



Practice together in friendship and harmony

Work hard to improve your skills

Carry forward the great traditions of

Qi Gong & Tai Chi Chuan with modesty and respect

QI GONG & TAI CHI CHUAN

PRIVATE COURSES & RETREATS

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TAI CHI BALI TRAINING PROGRAM 2026

TAOIST HEALING ARTS CENTRE

WWW.TAICHIBALI.COM

MOUNTAIN RETREAT – GROUP COURSE

5 Day Mountain Retreat + accommodation - 1 person private room EURO 725 - 2 person sharing room EURO 1300

21 Day Mountain Retreat + accommodation - 1 person private room EURO 2250 - 2 person sharing room EURO 4000

Private Mountain Retreat – (2 x 2 hrs per day) 1 person private room EURO 250 per day - 2 people sharing 1 room EURO 450 per day

TAI CHI & QIGONG TEACHER TRAINING – GROUP COURSE

You must complete both TTC 1 & TTC 2 for Certification

TTC 1 Foundation Course Level 1 - 100 Hours - 21 Day Mountain Retreat + accommodation EURO 2250 **No Certification**

TTC 2 Certification Course Level 2 - 100 Hours - 21 Day Mountain Retreat + accommodation EURO 2250 **Certification**

ATTC 3 Master Course Level 3 - 100 Hours - 21 Day Mountain Retreat + accommodation EURO 2250 **Advanced Certification**

Teacher Training Private Course - 3 Weeks Private Course at Tai Chi Bali Healing Arts Centre in South Bali 1-to-1 with instructor Dave West - Transport, Accommodation & Meals are not included EURO 1900 **You must complete 3 weeks TTC 1 + 3 weeks TTC 2 for Certification**

PRIVATE COURSE

Tai Chi Beginners Course - Tai Chi For Health & Relaxation 15 Hours (5 x 3 hrs) EURO 650

Qi Gong Beginners Course - Qi Gong For Health & Relaxation 15 Hours (5 x 3 hrs) EURO 650

Tai Chi Intermediate Course - Tai Chi 24 Hand Form - 45 Hours (15 x 3 hrs) EURO 1900

Tai Chi Intermediate Course - Tai Chi 13 Sword Form 15 Hours (5 x 3 hrs) EURO 650

Tai Chi Intermediate Course - Tai Chi Pushing Hands 15 Hours (5 x 3 hrs) EURO 650

Qi Gong Intermediate Course - Tai Chi Ball & Ruler Qi Gong 15 Hours (5 x 3 hrs) EURO 650

Tai Chi Advanced Course - Tai Chi 32 Sword Form - 45 Hours (15 x 3 hrs) EURO 1900

Tai Chi Advanced Course - Tai Chi Traditional Yang Style 85 Hand Form (20 x 3 hrs) 60 Hours EURO 2600

Tai Chi Advanced Course - Tai Chi Traditional Yang Style 54 Sword Form (20 x 3 hrs) 60 Hours EURO 2600

Qi Gong Advanced Course - Martial Qi Gong Pushing Hands & Tai Chi Stick Qi Gong 15 Hours (5 x 3 hrs) EURO 650

Qi Gong Advanced Course - Spiritual Qi Gong & Taoist Spiritual Cultivation 15 Hours (5 x 3 hrs) EURO. 650

PRIVATE CLASS

2 Hours Private Class - Private consultation & training (1 x 2 hrs) EURO 95

10 Hours Private Course - Private consultation & training (5 x 2 hrs) EURO 470

3 Hours Online Private Course - Private consultation & training (3 x 1 hrs) EURO 100

10 Hours Online Private Course - Private consultation & training (10 x 1 hrs) EURO 330

Private Mountain Retreat – (2 x 2 hrs per day) 1 person private room EURO 250 per day - 2 people sharing 1 room EURO 450 per day

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TAI CHI BALI 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), Qi Gong (Chi Kung) and Taoist Energy Meditation. Our Private Courses and Mountain Retreats 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 Nei Gong (yin - internal cultivation/meditation) and Wai Gong (yang - movement/external manifestation) which train you in warm-ups, stretching, breathing exercises, energy meditations and relaxed martial art and animal movements. Please. Note: Bali is a non-vegetarian island. Vegetarian restaurants are very limited outside the tourist areas of Canggu and Ubud.

MOUNTAIN RETREAT TRAINING SCHEDULE

All Courses and Retreats take place at Villa Ipsa Resort near Munduk, North Bali and are limited to max. 16 people per retreat/course. Classes are 9am and 4pm. Forest Walks are taken after the morning class.

ALL RETREATS SCHEDULE

Classes are Monday to Friday
 No classes on Saturdays & Sundays
 6am Qigong & Taichi Solo Practice (optional)
 7.30am Breakfast
 9am Qigong & Taichi Morning Group Class
 11.30am Forest Walk (optional)
 1pm Lunch
 2 – 4pm Rest – Solo Training & Written Assignment
 3.30pm Private Consultation 1-to-1 (optional)
 4 pm Qigong & Taichi Afternoon Group Class
 7pm Dinner
 9pm Rest – Solo Meditation (optional)

REQUIREMENTS FOR CERTIFICATION

Everyone can join Foundation Course TTC1 no requirements
 Teacher Certification requires completion of both TTC1 & TTC2
 Applicants for the Master Course ATTC3 (Spiritual Qigong) require completion of both TTC1 & TTC2
 All students are required to behave in a professional manor
 Attend all classes on time Monday to Friday 9am & 4pm
 Practice 1 hour Solo Training per day
 Complete the written assignment on time
 Teach one class per week (30 mins)
 Phones & all internet devices are not permitted during classes
 Smoking is not allowed anywhere on all retreats & courses.
 Please read <https://taichibali.com/terms-conditions/>

LOCATION www.taichibali.com/location/

MOUNTAIN RETREAT MUNDUK – Atres Sari Resort – Villa Ipsa Resort – Melanting Cottages Hotel.

