



*Practice together in friendship and harmony
Work hard to improve your skills
Carry forward the great tradition of
Qi Gong & Tai Chi Chuan with modesty and respect*

CERTIFICATION COURSES

PRIVATE COURSES IN QI GONG & TAI CHI CHUAN

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TAI CHI BALI TRAINING PROGRAM 2021

TAOIST HEALING ARTS CENTRE

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PRIVATE CERTIFICATION COURSE

LEVEL 1

- (1) Tai Chi For Health Foundation Course - 20 Hours (1 week) USD650
- (2) Qi Gong For Health Foundation Course - 20 Hours (1 week) USD650
- (3) Tai Chi Pushing Hands Foundation Course - 20 Hours (1 week) USD650
- (4) Tai Chi Sword Foundation Course - 20 Hours (1 week) USD650
- (5) Tai Chi Ball Qi Gong Foundation Course - 20 Hours (1 week) USD650
- (6) * Level 1 - 20 Hours Instructor Foundation Course - Teaching Methods for Safe & Effective Practice (1 week) USD650
- (7) * LEVEL 1 TAI CHI & QI GONG TEACHER TRAINING 200 HOURS CERTIFICATION COURSE (Courses 1 to 6 in 6 weeks) USD3600

LEVEL 2

- (8) Tai Chi 24 Hand Form Intermediate Course - 40 Hours (2 weeks) USD1300
- (9) Tai Chi Pushing Hands Intermediate Course - 20 Hours (1 week) USD650
- (10) Tai Chi 32 Sword Form Intermediate Course - 60 Hours (3 weeks) USD1900
- (11) Medical Qi Gong Intermediate Course - 20 Hours (1 week) USD650
- (12) Martial Qi Gong Intermediate Course - 20 Hours (1 week) USD650
- (13) * Level 2 - 20 Hours Instructor Intermediate Course - Teaching Methods for Safe & Effective Practice (1 week) USD650
- (14) * LEVEL 2 TAI CHI & QI GONG TEACHER TRAINING 300 HOURS CERTIFICATION COURSE (Courses 8 to 13 in 9 weeks) USD5400

LEVEL 3

- (15) Tai Chi Traditional Yang Style 85 Hand Form Advanced Course - 80 Hours (4 weeks) USD2500
- (16) Tai Chi Traditional Yang Style 54 Sword Form Advanced Course - 80 Hours (4 weeks) USD2500
- (17) Spiritual Qi Gong Advanced Course - 20 Hours (1 week) USD650
- (18) * Level 3 - 20 Hours Instructor Advanced Course - Teaching Methods for Safe & Effective Practice (1 week) USD650
- (19) * LEVEL 3 TAI CHI & QI GONG TEACHER TRAINING 300 HOURS CERTIFICATION COURSE (Courses 15 to 18 in 9 weeks) USD5400

MOUNTAIN RETREAT

5 Day Mountain Retreat - 1 person private room USD700 - 2 person sharing room USD1000 - 10 Hours Short Course

7 Day Mountain Retreat - 1 person private room USD1000 - 2 person sharing room USD1400 - 20 Hours Certification Course

21 Day Mountain Retreat - 1 person private room USD3000 - 2 person sharing room USD4000 - 100 Hours Certification Course

ONLINE PRIVATE CLASS

Private Class - 2 Hours Class - Private consultation & training 2 Hours USD80

Private 10 Hours Short Course - Private consultation & training (5 days) USD380

COURSES & RETREATS OVERVIEW

Welcome to TAI CHI BALI Taoist Healing Arts Centre. We specialize in Private Courses and Mountain Retreats in Tai Chi Chuan (Tai Ji Quan) and Qi Gong (Chi Kung). Our Mountain Retreats and Private Courses are based on internationally recognised health meditation exercise that integrate mind and body for health, relaxation, and spiritual growth, where you can discuss your health concerns and receive a personalized training program and suggestions to help you grow and improve over time.

We specialize in Taoist philosophy - the path of living in harmony with nature, to improve your overall health and well-being, activate the qi energy and blood circulation in your body, helping to stimulate your immune system, strengthen your internal organs, and give you abundant energy. Classes include sitting, standing and moving meditations from on Nei Gong (yin - internal cultivation) and Wai Gong (yang - external manifestation) which train you in warm-ups and stretching, breathing exercises, energy meditations and relaxed martial art and animal movements.

Our Certification Courses build your training and experience towards the Tai Chi & Qi Gong Teacher Training Certificates which can be completed over time in three levels. The purpose of certification is to ensure that all students have attained the virtue, skill and knowledge necessary to practice all program elements safely and effectively, and carry forward the great tradition of Qi Gong and Tai Chi Chuan with modesty and respect. You can have 1 or 2 people for the price listed below but you need to bring your own friend to accompany you. Beginners are welcome.

TRAINING SCHEDULE

All Mountain Retreats take place at our retreat hotel in Munduk North Bali. Classes are 9-11am and 5-7pm with a Forest Walk 11-1pm. All Private Courses take place at the Tai Chi Bali Healing Arts Centre in the rice fields near Tanah Lot, South Bali next. We have a large indoor area for Tai Chi and Qi Gong training and a large 2nd floor sun lounge for sunrise and sunset practice. All Private Courses take place from Monday to Friday from 9am to 1pm with a 15 minute tea-break at 11am. All Private Courses are 1-to-1 with British instructor Dave West and must be completed within the specified number of days/weeks. 2 Hour Private Class is available from 9-11am & 5-7pm. We are closed on Saturdays & Sundays.

ACCOMMODATION & MEALS

Mountain Retreat price includes transport, accommodation and breakfast. Private Course price does not include transport, accommodation or meals. Please make your own arrangements according to your budget. There are several mid-range hotels in Kedungu, Tanah Lot and Yeh Gangga areas of Tabanan, South Bali, with prices ranging from USD 20 to USD 200 per night including breakfast, and also a few budget hotels and homestay rooms from USD 10 to USD 20 per night with long stay discounts. Local Restaurants are delicious and inexpensive.

LOCATION <http://www.taichibali.com/location/>

No.8 Jalan Banteng II, Bengkel-Telengis, Tabanan Regency, South Bali 82115 Indonesia.

APPLICATIONS

For all courses please email your preferred dates, and wait for our reply before making your payment.

CONTACT THE INSTRUCTOR - DAVE WEST www.taichibali.com/contact-us/

Tel: +6281236467324 WhatsApp

Email: info@taichibali.com

TERMS & CONDITIONS www.taichibali.com/terms-conditions/

- As a student at our centre please conduct yourself in a professional manner.
- As a visitor to Bali please respect the local customs and traditions.
- Mobile phones, smoking, alcohol and narcotics are not permitted during classes.
- All courses and retreats require advanced payment.
- We do not reserve dates. Your booking is confirmed as soon as we receive your payment.
- To ensure availability we recommend that you book and pay well in advance.
- Paypal charge an additional 5% fee which will be added to your payment.
- Transferwise charge an additional 1% fee which will be added to your payment.
- Bank Transfers charge additional fees which will be added to your payment.
- To request Tai Chi Bali bank account details www.taichibali.com/contact-us/
- Cancellation for any reason before the start date is subject to a 50% cancellation fee.
- Cancellation for any reason after the start date is subject to a 100% cancellation fee.
- If Tai Chi Bali cancel for any reason we will send you a refund via PayPal.

DAVE WEST - Instructor Profile



Experienced instructor and long-time resident in Bali, Dave West has been teaching Yang Style Tai Chi Chuan and Health Qi Gong for over 10 years, and Sivananda Yoga for over 20 years. Before that he taught physical education, surfing and swimming at international schools, yoga centres and hotels in Bali and SE Asia. Since 2010 Dave has been teaching private courses and mountain retreats at Tai Chi Bali Healing Arts Centre, specializing in sitting, standing and moving meditation, focusing the mind and breath to lead the Qi, relaxing and balancing the body and spirit. Dave developed these courses and retreats for people at different levels of health and fitness to experience the healing power of nature, with easy to learn classes that bring rapid results.

After traveling extensively across the Himalayas and SE Asia exploring Yoga, Reiki, Tibetan Buddhism and Zen, Dave finally found his true path in the Tao - the way of health and harmony with nature. Dave dedicated his training and teaching to the Tao Te Ching with simplicity, patience and compassion. Religious Tao is not his way as nature doesn't worship itself with statues and rituals. Dave practices Philosophical Tao which cuts straight to science and laws of the universe that flow with the current of nature. His temple is the beach, the forest and the mountain. Unrestricted by dogma and rules, Dave practices a physical and spiritual path nourished by nature for balancing body and mind.

Dave believes the Tao can only be experienced through personal practice, not through words or intellect, and that training the mind and body to deeply connect with the natural way is an art that requires self-motivation and self-exploration. It is a journey of personal transformation that celebrates each moment as an opportunity to honour all life, appreciating the beauty and power of the universe, accepting all that comes us with an open and loving heart. Dave encourages his students to stop gathering information from the outside and start gathering from the inside. Be patient, practice every day, and let your inner wisdom awaken and guide you gently along your healing journey and beyond.

Dave lives, teaches and surfs in Bali.

Influential Teachers

Bihar Yoga with Swami Shyam Yogi - India
Sivananda Yoga TTC with Swami Sivadasananda - India
Usui Reiki TTC with Master Agung Wijaya - Indonesia
Health Qigong with Master Keith Good - Thailand
Medical Qigong with Master Daniel Li Ox - Indonesia
Wutan Taijiquan with Master Dan Docherty - UK
Yang Taijiquan with Master Thip - Thailand
Yang Taijiquan TTC with Master Kai Kherliang - Thailand
Yang Taijiquan Pushing Hands with Master Ong Wenming - Indonesia
Yang Taijiquan with Master Keith Good - Thailand
Advanced Taijiquan Elastic Force with Master Mark Rasmus - Thailand

Inspiring Workshops

Chen Taijiquan with Master Julie Hastings - Thailand
Chen Taijiquan with Master Chen Zhonghua - Indonesia
I Liq Quan with Master Victor Yen - Malaysia
Yi Jin Jing with Master Jennifer Lee - Indonesia
Taoist Metaphysical Alchemy with Master Keith Good - Thailand
Tibetan Buddhism at Tushita Meditation Centre - India
Zazen at Daitokoji Temple - Japan
Insight Meditation at S.N. Goenka Centre - India
Self-defence at Tao Natural Health Centre - Malta
Chi Nei Tsang at Universal Tao Healing - Thailand

DISCLAIMER

Our goal is to complement the advice from your licensed health care professional by providing information which may encourage healing of the body, mind, and spirit. Therefore, we strongly recommend that you seek advice from your licensed health care professional before embarking on this or any other program contained in or demonstrated in this booklet. PT Tai Chi Bali disclaim any liability or loss in connection with any activities or information contained in or demonstrated in this booklet or from the adoption of any instruction or guidance expressed therein.

太 极 拳



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WHAT IS QI GONG ?

Qi Gong (pronounced 'chee kong') means 'energy practice' and began around the time of the Yellow Emperor 4500 years ago. It is deeply intertwined with the philosophy of Tao (yin and yang) and the Chinese way of life, and is practiced in schools, universities & hospitals. Qi Gong is a daily self-renewal method that tunes the body, breath and mind and brings them into unity. Originally, Qi Gong was based on Taoist and Buddhist healing techniques that improve the flow of energy between humans and nature including acupuncture, herbs, massage, breathing, meditation and exercise. Today, Health Qi Gong encourages a regular practice of breathing, stretching and meditation to increase the flow of Qi (natural healing energy), restore health and make the body youthful again.

WHAT IS TAI CHI ?

Tai Chi Chuan (pronounced 'tie jee chuen') means 'fist of the mind' and is an internal style of Qi Gong called Nei Gong. Tai Chi began 1000 years ago with Taoist monks experimenting with moving meditation and the physical interpretation of the philosophy of Tao. Later, Chinese military leaders interwove their own style of martial arts with Shaolin Qi Gong into the original Taoist system, such as activating tendons more than muscles, and focusing the earth force to a single point of contact. Originally, Tai Chi Chuan was a spiritual practice for self-improvement, and a fast and powerful free-form martial art for self-defence. Today, Tai Chi For Health combines slow simplified martial arts movements into a relaxed aerobic set for health, which makes it look and feel very similar to Health Qi Gong.

WHAT IS THE DIFFERENCE ?

Both have their roots in Tao philosophy and yin yang theory. Both use the mind to lead the qi through the meridian system in the body. Both have healing benefits that can stimulate efficient qi circulation, loosen the joints, stretch the muscles, strengthen the bones, massage the organs, expand the lungs, wash the marrow bone, energize the brain, and cleanse the consciousness for spiritual enlightenment.

* The main difference is that the original Tai Chi Chuan was created as a martial art and incorporates martial arts into a moving meditation for self-defence with health benefits. Original Tai Chi Chuan has Pushing Hands partner exercises, Martial Qi Gong and advanced body mechanics to generate explosive power for self-defense which Health Qi Gong does not.

DIFFERENCE BETWEEN TAI CHI CHUAN & QI GONG

Tai Chi Chuan (Taijiquan) and Qi Gong (Chi Kung) are two forms of mind-body exercise from ancient China that have more similarities than differences. Most people who practice Tai Chi Chuan also incorporate Qi Gong into their practice as they result in similar benefits including increased oxygenation of the whole body, mental calmness and renewed strength and vitality. Tai Chi Chuan and Qi Gong both centre around the philosophy of cultivating Qi, the life force or vital energy in our body. Both involve good posture and gentle movements. Both practices integrate breath with movement and use cognitive skills such as imagery and visualization to heighten awareness of energy circulation. One major difference is that Tai Chi Chuan was originally created as a martial art with all its movements being either attacking, defensive and neutralizing. Tai Chi Chuan also has partner exercises known as Pushing Hands for developing advanced techniques, self-defense and martial power. Health Qi Gong is not a martial art and does not have any self-defense movements or Pushing Hands exercises. Health Qi Gong can be practiced sitting, standing and moving, but Tai Chi Chuan only has moving exercises. People get confused because when practiced slowly for health and relaxation Tai Chi Chuan is categorized as a form of Health Qi Gong. However, both are easy to do, benefit everyone, and the results can be extraordinary. Each lesson builds on the next which helps to create a conversation of sensing, feeling and resting that engages your whole system in a process where old habits can be replaced by new awareness and skill. To train the mind to deeply connect with the language of the body is an art. As your own inner wisdom awakens it guides you through your healing journey and beyond.

HOW IT WORKS

Tai Chi focuses on relaxation, body alignment and breathing, and has very distinct mechanisms of benefit unique from conventional vigorous exercise. Tai Chi emphasizes sensory learning which results in movement that is more flexible, pleasurable and free from aches and pains. Guided by the instructor's experience and encouragement you let go of all tensions and move more gently and lovingly with improved posture and alignment. A sense of space, lightness and openness is created by relaxing the mind in the present moment through the felt connection to your body's Qi (internal healing energy). Reduced muscle tension, combined with slow, deeper breaths, results in greater blood flow and oxygen distribution throughout the entire body (including the organs), as opposed to more vigorous exercise where muscles are tense and only the main muscle groups are usually affected. Relaxed mindful movement increases blood oxygen saturation and diffusion resulting in enhanced metabolic function, which increases the disease-fighting and healing abilities of the body.

