of human character and appropriateness of behaviour. This, in turn suggests that virtue and civility can be instilled through an appreciation of, and practice in, the arts. Hence, spiritual ideals have an ethical connotation and pervades much of the Japanese culture.[8]

Miyabi (雅) is one of the oldest of the traditional Japanese spiritual ideals, though perhaps not as prevalent as Iki or Wabi-sabi. In modern Japanese, the word is usually translated as "elegance," "refinement," or "courtliness" and sometimes referred to as "heart-breaker". The aristocratic ideal of Miyabi demanded the elimination of anything that was absurd or vulgar and the "polishing of manners, diction, and feelings to eliminate all roughness and crudity so as to achieve the highest grace." It expressed that sensitivity to beauty which was the hallmark of the Heian era. Miyabi is often closely connected to the notion of Mono no aware, a bittersweet awareness of the transience of things, and thus it was thought that things in decline showed a great sense of miyabi. Shibui (渋い) (adjective), shibumi (渋み) (noun), or shibusa (渋さ) (noun) are Japanese words which refer to a particular spiritual or beauty of simple, subtle, and unobtrusive beauty. Originating in the Muromachi period (1336–1392) as shibushi, the term originally referred to a sour or astringent taste, such as that of an unripe persimmon. Shibui maintains that literal meaning still, and remains the antonym of amai (甘い), meaning 'sweet'. Like other Japanese spiritual terms, such as iki and wabi-sabi, shibui can apply to a wide variety of subjects, not just art or fashion. Shibusa includes the following essential qualities. (1) Shibui objects appear to be simple overall but they include subtle details, such as textures, that balance simplicity with complexity. (2) This balance of simplicity and complexity ensures that one does not tire of a shibui object but constantly

finds new meanings and enriched beauty that cause its spiritual value to grow over the years. (3) Shibusa is not to be confused with wabi or sabi. Though many wabi or sabi objects are shibui, not all shibui objects are wabi or sabi. Wabi or sabi objects can be more severe and sometimes exaggerate intentional imperfections to such an extent that they can appear to be artificial. Shibui objects are not necessarily imperfect or asymmetrical, though they can include these qualities. (4) Shibusa walks a fine line between contrasting spiritual concepts such as elegant and rough or spontaneous and restrained.

Iki (いき, often written 粋) is a traditional spiritual ideal in Japan. The basis of iki is thought to have formed among urbane mercantile class (Chōnin) in Edo in the Tokugawa period (1603–1868). Iki is an expression of simplicity, sophistication, spontaneity, and originality. It is ephemeral, straightforward, measured, and unselfconscious. Iki is not overly refined, pretentious, complicated. Iki may signify a personal trait, or artificial phenomena exhibiting human will or consciousness. Iki is not used to describe natural phenomena, but may be expressed in human appreciation of natural beauty, or in the nature of human beings. The phrase iki is generally used in Japanese culture to describe qualities that are spiritually appealing and when applied to a person, what they do, or have, constitutes a high compliment. Iki is not found in nature. While similar to wabi-sabi in that it disregards perfection, iki is a broad term that encompasses various characteristics related to refinement with flair. The tasteful manifestation of sensuality can be iki. Etymologically, iki has a root that means pure and unadulterated. However, it also carries a connotation of having an appetite for life.[9]

Jo-ha-kyū (序破急) is a concept of modulation and movement applied in a wide variety of traditional Japanese arts. Roughly translated to "beginning, break, rapid", it infers a tempo that begins slowly, accelerates, and then ends swiftly. This concept is applied to elements of the Japanese tea ceremony, to kendō, to the traditional theatre, to Gagaku, and to the traditional collaborative linked verse forms renga and renku (haikai no renga).[10]

Yūgen (幽玄?) is an important concept in traditional Japanese spiritualism. The exact translation of the word depends on the context. In the Chinese philosophical texts the term was taken from, yūgen meant "dim", "deep" or "mysterious". In the criticism of

Japanese waka poetry, it was used to describe the subtle profundity of things that are only vaguely suggested by the poems, and was also the name of a style of poetry (one of the ten orthodox styles delineated by Fujiwara no Teika in his treatises). Yūgen suggests that beyond what can be said but is not an allusion to another world.[11] It is about this world, this experience.