TAI CHI BALI Taoist Healing Arts Centre No.8 Jl. Banteng II, Bengkel-Tampih, Tabanan Regency, South Bali 82115 Indonesia.

APPLICATIONS

For all courses and retreats please fill out and return the [REGISTRATION FORM](#) on our website and wait for our reply *before* making your payment.

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

WApp: +6281236467324

Email: info@taichibali.com

Registration Form

- Please fill in and return the Registration Form *before* making your payment.

Advanced Payment

- All courses and retreats require advanced payment.
- We can hold your reservation for max. 7 days to give you time to make your payment after this your booking will be cancelled and you will have to re-register.
- Your booking is confirmed only after we have received your payment.
- The deadline for payment is 14 days before the start date of your course/retreat.
- To avoid disappointment we recommend you pay asap as we only accept max. 6 people per course/retreat.

Payment Options

- We only accept payment by bank transfer with Wise.com and Revolut.com Please pay online with debit or credit card.
- Please pay your own transfer fees. The full retreat price must arrive in our account without any deductions.
- If you are already in Bali, you can go to any Bank Permata and pay directly into our business account.
- To request Tai Chi Bali bank account details Contact us

Cancellation

- Cancellation for any reason 7 days before the start date is subject to a 50% cancellation fee, or you may reschedule one time only. After this one time reschedule there is no refund and no reschedule.
- Cancellation for any reason after 7 days before the start date is subject to a 100% cancellation fee, no refund and no reschedule.
- Refunds may be requested by submitting full bank transfer details within 180 days of cancellation. After 180 days without submitting bank details the refund will be cancelled.
- In the event of refund, all bank transfer fees will be deducted from the refund amount.

Traveling in Bali

- As a visitor to Bali please respect the local culture and traditions.
- As a student at our centre please conduct yourself in a professional manner.
- Narcotics are illegal in Indonesia and are not permitted on retreats and courses.
- Bali is a non-vegetarian island. Vegetarian restaurants are very limited outside the tourist areas of Canggu and Ubud.
- Tai Chi Bali recommend that you obtain full visitor information from your Indonesian Consulate before departure from your country of residence regarding your stay in Indonesia, i.e. travel documents, visa requirements, length of stay, travel insurance, certificates of vaccination, etc. For more info click here www.indonesia.travel

Code of Conduct

- Protect and preserve the natural world.
- Respect the local culture and tradition..
- Please take all your rubbish back to the hotel for disposal.
- Please arrive at least 5 minutes early for all classes and walks.
- Practice together in friendship and harmony.
- Work hard to improve your skills.
- Cultivate unity, wisdom and compassion.
- This is a non-smoking course/retreat. Smoking is not permitted for the full duration on all courses and retreats.
- Alcohol is not permitted during classes.
- Phones & all internet devices are not permitted in classes. Do not bring your phone/smartwatch to classes.
- Practice together in friendship and harmony. Work hard to improve your skills.
- Cultivate unity, wisdom and compassion. Bring your good vibes and smiles to the class and enjoy the healing experience.

Please note

- Our intention is to invite like-minded people into a safe and healing environment which allows space for learning and growth in nature. As guests at our school, we hope you all enjoy the healing space provided, practice together in friendship and harmony, and carry forward the great traditions of Tai Chi and Qi Gong with modesty and respect. To maintain this healing environment you must therefore agree to our Terms & Conditions to be accepted onto the course/retreat. On the rare occasion that someone does not take our Terms & Conditions seriously by repeatedly disturbing the healing tranquility of the course/retreat or by repeatedly behaving unprofessionally, and not following the Terms & Conditions they agreed to in the Registration Form (i.e. repeated inappropriate behaviour, repeatedly late for class, bringing phones into the classroom, narcotics, etc) unfortunately we may have to give a private warning, or in extreme cases to leave the course/retreat.

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.
- We recommend that you seek advice from your licensed health care professional before embarking on this or any other program contained in or demonstrated herein.
- Tai Chi Bali disclaim any liability or loss in connection with any activities or information contained in or demonstrated herein, or from the adoption of any instruction or guidance expressed therein.
- The Retreat Schedule, Treks and Hotel may change according to availability, dry/rainy season, and closure of national parks and private property. We always do our best to offer you the best option available.



Dave West teaching energy meditation
at Munduk Waterfall 2022

Experienced instructor and long-time resident in Bali, Dave West has been teaching Yang Style Tai Chi Chuan and Health Qi Gong for over 15 years, and Sivananda Yoga for over 25 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 to absorbing the wisdom of the Tao Te Ching with simplicity, patience and compassion. Religious Tao is not his way as nature does not 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

Swami Shyam Yogi - Bihar Yoga, India
Swami Sivasadananda - Sivananda Yoga TTC, India
Usui Master Agung Wijaya - Reiki TTC, Indonesia
Master Keith Good - Health Qigong, Thailand
Master Daniel Li Ox - Medical Qigong, Indonesia
Master Dan Docherty - Wutan Taijiquan, UK
Master Thip - Yang Taijiquan, Thailand
Master Kai Kherliang - Yang Taijiquan TTC, Thailand
Master Ong Wenming - Yang Taijiquan Pushing Hands, Indonesia
Master Keith Good - Yang Taijiquan, Thailand
Master Mark Rasmus - Advanced Taijiquan Elastic Force, 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
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
Taoist Metaphysical Alchemy with Master Keith, Thailand
Usada Tapa Brata with Pak Merta Ada, Indonesia