5 FAMILIES OF TAI CHI CHUAN

Chen style was created by Chen Wangting (1600-1680)
 Yang style was created by Yang Luchan (1799-1872)
 Wu style was created by Wu Chuanyu (1834-1902)
 Hao style was created by Hao Weizhen ((1842-1920)
 Sun style was created by Sun Lutang (1861-1932)

5 PILLARS OF TAI CHI CHUAN

Hand Form – solo forms/basic skills
 Internal Strength - energy/qigong skills
 Pushing Hands – partner forms/sparring skills
 Self-Defence - application/martial art skills
 Energy Extension - weapons/massage skills

3 PRINCIPLES OF YIN & YANG

Interdependence - one cannot exist without the other
 Transmutation - one is always transforming into the other
 Conflict & Balance - when they clash there is tension

5 FUNDAMENTALS OF QI CIRCULATION

Sensitivity - listening/feelings/internal vision/mindfulness
 Intuition - understanding/inner guru/positive adjustments
 Relaxation - Qi flows in the path of least resistance
 Energization - increase Qi with gentle abdominal breathing
 Intention - where the mind goes Qi follows

10 PRINCIPLES OF MASTER YANG CHENGFU

1. Top of the head floats up to raise the spirit
2. Relax the shoulders & drop the elbows
3. Relax the chest & open the shoulder blades
4. Relax the waist & lower back
5. Separate empty & full
6. Synchronize upper & lower body
7. Practice slowly continuously & without interruption
8. Use intent rather than force
9. Match up inner & outer
10. Seek stillness within movement

5 GATES BREATHING - QIGONG STANDING EXERCISE

Wu Xin Hu Xi builds the Qi in the Arms & Legs - Grand Circulation

Qi Massage the 5 Gates Acupoints - Yongquan Laogong Baihui
 Wuji Breathing (Uniting Mind Body Spirit at the Lower Dantien)
 Taoist Breathing - Reverse Abdominal Breathing (for Jin/manifestation of Qi)
 GV-4 Mingmen on the spine opposite the navel between L2-L3
 GV-14 Dazhui on the spine between the top of the shoulder blades T1-C7
PC-8 Laogong on the palm at the depression below the 1st & 2nd finger
 CV-22 Tiantu on the base of the throat at depression between the collar bones
 CV-6 Qihai on the mid-line of the abdomen 1.5 cun below the navel
 CV-1 Huiyin on the perineum between the anus & the genitals
K-1 Yongchuan on the sole at the depression below the 2nd & 3rd toes
GV-20 Baihui at the top mid-line of the head in line with the ears
 Rocking from Heel to Toes to release any Qi Stagnation in the feet
 Sinking the Qi & swallow your saliva to strengthen the Guardian Qi

WHITE CRANE TAIJI QIGONG - QIGONG MOVING EXERCISE

Bai He Gong develops active relaxation, conscious movement & coordination

White Crane Flying - Horse Stance
 White Crane Landing - Horse Stance
 White Crane Pushing - Bow Stance
 White Crane Swimming - Bow Stance
 White Crane Catching Prey - Bow Stance
 White Crane Double Punch - Bow Stance
 White Crane Walking - Bow & One Leg Stance
 White Crane Spreads Wings - Empty Stance

TAI CHI FOUNDATION COURSE - TRAINING PROGRAM

Building the Qi in the lower abdomen & organs & circulating to the arms & legs

Preparation - Wuji Breathing Meditation/Mindfulness Meditation
 Warm-ups - 14 Joints Rotation/5 Organs Healing Exercise
 Sitting Meditation - Buddhist Breathing/Taoist Breathing
 Standing Meditation - 5 Gates Breathing/White Crane Taiji Qigong
 Moving Meditation - 13 Original Movements of Taijiquan
 Pushing Hands - Fixed Step Wrist & Elbow Circling Drills
 Recovery - Wuji Breathing Meditation/Mindfulness Meditation

WARM-UP - 14 JOINTS ROTATION - QIGONG STANDING EXERCISE

Loosening-up the joints & warm the muscles to reduce resistance in the body

Rotate the Spine	Rotate the Ankles	Rotate the Wrists
Rotate the Hips	Rotate the Shoulders	Rotate the Neck
Rotate the Knees	Rotate the Elbows	Shaking the Body

BASIC STANCES

Horse Stance
 Bow Stance
 Empty Stance

BASIC HAND SHAPES

Palm
 Fist
 Hook

5 ELEMENTS - ORIGINAL 5 FOOT TECHNIQUES OF TAI CHI CHUAN

Wuxing from Shi San Shi - The Original 13 Movements of Taijiquan

1. Forwards - Metal (Jinbu)
2. Backwards - Wood (Tuibu)
3. Look Right - Fire (Youpan)
4. Beware Left - Water (Zuogu)
5. Central Equilibrium - Earth (Chongting)

8 ENERGIES - ORIGINAL 8 HAND TECHNIQUES OF TAI CHI CHUAN

Pakua from Shi San Shi - The Original 13 Movements of Taijiquan

Preparation - Wuji Breathing (uniting mind body spirit at the Lower Dantien)
 Opening - Great Tai Chi Circle
 1. Ward Off - Connecting/outward/expanding energy (Peng Jin)
 2. Roll Back - Yielding/inward/sideways energy (Lu Jin)
 3. Press - Pressing/squeezing/converging energy (Ji Jin)
 4. Push - Pushing/gathering/redirecting energy (An Jin)
 5. Elbow - Piercing/forward momentum/pointed energy (Chou Jin)
 6. Shoulder - Bumping/forward momentum/rounded energy (Kao Jin)
 7. Split - Splitting/expanding/diverging energy (Lieh Jin)
 8. Pluck - Plucking/pulling/jerking energy (Chai Jin)
 Closing - Great Tai Chi Circle

PUSHING HANDS - YANG STYLE TAIJI PARTNER EXERCISES

Tui Shou a is cooperative exchange to develop & test all your Taiji skills

Pushing Hands Theory & Principles
 Opening & Closing the Kwa (rooting & sinking while turning the waist)
 Ward Off - Peng Jin - passive/connecting - active/outward expanding
 Spinning Hands - connecting/yielding/leading/neutralizing
 Fixed Step Single & Double Arm Circles
 Horizontal Wrist & Elbow Circles
 Vertical Wrist & Elbow Circles

NEI GONG MEDITATION - QIGONG SITTING EXERCISE

Internal practice calms the mind, builds & distributes Qi to the 12 meridians

Meditations on the Tao Te Ching (Tao philosophy - yin & yang)
 Mindfulness Breathing - Awareness (present moment concentration)
 Connecting to Heaven & Earth Qi Breathing (body alignment & centerline)
 Wuji Breathing Meditation (uniting mind body spirit at the Lower Dantien)
 Buddhist Breathing - Building the Qi in Lower Dantien (for health & relaxation)
 One with Nature Breathing (harmonizing with the Qi of Nature)
 Recovery - Gentle stretching after meditation

4 CATEGORIES OF QIGONG

Health Qigong - maintaining health/prevention/restorative
 Medical Qigong - healing with acupuncture/herbs/massage
 Martial Qigong - energize the body for sports/martial arts
 Spiritual Qigong - energize the brain for enlightenment

2 STYLES OF QIGONG

* Nei Gong - internal practice - emphasises relaxed muscles & more mind power to build Qi in the lower abdomen which then flows throughout the meridian system & whole body
 * Wai Gong - external practice - emphasises stimulated muscles & less relaxation to build Qi in the arms & legs which then flows throughout the meridian system & whole body

3 PRINCIPLES OF YIN & YANG

Interdependence - one cannot exist without the other
 Transmutation - one is always transforming into the other
 Conflict & Balance - when they clash there is tension

3 TREASURES

Jing - preserve your pre-natal Qi (anti-aging hormones)
 Qi - strengthen your post-natal Qi (air/food/water/thinking/exercise)
 Shen - enlighten your spirit by uniting Jing & Qi in the brain

5 REGULATORS OF THE ENERGETIC SYSTEM

Zishi - body/battlefield/posture/structure/relaxation
 Xi - breath/strategy/abdominal breathing/thoracic diaphragm
 Yi - mind/general/wisdom/clear intention/calm/relaxed
 Qi - vital energy/army/life force/bioelectricity
 Shen - spirit/morale/confidence/positivity/vitality

5 FUNDAMENTALS OF QI CIRCULATION

Sensitivity - listening/feelings/internal vision/mindfulness
 Intuition - understanding/inner guru/appropriate strategy
 Relaxation - Qi flows in the path of least resistance
 Energization - increase Qi with gentle abdominal breathing
 Intention - where the mind goes Qi follows

HEAVEN & EARTH - QIGONG STANDING EXERCISE

San Cai Gong energizes the 3 Powers & develops Chong Mai the central channel
Heaven Qi Breathing - pours Qi in through the top of the head/Baihui
Earth Qi Breathing - bubbles Qi up through the feet/Yongquan
Human Qi Breathing - builds Qi at the Lower Dantien
 Visualizing the centreline - Chong Mai/central channel/central axis
 3 Dantiens Breathing - 3 positions in Standing Post (Zhan Zhuang)
 Uniting Heaven & Earth - circulates Qi through the centreline
 Great Tai Chi Circle - Grand Circulation - sinks Qi to the Lower Dantien

8 PIECES OF BROCADE - QIGONG STANDING EXERCISE

Ba Duan Jin activates Yang Qi, strengthens immune system & internal organs
 Holding Up the Heavens - regulates the internal organs
 Bending the Bow - strengthens the back, lung & bladder meridians
 Separating Heaven & Earth - regulates the spleen/stomach/liver
 Gazing Backwards - prevents sickness & strain in the neck & shoulders
 Swinging from Side to Side - removes the fire in the heart
 Holding the Feet - strengthens the waist & kidney meridian
 Screw the Fist with Fiery Eyes - increases Qi & raises vitality/confidence
 Bouncing on the Toes - smoothes the Qi flow & remove diseases

5 ANIMALS - QIGONG STANDING EXERCISE

Wu Qin Xi promotes flexibility, improves Qi circulation & regulates the 5 organs
 Bird Gliding - regulates the lungs & improves balance
 Bird Flying - regulates the lungs & improves balance
 Deer Looking - regulates the kidneys, strengthens the waist & chest
 Deer Running - regulates the kidneys & strengthens the waist & chest
 Tiger Raising Claws - regulates the liver & Triple Burner
 Tiger Seizing Prey - regulates the liver & flexibility in the spine
 Monkey Lifting Paws - regulates the heart & improves balance
 Monkey Picking Fruit - regulates the heart & improves brain function
 Bear Rotating - regulates the spleen & improves digestion
 Bear Walking - regulates the spleen, strengthens the hips knees ankles

QIGONG FOUNDATION COURSE - TRAINING PROGRAM

Building the Qi in the lower abdomen & organs & circulating it to the arms & legs

1. Preparation - Wuji Breathing Meditation/Mindfulness Meditation
2. Warm-ups - 5 Organs Healing Exercise/14 Joints Rotation
3. Sitting Meditation - Buddhist Breathing/Small Circulation/6 Healing Sounds
4. Standing Meditation - Heaven & Earth/3 Dantiens Breathing Meditation
5. Moving Meditation - Grand Circulation/8 Brocades/5 Animals Exercise
6. Recovery - Qi Massage & Lying Down Deep Relaxation

WARM-UP - 5 ORGANS HEALING - QIGONG STANDING EXERCISE

Wu Qi Chao Yuan harmonizes the 5 major organs with stretching & Qi breathing
 Wuji Breathing/Mindfulness (uniting mind body spirit at the Lower Dantien)
 Raise the Arms & Stretch the Torso & Organs
 Raise the Arms Rotate L & R to Stretch the Organs
 Raise the Arms & Expand the Chest - metal/lungs/nose
 Raise the Arms & Stretch Forwards - water/kidneys/ears
 Raise the Arms & Stretch Right Side - wood/liver/eyes
 Raise the Arms & Push Out the Hands - fire/heart/tongue
 Raise the Arms & Stretch Left Side - earth/spleen/lips
 Raise the Arms & Circle the Torso - all organs stretch & squeeze
 Inner Smile - Gently massage the organs with the hands L & R circles

WARM-UP - TAO YOGA - QIGONG LYING DOWN EXERCISE

Taoist stretching & breathing for loosening the abdomen, waist, back & hips

Relaxation	Child	Crocodile	Forward Bend
Abdominal Twist	Cobra	Boat	Arch
Bridge	Mountain	Bow	Butterfly
Ball	Cat	Camel	8 Directions
Push the Sky	Tiger	Relaxation	Meditation

QI MASSAGE 14 ACUPOINTS - QIGONG SITTING EXERCISE

Dian Xue cavity press/acupressure for general health & Qi circulation
 GV-20 Baihui at the crown point on top of the head in line with the ears
 CV-1 Huiyin on the perineum between the anus & the genitals
 EX-HN-3 Yintang on the lower forehead in the centre between the eye brows
 EX-HN-5 Taiyang on the corner of the temples at the outside of the eye brows
 GV-16 Fengfu on the base of the skull in line with C1 opposite Yintang
 GB-20 Fengchi on the base of the skull on the side of C2-C3
 CV-22 Tiantu on the base of the throat at depression between the clavicles
 GV-14 Dazhui on the back between C7-T1 opposite Tiantu
 CV-6 Qihai on the lower abdomen below the navel opposite Mingmen
 GV-4 Mingmen on the back between L2-L3 opposite Qihai
 LI-4 Hegu on the top of the hand at the V of thumb & 1st finger
 LV-3 Taichong on the top of foot at the V of 1st & 2nd toes
 PC-8 Laogong on the palm at the depression below 2nd & 3rd fingers
 K-1 Yongchuan on the sole at the depression below the 2nd & 3rd toes
 Qi Massage/Acupressure (tapping & combing to smooth the Qi flow)

6 HEALING SOUNDS - QIGONG SITTING EXERCISE

Liu Zi Jue transforms negative emotions into positive with sound & colour
 SSSSSSSS - Lungs/Large Intestine - metal - white - sadness to courage
 CHOOOOO - Kidneys/Urinary Bladder - water - blue - fear to calmness
 SHHHHHH - Liver/Gall Bladder - wood - green - anger to patience
 HAAAAAA - Heart/Small Intestine - fire - red - hatred to love
 WHOOOO - Spleen/Stomach - earth - yellow - anxiety to openness
 HEEEEEEE - Triple Burner balances the 3 centres (no colour/no emotion)
 Inner Smile - Gently massage the organs with the hands L & R circles

NEI GONG MEDITATION - QIGONG SITTING EXERCISE

Internal practice calms the mind, builds & distributes Qi to the 12 primary meridians
 Mindfulness Meditation - Awareness (present moment concentration)
 Wuji Breathing Meditation (uniting Mind Body Spirit at the Lower Dantien)
 Connecting to Heaven & Earth Qi Breathing (body alignment & centerline)
 Buddhist Breathing - Building the Qi in Lower Dantien (for health & relaxation)
 Small Circulation - Conception & Governing Vessels (building the Qi in the torso)

BRAIN & BONE MARROW WASHING - QIGONG SITTING EXERCISE

Xi Sui Jing is an introduction to Spiritual Qigong for Enlightenment
 Taoist Breathing - Reverse Abdominal Breathing (for Jin/manifestation of Qi)
 Skin Breathing (strengthening the Guardian Qi & immune system)
 Bone Marrow Breathing (cleansing the Marrow Qi & blood)
 Spiritual Breathing (cleansing the brain of mental & emotional stress)
 One with Nature Breathing (harmonizing with the Qi of Nature)
 Opening the Heart Meditation (developing Loving-kindness)

3 LEVELS OF TAI CHI CHUAN BY WANG ZONG YUE

1. Tai Chi Form - knowing Oneself - slow solo forms for health & relaxation, body alignment & balance, smooth & efficient qi circulation (Health Qigong)
2. Tai Chi Method - knowing Others - fast partner forms for sensitivity, pushing hands, self-defence, leverage, qi manifestation, jin training (Martial Qigong)
3. Tai Chi Master - knowing the Mystery - mastering slow & fast, mastering yin & yang, uniting with the qi of nature & the spirit of the Tao (Spiritual Qigong)

TAI CHI 5 COMPONENTS

Hand Form - solo forms/basic skills
 Internal Strength - energy/qigong skills
 Pushing Hands - partner forms/sensing skills
 Self-Defence - application/martial art skills
 Energy Extension - weapons/massage skills

TAI CHI TRAINING CONCEPTS

Rooting - from stationary to moving
 Stance - from high to low
 Coordination - from slow to fast
 Defensive Circle - from big to small
 Application - from soft to hard

TAI CHI COMBAT SKILLS (Not available)

Ti - kicking
 Da - striking
 Shuai - wrestling
 Na - locking
 Dim Mak - pressure points

PUSHING HANDS FOUNDATION COURSE

20 Hours Certification Course USD650

8 PRINCIPLES BASIC PUSHING HANDS

Awareness - present moment concentration, mindfulness
 Cooperation - assisting each other to develop your skills
 Touch - constant contact with skin & mind
 Softness - relaxing the joints & muscles, avoid brute force
 Reaction - if your opponent doesn't move you don't move
 Smoothness - flowing movements from defence to attack
 Full & Empty - rooting the feet while shifting weight back & forth
 Circling - rotating the waist, spiralling the hands, arms & legs

TAI CHI BODY MECHANICS

Foundation - earth, feet, legs, 5 Directions
 Function - central axis, spine, waist, kua
 Expression - hands, arms, 8 Energies

TAI CHI 8 INTERNAL SKILLS

Peng Jin (passive) - internal strength/elastic force/spring-like connectivity
 Jue - sensing/listening/understanding
 Xu ling ding jin - raise your spirit of vitality
 Chong ting - equilibrium/centerline/balance
 Chen - sinking/grounding/rooting
 Song - relaxation/optimum structure
 Kai - extending/opening/stretching
 Chan si - silk reeling/smooth/fluid/fully connected/spiraling movements

TAI CHI 5 LOOSENING EXERCISE

Swing both arms rotate waist L & R
 Open arms to the side up & down
 Rotate waist L & R one arm forward
 Bend forward rotate L & R - shake shoulders
 Move foot forward & backward in Bow Stance

TAI CHI 13 BASIC PUSHING HANDS EXERCISES

Full & Empty – root your feet, shift your weight, rotate your waist
 9 Points of Yielding
 Spinning Hands (connecting/yielding/leading/neutralizing)
 Cloud Hands Circles (Wardoff Rollback Push)
 Brush Knee Circles (Wardoff Rollback Push)
 Single Arm Horizontal Wrist Circles (Wardoff Rollback Push)
 Single Arm Vertical Wrist Circles (Wardoff Rollback Push)
 Double Arm Horizontal Wrist & Elbow Circles
 Double Arm Vertical Wrist & Elbow Circles
 Changing Direction
 Taiji Symbol/Silk Reeling
 Small Roll Back - Xiao Lu (Four Square - Wardoff Rollback Push Press)
 Big Roll Back - Da Lu (Four Corners - Wardoff Push Shoulder Strike Rollback)

