



*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 Foundation Course - 20 Hours (1 week) USD650
- (2) Health Qi Gong 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) Medical Qi Gong Foundation Course - 20 Hours (1 week) USD650
- (6) * Level 1 Instructor Foundation Course - Teaching Methods for Safe & Effective Practice - 20 Hours (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) Tai Chi Ball Qi Gong Intermediate Course - 20 Hours (1 week) USD650
- (12) Martial Qi Gong Intermediate Course - 20 Hours (1 week) USD650
- (13) * Level 2 Instructor Intermediate Course - Teaching Methods for Safe & Effective Practice - 20 Hours (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) Spiritual Qi Gong Advanced Course - 20 Hours (1 week) USD650
- (16) Tai Chi Traditional Yang Style 85 Hand Form Advanced Course - 80 Hours (4 weeks) USD2500
- (17) Tai Chi Pushing Hands Advanced Course - 20 Hours (1 week) USD650
- (18) Tai Chi Traditional Yang Style 54 Sword Form Advanced Course - 80 Hours (4 weeks) USD2500
- (19) * Level 3 Instructor Advanced Course - Teaching Methods for Safe & Effective Practice - 20 Hours (1 week) USD650
- (20) * LEVEL 3 TAI CHI & QI GONG TEACHER TRAINING 300 HOURS CERTIFICATION COURSE (Courses 15 to 19 in 10 weeks) USD6000

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



氣 功 夫

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.



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 CATAGORIES 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 Q 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 off' 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.