“At Tai Chi Bali, we believe that maintaining personal health should be a major priority in everyone’s lives. Exercise and meditation are well known to facilitate the right frame of mind and promote strength and vitality. Root causes of sickness and unbalanced lifestyles stem from the deeper brain where our thoughts and feelings are processed. Deep rooted patterns of emotions and thoughts are lodged in the brain and set the frame for the way we perceive and live, which governs the state of our health and well-being. They become an involuntary part of the way we function and create a whirlwind of imbalanced feelings and habits which compromise our personalities and health, not only affecting us, but also those we associate with, including friends and families. Right exercise and movement help to circulate our blood, which provides nourishment for the body and the mind. Effective breathing techniques increase oxygen intake and energizes the body and brain. Meditation helps to exercise the subconscious mind and beyond, and with regular practice help us to neutralize unhealthy emotions and thought patterns located there. The right positive mind set needs to be developed over time, which empowers us to live our lives with the health, peace and happiness that is available to all. Here at Tai Chi Bali Taoist Healing Arts Centre we always have the student’s interest at heart, offering guidance and training to help empower you to a new and better quality of living.” Dave West – Course Instructor



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.

BENEFITS OF TAI CHI & QI GONG (REF: Harvard Medical School)

Better Balance - Of all the big benefits, it's the best-documented in medical literature! Studies show that older adults who do hour-long tai chi sessions one to three times a week are **43% less likely** to fall.

Reduced Pain - A growing number of clinical trials show that they offer significant relief from back, neck, arthritis, and fibromyalgia pain.

Improved Circulation - Active relaxation has been shown to improve cardiovascular healing through gentle exercise.

A Sharper Mind - Can help reduce age-related cognitive decline and slow dementia!

A Boost in Mood - 82% of studies show greatly improved mood and lowered anxiety. Plus, it was shown to be an effective treatment for depression.

Less Stress - Learn to step back and take a deep, calming breath.

More Confidence - While gaining muscle and mind control.

A Healthier Heart - May offer advantages over other types of aerobic exercise, especially for people who are sedentary or very out of shape. And that's not all. It also lowers blood pressure and total cholesterol, reduces chronic inflammation, and tones the sympathetic nervous system.

HOW IT WORKS

Tai Chi and Qi Gong focuses on active relaxation, body alignment and breathing, and has very distinct mechanisms of benefit unique from conventional vigorous exercise. Tai Chi and Qi Gong emphasizes sensory learning and energy meditation 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 and oxygen saturation and diffusion resulting in enhanced metabolic function, which increases the disease-fighting and healing abilities of the body. In Tao philosophy this is known as 'soft overcomes the hard'.

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 and injury.
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)
Tai Chi According to the I Ching - Stuart Alve Olson
365 Tao Daily Meditations - Deng Mingdao
The Art of Peace - Morihei Ueshiba
Forest Bathing - M. Amos Clifford

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
Feeling the Way - Rob Long

TAI CHI CHUAN

Tai Chi Chuan Classics - Barbara Davis (translation)
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
Harvard Medical School Guide to Tai Chi - Peter Wayne
Tai Chi Chuan - Li Deyin
Yang Taiji 24 Step Short Form - James Drewe
Taijijian 32 Posture Sword Form - James Drewe
Tai Chi Push Hands - Yang Jwingming

TEACHER TRAINING

Five Levels of Tai Chi Chuan - Chen Xiaowang
Essence of Tai Chi Chuan & Pushing Hands - Wang Fengming
Tai Chi Chuan Theory - Yang Jwingming
Teaching Tai Chi Effectively - Paul Lam
Tao of Teaching - Greta Nagel
Tao of Leadership - John Heider
Martial Arts Instruction - Lawrence Kane
Mind Inside Tai Chi - Henry Zhuang
Tai Chi Qi & Jin - Stuart Alve Olson
Developing Jin – Phillip Starr

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 COMPONENTS 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 of vitality
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

TAI CHI RULER - QIGONG STANDING EXERCISE

Harmonizing with the Qi of Nature, Circulates and balances Qi flow internally & externally

Preparation - Wuji Breathing (uniting mind body & spirit at the Lower Dantien)
 Great Tai Chi Circle (Thrusting & Girdle Vessel / Sinking the Qi)
 Building Qi at the Lower Dan Tien
 3 Dan Tiens Breathing
 2 Poles Breathing
 Yongchuan Baihui Breathing / Uniting Heaven & Earth
 Taoist Tree Breathing
 Grand Circulation
 Small Circulation

WHITE CRANE TAIJI QIGONG - QIGONG MOVING EXERCISE

Bai He Gong develops active relaxation, conscious movement & coordination

Opening Form - Sinking the Qi - Horse Stance
 White Crane Flying - 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 Flying - Horse Stance
 White Crane Landing - Horse Stance
 Cross Hands & Closing Form - Sinking the Qi - Horse Stance

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
 Co-22 Tiantu on the base of the throat at depression between the collar bones
 Co-7 Yinjiao on the mid-line of the abdomen 1.5 cun below the navel
 Co-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

TAI CHI FOUNDATION COURSE - TRAINING PROGRAM

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

Preparation - Horse Stance 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 - Horse Stance Meditation/Mindfulness Meditation
 Meditations on the Tao Te Ching (Tao philosophy - Yin Yang & 5 Elements)