PUSHING HANDS INTERMEDIATE COURSE

20 Hours Certification Course USD650

8 PRINCIPLES ADVANCED PUSHING HANDS

Awareness - acute focused attention, internal & external
 Connecting - constant contact with skin & mind (passive peng)
 Listening - detect changes in direction, speed & strength
 Understanding - identify your feelings & choose a strategy
 Following - let your opponent move first & follow, never resist
 Sticking - use part your energy, part your opponent's energy
 Adhering - lead & control your opponent while sticking
 Intuition - respond naturally with a clear mind & relaxed body

TAI CHI FORCE CONCEPTS

Emotional Force - no emotional mind (Wuxin)
 Muscular Force - no brute strength (Wuli)
 Mechanical Force - joints/leverage (Jixiejin)
 Energetic Force - mind/qi (Neijin)
 Spirit Force - confidence/vitality (Shenjin)

TAI CHI 8 JIN PATTERNS

Peng Jin - Ward Off - outward/expanding (active peng jin)
 Lu Jin - Roll Back - inward/yielding
 Ji Jin - Press - squeezing/converging
 An Jin - Push - gathering/redirecting
 Chou Jin - Elbow - pointed/piercing strike
 Kao Jin - Shoulder - rounded/bumping strike
 Lieh Jin - Split - diverging/expanding
 Chai Jin - Pluck - pulling/jerking

TAI CHI TIMING SKILLS

Predictive detection - super intuition
 Early detection - good intuition
 Late detection - average intuition

TAI CHI STRATEGIC CONCEPTS

Chong men - central door
 Kong men - empty door
 Tian chuang - sky window
 Di chuang - ground window

TAI CHI FA JIN SKILLS

Yan - eyes/awareness/alertness
 Bu - stepping/firmness/rooting
 Zishi - body/jin storage/6 bows
 Shou - hands/jin manifestation
 Xi - breath/coordination/expression
 Fa - technique/leverage/timing

13 SWORD TECHNIQUES

(Double-edge Straight Sword)

1. Circle (Liao)
2. Sweep (Sao)
3. Slice (Mo)
4. Lift (Tee)
5. Thrust (Tsir)
6. Strike (Jee)
7. Press (Ya)
8. Point (Dien)
9. Entwine (Jiao)
10. Draw Back (Chou)
11. Intercept (Jieh)
12. Chop (Pee)
13. Burst (Beng)

SWORD QI GONG

Preparation - Wuji Breathing
 Secret Sword Finger
 Sinking the Qi
 Earth Qi Breathing
 Heaven Qi Breathing
 Separate Heaven & Earth
 Push the Mountain Forwards
 Push the Mountain Sideways
 Eagle Swimming
 Eagle Catches Prey
 Unite Heaven & Earth

SWORD WARM-UPS

Holding the Sword
 Wrist Circling
 Thrust
 Circle & Thrust
 Diagonal Strike
 Entwine
 Horizontal Slice
 Vertical Slice
 Taiji Sword Walking

13 SWORD TECHNIQUES FORM - SHI SAN SHI TAI JI JIAN

Preparation - Wuji Breathing
 Opening Form - Sink the Qi
 Grasp the Bird's Tail - Ward Off, Roll Back, Press
 Unite the Sword & Point
 1. Circle - Great Star of the Big Dipper
 2. Sweep - Swallow Skims the Water
 3. Slice - Block & Slice x2 (horizontal)
 4. Lift - Small Star of the Big Dipper
 5. Thrust - Wasp Enters the Cave
 6. Strike - Phoenix Spreads Right Wing
 Slice - Falling Flowers x3 (vertical)
 7. Press - Phoenix Spreads Left Wing
 8. Point - Casting the Fishing Rod
 9. Entwine - Whirlwind x3
 10. Draw Back - Rhino Looks at the Moon
 11. Intercept - Dragon Swings its Tail
 12. Chop - Shooting Star Chases the Moon x2
 13. Burst - Swallow Carries Earth in its Beak
 Lift - Little Star of the Big Dipper
 Thrust - Present the Tablet
 Return the Sword & Closing Form - Sink the Qi

☯ **TAI CHI BALL QI GONG COURSE - 20 Hours Certification Course USD650** ☯

WAI GONG - EXTERNAL TRAINING

To train the body to a higher level of strength & flexibility in the bones ligaments tendons & muscles.
 To train the body to a higher level of agility & dexterity especially in the all joints.
 To train the body to have a firm root.
 To improve physical endurance & stamina.
 To improve qi circulation throughout the body
 To improve metabolism throughout the body.
 To improve coordination between the body & mind.

NEI GONG - INTERNAL TRAINING

To train the mind to a higher level of concentration.
 To train the mind & body to relax during movement.
 To train the mind to lead qi to circulate at a more efficient & higher level.
 To train the mind to build qi in the Lower Dantien.
 To train the mind to build qi in the internal organs.
 To train the mind to lead qi to energize the muscles.
 To train the mind to enhance grand circulation to a higher level of sensitivity.
 To heighten the spirit of vitality.

TAIJIQUAN (TAI CHI CHUAN) TRAINING

To balance & harmonize Yin Yang through Wai Gong & Nei Gong Training.
 To regulate the body breath mind qi & spirit to perform together at a more efficient & higher level.
 To improve the health of the body through physical training.
 To improve the health of the mind through mental training.
 To build abundant quantity & quality of qi.
 To develop a higher level of self-discipline.
 To master the skills required for self-defence.
 To unite with the spirit of nature & become one with the Tao.

WAI GONG

TAI CHI FIST SET - Yin Shou Gong

Fire Path Grand Circulation
 Earth
 Lower Dantien
 Middle Dantien
 Upper Dantien
 Heaven
 Forwards
 Sideways
 Earth
 Shake the Body

TAI CHI STICK - Tai Ji Bang

Fire Path Grand Circulation
 Horizontal Forward L & R
 Horizontal Shoulder L & R
 Horizontal Sideways L & R
 Vertical Forward L & R
 Vertical Downward L & R
 Vertical Upward L & R
 Repeat in Bow Stance L & R
 Shake the Body

TAI CHI BALL - Tai Ji Qiu

Fire Path Grand Circulation
 Wrists Horizontal L & R
 Wrists Vertical U & D
 Wrists Rotate F & B
 Elbows U & D
 Shoulders U & D
 Twisting L & R
 Sideways L & R
 Backbend F & B
 Swinging F & B
 Swinging L & R
 Big Circles L & R
 Shake the Body

NEI GONG

TAI CHI PALM SET - Yang Shou Gong

Wind Path Grand Circulation
 Earth
 Lower Dantien
 Middle Dantien
 Upper Dantien
 Heaven
 Forwards
 Sideways
 Earth
 Bouncing on the Heels

TAI CHI RULER - Tai Ji Chih

Wind Path Grand Circulation
 Pour Qi into the Baihui
 Build Qi at the 3 Dantiens
 Rotating the Lower Dantien V & H & S
 Ascending & Descending Qi U & B
 Emperor's Cartwheel L & R
 Girdle Vessel Grinding L & R
 Circling An L & R
 Circling & Rotating Lu An L & R
 Coiling Lu Peng L & R
 Coiling Peng Lu Ji An L & R
 Bouncing on the Heels

TAI CHI BALL - Tai Ji Qiu

Wind Path Grand Circulation
 Pour Qi into the Baihui
 Build Qi at the 3 Dantiens
 Rotating the Lower Dantien V & H
 Ascending & Descending Qi U & B
 Emperor's Cartwheel L & R
 Girdle Vessel Grinding L & R
 Circling An L & R
 Circling & Rotating Lu An L & R
 Coiling Lu Peng L & R
 Coiling Peng Lu Ji An L & R
 Bouncing on the Heels

3 PRINCIPLES OF YIN & YANG

Interdependence - one cannot exist without the other
 Transmutation - one is always transforming into the other
 Conflict & Balance - when they clash there is tension

10 PRINCIPLES OF MASTER YANG CHENGFU

1. Top of the head floats up to raise the spirit
2. Relax the shoulders & drop the elbows
3. Relax the chest & open the shoulder blades
4. Relax the waist & lower back
5. Separate empty & full
6. Synchronize upper & lower body
7. Practice slowly continuously & without interruption
8. Use intent rather than force
9. Match up inner & outer
10. Seek stillness within movement

6 HARMONIES

(3 External Harmonies)	(3 Internal Harmonies)
Wrist & Ankles	Heart & Mind
Elbows & Knees	Qi & Strength
Shoulders & Hips	Tendons & Bones

24 HAND FORM TAI CHI COURSE - TRAINING PROGRAM

Preparation - Wuji Breathing Meditation/Mindfulness Meditation
 Warm-ups - 14 Joints Rotation/5 Organs Healing Exercise
 Standing Meditation - Wuji Breathing/Standing Post Meditation
 Moving Meditation I - Tai Chi Walking Meditation
 Moving Meditation II - 24 Hand Forms Yang Style Tai Chi Chuan
 Recovery - Wuji Breathing Meditation

WARM-UP - 14 JOINTS ROTATION - QIGONG STANDING EXERCISE

Loosening-up the joints & warm the muscles to reduce resistance in the body

Rotate the Spine Rotate the Ankles Rotate the Wrists
 Rotate the Hips Rotate the Shoulders Rotate the Neck
 Rotate the Knees Rotate the Elbows Shaking & Bouncing on the Toes

BASIC STANCES - TAI CHI STANDING EXERCISE

Warm-up to develop the frame, body alignment, centreline & root

Horse Stance - opening form/sidestep stance/standing post
 Bow Stance - offensive stance/defensive stance/diagonal stance
 Empty Stance - White Crane/Play the Lute/Repulse Monkey/Sea Bottom
 One Legged Stance - Golden Pheasant/Heel Kick

TAI CHI WALKING EXERCISE

Warm-up & relax the body & mind by repeating 1 form in walking sequence

Part the Horse's Mane L & R Grasp the Bird's Tail L & R
 Brush Knee & Push L & R Wave Hands Like Clouds L & R
 Retreat & Repulse Monkey L & R Fair Lady Works the Shuttle L & R

24 HAND FORM YANG STYLE TAI CHI CHUAN

TRADITIONAL NAME MODERN NAME

Section One

Wuji Breathing	Preparation
Sink the Qi	1. Opening Form - Raise & Lower the Arms
Part the Horse's Mane	2. Separate Hands Diagonally in Bow Stance x3
White Crane Spreads Wings	3. Separate Hands Vertically in Empty Stance
Brush Knee and Push	4. Twist Step & Brush Knee in Bow Stance x3
Play the Lute	5. Raise the Arms in Left Empty Stance
Retreat and Repulse Monkey	6. Step Back & Push in Empty Stance x4
Grasp the Bird's Tail Left	7. Wardoff Rollback Press Push in Bow Stance
Grasp the Bird's Tail Right	8. Wardoff Rollback Press Push in Bow Stance
Single Whip	9. Hook & Push in Left Diagonal Bow Stance
Wave Hands Like Clouds	10. Wardoff & Push Down in Side Step x3
Single Whip	11. Hook and Push in Left Diagonal Bow Stance
Pat the High Horse	12. Strike to Throat in Left Empty Stance

Section Two

Heel Kick Right	13. Kick Right Heel in One Leg Stance
Double Punch to the Ears	14. Strike with 2 Fists in Right Bow Stance
Heel Kick Left	15. Kick Left Heel in One Leg Stance
Snake Creeps Down Left	16. Crouch Stance & Strike in Bow Stance
Golden Pheasant Stands on Left Leg	Raise Knee & Strike in One leg Stance
Snake Creeps Down Right	17. Crouch Stance & Strike in Bow Stance
Golden Pheasant Stands on Right Leg	Raise Knee & Strike in One leg Stance
Fair Lady Works the Shuttle Right & Left	18. Wardoff Upward & Push in Bow Stance x2
Pick Up Needle from Sea Bottom	19. Strike Downward in Empty Stance
Fan Through the Back	20. Flash the Arms Horizontally in Bow Stance
Turn, Deflect, Parry & Punch	21. Circle the Fist & Strike in Left Bow Stance
Apparent Closing	22. Release Withdraw & Push in Left Bow Stance
Cross Hands	23. Cross Arms & Double Wardoff in Horse Stance
Sink the Qi	24. Closing Form - Lower Arms in Horse Stance

24 HAND FORM YANG STYLE TAI CHI CHUAN



1. Opening



2. Part the Horse's Mane x3



3. White Crane Spreads Wings



4. Brush Knee and Push x3



5. Play the Lute



6. Retreat and Repluse Monkey x4



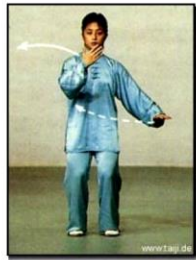
7. Left Grasp the Bird's Tail



8. Right Grasp the Bird's Tail



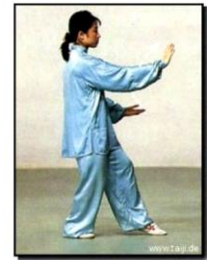
9. Single Whip



10. Wave Hands Like Clouds x3



11. Single Whip



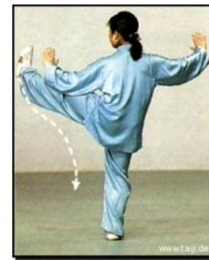
12. Pat the High Horse



13. Right Heel Kick



14. Double Punch to the Ears



15. Left Heel Kick



16. Left Snake Creeps Down
Golden Pheasant Stands on Left Leg



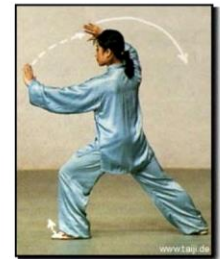
17. Right Snake Creeps Down
Golden Pheasant Stands on Right Leg



18. Fair Lady Works the Shuttles
Left and Right



19. Pick up Needle from Sea Bottom



20. Fan through the Back



21. Turn Body, Deflect, Parry, Punch



22. Apparent Closing



23. Cross Hands



24. Closing



SUMMARY OF PRACTICE

QI GONG - 2 Warm-up Exercises
QI GONG - 10 Exercises & Meditations
TAI CHI - 6 Walking Exercises
TAI CHI - 24 Forms
TAI CHI - 24 Martial Applications
TAI CHI - 13 Pushing Hands Exercises
TAI CHI - 8 Internal Skills
TAI CHI - 12 Teaching Skills

SUMMARY OF PHILOSOPHY & THEORY

TAO PHILOSOPHY - I Ching & Tao Te Ching
TAI CHI PHILOSOPHY - Tai Chi Chuan Classics
TAI CHI THEORY - 3 Principles of Yin Yang
TAI CHI THEORY - 10 Principles of Yang Chengfu
QI GONG THEORY - 5 Regulators of the Energetic System
QI GONG THEORY - 5 Fundamentals of Qi Flow
TAI CHI TEACHING - Training Methods & Concepts
TAI CHI TEACHING - Guidelines for Safe & Effective Practice

WEEK 1

Tao Philosophy - Meditation on the Tao Te Ching
Qi Gong Theory - 5 Regulators & 5 Fundamentals
Qi Gong Wuji Breathing - Mindfulness/Neutralizing Emotions
Warm-ups 14 Joints Rotation Exercise - Reducing Resistance
Tai Chi Walking (#2)
Tai Chi 24 Forms (#1-8)
* Teaching Warm-ups 14 Joints Rotation Exercise

WEEK 2

Tao Philosophy - Meditation on the Tao Te Ching
Tai Chi Theory - 3 Principles of Yin & Yang
Warm-ups 5 Organs Exercise - Reducing Resistance
Qi Gong Lower Dantien Meditation - Building Qi at the Centre
Tai Chi Walking (#4)
Tai Chi 24 Forms (#9-15)
Tai Chi 4 Core Movements - Wardoff Rollback Press Push
* Teaching Warm-ups 5 Organs Exercise

WEEK 3

Tao Philosophy - Meditation on the Tao Te Ching
Tai Chi 10 Principles of Yang Chengfu (1-4) - Developing Frame
Qi Gong Heaven & Earth - Developing Centreline
Qi Massage - Acupressure - Cavity Press/Tapping/Combing
Qi Gong Small Circulation - Building Qi in the Torso
Tai Chi Walking (#6)
Tai Chi 24 Forms (#16-24)
* Teaching Heaven & Earth Qi Gong & Qi Massage

WEEK 4

Tai Chi Philosophy - Meditation on the Tao Te Ching
Tai Chi 10 Principles of Yang Chengfu (5-7) - Coordinating Movements
Qi Gong 8 Pieces of Brocade Exercise - Reducing Resistance & Building Qi
Qi Gong - Laogong Breathing - Yongchuan Breathing
Tai Chi Walking (#7 & 8)
Tai Chi 24 Forms (Left & Right)
* Teaching 8 Pieces of Brocade Exercise

WEEK 5

Tai Chi Philosophy - Meditation on the Tai Chi Classics
Tai Chi 10 Principles of Yang Chengfu (8-10) - Harmonizing Mind
Qi Gong Grand Circulation - 5 Gates Breathing - Yongchuan Laogong Baihui
Qi Gong Shaolin White Crane Exercise - Transporting Qi
Tai Chi Walking (#10 & 18)
Tai Chi Pushing Hands - Single Arm Fixed Step - Partner Exercises
Tai Chi 24 Forms (Left & Right)
* Teaching 10 Principles of Yang Chengfu Tai Chi
* Teaching Tai Chi 24 Forms (#1-12)