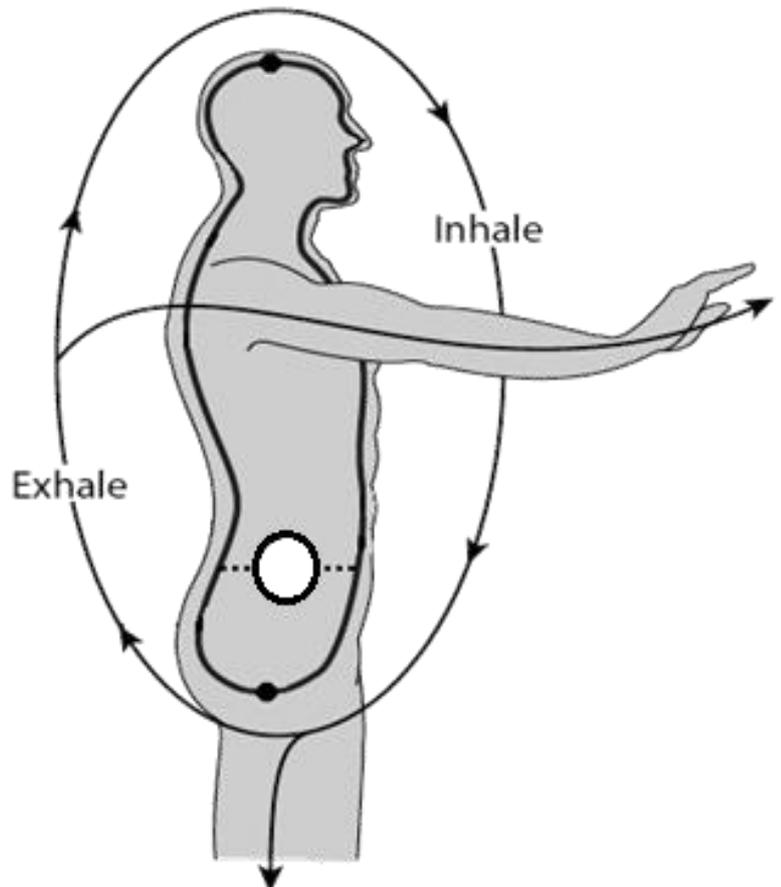
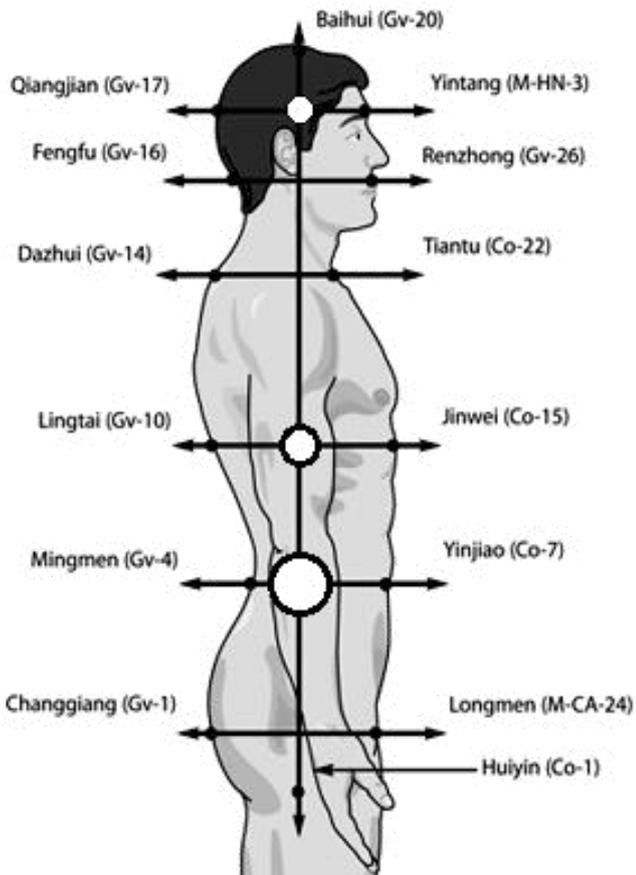
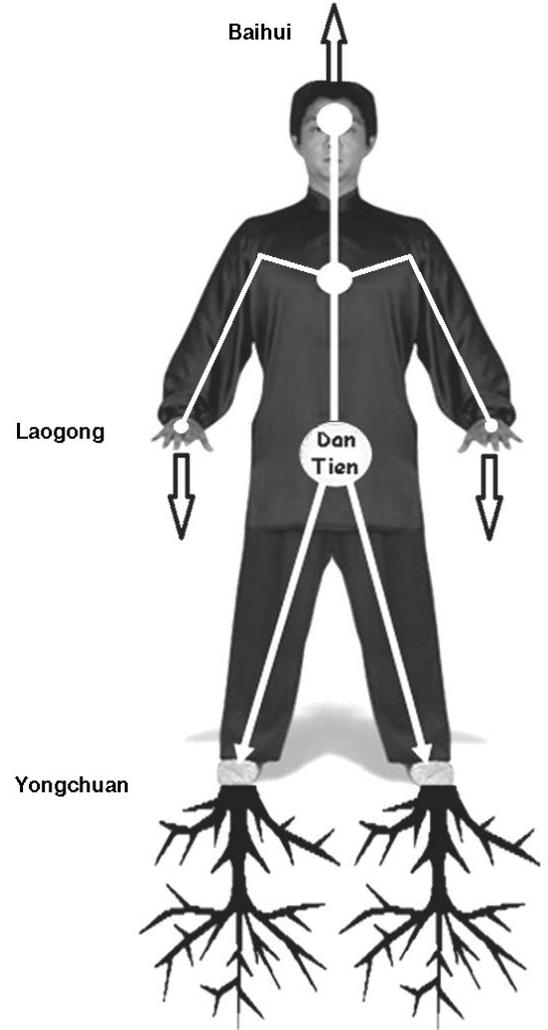
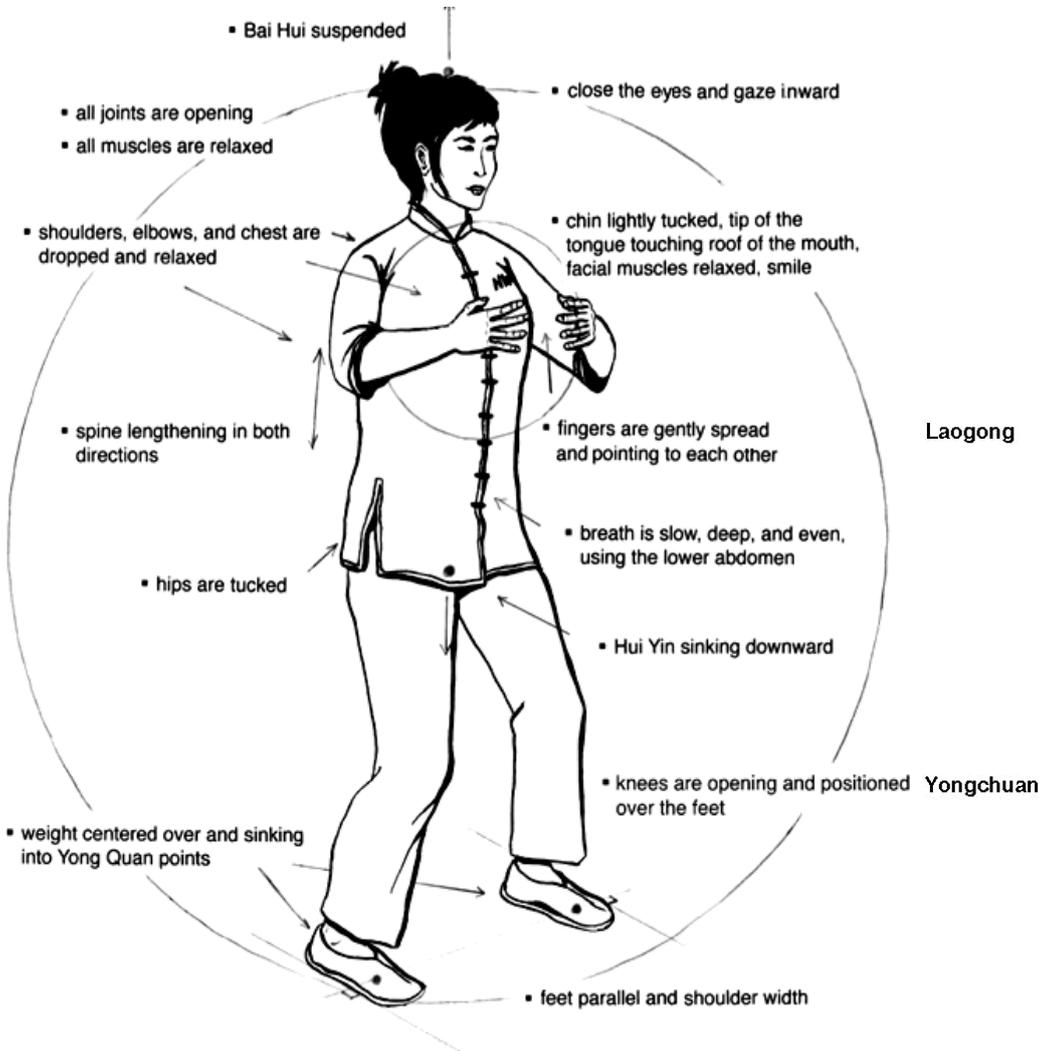
7. Practice slowly, continuously and without interruption - Strength in external martial arts is a kind of acquired, brute force, so it has a beginning and an end, times when it continues and times when it is cut of, such that when the old force is used up and new force hasn't yet arisen. There is a 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 tranquillity. 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.