PREPARATION - TAIJI QIGONG STANDING EXERCISE

Prepares the mind & body for practice & strengthens the internal structure

Relaxation - Stand naturally straight & relax in Horse Stance Meditation
 Body Alignment - Relax in Horse Stance with hands over the L. Dantien
 Energy Alignment - Uniting Heaven & Earth through centreline at L. Dantien
 Abdominal Breathing - natural effortless rhythm that feels right for you
 Lower Dantien Meditation - Building Qi at the Lower Dantien
 (Recovery - Stand relaxed with feet together - feel the flow of Qi)

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

HAND SHAPES

Palm

Fist

Hook

COMMON ALIGNMENT ERRORS

Tuck chin & straighten the neck

Relax chest & open shoulder blades

Tuck tailbone & open lower back

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 (Thrusting & Girdle Vessel / uniting Heaven & Earth)

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 (Thrusting & Girdle Vessel / uniting Heaven & Earth)

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

TAIJI QIGONG STANDING POST MEDITATION

Zhan Zhuang trains the internal structure of Tai Chi Chuan

Body Alignment
 Relaxation
 Martial Grand Circulation
 Peng Jin & the 8 Internal Skills of Taichi

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
 Visualizing the centreline - Chong Mai/central channel/central axis

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

Uniting Heaven & Earth - 5 points circulating Qi through the centreline

3 DAN TIENS BREATHING - QIGONG STANDING EXERCISE

Activate & energizes the 3 Dan Tiens - Standing Post (Zhan Zhuang)

Opening - Sinking the Qi through the 3 Dan Tiens

Lower Dan Tien Standing Post & Qi Breathing

Middle Dan Tien Standing Post & Qi Breathing

Upper Dan Tien Standing Post & Qi Breathing

Closing - Sinking the Qi through the 3 Dan Tiens

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/Wai Gong 1&2
3. Sitting Meditation - Buddhist Breathing/Small Circulation/6 Healing Sounds
4. Standing Meditation - Heaven & Earth/3 Dantians Breathing Meditation
5. Moving Meditation - Grand Circulation/8 Brocades/5 Animals Exercise
6. Recovery - Qi Massage & Lying Down Deep Relaxation

WARM-UP/PREPARATION - WAI GONG 1 (SHAOLIN STYLE) - QIGONG STANDING EXERCISE

Wai Gong 1 activates the Qi & energizes whole body for meditation (weights optional)

- | | | |
|-----------------------------|----------------------------------|------------------------------------|
| 1. Relax & feel the Earth | 6. Swing the arms above the head | 11. Spine breathing |
| 2. Up on the toes/press | 7. Stretch up & down to ears | 12. Stretch out & spiral the arms |
| 3. Stretch & fist the hands | 8. Swing arms to the sides | 13. Bear walking L&R |
| 4. Swing the elbows | 9. Swing arms above the head | 14. Shake the whole body |
| 5. Swing the arms forward | 10. Swing arms to open the chest | 15. Stand relaxed/listening skills |

WARM-UP/PREPARATION - 5 ORGANS/5 ELEMENTS - 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

COOL DOWN/RECOVERY - TAO YOGA - QIGONG LYING DOWN EXERCISE

Gentle stretching to reduce stiffness in the waist, back & hips after meditation

Relaxation / Breathing	Child	Crocodile
Abdominal Twist	Cobra	Boat
Ball	Mountain	Bow
Bridge	Cat	Camel
Push the Sky	Tiger	Arch / Forward Bend

QI MASSAGE 10 ACUPOINTS - QIGONG SITTING EXERCISE

Dian Xue cavity press/acupressure for general health & Qi circulation

Co-1 Huiyin on the perineum between the anus & the genitals

Co-7 Yinjiao on the lower abdomen below the navel opposite Mingmen

Co-22 Tiantu on the base of the throat at depression between the clavicles

Gv-4 Mingmen on the back between L2-L3 opposite Yinjiao

Gv-14 Dazhui on the back between C7-T1 opposite Tiantu

Gv-17 Naohu on the back of the head above Fengfu directly opposite Yintang

Gv-20 Baihui at the crown point on top of the head in line with the ears

EX-HN-3 Yintang on the lower forehead in the centre between the eye brows

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

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

MEDITATION PREPARATION

Be comfortable

Wuji/calming the mind

Body alignment & relaxation

Buddhist Breathing

Wuji/calming the mind

MEDITATION RECOVERY

Return to Meditation 1

Stop meditation and relax

Listening skills/internal vision

Palming the Eyes

Stretching after Meditation/Tao Yoga

QIGONG BEGINNERS SITTING MEDITATION - Normal Abdominal Breathing

Health Qigong Meditation calms the mind, builds & distributes Qi to the 12 primary meridians

Meditation 1 - Building Qi at the Lower Dan Tien

Meditation 2 - 2 Poles/3 Dan Tiens/Taoist Tree Breathing

Meditation 3 - Small Circulation Fire Path (+ acupoints for Grand Circulation)

Meditation 4 - Laogong Breathing (5 Gates/Grand Circulation)

Meditation 5 - Opening the Heart Meditation (Loving Kindness)