WEEK 6

Tai Chi Philosophy - Meditation on the Tai Chi Classics
Qi Gong Standing Post Meditation - Developing Frame/Internal Structure
Tai Chi 8 Internal Skills of Yang Style Tai Chi - Developing Internal Energy/Jin
Tai Chi Pushing Hands - Double Arm Fixed Step - Partner Exercises
* Teaching 5 Directives of Yang Style Tai Chi
* Teaching Tai Chi 24 Forms (#13-24)
* Submit written assignment - 30 questions from the Instructor Guide PDF

24 FORMS TAI CHI CHUAN 10 WEEK COURSE - Sample 90 Minute Lesson Plan for Group Class twice per week

WEEK 1

Preparation - Wuji Breathing
Warm-ups 14 Joints Exercise
(Qi Gong Heaven & Earth)
Tai Chi Walking #2
Tai Chi 24 Forms #1 2 3
Recovery Wuji Breathing

WEEK 2

Preparation - Wuji Breathing
Warm-ups 14 Joints Exercise
(Qi Gong Heaven & Earth)
Tai Chi Walking #4
Tai Chi 24 Forms #4 5
Recovery Wuji Breathing

WEEK 3

Preparation - Wuji Breathing
Warm-ups 14 Joints Exercise
(Qi Gong Heaven & Earth)
Tai Chi Walking #6
Tai Chi 24 Forms #6
Recovery Wuji Breathing

WEEK 4

Preparation - Wuji Breathing
Warm-ups 14 Joints Exercise
(Qi Gong Heaven & Earth)
Tai Chi Walking #7 8
Tai Chi 24 Forms #7 8
Recovery Wuji Breathing

WEEK 5

Preparation - Wuji Breathing
Warm-ups 14 Joints Exercise
(Qi Gong Heaven & Earth)
Tai Chi Walking #10
Tai Chi 24 Forms #9 10 11 12
Recovery Wuji Breathing

WEEK 6

Preparation Wuji Breathing
Warm-ups 5 Organs Exercise
(Qi Gong 8 Brocades)
Tai Chi Walking #2
Tai Chi 24 Forms #13 14 15
Recovery - Wuji Breathing

WEEK 7

Preparation Wuji Breathing
Warm-ups 5 Organs Exercise
(Qi Gong 8 Brocades)
Tai Chi Walking #4
Tai Chi 24 Forms #16 17
Recovery - Wuji Breathing

WEEK 8

Preparation Wuji Breathing
Warm-ups 5 Organs Exercise
(Qi Gong 8 Brocades)
Tai Chi Walking #6
Tai Chi 24 Forms #18 19
Recovery - Wuji Breathing

WEEK 9

Preparation Wuji Breathing
Warm-ups 5 Organs Exercise
(Qi Gong 8 Brocades)
Tai Chi Walking #7 8
Tai Chi 24 Forms #20 21
Recovery - Wuji Breathing

WEEK 10

Preparation Wuji Breathing
Warm-ups 5 Organs Exercise
(Qi Gong 8 Brocades)
Tai Chi Walking #10
Tai Chi 24 Forms #22 23 24
Recovery - Wuji Breathing

TEACHER TRAINING COURSE Continued

THE 3 GREAT TEACHINGS OF CHINA

Taoism - the path of harmony with nature

Buddhism - the path of freedom from suffering

Confucianism - the path of social order & ethics

3 PILLARS OF TAI CHI CHUAN

Tao Philosophy - naturalness/effortlessness/simplicity

Traditional Chinese Medicine - medical & martial qigong

Martial Arts - body mechanics/self-defence/art of war

THE TAO OF TAI CHI CHUAN

Wu Ji - no extremities/no polarities/oneness

Tai Ji - mother of Yin Yang/consciousness/mind

Wu Wei - no resistance/no force/no conflict

Wu Xin - no emotional mind/no ego/balanced mind

Wu Te - virtue/attainments/humility/compassion

Wu Shu - martial arts that promote peace over violence

GONG FU (KUNG FU)

Skill achieved through practice, patience & effort

Accumulated experience over time

Defeat your greatest opponent - yourself

THE MARTIAL CODE

Integrate mind & body for enlightenment

Avoid conflict

Avoid injury to others

Avoid injury to oneself

THE TEACHER'S CODE

Simplicity

Patience

Compassion

Morality

Professional

THE ART OF TEACHING

Be yourself

Teach what you know

Keep it simple

Have fun

THE ART OF LEARNING

From unfamiliar to familiar

From familiar to skilful

From skilful to mastery

From mastery to enlightenment

THE 8 INGREDIENTS OF HARVARD MEDICAL SCHOOL

Awareness

Intention

Structural Integration

Active Relaxation

Strengthening & Flexibility

Natural Freer Breathing

Social Support

Embodied Spirituality

TAI CHI TRAINING CONCEPTS

Rooting - from stationary to moving

Stance - from high to low

Coordination - from slow to fast

Defensive Circle - from big to small

Application - from soft to hard

ESSENTIAL READING

Tao Te Ching - Stephen Mitchell (translation)

Taijiquan Classics - Barbara Davis (translation)

Teaching Tai Chi Effectively - Paul Lam

Mindful Exercise - Peter Anthony Gryffin

Harvard Medical School Guide to Tai Chi - Peter Wayne

Yang Taiji 24 Step Short Form - James Drewe

Qigong For Health & Martial Arts - Yang Jwingming

3 KINDS OF STUDENTS

Drifters - not serious, no regular practice, shallow understanding, monkey mind

Amateurs - semi-serious, regular group practice, medium understanding, horse mind

Warriors - very passionate, private classes, deep understanding, mountain mind

3 HINDERANCES TO SUCCESSFUL PRACTICE

Motivation - successful practice requires determination & confidence

Incorrect Practice - successful practice requires guidance from a qualified instructor

Distractions - successful practice requires focus & self-discipline

5 DIRECTIVES - TEACHING METHOD OF YANG JUN

Foot Work - stance, foot, leg, grounded, sinking

Body Shape - posture, alignment, centreline, relaxation

Hand Technique - palm, fist, hook, arm shape

Gaze - eyes, intention, spirit, nourishing/releasing

Martial Application - self-defence, Qi manifestation/Jin

6 POINTS - TEACHING METHOD OF YANG JUN

Clarity of instructions and explanations

Quantity and quality of attention directed toward the students

Time management - balance between movement & explanation

Effectiveness in applying traditional tai chi teaching methods

Maintaining learning flow - the introduction of new ideas & exercises

Ability to create pleasant & formative learning experience for students

12 GUIDELINES - TEACHING METHOD OF YANG JUN

This list provides examiners with a guide for evaluating your teaching performance

1. Class Greeting & Introductions:

- Opening the Class

- Closing the Class

2. Instructor's Demeanor:

- Proper Dress and Attire

- Respect for Students

- Professionalism

3. Form Practice and Review:

- Oral Commands Clear and Loud Enough

- Leads Practice Effectively

- Correction of Movements

- Calls Names of Movements in Own Language or in Chinese

4. Effectively Asks Questions

5. Effectively Provides Answers

6. Is Able to Identify Mistakes Students Make in Practice

7. Instructor and Student Interaction is Professional and Friendly

8. Supervision of Class

9. Organization of Teaching Content

10. Time Management of Class:

- Covering the Class Material

- Focuses on Areas of Student need not on Skills that Students Already Have

11. Explanation of the Movements:

- Footwork

- Body Posture

- Hand Techniques

- Eye Focus and Spirit

- Energy Technique/Points

- Applications

- Accuracy of Movements

12. Overall Class Appeal to Students

ADDITIONAL GUIDELINES

Introduce the topic briefly

Emphasize relaxation and posture alignment

Focus on the 10 Principles of Yang Chengfu

Demonstrate the main points of each form

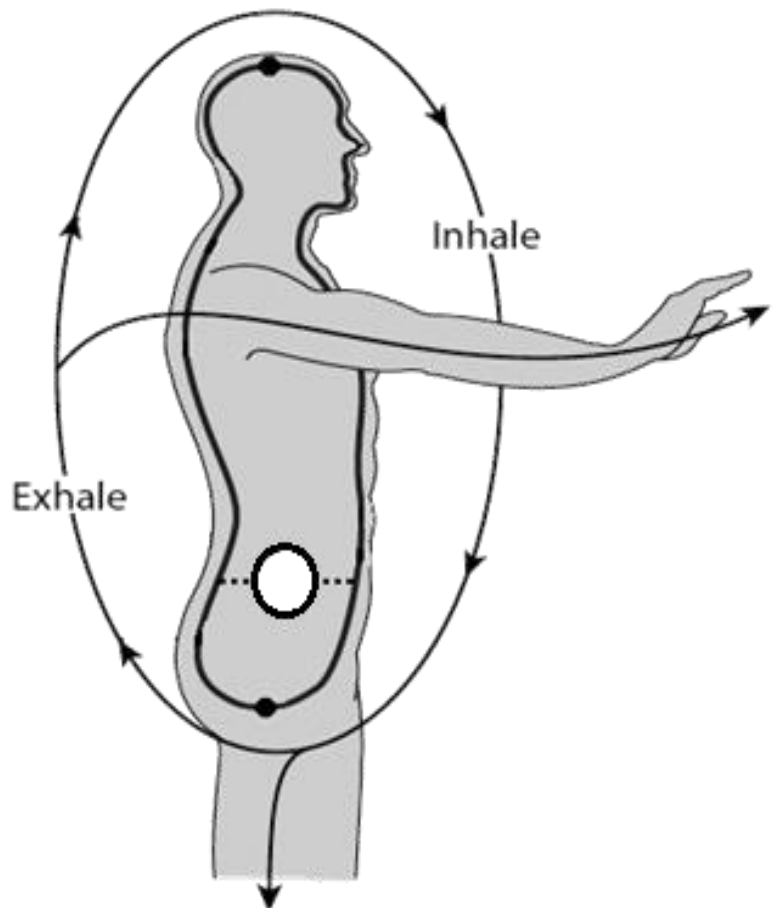
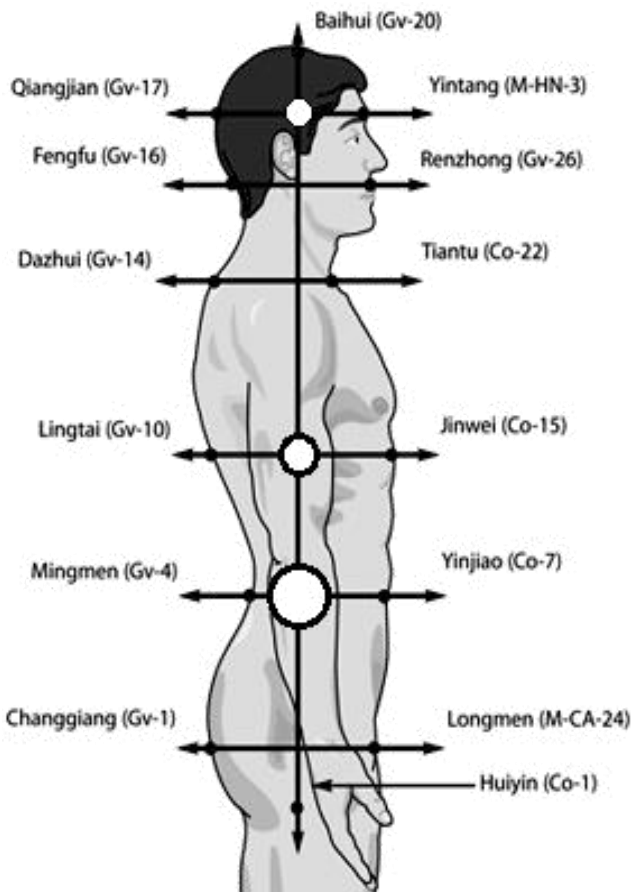
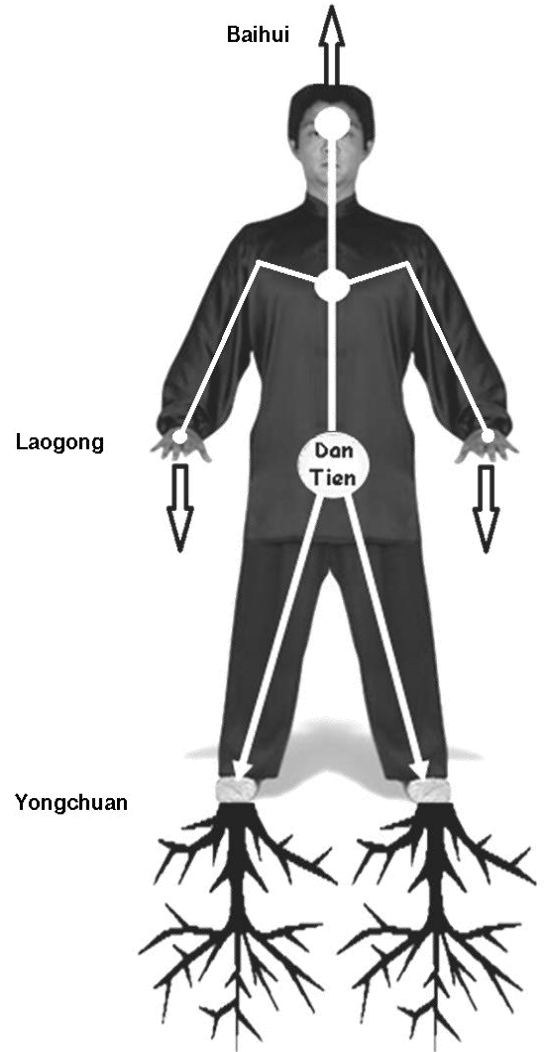
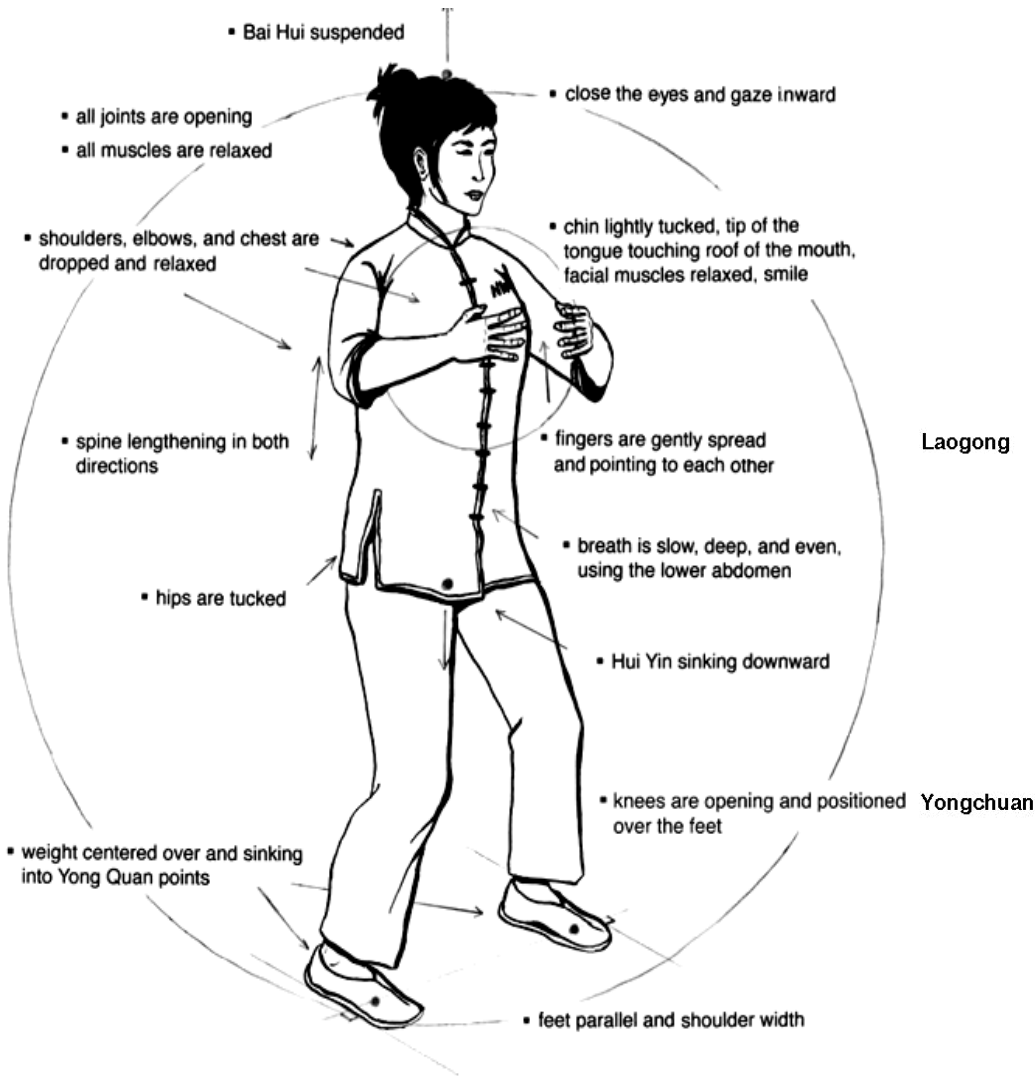
Let the students follow you & repeat it several times

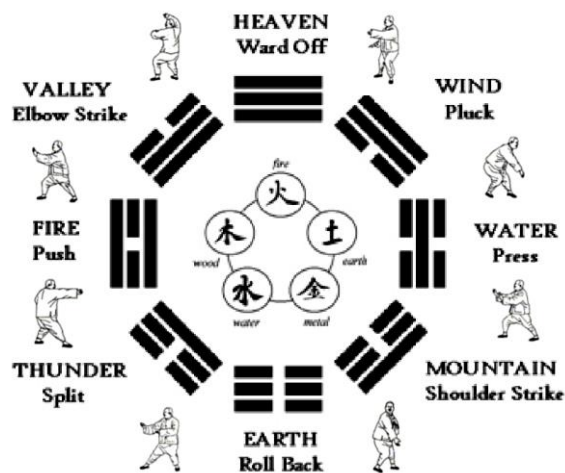
Let the students try again on their own

Give the students accurate feedback & encouragement

Demonstrate again & review the main points

Emphasize practice makes perfect





CORE CONCEPTS OF TAOIST HEALING ARTS

Taoist Healing Arts began in ancient China over 5000 years ago and are the origin of Qi Gong, Tai Chi Chuan, and Traditional Chinese Medicine. Taoist Healing Arts were first practiced by mountain hermits who lived in health and harmony with the natural world, and the consciousness that guides nature. Through their deep understanding of the cycles and energy patterns of earth and sky, they discovered the healing power of nature, and developed a self-renewing method for daily practice that tunes the body, breath and mind, and brings them into unity. Core concepts of Taoist Healing Arts include:

THE NATURAL WAY (TAO)

Tao is the natural way of living in harmony with the wisdom of nature and the laws of the universe. It is a physical and spiritual path nourished by nature for balancing body and mind. The Taoist journey of personal transformation celebrates each moment as an opportunity to honour all life, to appreciate the beauty and power of the universe, and to accept all that comes to us with an open and loving heart. Tao can only be experienced through personal practice, not through words or intellect.