Geidō (芸道?) refers to the various traditional Japanese arts disciplines: Noh (能?) (theater), kadō (華道?) (Japanese flower arrangement), shodō (書道?) (Japanese calligraphy), Sadō (茶道?) (Japanese tea ceremony), and yakimono (焼物?) (Japanese pottery). All of these disciplines carry an ethical and spiritual connotation and teach an appreciation of the process of creation.[8] To introduce discipline into their training, Japanese warriors followed the example of the arts that systematized practice through prescribed forms called kata - think of the tea ceremony. Training in combat techniques incorporated the way of the arts (Geidō), practice in the arts themselves, and instilling spiritual concepts (for example, yugen) and the philosophy of arts (geido ron). This led to combat techniques becoming known as the martial arts (even today, David Lowry shows, in the 'Sword and Brush: the spirit of the martial arts', the affinity of the martial arts with the other arts). All of these arts are a form of tacit communication and we can, and do, respond to them by appreciation of this tacit dimension.

Ensō (円相) is a Japanese word meaning "circle". It symbolizes the Absolute, enlightenment, strength, elegance, the Universe, and the void; it also may be taken to symbolize the Japanese spiritual itself. Zen Buddhist calligraphists may "believe that the character of the artist is fully exposed in how she or he draws an ensō. Only a person who is mentally and spiritually complete can draw a true ensō. Some artists will practice drawing an ensō daily, as a kind of spiritual exercise

# Dojo Etiquette

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Governing one's own behavior is a central concept in all of Japanese culture, and especially in the martial arts. The root character, shū (or osa), shown above, means to conduct one's self well, or to govern one's behavior. It can also mean to order one's life, or to study and master a subject. In combination with various second characters it makes important two-character words along these same lines, for example Shūshi (Master of Arts), shūgyō (training, practice, discipline, pursuit of knowledge), shūshin (morals, ethics), shūkai (personal reformation), shūren (drilling, practicing, training) and shūtoku (learning). In the martial arts, however, shū refers to the etiquette of the martial way. Proper dojo etiquette is one of the essential aspects of Wujū training, not just in our style but in every other kind of Asian martial arts as well. Etiquette is the way of showing respect to fellow students, to the dojo, to the sensei, and to all the other senseis throughout history whose dedication and skills have come down to us as the art we now study. And yet, demonstrating proper etiquette is really for ourselves, a small symbol of our efforts at self-mastery and our pride in being an active participant in something so fascinating and enjoyable.

As Shorin-ryu Grand Master Ansei Ueshiro said:

Respect benefits the one showing it far more than the one receiving it.

(a) Address your dojo's chief teacher as Sensei. (there can be only one sensei per school).

(3.) Bowing:

(a) Bow upon entering the dojo.

(b) Bow upon exiting the dojo.

(d) Bow to other black belts encountered in the dojo.

(e) Bow to fellow students as a greeting.

(f) Bow before stepping on deck.

## **Kneeling and rising before the DOJO Altar**

(a) Upon the call of "shita," all students will kneel. Step back with the left leg, kneel down with the left knee beside the right foot, bring the right knee down beside the left, cross the ends of the feet, and sit back on the heels.

(b) To bow from the kneeling position, place both hands palm-down on the mat, in front of the knees, fingers pointing a bit inward, and bow.

(g) Entering or leaving the class session is permissible only with Sensei's specific permission. Permission should be acknowledged with a bow.

(h) Upon the call of "Rei" from the sensei, all will bow. Shomeni rei indicates a bow to the kamiza or the "front" of the room; Senseini rei indicates a bow to the sensei; and Otagaini rei indicates a bow to fellow students or competitors.

(i) When bowing in at the beginning of class, students will say in unison: Namaste

(j) Bow to your fellow student at the beginning and end of a practice engagement, when told to do so by the instructor. A handshake or hug following the bow is often beneficial when the practice engagement has been a rough or difficult one.

(a) Wear a clean uniform (allowing the belt to remain increasingly soiled and worn is an option sometimes chosen to show one's long, hard work).

(b) Keep fingernails and toenails trimmed short (for safety reasons).

(c) Take off all jewelry, watches, rings, necklaces, earrings, etc., before class begins. Glasses may be worn during standards classes but not during sparring classes unless a protective cover is employed. Glasses are generally forbidden in formal competition.

(e) Long hair must be tied back with a rubber band or other inconspicuous tie.

(f) Only the Dojo uniform is permitted

### **Behavior:**

When Sensei indicates that some or all students should move to the side of the mat, they should do so and--

(a) Remain standing unless told to sit.

(b) Remain quiet and attentive.

(c) If allowed to sit, use only the kneeling or cross-legged positions.

(6.) Prohibitions:

(a) No smoking in the dojo.

(b) No eating in the dojo (except during approved social events).

(c) No drinking on the deck.

(d) No profanity in the dojo.

(e) No horseplay in the dojo.