QIGONG INTERMEDIATE SITTING MEDITATION - Reverse Abdominal Breathing

This is an introduction to Martial Qigong & Spiritual Qigong

Meditation 6 - Building Qi at the Lower Dan Tien

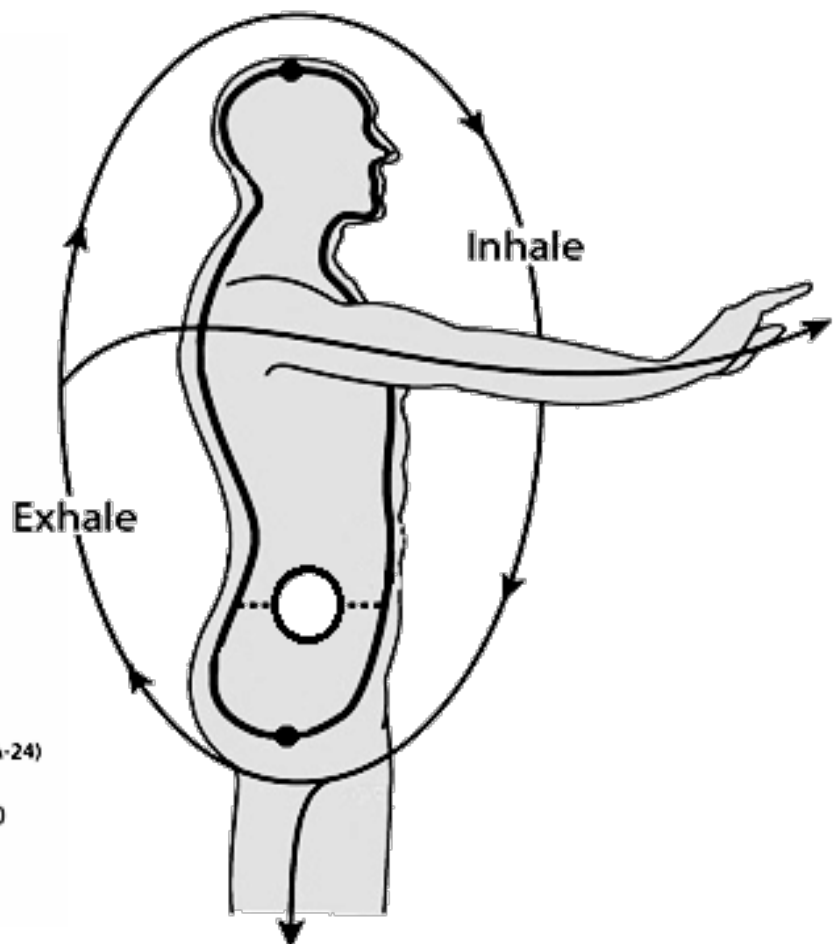
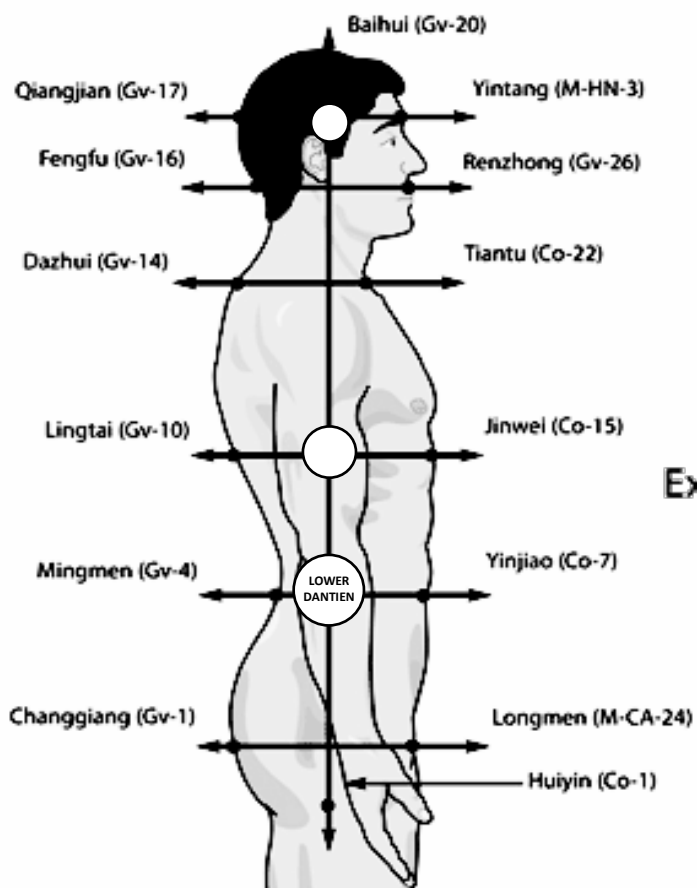
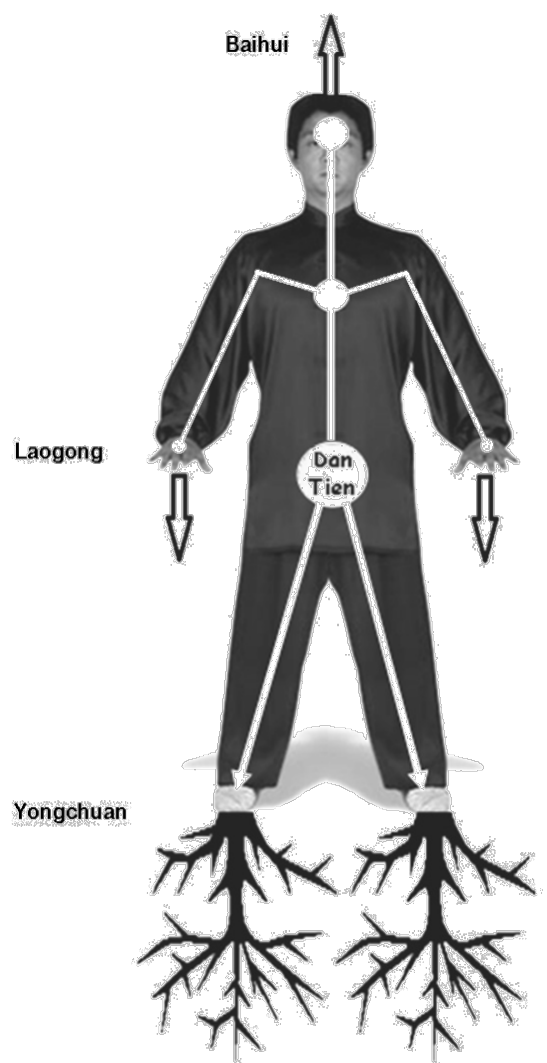
Meditation 7 - Small Circulation Wind Path