❖ **The Tao of Attainment (Te)**

The virtuous way - virtues and latent powers attained or inherited by one who lives in harmony with the Tao including naturalness, health, longevity, happiness, humility, compassion, wisdom, healing and psychic abilities - accumulated experience that leads to better quality of life and a profound sense of belonging in the world

❖ **The Tao of Energy (Qi)**

The energetic way - vital life force energy found in all beings in the universe including the sun, moon, stars, oceans, rivers, rocks, plants, animals and humans - health is the abundance and flow of energy between humans (internal life force energy) and nature (environmental life force energy) - sickness is the disruption in the flow of energy between humans and nature

❖ **The Tao of Change (Yin Yang)**

The changing way - interdependent energies in constant change found throughout nature - adapting to change by understanding complementary opposites - energetic reversal through mutual cooperation

❖ **The Tao of Effortlessness (Wu Wei)**

The effortless way - effortless action without force or conflict - flowing with the current of nature - allowing things to happen in their own natural time - non-resistance

❖ **The Tao of Simplicity (Su)**

The simple way - uncomplicated living - nature and human nature in the raw - your original true nature free from desire and egotism

❖ **The Tao of Spontaneity (Zifa)**

The spontaneous way - unrestricted by dogma and rules - living in the moment free of memories, associations and expectations

❖ **The Tao of Moderation (Zhong Yong)**

The middle way - maintaining equilibrium - no excess, no deficiency - balance of activity and inactivity, sound and silence, community and solitude, technology and nature

❖ **The Tao of Tranquility (Ningjing)**

The peaceful way - tranquil contemplation - observing nature with a quiet mind free of preoccupations and worries - neutralizing the emotions - forgive and forget the past - opening yourself up to the beauty of nature

GONG FU (KUNG FU)

Practice together in friendship and harmony
Carry forward the great tradition of Tai Chi Chuan and Qi Gong with modesty and respect
Deep understanding through practice, patience & effort
Accumulated skills & experience achieved over time
Defeat your greatest opponent - yourself

GOALS OF PRACTICE

To teach beginners to feel their qi

Beginners usually do not have even the slightest concept of qi. Our courses gradually give you an understanding of qi through feeling and experience. This kind of knowledge is necessary for any kind of advancement in Qi Gong and Tai Chi Chuan. For this reason, beginners are usually taught some of the many simple Wai Dan forms.

To teach beginners to regulate the body, breathing, and mind

Once you have grasped the idea of qi, you then start to learn to regulate your body. This includes how to relax the body from the skin to as deep as the internal organs and bone marrow. Through this relaxation you are able to feel and sense your center, balance, and root. You must also learn to regulate your breathing—normal abdominal breathing for relaxation and reverse abdominal breathing for qi expansion and condensation. Most important of all, you must learn to regulate your mind until it can be calm and concentrated without disturbance. All of these criteria are the critical keys to the correct practice of Qi Gong and Tai Chi Chuan. If you start learning the sequence without having already done this basic training, you will be preoccupied with the complicated movements and will only be able to perform them in a superficial way.

To teach beginners to use their mind to lead the qi efficiently

Once you have regulated your body, breathing, and mind, you will then be able to use your concentrated mind to lead the qi to circulate smoothly and effectively.

To teach practitioners to circulate qi in the twelve primary qi channels and fill up the two main qi vessels

If you are able to use your mind to lead the qi efficiently, you have completed the basic training. This is then the time for forms or sequence training. In addition, you should continue your Qi Gong and Tai Chi Chuan training and learn to build up your concentration to a higher level and, consequently, build your qi to a higher level. In addition, you should also learn to increase the qi in the two main vessels—the yin conception vessel and the yang governing vessel. Still meditation is normally used for this.

To teach practitioners to expand their qi to the surface of the skin and to condense the qi to the bone marrow

When the body's qi has been built to a higher level, you then start learning to lead the qi to the skin to increase the skin's sensitivity and into the bones to nourish the marrow.

To teach practitioners to use the qi to energize the muscles for maximum jin manifestation

When you are able to lead the qi to the skin and condense it to the marrow efficiently, you can then use this qi to energize the muscles to a high level. This is the secret to internal jin. Internal jin is the foundation and root of external jin.

To lead advanced practitioners into the domain of spiritual cultivation

The ultimate goal of Qi Gong and Tai Chi Chuan practice is to lead you into the domain of emptiness, where your whole being is in the no-extremity (wuji) state. When you have reached this goal, the qi in your body and the qi in nature will unite and become one, and all human desires will gradually disappear.

2 STYLES QI GONG

Generally speaking, all Qi Gong practices can be divided according to their training theory and methods into two general categories: external elixir (Wai Dan) and internal elixir (Nei Dan). Understanding the differences between them will give you an overview of most Chinese Qi Gong practices.

External Elixir (Wai Dan, Wai Gong)

“Wai” means “external or outside,” and “Dan” means “elixir,” “gong” means “to practice”. Thus, Wai Dan Gong means the practice of building the elixir externally. External here means the limbs, as opposed to the torso, which includes all of the vital organs. Elixir is a hypothetical, life-prolonging substance for which Chinese Taoists have been searching for millennia. They originally thought the elixir was something physical that could be prepared from herbs or chemicals purified in a furnace. After thousands of years of study and experimentation, they found that the elixir is in the body. In other words, if you want to prolong your life, you must find the elixir in your body and then learn to protect and nourish it. In Wai Dan Qi Gong practice,

you concentrate your attention on your limbs. As you exercise, the qi builds up in your arms and legs. When the qi potential in your limbs builds to a high enough level, the qi will flow through the channels, clearing any obstructions and nourishing the organs. This is the main reason that a person who works out, or has a physical job, is generally healthier than someone who sits around all day.

Internal Elixir (Nei Dan, Nei Gong)

“Nei” means “internal” and “Dan” means “elixir”, “gong” means “to practice”. Thus, Nei Dan Gong means the practice of building the elixir internally. Here, internally means in the body instead of in the limbs. Whereas in Wai Dan the qi is built up in the limbs and then moved into the body, Nei Dan exercises build up qi in the body and lead it out to the limbs. Generally speaking, Nei Dan theory is deeper than Wai Dan theory and it is more difficult to understand and practice. Traditionally, most of the Nei Dan Qi Gong practices have been passed down more secretly than those of the Wai Dan. This is especially true of the highest levels of Nei Dan, such as Marrow/Brain Washing, which were passed down to only a few trusted disciples.

4 CATEGORIES OF QI GONG

Qi Gong can also be classified into four major categories according to the purpose or final goal of the training. This is only a rough breakdown, however, since almost every style of Qi Gong serves more than one of the above purposes. For example, although martial Qi Gong focuses on increasing fighting effectiveness, it can also improve your health. The Daoist Qi Gong aims for longevity and enlightenment, but to reach this goal you need to be in good health and know how to cure sickness:

1. Health Qi Gong for preventing sickness and maintaining health using breathing, stretching and meditation
2. Medical Qi Gong for curing sickness using herbs, massage and acupuncture
3. Martial Qi Gong for energizing the body for sports and combat
4. Spiritual Qi Gong for energizing the brain for enlightenment or Buddhahood using all of the above particularly reverse breathing and stillness meditation.

ADVANTAGES OF PRACTISING TAI CHI CHUAN

In order to understand why Tai Chi Chuan has become more popular than any other style of Qi Gong, you must first understand the differences between Tai Chi Chuan and most other Qi Gong systems:

Mind Power

Because Tai Chi Chuan was originally created for martial purposes, every movement has its defensive or offensive purpose. This means that the intention of the mind (yi) must be strong in every movement. This enables the practitioner to lead the qi more strongly and efficiently to the limbs, internal organs, and marrow. Because of this heavy emphasis on mind, the qi flow can be more fluid, and the qi can be increased more than with the usual Qi Gong practices that do not emphasize the mind as strongly.

Yin Yang

In order to manifest Tai Chi Chuan jin (i.e., power) effectively and efficiently, the jin must first be stored. Storing jin (in the yi, qi, and posture) is yin, while manifesting jin is yang. Tai Chi Chuan emphasizes the yin side and the yang side equally, and can consequently balance yin and yang in the body and avoid unhealthy extremes. This is different from many other Qi Gong practices that emphasize the yang side more than the yin side. Practitioners who emphasize yang training will not get sick easily, but because their bodies become yang, they will age more quickly than normal. Tai Chi practitioners will have a strong body, age slowly and have a long happy life.

Nei Dan & Wai Dan

Tai Chi Qi Gong includes both Nei Dan and Wai Dan training and is more complete than those Qi Gong systems that emphasize only one or the other.

Building and Storing Qi - Tai Chi Qi Gong builds not only the qi circulation in the primary qi channels, but also the guardian qi in the skin (yang) and the marrow qi in the bones (yin). In addition, Tai Chi Qi Gong also teaches the practitioner to increase the level of qi storage and circulation in the two major vessels—the conception and governing vessels.

Relaxation

Tai Chi Chuan is soft and does not use the muscular tension that most other martial Qi Gong styles use to some degree. Tai Chi Qi Gong emphasizes using the yi to lead qi in a relaxed body and does not use tension to energize the muscles. This makes it easier for the practitioner to reach a calm, peaceful, meditative state. The practitioner is able to release mental stress and physical tension and reach a higher level of relaxation. This is the key to maintaining and improving mental and physical health.

ORDER OF LEARNING TAIJIQUAN BY ONG WENMING

Choreography - flowing movements, body alignment, footwork, hand techniques
Rotation - moving from the waist, leverage, joints, tendons, silk reeling
Connecting - one harmonious unit, connecting with yourself, connecting with others
Accuracy - focusing, positioning, timing, strength, speed, direction
Empty Force - manifesting energy through mind, relaxation & all of the above

ESSENTIAL POINTS FROM THE TAIJIQUAN CLASSICS

Guidance - there are no short-cuts, a qualified instructor saves time & avoids mistakes
Agility - loose & relaxed, strength & flexibility, centred & sinking
Solo Forms - knowing yourself, internal cultivation, structure, relaxation, tranquillity
Connecting - make the mind & body one unit, threaded together, continuity
Qi Circulation - no excess no deficiency, no holes no protrusions
Spirit of Vitality - awaken your concentration, confidence & motivation
Peng Jin - passive ward-off - spirit & qi should be excited & expanded
Condensing Breath - spirit & qi should penetrate to the bones
Pushing Hands - knowing others, sensing & understanding, external manifestation
Timing & Position - gain the superior position, substantial & insubstantial

YANG STYLE TAI CHI CHUAN

Yang Style Tai Chi Chuan was founded by Yang Luchan (1799-1872) and was popularized by Yang Chengfu (1883-1936). When Yang Luchan was young, he learned Tai Chi Chuan from Chen Changxing, a well-known master of the Chen Style of Tai Chi Chuan in Henan Province. Having mastered this art, he was recommended to be a teacher of Chinese boxing in an aristocratic family in Beijing and later instructor in an army unit, where he remained undefeated and acquiring the name 'Yang The Invincible'. When Tai Chi Chuan was passed down to his grandson Yang Chengfu, its movements had undergone great changes, removing some of the more difficult martial forms. Characterized by its easy, nimble and leisurely style, combining vigor with grace, this newborn school of Yang Family Tai Chi Chuan has since been very popular among the Chinese people. The Yang lineage was also influential in the establishment of the Wu, Hao, and Sun family styles of Tai Chi Chuan. Since the 1950's, Yang Style Tai Chi Chuan has become the most famous style worldwide as a method for improving health and curing illness. Extended and graceful, carefully structured, relaxed, gentle and flowing, while still maintaining some of the martial arts aspects. Tai Chi Chuan is loved by tens of millions of practitioners, and has become the most popular of all Chinese martial arts, providing a remarkable contribution to the health of mankind.

3 PRINCIPLES OF YIN YANG

Interdependence

The first way to understand the yin yang concept is interdependence. This means unity, that yin cannot exist without yang, and vice versa. An example of this is that without energy storage, energy cannot be released. In Tai Chi, it can be generally seen that yin energy-storing motions precede yang energy-delivering movements. In Tai Chi we look for the interdependent nature of yin yang. Always look for the hidden opposite in your practice.

Transmutation

The second aspect of the yin yang relationship in Tai Chi Chuan is the process of transmutation. When something becomes extremely yang, it will then turn to yin. Because yang changes to yin, tension changes to relaxation. For instance, if you shift the weight all the way back, you must then move forward. When you go all the way to the left, you must go right, and when you go completely to the right, you must then go left. When something is extremely yin, it will soon turn to yang. Yin yang are inseparable. They are also mutually beneficial. In nature we see extremes resulting in natural disasters. Maintain your equilibrium to avoid extremes which can result in imbalance and illness.

Conflict & Balance

The third way to understand the yin yang concept is the dynamic of conflict and balance. When yin yang clash they can be seen as arguing which causes tension. When yin yang work in harmony together they are said to be in balance. This can occur in your Tai Chi forms. Conflict becomes balance when you start by defending and moving to your back foot rotating inwards and to the side. Here you have transformed the energy so you can move forward and rotate to the front foot, releasing your energy outwards. This is an example of yin yang as conflict becoming balance in Tai Chi Chuan.

5 FUNDAMENTALS OF QI CIRCULATION

Sensitivity - momentary concentration

The body communicates with the mind through your feelings which are transmitted through the nervous system. The first step in connecting your mind and body is by developing your internal vision and listening skills (ting jin). Listening is extremely important in sensing your feelings, which are the yin yang changes in the body and mind, and sending accurate information to the brain. Yin yang can be: insubstantial or substantial; small or big; closing or opening; bending or extending; inhaling or exhaling; rising or falling; soft or hard; internal or external; coming or going; passive or active; retreating or advancing; defensive or offensive; gathering or releasing; etc. Developing this sensitivity is extremely important to the success of your practice, requiring a calm mind (yi) with full awareness in the present moment capable of accurate listening.

Intuition - inner guru

The length and depth of your training and experience (gong fu) helps you to judge what you are feeling and understand the yin and yang changes in your body and mind. This allows you to decide on a proper strategy, make appropriate adjustments in the way you train, and how you live your life according to your lifestyle and environment. By developing these understanding skills (dong jin) you can awaken your inner guru and start to rely on intuitive wisdom (yi) instead of the emotional mind (xin), until they become one mind (wuxin). You should always remember that yin and yang are mutually exchangeable. You should always be researching and pondering this theory and searching for the applications of yin yang's mutual exchanges. If you are able to understand the theory of yin and yang and know their applications, then your comprehension will become deep and your knowledge profound.

Relaxation - no resistance

Relaxation can release energy that is trapped in the body and allows it to flow freely through your whole being. To create the optimum structure for smooth and efficient Qi flow, you must reduce all resistance (wuwei) that blocks the energetic system. This requires maintaining correct body alignment (chong ting), and body mechanics based on optimum structure (song), sinking (chen), opening (kai), and most important raising your spirit of vitality (xu ling ding jin). This means activating the tendons more than the muscles, and using intention of the mind rather than brute force. With meditation you learn to neutralize the emotional mind (xin) which can cause mental resistance and hinder focused attention. Only then can you open the energy gates of your mind and body and unite with the qi of nature, and realize your oneness with nature.

Energization - abundant qi

To energize the body with life force energy you must understand the Three Treasures (san bao) and how to combine pre-natal Jing (anti-aging hormones) with post-natal Qi (air, food, water) and unite them with Shen your spirit. But it is your breathing that stimulates the Jing and Qi to unite and produce your life force energy. Therefore, integrating correct abdominal breathing into your movements and meditations is essential in the production and storage of energy in the body. This leads to harmonizing your breath (xi) with your spirit (shen). When your spirit seems to be doing the breathing you can control the energy flow more efficiently. Advanced techniques include reverse abdominal breathing (ni hu xi), and martial grand circulation (da zhou tian) for manifesting Qi power (fajin).