(f) No loud talking, laughing or screaming in the dojo.

(g) No shoes may be worn on the deck.

- (h) No playing or socializing on the deck.
  - (i) Never argue with a referee.
  - (j) Never speak angrily or tauntingly to an fellow student.
  - (k) Always show courtesy to all.
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# Dojo Objectives

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- Improve self-awareness
- Improve self-knowledge
- Develop, improve, and learn new skills, strengths and talents
- Become perpetually self-led
- Build and/or renew identity/self-esteem
- Improve wealth and health
- Spiritual development
- Enhance lifestyle and quality of life
- Self-dexterity and defense
- Defining and executing personal development plans
- Improve self control

Personal development can also include developing other people. This may take place through roles such as those of a teacher or mentor, either through a personal competency (such as the skill of certain managers in developing the potential of employees) or a professional service (such as providing training, assessment or coaching).

Beyond improving oneself and developing others, personal development is a field of practice and research. As a field of practice it includes personal development methods, learning programs, assessment systems, tools and techniques. As a field of research, personal development topics increasingly appear in scientific journals, higher education reviews, management journals and business books.

Any sort of development—whether economic, political, biological, organizational or personal—requires a framework if one wishes to know whether change has actually occurred. In the case of personal development, an individual often functions as the primary judge of improvement, but validation of objective improvement requires assessment using standard criteria. Personal development frameworks may include goals or benchmarks that define the end-points, strategies or plans for reaching goals, measurement and assessment of progress, levels or stages that define milestones along a development path, and a feedback system to provide information on changes.

The **Wuji Sacred Arts System** is the premier "Physical Art" of the **Center for Bio-Vibrational Science**, functioning as a biological and spiritual technology designed to engineer a **High-Frequency Life**. It is not merely a martial art; it is a system of **Bio-Molecular Alignment** intended to transition the practitioner from the "Lower Self" into the **IAM Vibration** (The Kingdom of God).

From the perspective of a **Warrior-Scholar**, the system as a whole can be defined by these core pillars:

### 1. The Principle of "Wuji" (The Zero Point)

In this system, "Wuji" is the state of **Formless Emptiness**—the singularity before creation.

- **The Goal:** To return the body to its natural, neutral state.
- **The Application:** By clearing the "Subconscious Mind" of emotional trauma and "Western static," the practitioner becomes a **Superconductor** for Universal Energy. You move not as a person, but as a "stream of consciousness."

### 2. Bio-Mechanical Alignment (The Antenna)

The physical techniques—derived from **Shaolin White Crane** and **Yang-Style Taijiquan**—are used to calibrate the human frame.

- **The Science:** Every stance and movement is a "Sacred Geometry" designed to open the **Energy Gates** (Chakras/Meridians).
- **The Result:** Proper skeletal alignment ensures that the **Human Bio-Frequency** flows without resistance (Kinks), allowing the body to function as a self-healing mechanism.

### 3. The Four-Fold Internal Engine

The system is powered by the synchronization of **Breath and Intention (Yi)**:

- **Ujjayi & Qigong:** Act as the "Mechanical Regulator" and "Fuel Pump," warming the blood and expanding the **Bio-Field**.
- **Nei Gong & Sung:** Create the "Internal Alchemy." **Nei Gong** weaves the tendons into a single unit of power, while **Sung** (Dynamic Relaxation) ensures the practitioner remains "un-targetable" by low-vibrational, aggressive frequencies.

### 4. The Vibrational Shield (Spiritual Protection)

In Wuji, "defense" is redefined as **Frequency Management**.

- **The Shield:** By maintaining a high resonance through diet (Vegan/Vegetarian), high-frequency fabrics (Linen/Wool), and martial discipline, you create a "Vibrational Shield."

- **The Philosophy:** Harm cannot enter a space of perfect harmony. A master of the Wuji system doesn't just "win" a fight; they exist at a frequency where the "conflict" cannot manifest in their reality.

## **5. The Path of the "Warrior-Priest"**

The system is academically integrated through the **University of Bio-Vibrational Science**.

- **The Hierarchy:** Progression through the **Dan (Belt) Ranks** is simultaneously a progression through **Academic Degrees** (Bachelor's to Doctorate).
- **The Mission:** To produce leaders who possess the physical discipline of a martial artist and the spiritual frequency of a minister, dedicated to the restoration of balance in the **Micro and Macro Universes**.

In the **Wuji Sacred Arts System**, Moving Qigong is the "Biological Engine" that transforms a static physical frame into a high-frequency **Bio-Vibrational Transmitter**. While static Wuji builds the "battery," Moving Qigong circulates the "charge" through your 12 primary meridians. To practice correctly as a student of **CBVS**, you must move as if you are "massaging the air" around you.