20 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

Simple Qi Gong Exercises - Yang Jwingming
Qigong for Health & Martial Arts - Yang Jwingming
Roots of Chinese 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

Taijiquan 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 Taijiquan - Yang Chengfu
Yang Style Taijiquan - Yang Zhenduo
Mastering Yang Style Taijiquan - Fu Zhongwen
Yang Taiji 24 Step Short Form - James Drewe
Taijijian 32 Posture Sword Form - James Drewe
Taijiquan - Li Deyin

TEACHING TAI CHI CHUAN

Teaching Tai Chi Effectively - Paul Lam
Tao of Teaching - Greta Nagel
Martial Arts Instruction - Lawrence Kane
Five Levels of Taijiquan - Chen Xiaowang
Essence of Taijiquan & Pushing Hands - Wang Fengming
Tai Chi Secrets of the Yang Style - Yang Jwingming
Taijiquan Theory - Yang Jwingming
Qi Gong For Health & Martial Arts - Yang Jwingming
Mind Inside Tai Chi - Henry Zhuang
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 Qigong, Yi Jin Jing & Xi Sui Jing - founder of Zen Buddhism
Chang Sanfeng (960-1127AD) - legendary Taoist monk who created Taijiquan & the 13 Original Movements (8 Energies + 5 Elements)
Chan Si Jin - silk reeling - manifesting the martial power of Taijiquan 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 - Taijiquan 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 Taijiquan (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 Taijiquan 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 Taijiquan 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 Qigong 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) - Taijiquan master - creator of Yang Style Taijiquan
Yang Chengfu (1883-1936AD) - Taijiquan 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 Qigong 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