Meditation 8 - Girdle Vessel/Thrusting Vessel Breathing

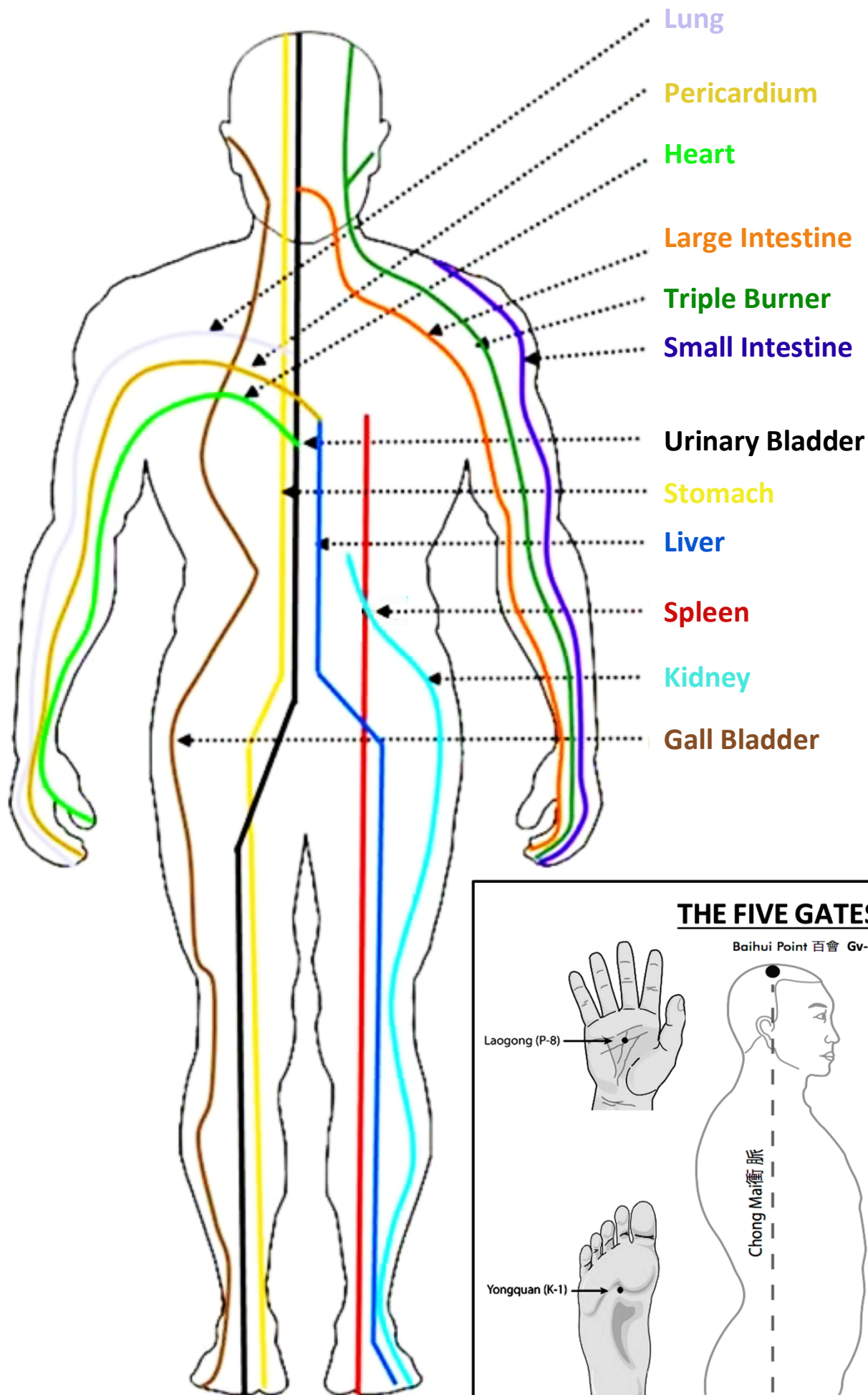
Meditation 9 - Skin/Marrow Breathing

Meditation 10 - One with Nature Breathing

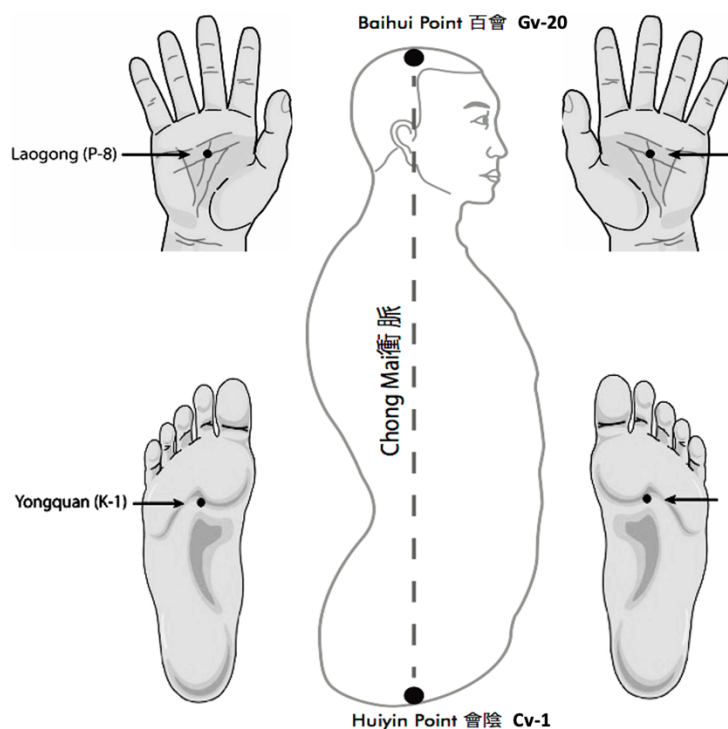
QIGONG ADVANCED SITTING MEDITATION (See Xi Sui Jing/Spiritual Qigong)



THE 12 PRIMARY MERIDIANS



THE FIVE GATES



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 of vitality
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

TAI CHI 24 HAND FORM YANG STYLE



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

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

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

PUSHING HANDS INTERMEDIATE COURSE

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
 Ding - raise your spirit of vitality/uplifting
 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/spiralling 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
 8 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 ADVANCED COURSE

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
 1. Circle - Great Star of the Big Dipper
 2. Sweep - Swallow Skims the Water
 3. Slice - Block & Slice x2 (horizontal)
 4. Lift - Little 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 STICK & RULER QIGONG COURSE** ☯

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

Opening Form - Sinking the Qi
 Grand Circulation Fire Path
 Earth Qi
 Lower Dantien
 Middle Dantien
 Upper Dantien
 Heaven Qi
 Head/Ears
 Shoulders
 Middle Dantien
 Lower Dantien
 Closing Form & Shake the Body

TAI CHI BALL - Tai Ji Qiu

Opening Form - Sinking the Qi
 Grand Circulation Fire Path
 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
 Closing Form & Shake the Body

TAI CHI STICK - Tai Ji Bang

Opening Form - Sinking the Qi
 Grand Circulation Fire Path
 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
 Closing Form & Shake the Body

NEI GONG

TAI CHI PALM SET - Yang Shou Gong

Opening Form - Sinking the Qi
 Grand Circulation Wind Path
 Earth Qi
 Lower Dantien
 Middle Dantien
 Upper Dantien
 Heaven Qi
 Head/Ears
 Shoulders
 Middle Dantien
 Lower Dantien