Intention - one-pointed concentration - A relaxed mind is a useful mind. Therefore, you need to learn how to be calm and focused with clear intentions. Usually most beginners with an untrained mind are slaves to their emotions, confusing impulsive living for freedom. However, when the emotional mind (xin) is neutralized, and the wisdom mind (yi) is increased, the mind becomes more balanced with harmonious thoughts leading to 'one mind' (wuxin). To maximize the desired effects of your meditation and movements, use your feelings to detect and identify the current situation so your 'one mind' can decide on the proper strategy, which can then direct the Qi with clarity. Your mind is considered the most important component to successful training, and plays an important role in mutually combining your spirit (shen) and energy (qi) which control the water (kan) and fire (li) in your body: the keys to balancing the health of your whole being.

5 REGULATORS OF THE ENERGETIC SYSTEM

Body - the battlefield

Starting with the body, we balance between strength and flexibility, which is one of the first steps on a physical level to help the energetic system. By finding balance between your strength and flexibility, stagnation will be removed and the system will be one step closer to its full potential performance. The lack of balance between strength and flexibility creates stress on the energy channels and does not allow the mind to flow smoothly through the body, leading to an unbalanced situation within the system. One other step is massaging the internal organs through movement or through self-massage. By massaging the internal organs, you remove and circulate energy that is stagnant in the organ area; you lead it into the channels and out throughout the extremities. Also, working with the joints allows the energy to move smoothly between the bones and the muscles, and between the inside and the outside. Maintaining flexibility in the joints, tendons, muscles, and ligaments is very important.

Breath - the strategy

Through developing the second regulator, the breath, we increase and improve the function of the lungs, allowing more energy to move in. We are supplying every cell in our body with more oxygen, allowing those cells to function and perform better. Moving more oxygen in and more carbon out is a process that also helps you attain a more balanced energetic system. By developing the lungs, you not only take in more oxygen, but also train the mindfulness of your breathing that in turn develops the skill of using the banana to capture the monkey.

Mind - the general

The third is the mind. The mind is probably the most important aspect of balancing the energetic system. Emotions can create excitement or depression, which leads to lack of balance in the energetic system. If it were only up to the emotional mind, we would not have a balanced system. We are able, however, to monitor ourselves and calm the emotional mind using breathing or other methods. The Taoists refer to this process as "seize the monkey and strengthen the horse." When the monkey is quiet, it will allow the energy to be strong and balanced, which can eventually allow you to connect and harmonize with the energy of the three forces: heaven, human, and earth.

Qi - the army

The fourth is qi; our energetic system. There are two major schools of thought: the first believes that through fine-tuning until fine-tuning is not needed, each of the other blocks will fall into place naturally. The second believes that all five building blocks need to be fine-tuned, especially the energetic one. The second school of thought is more Taoist than Buddhist. You can find a world of energetic visualizations in Taoist thought that you will not find anywhere else. My personal experience is that both schools have excellent tools so I use the best from both worlds. Some individuals can work and practice every block except the energetic one and will get excellent results, and others will not get results, in which case, focusing on the energetic block sometimes achieves results. That is the reason I keep my mind open and I first try to sense which block will be the most appropriate for each individual to clear.

Spirit - the morale

Through developing the fifth regulator, the spirit, we boost our energetic system to places that words cannot describe. Learning to evoke the spirit can lead to abundant energy and great spiritual achievement. The energetic system consists of two elements, fire and water. The theory is that the system is fiery to start with because of the food we eat and the air we breathe. Because we are more fire than water, we need to constantly cool or calm down the system for the simple goal of achieving balance. One of the methods of cooling the fire is through strengthening and draining the internal energetic baton within the core of the body. After we strengthen the energy centres, we connect the upper and the lower energy centre. This connection creates a baton of energy: two balls of energy in the head and the abdomen and the line connecting them. This baton of energy can become stronger and stronger. The baton is in charge of managing the functions and the operation of the inner body including the immune system. The stronger your baton is, the stronger your immune system is. The Chinese refer to this part of the energetic system as managing qi. Surrounding the body, we have a bubble or the energy that is about a fist away from our skin, all around us. It is the energy mechanism that deals with forces around us. This energetic bubble behaves as a shield and also as a filter. The stronger your system is, the more efficient this filter is and the better its ability to strain and filter negative forces, as well as deal with positive forces. An efficient filter will allow positive constructive energies to move in and allow negative energies to leave the body. This efficient process is another key element to having a better-balanced system, healthier life, and a stronger performance on a daily basis. As you can see, once we fine-tune the system, remove the stagnation, build up the centre, create a stronger flow, and upgrade the shield and filters, we are one step ahead in dealing with better health. We are now in a state of prevention. Cultivating longevity, and not just health, involves prevention, which requires spending time and energy even when you are not sick and even when you are in your best shape, in order to achieve more success as you age.

10 TAI CHI PRINCIPLES OF YANG CHENGFU

1-4 ARRANGE THE BODY FRAME

1. Top of the head floats up to raise the spirit

This means pushing up and energetic so the posture of the head is upright and straight and the spirit is infused into its apex. You may not use strength. To use strength makes the back of the neck stiff, whereupon the Qi and blood cannot circulate freely. You must have an intention, which is empty, lively and natural. Without intention, that is empty, lively, pushing up and energetic, you won't be able to raise your spirit.

2. Relax the shoulders and drop the elbows

Relaxing the shoulders means the shoulders are sinking, open, and hang downward. If you can't relax them downward, the shoulders pop up and then the Qi follows and goes upward, causing the whole body to lack strength. Dropping the elbows means the elbows are relaxed downward. If the elbows are elevated then the shoulders are unable to sink. When you use this to push someone they won't go far. It's like the 'cut of' energy of external martial arts. External martial arts are thought to use energy from parts or sections of the body, as opposed to the 'whole-body' energy of Tai Chi Chuan.

3. Relax the chest and open the shoulder blades

The phrase 'relax the chest' means the chest is slightly reserved inward, which causes the Qi to sink to the dantien. The chest must not be puffed out; if you do so then the Qi is blocked in the chest region. The upper body becomes heavy and the lower body light and it will become easy for the heels to float upward. 'Open the shoulder blades' means to round the upper back which makes the Qi stick to the back. If you are able to hold in the chest then you will naturally be able to slightly round the back. If you can slightly round the back, then you will be able to emit strength from the spine, which others cannot oppose.

4. Relax the waist and lower back

The waist is the commander of the whole body. Only after you are able to relax the waist will the Qi sink, and the two legs have strength making the lower body is stable. The alternation of empty and full all derive from the turning of the waist. Hence the saying: 'The wellspring of destiny lies in the tiny interstice of the waist. In Chinese thought, the waist tends to be regarded as the lower back (mingmen) rather than a circle girdling the middle of the body. Whenever there is a lack of strength in your form, you must look in the waist and legs.

5-7 COORDINATE THE MOVEMENTS

5. Separate empty and full - In the art of Tai Chi Chuan, separating full and empty is the number one rule. If the whole body sits on the right leg, then the right leg is deemed 'full' and the left leg 'empty.' If the whole body sits on the left leg, then the left leg is deemed 'full' and the right leg 'empty.' Only after you are able to distinguish full and empty will turning movements be light, nimble and almost without effort; if you can't distinguish them, then your steps will be heavy and sluggish. You won't be able to stand stably, and it will be easy for an opponent to control you.

6. Synchronize upper and lower body - In the Tai Chi Classics "synchronize upper and lower body" is expressed as: 'With its root in the foot, emitting from the leg, governed by the waist, manifesting in the hands and fingers - from feet to legs to waist - complete everything in one impulse.' Literally 'one Qi'. This could also be rendered as 'one breath.' When hands move, the waist moves and legs move, and the gaze moves along with them. Only then can we say the upper and the lower body are synchronized. If one part doesn't move then it is not coordinated with the rest.

7. Practice slowly, continuously and without interruption

Strength in external martial arts is a kind of acquired, brute force, so it has a beginning and an end, times when it continues and times when it is cut of, such that when the old force is used up and new force hasn't yet arisen. There is a moment when it is extremely easy for the person to be constrained by an opponent. In Tai Chi, we use intent rather than force, and from beginning to end, smoothly and ceaselessly, complete a cycle and return to the beginning, circulating endlessly. That is what the Tai Chi Classics mean by 'Like the Yangtze or Yellow River, endlessly flowing.' And again: 'Moving strength is like unreeling silk threads'. These both refer to unifying into a single impulse.

8-10 HARMONIZE THE MIND

8. Use intent rather than force

When you practice Tai Chi Chuan, let the entire body relax and extend. Don't employ even the tiniest amount of coarse strength, which would cause musculoskeletal or circulatory blockage with the result that you restrain or inhibit yourself. Only then will you be able to lightly and nimbly change and transform, circling naturally. The net of acupuncture meridians and channels throughout the body are like the waterways on top of the earth. If the waterways are not blocked, the water circulates; if the meridians are not impeded the Qi circulates. If you move the body about with stiff force, you swamp the meridians. Qi and blood are impeded, movements are not nimble; all someone has to do is begin to guide you and your whole body is moved. If you use intent rather than force, wherever the intent goes, so goes the Qi. In this way, because the Qi and blood are flowing and circulating every day throughout the entire body and never stagnating, you will get true internal strength after a lot of practice.

9. Match up inner and outer

What we are practicing in Tai Chi depends on the spirit, hence the saying: 'The spirit is the general, the body his troops.' If you can raise your spirit, your movements will naturally be light and nimble, the form nothing more than empty and full, open and closed. When we say 'open,' we don't just mean open the arms or legs; the mental intent must open along with the limbs. When we say 'close,' we don't just mean close the arms or legs; the mental intent must close along with the limbs. If you can combine inner and outer into a single impulse, then they become a seamless whole.

10. Seek stillness within movement

External martial artists prize leaping and stomping, and they do this until breath (Qi) and strength are exhausted, so that after practicing they are all out of breath. In Tai Chi Chuan we use tranquillity to overcome movement, and even in movement, still have tranquility. So when you practice the form, the slower the better! When you do it slowly your breath becomes deep and long, the Qi sinks to the dantien, and naturally there is no harmful constriction or enlargement of the blood vessels.



8 INTERNAL SKILLS OF YANG STYLE TAI CHI CHUAN

“Tai Chi Chuan is the dynamically balanced expression of oppositional energies.” Master Yang Zhenduo

The familiar yin yang symbol is the graphic representation of this core concept. The theories of Tai Chi Chuan are complex and sometimes difficult to understand, but if we can keep this model clearly in mind it becomes easier to integrate principle into practice. At first glance these 8 Internal Skills seem contradictory. Take song and kai. How can one relax the body and at the same time extend the postures? If one is too relaxed, the poses lack strength and if one is too extended the form becomes stiff and disconnected. Resolving these contradictions through the integration of opposite forces is the essential activity that makes Tai Chi Chuan a unique system of self-enrichment and discovery. By concentrating on balancing and combining yin yang in all aspects of our practice we can achieve the relaxed yet resilient feeling of strength and the expansive yet connected postures of Tai Chi Chuan.

YIN		YANG
JUE Sensing/Listening/Understanding	↔	PENG JIN Connecting/Outward Expanding/Elastic Strength
SONG Relaxing/Softening/Loosening	↔	KAI Opening/Extending/Elongating
CHEN Sinking/Rooting/Stability	↔	DING Upright/Upward/Uplifting
CHONG TING Central Axis/Equilibrium/Balance	↔	CHAN SI Flowing/Circling/Winding/Spiralling

JUE - sensing/listening/understanding

Sensing is the first and most important skill (jin) in all of Tai Chi Chuan. It is the ability to listen and understand what you are feeling in your own body through solo forms, and in your opponent’s body through pushing hands, and is directly related to peng jin. The better your sensing skills the better your peng jin. The more skilled you are at peng jin the more accurate your sensing skills. The body communicates with the mind through your nervous system, constantly sending signals backwards and forwards. The mind tries to understand these signals and sends out commands to the body to adjust the strategy, or the best way to react to these signals. This requires a relaxed body so it can send real signals to the mind, not false readings caused by its own distractions or illusions. Secondly, the mind must be relaxed to calmly process the signals in a logical way and send out instructions with confidence and clarity. Sensing means the ability to listen to your feelings and the ability to understand them in order to formulate the correct strategy. You cannot develop your Tai Chi skills without sensing. The best way for beginners to develop sensing skills is through stillness meditation, which leads to present moment concentration also known as mindfulness. Once you are present you can then begin learning to feel your qi.

PENG JIN - connecting/outward expanding/elastic strength

Peng Jin is the core skill of Tai Chi Chuan and achievement is the first big stepping stone in mastering the art. It is not easy to explain as the word has a unique meaning to Tai Chi practitioners not found in the Chinese dictionary. All eight internal skills are based around contributing to attaining this skill. The stronger your peng the better your sensing skills, as peng also acts as the structural radar of the body especially in pushing hands. Peng jin is the result of balancing song and kai, chen and ding, chong ting and chan si to create an elastic force of supportive strength that is used in all Tai Chi applications. The dictionary definition of jin is li qi, which refers to li muscular strength that is supported and increased by qi internal life force energy. Using only your muscles is considered li. However, when you use your mind (yi) and concentration to lead the muscles to do something, qi will flow to where you are concentrating and enliven the muscles

beyond normal strength. This is considered jin, and Tai Chi martial arts emphasize using mind (yi) and concentration, or Nei Gong. There are many types of jin in Tai Chi Chuan, but the one thing they have in common is that they all derive from peng jin. (Do not confuse jin martial skills/power with jing essence/anti-aging hormones produced in the kidneys. They have completely different meaning and function).

Peng means outward and expanding and is not a natural or instinctive skill. It comes from a long period of correct practice. Without a good understanding of peng and then considerable training to transform this understanding into skill in every part of the body, it will not arise. Peng will not be gained by accident. It is systematically trained into the body over time. It is Tai Chi Chuan's essential skill. Peng is always used when moving, neutralizing, striking, coiling, etc. Through peng all other Tai Chi Chuan skills are utilized. Peng is commonly translated as "ward off energy" or "outward expanding elastic force". Many Tai Chi masters teach that there are two types of peng. The first is the fundamental skill or strength of Tai Chi Chuan which holds the basic internal structure known as "passive peng" where its application is used more for connecting and sensing, and like a rubber ball, give a kind of buffer zone or defensive barrier between you and the opponent. The first type of peng is the core element that is the foundation of these eight commonly recognized jins. The second is one of the eight classic Tai Chi Chuan jins, (peng, lu, ji, an, chai, lieh, chou & kao.) known as "active peng" where its application is used more aggressively to bounce back the opponents force as soon as you sense the start of their release of energy. A student cannot simply demonstrate and use peng just because they will it. It requires external posture training and body mechanics combined with internal jin training to be able to correctly express it. If you do not have peng then you do not have Tai Chi Chuan's jin and it follows that you also will not have lu, ji or an etc. Without looseness the body is stiff and peng is lost. If the body is too loose or limp then peng is also lost. Without stretching the body is not properly connected and peng is lost. If the limbs and body are over extended then they become rigid and peng is lost. If the body is not sinking or chen then its is not rooted and therefore peng cannot applied. A "balance" must be maintained from all eight internal skills to retain peng. If any part of the body does not have peng, it is an error and must be remedied appropriately. Many form corrections are about regaining peng to various parts of the body, most commonly the knees and elbows, hips and shoulders. Typically peng is lost or lessened because the body has stiffened or not been loosened sufficiently. Where the joints are not loose, peng is lost. Where the limbs are limp and not stretched peng is lost. So beginning with loosening the body, then adding stretching without becoming rigid, the skill that is peng jin becomes manifest in the body. Initially at the start and end of each posture, then continuously in the process of motion. For those who do not comprehend peng, their Tai Chi Chuan is simply a gentle aerobic dance with power. For those who do comprehend peng, its absence is clearly visible. In many respects the basic hand forms of Tai Chi Chuan specifically works as a peng jin training arena. While it is easy not to have it, once it is understood its quality can be improved. Like any form of understanding e.g. learning a new language, it is quite possible not to understand anything in the beginning. While learning there are many degrees of improvement or quality that can be sought and reached. From this understanding it is quite easy to see not only the importance of looseness as an integral pre-requisite for peng but also, that improving the appropriate looseness of the body will improve the quality or degree of peng skill.

It is very difficult to convey the idea of peng jin without hands on correction. The student needs to be lead to it after an initial degree of looseness is gained. From inside the body, when peng is present any pressure is transferred to the ground (chen). The stretching process (kai) connects the body in such a way that this happens without additional effort. It could be called a flexible structure inside the body. Consequently when peng is present the body becomes a like a solid rubber ball. It is not rigid, but loose and flexible where pressure to any part is easily transferred across its whole structure. When touching someone else peng can be described as an audible skill because, not only does it allow the detection of fine motions of an opponent (as if through the sense of hearing) it also allows determination of their structural weaknesses. When touching a person with peng it become possible to know the best direction to attack them as well as being able to comprehend what the other person is doing and even intending to do. Sensing skills occurs through the peng jin structure. In Tai Chi Chuan the emphasis of peng is on connecting, leading and neutralizing of an incoming force. When peng is present there is the potential for rotation. With loose joints the body becomes mobile and by stretching it becomes connected. So any pressure on the body causes rotation or motion. Peng is at the heart of chan si, spiralling body mechanics that create the "Tai Chi Whip". It is also the skill which allows and supports attack. It allows for a rapid response for rapid attack and a slow response for slow offensive. In pushing hands practice, the student is said to have crossed the threshold only when they have learned the meaning and skill of peng jin. Beginners often take years to accomplish this. While practicing, not only the hands and arms but where any part of the body that comes into contact with the other person a Tai Chi Chuan player should make use of this outward supportive or warding strength. A skilled practitioner can not only sense what an opponent is doing, they can neutralize it, detect the direction of vulnerability and attack through it. When this understanding is reached it is easy to see why it is considered the core skill of Tai Chi Chuan.