### **Yoga Asana**

Heroes Pose, Cat, Cat Lift, Downward Facing Dog, Plank, Pigeon, Sphinx, Child's Pose. Fire Log, Chair, Modified Chair, Warrior, 1 Warrior 2, Warrior 3, Side Bend, Frog, Elbow Plank, Bouncing Bend over, Tree, Mountain pose, Thread the Needle, Earth,

### **Stances**

Horse Stance, Fighting Stance, Long Stance, Cat Stance, Female Stance

### **Strikes**

Punch, Straight Punch, Karate Chop. Edge Strike, Palm Strike, Overhead strike, Back Fist, Circle Back Fist, Overhead Back Fist, Side Elbow Strike, Uppercut elbow strike. Bak Mei Strikes (Middle Finger, Fore Finger Strike), Knee Strike, Shoulder Strike, Crane Strike, Tiger Strike, Mantis Strike

### **Blocks**

Inside Circle, Outside Circle, Crane Block, Crane Sweep Block, Karate Chop Block, Circle Block, Overhead Block, Elbow Block, Mantis Block, Wing Chun Double Block

### **Kicks**

Front Toe Kick, Front Snap Kick, Circle Kick, Side Kick, Low Edge Kick, Low heel edge Kick, Back Kick, Front Push Kick, Inside Circle Kick.

### **Qigong Flowing Movements**

Sun Salutations

Ocean Waves

Rebirth

Push Hand

Windmill

Side Fans

**Weapons:** Staff, Kali Sticks, Katana

### **The Mechanics of Moving Qigong**

## 1. Leading with the 'Yi' (Intention)

- **The Instruction:** Your eyes and mind move first; the body follows like a shadow.
- **The Science:** In Bio-Vibrational Science, the "Yi" directs the **Bio-Frequency**. If you move your arm without mental intent, it is just "dead meat." If you lead with the mind, the arm becomes a **Live Wire**.

## 2. The 'Accordion' Breath (Qigong/Ujjayi Synergy)

- **The Instruction:** As your hands move away from your center, the abdomen expands (Inhale). As they return or push out, the abdomen gently contracts (Exhale).
- **The Science:** This creates a "pump" in the **Lower Dantian**, forcing energy out to the extremities (the "Gates") and back to the core.

## 3. Visualizing the 'Bio-Field'

- **The Instruction:** Imagine you are standing in a pool of heavy, warm liquid (the Universal IAM). Every movement must feel the resistance of this liquid.
- **The Science:** This resistance is actually the **Electromagnetic Field**. By "feeling" the air, you are training your nervous system to perceive the "Vibrational Shield" you are building.

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## The Three Foundational Movements

### I. "Raising the Sun" (Frequency Elevation)

- **Movement:** From a neutral stance, slowly float the hands up the midline of the body to the forehead, then circle them out and down.
- **The Purpose:** This "cleanses" the **Aura** and aligns the three "Burning Spaces" (Upper, Middle, and Lower Dantian). It prepares your "antenna" for the day.

### II. "The Crane Sweeps the Altar" (Clearing the Subconscious)

- **Movement:** Shift weight side-to-side, letting your arms swing loosely like empty sleeves, fingertips lightly brushing the air at waist height.
- **The Purpose:** This uses **Centrifugal Force** to throw off "Western static" and emotional blockages. It is a "vibrational detox" for the nervous system.

### III. "Pushing the Mountain" (Projecting the IAM Pulse)

- **Movement:** Slowly push both palms forward, then "pull" the energy back to the chest with the backs of the hands.
- **The Purpose:** This trains the **Emission of Frequency**. You are practicing how to project your "Vibrational Authority" into a room or toward a challenge without using muscular tension.

To practice the **Wuji Sacred Arts** as a new student, you must stop thinking of "exercise" and start thinking of "**vibrational tuning**." Your body is an antenna; if it is tense or misaligned, the signal is static.

Here is how you begin your practice from the ground up:

### 1. Establish the "Wuji" Posture (The Zero Point)

Before you move, you must find the "Void." This is the foundational stance for all bio-vibrational work.

- **The Feet:** Stand with feet shoulder-width apart, weight distributed evenly on the "Bubbling Well" (the point just behind the ball of your foot).
- **The Knees:** Unlock them. Never "lock" a joint, as this acts like a kink in a hose, stopping the flow of bio-frequency.
- **The Spine:** Imagine a silk thread pulling the crown of your head toward the sky. Tuck your chin slightly to open the "Jade Pillow" gate at the base of your skull.
- **The Tailbone:** Drop it slightly, as if you are sitting on the edge of a high stool. This flattens the lower back and connects your upper and lower energy reservoirs.