 Closing Form & Bouncing on the Heels

TAI CHI BALL - Tai Ji Qiu

Opening Form - Sinking the Qi
 Grand Circulation Wind Path
 Horse Stance Small Circles - Vertical F & B
 Horse Stance Small Circles - Sideways L & R
 Horse Stance Small Circles - Horizontal F & B
 Horse Stance Big Circles - Vertical F & B
 Horse Stance Big Circles - Sideways L & R
 Horse Stance Big Circles - Horizontal F & B
 Bow Stance Big Circles - Vertical F & B
 Bow Stance Big Circles - Sideways L & R
 Bow Stance Big Circles - Horizontal F & B
 Bow Stance Circling An L & R
 Bow Stance Circling & Rotating Peng Lu Ji An L & R
 Closing Form & Bouncing on the Heels

TAI CHI RULER - Tai Ji Chih

Opening Form - Sinking the Qi
 Grand Circulation Wind Path
 Rotating the Lower Dantien - Vertical
 Rotating the Lower Dantien - Sideways
 Rotating the Lower Dantien - Horizontal
 Horse & Bow Stance - Peng Breathing
 Horse & Bow Stance - Lu Breathing
 Horse & Bow Stance - An Breathing
 Closing Form & Bouncing on the Heels

THE BODY

Waigong 01

Circulation Training

1. Relax & feel the Earth/mindfulness
2. Swing the elbows
3. Swing the arms forward
4. Swing the arms above the head
5. Stretch up & down to ears
6. Swing arms to the sides
7. Swing arms above the head
8. Swing arms to open the chest
9. Spine breathing
10. Stretch out & spiral the arms
11. Bear walking
12. Bouncing on the heels
13. Relax & feel the Qi/listening skills

Waigong 02

Flexibility Training

1. Relax & feel the Earth/mindfulness
2. Hanging forward/Small swings
3. Sideways swings
4. Dynamic triangles
5. Big squats bouncing + L&R on the Toes
6. Forward bending
7. Hip rotations
8. Spine twists
9. Sideways bending
10. Chest expansion
11. Small squats + bouncing
12. Shake the whole body
13. Relax & feel the Qi/listening skills

Waigong 03

Strength Training

1. Relax & feel the Earth/mindfulness
2. Upward wheels of fire
3. Downward wheels of fire
4. Backward windmills
5. Forward windmills
6. Chest pumps
7. Chopping wood
8. Chest swimming
9. Calf stretch
10. Bear swings
11. Dragon twists
12. Loosy goosey
13. Relax & feel the Qi/listening skills