SONG - relaxing/softness/loosening

Song is usually the first skills taught to beginners (although it is not the final goal) as it effects the quality and performance of all the other internal skills. Song is usually translated as "relax" or fang song "the action of relaxing."

Relaxation reduces tension which reduces resistance in the body which can improve blood and qi circulation. While relaxation is the best English equivalent, it does not fully describe the process required for Tai Chi Chuan. The joints must relax, but as a consequence other parts of the body must work hard, particularly the legs. Loosening the joints is perhaps a better translation. The result should not be a body like a cooked bowl of noodles: rather it should be like a solid piece of rubber, strong but not stiff. Unfortunately, we do not know where we are tight, nor the degree of stiffness we generally maintain in our joints. In Tai Chi Chuan, song describes the requirement of loosening the joints, relaxing the habitual stiffness from them, getting used to holding them without stiffness, then moving them without stiffness: Shoulders and hips, elbows and knees, the spine, particularly in the waist, the ankles and wrists. When a joint is loosened, it is free to rotate or turn without hindrance or resistance. It is this ability that is required in Tai Chi Chuan. The more joints that are able to rotate freely, or the lesser the resistance within each joint, the greater the Tai Chi Chuan skill will be apparent. This is why loosening the body first with joint warmup exercises can help with song, a most fundamental skill especially in Yang Style Tai Chi Chuan which is regarded as the softest of all styles.

KAI - opening/extending/elongating

Kai is balances song. It means to gently stretch, extend or open. Imagine a length of chain lying in a jumble on the floor. You pick up one end and whip it up over your head. At a certain point all the links in the chain will become extended in a smooth curve, each separating and yet remaining a part of chain. If we apply this image to kai the action of opening and extending the body, there are several important elements to describe. First, the motion of the waist generates the action of opening centrifugally outwards (this is chan si). Rather than pushing the frame open using muscular strength, the postures are naturally pulled open (wuwei). Secondly the correct sequence of extending should proceed in a circular pattern, using the curve of the form's motion to establish an extended position. Feel the fingers pulling the palm, the palm pulling the wrist, the wrist pulling the forearm, the forearm pulling the elbows, the elbows pulling the shoulders, the shoulders dropping and rounding the back." In this way, the open and extended postures that characterize Yang Style Tai Chi Chuan remain connected together, not pushed apart. The challenge is to use kinetic force which comes from the waist rather than muscular strength to arrive at the correct end position. In order to feel the opening of the joints, sinews, and tendons, one must use a refined type of force characterized by a dynamically balanced integration of song and kai. When the end position of each form is expressed there is an exquisite moment when song kai comes into its complete fulfilment: a dynamically balanced expression of resilient, tensile body sensation that has just the right blend of relaxation and energetic extension.

CHEN - sinking/grounding/rooting

Chen has two meaning in Tai Chi Chuan. The first meaning relates to how the body must "sink" to connect to the ground. The second meaning relates to how the qi must be trained to always be sunk down. These two meanings refer to two separate but closely related skills. The skill of "sinking" the body is dependent on the skill of song. The more song you are the more you can sink. The more you sink downwards the more you must extend upwards, its counterpart ding. The joints must remain loose but still coordinated together. The body is allowed to compress, either using the force of gravity or a force applied from another person. This compression must be directed by the body down the leg without causing stiffness. Training the qi to remain sunk is more difficult to describe. The reference to qi is difficult for many people to understand and a direction to do something with qi brings even more difficulties. Again, zhan zhuang is a good training for this skill: Imagine the spinal column as a tower that sits on top of the Lower Dantien. The Dantien is at the apex of two sides of a triangle or bridge which are the legs and feet, with the perineum as the keystone that locks in the bridge giving strength to the legs. This is often referred to as pyramid power, and can be felt clearly in the body and legs after they have been trained sufficiently and properly. The combination of ding (upward) and chen (downward) produce a skill that may appear unbelievable, where a significantly bigger and stronger person is unable to push over a smaller, weaker person; where someone on their back leg can simply push backwards someone opposing them on their front leg. However it is a basic skill which can only be understood and developed with the correct teaching and considerable practice. Through the skill of chen, incoming forces are directed down the legs to the ground and conversely outgoing forces are generally accelerated from the ground up. It requires a mobility in the hips and waist that is difficult to describe and comes from long and hard training in the correct manner.

DING - upright/upward/uplifting

The next important skill in Tai Chi Chuan is ding, which can be translated as upright or straight, but also implies upwards strength or power, as in confidence and vitality. When beginning to learn Tai Chi Chuan, loosening the body includes loosening the spine. If the body is not held upright then there will be excess muscular activity leading to stiffness. Most people do not know what it is to stand up straight. They have the habit of locking their knees, causing their hips to push forward which in turn causes their body to leans backwards. This creates significant stiffness around the spine and across the lower and mid-torso and hips. When the body is upright (ding) then it becomes possible to loosen the spine and the waist and then the hips. If ding is not present then it is most likely there is poor body alignment which affects the internal structure. When the student understands and maintains ding and consistently extends upward with the top

of the head without stiffening the torso, then the circulation of qi will become evident to them. As with all things in Tai Chi Chuan, this is a process, with consistent and lengthy practice that leads to a deeper understanding of the art. More importantly this upward stretching without stiffening has the effect of lifting excess stresses off the various parts of the spine and allowing them to move freely, similar to the way traction in hospital can free the back from inappropriate strains and pressures so it can move freely. One additional result is that the circulation to the head through the neck is improved by the addition of tucking the chin to straighten the back of the neck. Consequently the movement of qi around the body becomes more noticeable. Please note, that this is the very first principle of the Ten Principles of Master Yang Chengfu: “xu ling ding jin” which translates as ‘empty leading upward energy’. Its most common English meaning is “the crown / top of the head is pulled upward as if suspended by a string.” Why did Yang Chngfu put this first? Imagine a string pulling upward from the bai hui acupuncture point (at the rear of the crown of the head.) When the head is as if suspended or raised upward, the resulting position of the head enable it to turn freely and aids the balance of the body. Ding can be considered the principle that dictates stretching the spine upward to understand and maintain balance, reduce stiffness and to understand and increase both peng and song. Another commonly used image is the top of the head is the hook of a coat hanger and the torso is the jacket hanging downwards. This basic skill is frequently first grasped in stillness standing exercises like zhan zhuang, where the lack of movement allows the student to focus more easily on gaining the body alignment and peng in the body.

CHONG TING - central axis/equilibrium/balance

Chong ting is most often translated as “central equilibrium”. It is one of the five directions relating to the earth element, or the center from where all of the other directions derive. A basic concept of internal movement art is to move from a single point. The attention is placed and held on that point and the movement is initiated and the rest of the body is activated. So you don’t only move from this place, but it’s the place from where you organize the space, directions and distance around you. Chong ting is all about keeping your center intact. The absolute center is your own centerline, the vertical middle of your body (chong mai - thrusting vessel), from the top of your head down to the bottom of your base. It is also the horizontal middle of your body level with your Lower Dantien (dai mai - girdle vessel). You must always consider these centerlines. In the beginning when you start to practice, you need to learn how to move and walk straight, to feel your own center and how to keep it always. Later when you understand the very basic of keeping the centerline intact, you can start with a more free shape. You will understand that if your body is balanced, you can keep the centerline even when leaning or using spine movement. Practically, from a martial perspective, you must always know how to keep the integrity of the center and know how to immediately return to this center if you lose it. Imagine a Badminton or Tennis court. For every ball you return, you must consider the center of the court and return to it. Just as fast as the racket meets the ball, you must consider going back to the center. If you get too far out to the corners, it will take a longer time and it will be harder to reposition yourself again. This is especially important in the your solo forms and pushing hands. You must always consider your own center, but your own internal center and how the movements derives from there. However, in Tai Chi Chuan, you should never leave your own center. You must learn to always keep it so you can be free and move in any direction at any point and whenever you wish. But if you are forced to compromise the integrity of your balance or of your center, you must consider taking it back as soon as possible. If you reach too far out with your limbs, or lean too much so you lose the control of the centerline, you must still be aware of it and take charge of your own middle as soon as possible. Then again, you can have mobility in all the five directions. Preserving control of the balance and of the centerline no matter what, you can always have mobility whenever you need in what direction you need. Chong ting is the root of chan si. Without a centre, you cannot move from your centre. If you cannot move from your centre, you cannot master chan si.

CHAN SI - flowing/circling/winding/spiralling

Chan si is the method that the Tai Chi Chuan uses to move so as to retain peng jin. This type of motion required in Tai Chi Chuan is often called silk reeling or chan si, similar to the swinging the chain image early. Chan si starts in the waist and describes how the body spirals outwards or inwards to move the qi, to maintain peng jin and to co-ordinate the constant yin yang changes outside and inside of the body that Tai Chi Chuan is composed of. Again it is not easy to describe or to understand in its entirety because it needs to be understood more by the body than by the mind. For the body to understand, it needs to be able to approximate chan si motion repetitively until its entirety is grasped. For the beginner chan si can be considered the early training of Tai Chi Chuan body mechanics in the forms. In Yang style this is done through the continuous and repetitive practice of Cloud Hands and Yin Yang Symbol Sticking Hands. Through repeated rotating, coiling and stretching in the training for a prolonged period of time, the body will naturally retain the resilient and elastic strength (peng jin) that is loose and yet strong at the same time. In the 1980’s Chen style masters created specific silk reeling exercises to emphasize this training for Chen style students. By following the relatively simple choreography, in a progression from simple to more difficult, the beginner will discovers how to connect the body and move in circles and spirals from the centre. For the beginner the internal movement is not important, and should focus on to moving in smooth circular motions without stiffness. Gain the skill of song by removing the blockages caused by stiffness in the joints, and aim to get all parts of the body to rotate in fluid motion. This form of spiral

movement not only appears on the surface of the skin, but also appears inside through the whole body. It causes all the joints and tendons to experience motion which, combined with peng, create what is known as the “Tai Chi Whip” where martial power “jin” is generated from the earth through the waist to a single point of contact, like a whip. The Tai Chi Classics say “The root is at the feet, movement is generated from the legs, controlled by the waist, and expressed through the fingers. From the feet to the legs to the waist to the hands, all must be integrated and one unified qi.”

THE REAL MEANING OF TAI CHI CHUAN

There are so many people practicing Tai Chi (Tai Chi Chuan) in the world today; however, very few of them really comprehend the meaning of Tai Chi Chuan. Tai Chi Chuan is originally a martial art style developed in a Chinese Taoist monastery located in the Wudang Mountains during the Song Dynasty (AD 960–1279) and later perfected by Chen & Yang Family martial artists. They developed this martial system for the following important purposes:

To reach spiritual enlightenment

One of the main goals for Taoist spiritual cultivation is to reopen the third eye to reach enlightenment. Tai Chi training provided the tools required to reach this goal. This is because in order to reach a high level of martial arts skills, you need a high level of mental focus and qi cultivation. These two elements are the crucial keys to reopen the Jade Gate (Third Eye – spiritual centre).

To attain health and longevity

The side benefit of the mental and physical training of martial arts is a healthy and long life. When monks lived in remote mountain areas, the emotional disturbances were fewer, the air and the water were fresh, and the lifestyle was simpler. Under this healthy environment, the monks were able to train and to develop a peaceful, calm, and relaxed mind and body.

To develop a high level of self-discipline through martial arts training

It requires much self-discipline to reach a high level of martial skills. Monks needed this self-discipline to develop and cultivate their spirit to a higher level to understand the meaning of life. It has been understood that spiritual evolution can be achieved only by conquering the self. Without this conquest, spiritual development will be shallow.

To develop self-defense skills and abilities

The capability of self-defense was important when monks travelled from one place to another because there were so many bandits around the country.

However, today, the main purposes of most Tai Chi Chuan practitioners are:

For relaxation and peaceful mind

This is especially important in today’s chaotic society. In the modern world, very few people have a peaceful and relaxed mind. Tai Chi Chuan provides a way to reach this goal.

For health and longevity

Many people practice Tai Chi Chuan today simply because it is able to heal many diseases such as high blood pressure, asthma, spinal problems, arthritis, and breathing difficulties. Many others practice Tai Chi Chuan because they are able to prevent sickness and it offers them a chance for a longer, happier life.

Unfortunately, Tai Chi Chuan as a means to spiritual enlightenment and martial defensive capability has been widely ignored in today’s practice. This implies that the level of Tai Chi Chuan training has also become shallow. Worst of all, the art has lost its original root and essence. In order to reach to a high level of feeling and spiritual cultivation, we need to trace back Tai Chi Chuan’s root and essence, its martial training, discipline, and meaning. Without these, the forms practiced are just like a routine of relaxed dancing. If that is all it is allowed to be, then those interested in relaxation may just create a relaxed dancing pattern for themselves. There is no need for a teacher. However, if you wish to feel and understand the meaning of each traditional movement, then you need a qualified and experienced teacher. To reach a high level of health and spiritual growth, a teacher must know the theory and have good skills of Tai Chi Chuan healing powers and an understanding of its original meaning, the martial application of each form. This gives a clear intention to the mind and body which increases effectiveness and accelerates the health benefits. Furthermore, they will need many years of experience through teaching and practice. A qualified teacher is a crucial key for entering the profound depth of this art.

The information and training in this book and all Tai Chi Bali courses are specifically designed to improve physical and mental health by deepening your Tai Chi Chuan and Qi Gong skills. We are a guide for you to train and enhance your knowledge and theory. This also involves understanding the martial arts element of the art, but does not involve actual sparring or fighting. Many of the exercises were created by masters who spent countless hours pondering their Tai Chi Chuan and Qi Gong training. Their knowledge will help you understand the reasons behind the exercises and provide you with a deeper sense of Tai Chi Chuan and Qi Gong. Once you are ready to practice the exercises, begin with the foundational movements of training. As with all training, you must develop these fundamental skills before moving on to mind and energy training. These basic exercises will help you develop your mind and body through regular training,

which is the key to developing a strong practice, and a long healthy and happy life. Do not take these exercises lightly and do not skip them. Proper fundamental training also protects against injury and provides the foundation for deeper training. Too many people attempt to rush training and as a result find they were not properly prepared for the next step. Once you have trained the basics, you can move on to more intermediate and advanced exercises. Once again, do not rush the exercises; this is your time to train and enhance your skills. Over time, you will see the change in your body movements, breathing, mental relaxation, and qi flow. Your spirit will be lifted. External strength will become less of a goal as your awareness increases and a deep sense of internal power builds through daily practice.

THE TAI CHI CHUAN CLASSICS

TAI CHI CHUAN CHING BY CHANG SAN-FENG

Once in motion, every part of the body is light and agile and must be threaded together. Qi should be full and stimulated. Your spirit should be retained internally. No part should be defective, no part should be deficient or excessive, no part should be disconnected. The root is at the feet; movement is generated from the legs, controlled by the waist and expressed by the fingers. From the feet to the legs to the waist, all must be integrated and one unified qi. When moving forward or backward, you can then catch the opportunity and gain the superior position. If you fail to gain the superior position, your mind will be scattered and your body disordered. To solve this problem, you must look to the waist and legs. Up and down, forward and backward, left and right, it's all the same. All of this is done with your mind, not externally. If there is a top, there is a bottom; if there is a front, there is a back; if there is a left, there is a right. If your mind wants to go upward, this implies considering downward. This means if you want to lift and defeat an opponent, you must first consider his root. When the opponent's root is broken, he will be easily defeated. Substantial and insubstantial must be clearly distinguished. Every part of the body has a substantial and an insubstantial aspect. The entire body and all the joints should be threaded together without the slightest break. Tai Chi Chuan is like a long river and a large ocean, rolling ceaselessly. Originally there are 13 movements which are based on the 8 Trigrams and 5 Elements. The 8 Trigrams are manifested as 8 hand techniques represented by Wardoff, Rollback, Press, Push, Pluck, Split, Elbow, and Shoulder. Wardoff, Rollback, Press, and Push are the 4 primary hand techniques. Pluck, Split, Elbow, and Shoulder are the 4 secondary hand techniques. The 5 Elements are manifested as five directions for footwork represented by Forward, Backward, Left, Right, and Centre. These are the original 13 movements of Tai Chi Chuan.