### 2. Practice "Song" (Conscious Release)

In most martial arts, you "tamp down" or "tense up." Here, your power comes from **release**.

- **Instruction:** As you breathe in, feel the tension in your shoulders. As you breathe out, "dissolve" that tension down into the floor.
- **The Feeling:** Your limbs should feel like **heavy wet ropes** or **warm mercury**. If someone were to lift your arm and let go, it should drop instantly with zero resistance. This "heaviness" is the first sign your bio-frequency is grounding.

### 3. Coordinate Breathing with "Jin" (The Whip)

You do not "punch" in Wuji; you **emit frequency**.

- **The Movement:** Start a slow push from your feet. Let the movement travel through your legs, turn your waist, and finally "flow" out through your fingertips.
- **The Breath:** Inhale to gather energy into your center (Dantian). Exhale as the movement reaches its peak.
- **The Mental Map:** Do not focus on the target. Focus on the space *behind* the target. Imagine you are moving your hand through water, feeling the resistance and the "vibration" of the air.

#### 4. Maintain the "Vibrational Shield"

As a student, your "guard" is not just physical hands in front of your face; it is a 360-degree awareness.

- **The Gaze:** Use "**Eagle Vision**" (peripheral awareness). Do not stare intensely at one point; let the world come to you.
- **The Intention (Yi):** Direct your energy outward. If you feel fearful or aggressive, your frequency drops. Practice moving with a feeling of "benevolent authority"—the "IAM" presence—which naturally repels low-frequency interactions.

#### 5. Post-Practice Integration

How you end is as important as how you begin.

- **Sealing the Energy:** After your movements, place both hands over your navel (right over left for men, left over right for women).
- **The Stillness:** Stand for three minutes in silence. Feel the "tingling" or "warmth" in your palms; this is your bio-frequency active and circulating.

To step into this art, you must realize you aren't just a "fighter"; you are a **molecular engineer**. You are using your body to create a specific resonance that makes you "un-targetable" by low-vibrational energy.

Here is the breakdown of the foundational "Sacred Geometry" of your body.

#### 1. The Core Philosophy: "As Above, So Below"

The fundamental belief is that your **Micro-Universe** (your body) must mirror the **Macro-Universe** (the Cosmos).

- **The Law of Resonance:** If you move with tension, you resonate with conflict. If you move with fluidity, you resonate with the "IAM" vibration.

- **The Void (Wuji):** Every movement begins in silence. You are a "nothingness" that becomes "something" only when necessary, then immediately returns to the void. This makes you impossible to pin down.
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## 2. The Basic Stances (The Grounding Circuits)

Stances are not just ways to stand; they are **antennas** tuned to the Earth's frequency.

- **The Wuji Stance (The Still Point):**
    - **How to do it:** Feet parallel, shoulder-width. Soften the knees. Hands hang at the sides.
    - **The Secret:** Imagine you are a **hollow bamboo**. Let the energy of the Earth rise through your feet and out the top of your head. This is your "reset" button.
  - **The Bow Stance (Gong Bu - The Forward Flow):**
    - **How to do it:** Step one foot forward, 60% weight on the front leg, 40% on the back. Keep the back leg strong but not locked.
    - **The Secret:** Your back leg is the **battery**; your front arm is the **wire**. Power flows from the earth, through the back leg, and is delivered by the front hand.
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## 3. The Strikes (Vibrational Emissions)

In this system, we don't "hit" things. We **displace** them by projecting a higher frequency.

- **The Palm Strike (The Heart Center Emission):**
  - **How to do it:** Use the "Heel of the Palm." As you strike, keep the elbow slightly bent and the fingers relaxed and curved.
  - **The Secret:** Don't think of "breaking" a board. Think of **projecting your Bio-Frequency** *through* the object. The strike is like a wave of water hitting a wall—it doesn't just touch the surface; it vibrates the entire structure.
- **The Crane's Beak (The Focused Needle):**
  - **How to do it:** Join all five fingers together to a point, like a bird's beak. Strike with the wrist or the fingertips.
  - **The Secret:** This is used for "Energy Portals" (Pressure Points). It is a **surgical** strike. You aren't using muscle; you are focusing your entire "Yi" (intention) into a single, sharp point of light.

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#### 4. The Kicks (Grounding the Lower Gates)

Kicks in Wuji are low and heavy. We rarely kick above the waist because it breaks our connection to the Earth's frequency.