TAI CHI CHUAN LUN BY WANG ZONG-YU

Taiji is born from wuji. It is the mother of Yin Yang. In motion yin and yang divide. In stillness they return to wuji. No excess, no deficiency. Following the opponent, bend, then extend. When the opponent is hard, I am soft; this is called yielding. When I follow the opponent, this is called sticking. When the opponent moves fast, I move fast. When the opponent moves slowly, then I follow slowly. Although the variations are infinite, the principle remains the same. After you have mastered the techniques of adhering and following, sticking and connecting, make them skillful enough to apply in pushing hands. Then you can begin to understand the opponent's energy and interpret his intentions. However, without a great deal of study over a long period time, you cannot suddenly grasp this intuitive understanding of your opponent. An insubstantial energy leads the head upward. The qi is sunk to the dan tian. No tilting, no leaning. Suddenly disappear, suddenly appear. When there is pressure on the left, the left becomes insubstantial. When there is pressure on the right, the right becomes insubstantial. Looking upward, it seems to get higher and higher. Looking downward, it seems to get deeper and deeper. When the opponent advances, it seems longer and longer. When the opponent retreats, it becomes more and more urgent. A feather cannot be added and a fly cannot land. The opponent does not know me, but I know the opponent. A hero has no equal because of all of this. There are many martial art style each emphasizing their own principles and techniques. However, they are nothing more than the strong beating the weak, the slow yielding to the fast. The one with power beats the one without power, the slow hands yield to the fast hands. All this is natural-born ability. It is not related to the power that has to be learned. Consider the saying: "Four ounces repel a thousand pounds." It is apparent that this cannot be accomplished by strength. Look, if an eighty-year-old man can still defend himself against multiple opponents, it cannot be a matter of speed. Stand like a balanced scale, move lively like a cartwheel. When the opponent presses sideward or downward, then follow. When there is double heaviness or mutual resistance then there is stagnation. Often after several years of dedicated training, one still cannot apply this neutralization and is controlled by the opponent. The reason for this is that the fault of double heaviness is not understood. To avoid this fault you must know yin and yang. To adhere means to yield. To yield means to adhere. Yin is not separate from yang. Yang is not separate from yin. Understanding that yin and yang mutually cooperate leads to intuitive wisdom. After intuitive wisdom, the more practice, the more refinement. Silently learn, then ponder; gradually you will approach your heart's desire. Fundamentally, give up yourself and follow the opponent. Many misunderstand and give up the near for the far. This means a slight error at the start of your training will have greater and greater consequences as time goes on. The learner, therefore, must discriminate precisely. Every sentence recorded here is extremely important. Not a single word has been added carelessly or for decoration. Without a high degree of wisdom and effort, you won't be able to understand. The past teachers were not willing to teach indiscriminately, not just because of the difficulty of choosing people, but also because they were afraid of wasting their time and energy.

EXPOSITION OF INSIGHTS INTO THE THIRTEEN POSTURES BY WU YUXIAN

Use the heart mind to transport the qi. The wisdom mind must be steady and calm, then the qi can condense deep into the bones. Circulate the qi throughout the body. It must be smooth and fluid, then it can easily follow the mind. If the spirit of vitality can be raised, then there is no delay or clumsiness. This means the head is suspended. Wisdom mind and qi must exchange skilfully, then you have gained the marvellous trick of roundness and aliveness. This means the substantial and the insubstantial can vary and exchange. When emitting energy, be calm and relaxed, concentrated in one direction. When standing, the body must be centered, calm and comfortable, so you can easily manifest the eight directions. When transporting qi as though through a pearl with a "nine-curved hole," even the tiniest place will be reached. When using emitting energy, it is just like steel refined one hundred times, you can destroy all strong opponents. The appearance of your attack is like an eagle catching a rabbit. The spirit is like a cat catching a mouse. Be calm like a mountain. Move like a river. Accumulate energy like drawing a bow, and emit like shooting an arrow. Find the straight in the curved; accumulate, then emit. Power is emitted from the spine; steps change following the body. To collect is to release; to release is to collect; broken, then reconnected. Back and forth with the opponent must have folding and mutual entwining. Advancing and withdrawing must have rotation and variation. Your fist is extremely soft, then extremely hard. If you can breathe correctly then you can be agile and alive. Cultivate qi naturally without harming yourself, and energy can be coiled and accumulated, and there will still be surplus. The heart mind is the order, the qi is the message flag, and the waist is the banner. First look to expanding, then look to compacting, then you approach perfection. It is also said: If the opponent does not move, I do not move. If the opponent moves slightly, I move first. Appear relaxed, but not relaxed. Seem extended, but not extended. Even if your martial energy is broken, never let your mind be broken. Remember, the heart mind creates the intention, the wisdom mind regulates the process, the body manifests the action. The abdomen is relaxed and sunken so the qi condenses into the bones. The spirit is comfortable and the body is calm. When one part moves, every part moves; one part still, every part still. The wisdom mind leads the qi flowing back and forth, adhering to the back, then condensing into the spine. Strengthen the spirit of vitality internally, and express externally, peacefully and easily like a cat walking. The qi is like a cartwheel, the waist is like an axle. Applying energy is like drawing silk from a cocoon. Throughout your entire body, your mind is on the spirit of vitality, not on the qi. If concentrated on the qi, then stagnation will occur. A person who concentrates on qi has no strength. A person who cultivates qi through the spirit of vitality develops pure power.

SONG OF PUSHING HANDS BY UNKOWN AUTHOR

Be conscientious about Wardoff, Rollback, Press, and Push. They contain the 4 basic strategies of Tai Chi Chuan. They are sign posts to a deeper comprehension of the fundamental energies of the universe. When practicing, adhere lightly to each other, following the motion back and forth, up and down. When you attack high, you are vulnerable and must cover low. When the opponent attacks high, counterattack low. This will make it difficult for the opponent to get in and defeat you. Tai Chi Chuan is based on the principle of using four ounces to deflect one thousand pounds. This means using the power of your mind not brute force. When a punch is coming at you with great force, adhere lightly to it, and lead it slightly off its course and away from you. When an opponent attacks with great force, lead his attack away from you. Your opponent expects his attack to meet resistance. If instead you lead and deflect his attack past you, he will lose balance in the direction of his motion. This is the time to attack. Adhere and connect means to attach a hand to him, and to become one with his motion, wherever he moves. Stick and follow means to stay in contact and not let him get away.

SONG OF THE THIRTEEN POSTURES BY UNKOWN AUTHOR

The original thirteen movements are the foundation of Tai Chi Chuan and must not be treated lightly. The meaning of life originates at the waist because qi is generated and stored in the dan tian. When alternating back and forth from emptiness and solidness be mindful and mentally focused. Take care that the qi is flowing freely, without any sluggishness, throughout the body. When you vary and exchange insubstantial and substantial you must take care that qi circulates in the entire body without the slightest stagnation. In movement there is stillness. In stillness there is movement. Vary your response to your opponent and show the marvellous techniques of Tai Chi Chuan. Deliberately consider the intention and purpose of each movement. Then it will be possible to obtain effortless skill. Always keep the heart mind centered at the waist. With the abdomen calmly relaxed, the qi stored there can rise without hindrance. Keep the tailbone centrally aligned and straight so the spirit of vitality penetrates up to the crown of the head. Then, with the head feeling as if suspended from above, the entire body will be light and agile. Carefully and attentively study the techniques deep into their roots. Then bending and stretching, opening and closing, will be done freely with spontaneous skill. To enter the door and be led along the way, one needs oral instruction. Practice without ceasing, the way is through self-study. The standard rule of Tai Chi Chuan is that your wisdom mind joined with qi is the masters, your body is the servant. The ultimate meaning of Tai Chi Chuan is to live and long healthy life and achieve enlightenment. This song has one hundred and forty words, every word is real and true, no meaning is left behind. If you do not follow the words of this song, your time and energy are wasted in vain, and you will sigh in regret.

GUIDELINES FOR PRACTICE

1. Practice every day to integrate mind and body for health, self-control and enlightenment.
2. Regularly read the Tao Te Ching and the Qi Gong and Tai Chi Chuan Classics
3. Guidance from an experienced instructor saves you time and avoids mistakes.
4. Your practice should be well-structured and suitable for your level.
5. Avoid excess and deficiency - walk the middle path.
6. Avoid conflict - do not use force or push yourself beyond sensible limits.
7. Do not rush your practice - everything comes to you in the right moment.
8. Do not practice when you are emotional - forgive and forget the past.
9. Do not practice if you are exhausted - eat and rest to replenish your strength.
10. Do not practice after smoking or drinking alcohol.
11. Do not practise straight after eating - wait at least 2 hours.
12. Your diet should be well-structured and suitable for your health requirements.
13. Do not practice during a thunderstorm, wind, or on a cold floor.
14. Regular practice is the path to progress.
15. A calm mind is the key to success.
16. Relaxation is the road to longevity.
17. Self-exploration leads to self-realization.
18. Opening your heart is the essence to spiritual growth.
19. Seek perfection in the stillness of dawn.
20. Apply your practice in all you encounter.

ESSENTIAL READING

TAO

Taoist I Ching - Thomas Cleary (translation)
Tao Te Ching - Stephen Mitchell (translation)
Chuang Tzu - Martin Palmer (translation)
Lieh Tzu - Eva Wong (translation)
Zen Teachings of Bodhidharma - Red Pine (translation)
365 Tao Daily Meditations - Deng Mingdao
The Art of Peace - Morihei Ueshiba

QI GONG

Roots of Chinese Qi Gong - Yang Jwingming
Qi Gong for Health & Martial Arts - Yang Jwingming
Tai Chi Ball Qi Gong - Yang Jwingming
Essential Qi Gong Training - Ken Cohen
Mindful Exercise - Peter Anthony Gryffin
Essence of Chi Gung - Daniel Ried
Forest Bathing - M. Amos Clifford

TAI CHI CHUAN

Tai Chi Chuan Classics - Barbara Davis (translation)
Harvard Medical School Guide to Tai Chi - Harvard Medical School
Thirteen Chapters on Tai Chi Chuan - Cheng Manching
Tai Chi Chuan for Health & Self-Defence - T. T. Liang
Tai Chi Chuan Mindfulness in Motion - Chow Kam Thye
Essence & Application of Tai Chi Chuan - Yang Chengfu
Yang Style Tai Chi Chuan - Yang Zhenduo
Mastering Yang Style Tai Chi Chuan - Fu Zhongwen
Yang Taiji 24 Step Short Form - James Drewe
Taijijian 32 Posture Sword Form - James Drewe
Tai Chi Chuan - Li Deyin

TEACHING TAI CHI CHUAN

Five Levels of Tai Chi Chuan - Chen Xiaowang
Essence of Tai Chi Chuan & Pushing Hands - Wang Fengming
Tai Chi Push Hands - Yang Jwingming
Tai Chi Ball Qi Gong - Yang Jwingming
Tai Chi Chuan Theory - Yang Jwingming
Teaching Tai Chi Effectively - Paul Lam
Tao of Teaching - Greta Nagel
Martial Arts Instruction - Lawrence Kane
Mind Inside Tai Chi - Henry Zhuang
Tai Chi Secrets of the Yang Style - Yang Jwingming
Tai Chi Qi & Jin by Stuart Alve Olson
Developing Jin - Phillip Starr

IMPORTANT CHINESE TERMS

Bai He Qi Gong - Shaolin White Crane - martial arts jin training - develops active relaxation, conscious movement & coordination
Baihui - GV20 acupoint on top of the head - crown point - clears the mind - ascends Yang
Bodhidharma (483-536AD) - legendary Indian monk who created Shaolin Martial Qi Gong, Yi Jin Jing & Xi Sui Jing - founder of Zen Buddhism
Chang Sanfeng (960-1127AD) - legendary Taoist monk who created Tai Chi Chuan & the 13 Original Movements (8 Energies + 5 Elements)
Chan Si Jin - silk reeling - manifesting the martial power of Tai Chi Chuan generated from the tendons & advanced body mechanics,
Chen - sinking - grounding - developing the root
Chong Mai - thrusting vessel - central energy channel in the spine
Chong Ting - central equilibrium - centreline - balance
Chuan (Quan) - fist - sequence - related to martial arts training
Dan Tien (lower) - field of elixir - Qi battery in the lower abdomen
Da Zhou Tian - grand circulation - leading the Qi to the arms & legs
Dazhui - GV14 acupoint on the upper spine between C7-T1 - regulates nutritive & defensive Qi - clears the mind & regulates the brain
Fa Jin - emitting martial power
Gong Fu (Kung Fu) - accumulated experience over time - deep understanding of the art
HuiYin - CV1 acupoint between the genitals & anus - perineum - nourishes the Yin - benefits the Essence
Jian - Chinese double-edged straight sword (Taijijian - Tai Chi Sword)
Jin - martial power/skills
Jing - essence - prenatal Qi - anti-aging hormones
Jue - sensing - (listening/ting jin & understanding/dong jin)
Kai - extending - opening - stretching
Laogong - PC8 acupoint in the centre of the palm - clears heart fire
Lao Tzu (604-531BC) - legendary founder of Taoism - author of Tao Te Ching
Mingmen - GV4 acupoint on the lower spine between L2-L3 - tonifies the kidneys - benefits the Original Qi & Essence - strengthens lower back & knees
Nei Gong - internal practice - relaxation & mind power to build Qi at the Lower Dan Tien
Ni Hu Xi - reverse abdominal breathing - Taoist breathing - strengthens guardian Qi - used in fa jin
Pakua (Bagua) - ancient Taoist philosophy - 8 subdivisions of Yin & Yang - 8 trigrams/energy patterns - 8 hand techniques
Peng (passive) - elastic force used to connect with the opponent - find their centre & detect their speed, strength & direction
Peng Jin (active) - outward/expanding energy - Tai Chi Chuan form known as Ward Off
Qi (Chi) - internal energy (bioelectricity moving through meridians in the body) - external energy (energy of nature)
Qi Gong (Chi Kung) - energy practice - study & research of Qi
Qi Hai - CV6 acupoint on the lower abdomen below the navel - tonifies & regulars Qi - benefits Original Qi
Que Qiao - magpie bridge - joins Conception & Governing Vessels at the roof of the mouth
Shen - spirit of vitality - morale - confidence - positivity
Shi San Shi - 13 Original Movements of Tai Chi Chuan (8 hand techniques + 5 foot techniques)
Song - relaxing - loosening - softness - optimum structure for efficient energy flow
Sui Qi - marrow Qi - internal protection energy for blood & bones
Tai Ji - ancient Taoist philosophy - divides Wuji into Yin & Yang - mind/consciousness
Tai Ji Quan (Tai Chi Chuan) - translation - 'grand ultimate fist' or 'fist of the mind' - martial art & health meditation exercise
Tai Ji Classics - famous collection of writings by Tai Chi Chuan masters
Tao (Dao) - ancient Taoist philosophy - the natural way - dharma
Tao Te Ching (Dao De Jing) - ancient Taoist book - 81 poems about Yin & Yang philosophy
Tiantu - CV22 acupoint at the base of the throat between the clavicles - stimulates descending lung Qi - resolves phlegm - clears heat
Tui Shou - pushing hands - cooperative partner techniques - basic sparring for developing Tai Chi Chuan martial skills
Wai Gong - external practice - muscle stimulation to build Qi in the arms & legs
Wei Qi - guardian Qi - external protection energy for immune system & skin
Wu Qi Chao Yuan - 5 Qi's return to their origin - harmonizing the 5 major organs in the body - lungs kidneys liver heart spleen
Wu De - morality - virtue - practicing the Tao
Wu Ji - ancient Taoist philosophy - resolves Yin & Yang into one - no extremity - no polarity
Wu Ji Hu Xi - stillness breathing meditation - returning to the source/oneness - embryonic breathing
Wu Shu - martial arts - techniques - skills
Wu Xin - no emotional mind - no ego - union of heart & wisdom becoming one mind
Wu Xing - ancient Taoist philosophy - 5 elements - 5 subdivisions of Yin & Yang - 5 foot techniques
Wu Xin Hu Xi - 5 gates breathing - leading Qi to baihui, laogong, yongchuan
Wu Wei - no resistance - no force - action of no action - regulating without regulating
Xi - breath - regulating the abdominal muscles - thoracic diaphragm breathing
Xiao Zhou Tian - small circulation - leading the Qi into the torso - Conception & Governing Vessels
Xin - heart mind generated by emotional impulse - passion - monkey mind
Xi Sui Jing - Brain & Bone Marrow Purifying Qi Gong for enlightenment - created by Bodhidharma at the Shaolin Monastery
Xu Ling Ding Jin - to raise your spirit of vitality - as if the head is suspended by a string
Yang - active - external - releasing - expanding - excess - movement
Yang Luchan (1799-1872AD) - Tai Chi Chuan master - creator of Yang Style Tai Chi Chuan
Yang Chengfu (1883-1936AD) - Tai Chi Chuan master - grandson of Yang Luchan - creator of Tai Chi for Health & Relaxation
Yi - wisdom mind generated by calmness & clear intention - horse mind
Yi Jing (I Ching) - ancient Taoist book - 64 hexagrams predicting Yin & Yang manifestation
Yi Jin Jing - Muscle & Tendon Strengthening Qi Gong for healthy body - created by Bodhidharma at the Shaolin Monastery
Yin - passive - internal - nourishing - contracting - deficiency - stillness
Ying Qi - managing Qi - internal nourishing energy for the 12 primary meridians and organs
Yongchuan - K1 acupoint on the sole of the foot - tonifies kidney Yin - clears deficiency heat - subdues interior wind
Zheng Hu Xi - normal abdominal breathing - Buddhist breathing - strengthens managing Qi - back to childhood breathing
Zishi - body - posture - internal structure