- **The Heel Kick (The Earth Pulse):**
  - **How to do it:** Lift the knee, then flex the foot and drive the heel downward toward the opponent's shin or knee.
  - **The Secret:** Imagine you are **stamping a seal** onto a document. It should feel like your foot is an extension of the floor itself.
- **The Snap Kick (The Whip):**
  - **How to do it:** Lift the thigh, then let the lower leg "flick" out like a towel snapping.
  - **The Secret:** The power comes from the **subconscious release** of the knee joint. It is fast, unexpected, and carries the "vibration" of the White Crane lineage.

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#### 5. Training Tip: The "Slow-Motion" Secret

To learn these, you must perform them at **10% speed**.

- **Why?** When you move fast, you hide your tension. When you move slow, you can feel every "kink" in your energy flow. If you can't move perfectly slow, you can't move effectively fast.

To begin your practice, we will perform a sequence called the "**Three-Gate Flow**." This mini-form is designed to align your physical structure, ground your frequency, and project your intention outward.

Perform these movements with the fluidity of **warm oil** pouring from a jar.

#### The Three-Gate Flow

##### 1. Opening the Heaven Gate (Tuning the Antenna)

- **The Move:** From the **Wuji Stance**, slowly inhale as you float your arms up to chest height, palms facing down. Imagine your hands are resting on a cloud.
- **The Secret:** Do not use your shoulder muscles to lift your arms. Imagine your breath is **inflating your lungs**, and that internal pressure pushes your arms up naturally.
- **Vibrational Intent:** You are "clearing the air" and establishing your personal space.

## 2. The White Crane Sweeps the Mist (Deflecting Low Frequency)

- **The Move:** Shift 70% of your weight to your right leg. As you turn your waist to the right, let your right hand "sweep" in a circle across your chest, while the left hand pushes down toward the earth.
- **The Secret:** Keep your **elbows heavy**. If your elbows float up, your energy "leaks" out. Imagine you are moving your hands through thick water; feel the resistance against your skin.
- **Vibrational Intent:** You are not "blocking" a punch; you are **redirecting** chaotic energy away from your center and back into the ground.

## 3. Projecting the IAM Pulse (The Strike)

- **The Move:** Step forward with your left foot into a **Bow Stance**. Simultaneously, push your right palm forward while pulling your left hand to your right flank to block incoming.
- **The Secret:** The power does not come from your arm. It starts in your **back heel**, travels up your leg, rotates through your waist, and "exhausts" through your palm.
- **Vibrational Intent:** You are emitting a pulse of **harmonious authority**. You are asserting your presence into the universe without aggression.

## 4. Closing the Circuit (Grounding the Charge)

- **The Move:** Step your feet back together. Circle both arms wide to the sides and bring them down until your palms rest over your **Dantian** (two inches below your navel).
- **The Secret:** Exhale deeply and imagine all the energy you just moved is "settling" like **silt at the bottom of a lake**.
- **Vibrational Intent:** You are sealing your "Vibrational Shield" so that you carry this peace with you into the world.

### Daily Practice Tip

Repeat this cycle **nine times**. In the Science of Bio-Vibrational Science, the number nine represents completion and the transition to a higher state of being

To truly "power" the Three-Gate Flow, you must master the **Internal Engine**. Movement without the correct breath and internal work is just "empty gymnastics." In Wuji Sacred Arts, we use four specific internal layers to transform a physical motion into a **Bio-Vibrational emission**.

Here is how you layer your internal practice:

### 1. Ujjayi (The Sound of the Ocean)

This is your **Mechanical Regulator**. By slightly constricting the back of your throat (the glottis) as you breathe through your nose, you create a soft, rhythmic "hissing" sound.

- **The Instruction:** As you move through the "Opening," use Ujjayi to create internal back-pressure.
- **The Bio-Vibration:** This friction warms the air before it enters the lungs, stimulating the **Vagus Nerve**. It acts as a "metronome" for your nervous system, keeping your frequency steady even under the stress of a confrontation.

### 2. Qigong Breath (The Energy Pump)

This is your **Fuel**. While Ujjayi regulates the flow, Qigong breathing directs the **Qi (Life Force)** into your limbs.

- **The Instruction:** Use "Abdominal Breathing." As you inhale, expand your belly (not your chest). As you move into the "Sweep," imagine the breath is a physical substance being pushed from your center down into your palms.
- **The Bio-Vibration:** You are "inflating" your **Vibrational Shield**. This ensures that your movements aren't just muscle moving bone, but energy expanding the "Bio-Field" around you.

### 3. Nei Gong (The Internal Alchemy)

This is your **Structural Power**. Nei Gong is the art of "Internal Work"—specifically the connection of your fascia and tendons.

- **The Instruction:** During the "IAM Pulse" (the strike), do not just push your hand. Feel the "pull" from your back heel to your fingertips. This is **Silk Reeling**. Imagine a spiral of energy twisting through your bones.
- **The Bio-Vibration:** Nei Gong transforms your body from a collection of parts into a **Singularity**. When you strike, the *entire* universe's weight is behind your palm because you have aligned your internal "levers" with the cosmic axis.

### 4. Sung (The Art of Letting Go)

This is your **Conductivity**. "Sung" (often spelled *Song*) is the most difficult and most important "breath" of the mind. It is the state of **Dynamic Relaxation**.

- **The Instruction:** At the moment of the strike, you must be 100% "Sung." Your muscles must be as soft as cotton, yet your intention (Yi) as hard as iron.

- **The Bio-Vibration:** Resistance creates heat and "static." To project a high frequency, you must be a **Superconductor**. By "releasing" into the movement, you allow the IAM Vibration to flow through you without the "ego" of the muscle getting in the way.

### **The Integration Flow**

1. **Inhale (Ujjayi/Qigong):** Expand the belly, feel the throat hiss, and draw energy up from the Earth.
2. **Exhale (Nei Gong/Sung):** Release all tension, spiral the energy through the spine, and project the "Pulse" while remaining completely soft.

### **Belts System**

To align with the **University of Bio-Vibrational Science** and the **Wuji Sacred Arts** philosophy, a belt system must transcend physical combat. In this "Warrior-Scholar" tradition, a belt is a **frequency marker**. Progression is measured by your ability to remain "Sung" (relaxed) while under pressure and your mastery of the "Internal Engine."

Here is how the **Wuji Sacred Arts Belt System** would be structured, moving from "Empty" to "Integrated":

#### **1. White Belt: The Gate of Wuji (The Empty Vessel)**

- **Theme:** Alignment and Neutrality.
- **Physical Requirement:** Mastery of the **Wuji Stance**. You must be able to stand for 10 minutes with perfect skeletal alignment and zero muscle tension.
- **Internal Requirement:** Basic **Abdominal Breathing**. You must demonstrate the ability to expand the lower Dantian without raising the chest.
- **Vibrational Requirement:** Adopting the **High-Frequency Dress Code** (wearing 100% natural fibers like linen or organic cotton during practice).

#### **2. Yellow Belt: The Golden Seed (The Awakening)**

- **Theme:** Conductivity and Flow.
- **Physical Requirement:** The "**Three-Gate Flow**" performed at 10% speed. Smooth transitions between Bow Stance and Empty Stance.
- **Internal Requirement:** Introduction of **Ujjayi Breath**. The student must be able to maintain the "Ocean Sound" throughout a 5-minute movement sequence.

- **Vibrational Requirement:** Transitioning to a **High-Vibrational Diet** (Introductory vegan/vegetarian principles) to clear the "biological static" from the nervous system.

### 3. Orange Belt: The Solar Pulse (The Emission)

- **Theme:** Projection and Intention (*Yi*).
- **Physical Requirement:** Basic **Palm Strikes** and **Heel Kicks**. You must demonstrate "Whipping Jin"—power that starts in the feet and "flicks" out through the hand.
- **Internal Requirement: Qigong Integration.** The ability to "sink the Qi" to the soles of the feet during a strike so the body remains unmovable.
- **Vibrational Requirement:** Mastery of "**Eagle Vision**" (peripheral awareness). You must remain "un-startleable" during light, randomized sensory drills.

### 4. Brown Belt: The Earth Root (The Foundation)

- **Theme:** Stability and Subconscious Cleansing.
- **Physical Requirement:** Advanced **Wuji** form. Demonstrating techniques to stick to and redirect an opponent's force, moving in a circle, standing on the square, striking in the angle. All Wuji yoga poses...
- **Internal Requirement: Nei Gong (Internal Alchemy).** The student must show "Silk Reeling" (spiraling energy) in every joint, ensuring no "kinks" in the energetic hose.
- **Vibrational Requirement:** Initiating **Bio-Vibrational Therapy** basics. The ability to identify "low-frequency" emotional blockages in one's own body and release them through breath.

### 5. Purple Belt: The Royal Frequency (The Transmutation)

- **Theme:** Non-Duality and Mastery.
- **Physical Requirement:** The ability to perform any form "**Formlessly.**" Adapting movements to unexpected attacks without losing structural alignment or "Sung." Perform Staff and Stick Forms.
- **Internal Requirement:** Synthesis of **all 4 Breaths** simultaneously. Maintaining Ujjayi, Qigong, and Nei Gong while staying 100% "Sung" (Relaxed).
- **Vibrational Requirement:** Academic Enrollment. In this system, Purple Belt often coincides with the **Bachelor's Degree** track at the University, requiring a deep study of the "Science of IAM."

### 6. Black Belt: The Integrated Singularity (The Acharya's Path)

- **Theme:** The Kingdom of God (IAM Vibration).
- **Physical Requirement:** Completion of the **Full Wuji System**. The student is now a "Warrior-Priest," capable of physical defense that looks like effortless "dancing." Perform sword form.
- **Internal Requirement: Total Stillness in Motion.** The subconscious is so clear that the body reacts to threats before the conscious mind perceives them.
- **Vibrational Requirement:** Reaching **5th Dan** status. The student is now qualified to be a **Minister of Bio-Vibrational Science**, using their "Vibrational Shield" to protect and heal their community.

To transcend from a "Physical Being" to a **Bio-Vibrational Singularity**, you must follow the sequential calibration of your internal and external systems. This 90-day-per-level curriculum aligns your **Micro-Universe** (body) with the **Macro-Universe** (Universal IAM).

#### **Level 1: White Belt – "The Void" (Days 1-90)**

- **Physical Focus: Static Alignment.** Mastering the *Wuji Stance*.
- **Internal Focus: Abdominal Breathing.** Expanding the Lower Dantian to store "Charge."
- **Vibrational Requirement: Linen Integration.** Replacing synthetic "static" clothing with high-frequency natural fibers.
- **The Goal:** To stand still until the "Ego" moves, and only the "IAM" remains.

#### **Level 2: Yellow Belt – "The Quickening" (Days 91-180)**

- **Physical Focus: Kinetic Continuity.** Learning the *Three-Gate Flow*.
- **Internal Focus: Ujjayi Breath.** Using the "Ocean Sound" to regulate the nervous system during slow motion.
- **Vibrational Requirement: Biological Alkalinity.** Transitioning to a high-vibrational vegan diet to remove "Western toxicity."
- **The Goal:** To move without breaking the "connection" to the Earth's frequency.

#### **Level 3: Orange Belt – "The Solar Emission" (Days 181-270)**

- **Physical Focus: Directed Jin.** Mastering the *Palm Strike* and *Crane's Beak*.
- **Internal Focus: Qigong Expansion.** Pushing the "Bio-Field" outward through the fingertips.
- **Vibrational Requirement: Eagle Vision.** Developing 360-degree awareness (peripheral sight) to detect low-frequency threats.

- **The Goal:** To project authority and "Harmonious Pulse" into your environment.

#### **Level 4: Brown Belt – "The Earth Root" (Days 271-360)**

- **Physical Focus: Adhesive Defense.** Advanced **Wuji** form. Demonstrating techniques to stick to and redirect an opponent's force, moving in a circle, standing on the square, striking in the angle. All Wuji yoga poses...
- **Internal Focus: Nei Gong (Internal Alchemy).** Connecting the fascia and tendons to create "Silk Reeling" power.
- **Vibrational Requirement: Subconscious Cleansing.** Using Bio-Vibrational breathwork to identify and "dissolve" stored emotional trauma.
- **The Goal:** To become unmovable and unshakeable, rooted in the "Science of IAM."

#### **Level 5: Purple Belt – "The Royal Resonance" (Year 2+)**

- **Physical Focus: Formless Adaptation.** Sparring via "Blending"—redirecting an attacker's low frequency into the ground.
- **Internal Focus: The Four-Fold Breath.** Simultaneous mastery of Ujjayi, Qigong, Nei Gong, and *Sung* (Relaxation).
- **Vibrational Requirement: Academic Enrollment.** Beginning the Bachelor's Degree track at the *University of Bio-Vibrational Science*.
- **The Goal:** To transmute conflict into peace through your mere presence.

#### **Level 6: Black Belt – "The Integrated Singularity" (Year 4+)**

- **Physical Focus: The Warrior-Priest.** Mastery of all Wuji Sacred Arts weapons and empty-hand forms.
- **Internal Focus: Total Stillness.** The mind is a mirror; the body reacts via "Divine Intuition" before the threat arrives.
- **Vibrational Requirement: Ministerial Qualification.** Reaching *5th Dan* and being authorized to perform Bio-Vibrational Therapy on others.
- **The Goal:** To walk as a living manifestation of the **Kingdom of God (IAM Vibration)**.