THE MIND

Taijiqigong 01

13 Original Movements of Taijiquan

5 Directions – Wuxing

Forwards – Metal – Jinbu

Backwards – Wood – Tuibu

Look Right – Fire – Youpan

Beware Left- Water – Zuoguo

Central Equilibrium – Earth – Chongting

8 Energy Patterns – Pakua

Ward Off – Peng Jin

Roll Back – Lu Jin

Press – Ji Jin

Push – An Jin

Elbow – Chou Jin

Shoulder – Kao Jin

Split – Lieh Jin

Pluck – Chai Jin

Taijiqigong 02

13 Pushing Hands Forms

1. Full & Empty

2. Spinning Hands

3. Cloud Hands Circles

4. Brush Knee Circles

5. Single Arm Horizontal Wrist Circles

6. Single Arm Vertical Wrist Circles

7. Double Arm Horizontal Wrist & Elbow Circles

8. Double Arm Vertical Wrist & Elbow Circles

9. Changing Direction

10. Taiji Symbol/Silk Reeling

11. Small Roll Back – Xiao Lu – Four

Squares

12. Big Roll Back – Da Lu – Four Corners

13. Free Style Pushing Hands

Taijiqigong 03

13 Original Sword Forms

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

THE ENERGY

Neigong 01

Normal Abdominal Breathing

1. Building Qi at the Lower Dan Tien
2. 2 Poles/3 Dan Tiens/Taoist Tree Breathing
3. Small Circulation Fire Path
4. Laogong Breathing
5. Yongchuan Breathing
6. Heaven & Earth Breathing
7. Energy Cleansing with Trees
8. Joints Breathing
9. Organs Breathing
10. Opening the Heart Meditation

Neigong 02

Reverse Abdominal Breathing

1. Building Qi at the Lower Dan Tien
2. Small Circulation Wind Path
3. 5 Gates Breathing
4. Girdle Vessel/Thrusting Vessel Breathing
5. Skin Breathing
6. Marrow Breathing
7. Transparent Breathing
8. One with Nature Breathing

Neigong 03

Spiritual Breathing

1. Relaxed Breathing
2. Mindful Breathing
3. Normal Abdominal Breathing
4. Reverse Abdominal Breathing
5. Fire Breathing
6. Water Breathing
7. Cleansing Breathing
8. Balancing Breathing
9. One with Nature Breathing
10. Spiritual Breathing

THE SPIRIT

Tao Meditation 01

Dao De Jing – A Qigong Interpretation

Translation & commentary by Dr. Yang Jwingming

Tao Meditation 02

Zhuangzi – The Way to Inner Peace

Translation & commentary by Yinchi Chen & Tony Blishen

Tao Meditation 03

Taoist I Ching

Translation & commentary by Thomas Cleary

Teacher Training Certification Courses include an in-depth study of Yang Style Tai Chi Chuan, Health Qi Gong and Spiritual Qi Gong, focusing on safe and effective teaching methods based on Taoist Healing Arts and Traditional Chinese Medicine, with an introduction to Martial Arts. The purpose of certification is to ensure that all students have attained the virtue, skill and knowledge necessary to practice all course elements safely and effectively, and carry forward the great traditions of Tai Chi Chuan and Qi Gong with modesty and respect.

Medical research supporting the health benefits of Tai Chi and Qi Gong has greatly fanned it's popularity. A new generation of instructors, armed with both practical and professional skills, is needed to teach this art to an increasingly diverse population. High quality courses are required for new instructors wanting to develop their Tai Chi and Qi Gong teaching skills and for seasoned teachers wanting to deepen their craft. Mastering Tai Chi and Qi Gong takes many years of training, patience and effort, leading to profound wisdom and spiritual growth, and what the masters refer to as 'Te' – virtues attained by living in harmony with the Tao.

The Teacher Training Certification Course is a serious commitment for experienced practitioners. You must have previous experience in Tai Chi & Qi Gong to join the Teacher Training Course. We do not agree with the new age commercial approach of zero to teacher in 4 weeks. Beginners are welcome to join only PART ONE, and can return 6-12 months later to take PART TWO to get fully certified to teach. This gives time for your practice to mature and develop a deeper understanding of Tai Chi & Qi Gong before you start teaching.

**There is no certificate for PART ONE. On completion of both Teacher Training Courses PART ONE and PART TWO successful students will be awarded the 200 Hours Tai Chi & Qi Gong Teacher Training Certificate.*

21 DAY MOUNTAIN RETREAT – TEACHER TRAINING COURSE

*** PART ONE FOUNDATION COURSE – EURO 2250**

(No certificate for this course – beginners are welcome)

Teacher Training 100 Hours Course – 21 Day Mountain Retreat near Munduk North Bali – includes hotel accommodation w/breakfast, transport, forest walks to waterfalls lakes & hot springs

*** PART TWO CERTIFICATION COURSE – EURO 2250**

(You must have PART ONE or equivalent to take PART TWO)

Teacher Training 100 Hours Course – 21 Day Mountain Retreat near Munduk North Bali – includes hotel accommodation w/breakfast, transport, forest walks to waterfalls lakes & hot springs

Teacher Training Courses are held at our Mountain Retreat location in Munduk, at Villa Ipsa Resort North Bali. Here we offer 21 day courses in two parts designed for short term students who cannot stay in Bali for the full 200 hours 6 weeks course. It is recommended to take PART ONE first and then return to Bali 6-12 months later to complete PART TWO. This will allow time for your practice to mature to teacher level. Bali is a non-vegetarian island. Vegetarian restaurants are very limited outside the tourist areas of Canggu and Ubud.

MOUNTAIN RETREAT SCHEDULE

6 am Sunrise Qigong (optional)
7.30 - 8.30 am Breakfast
9 - 12 pm Morning Class w/instructor
12 - 2 pm Lunch Break
2 - 4 pm Solo Practice & Written Assignment
4 - 6 pm Afternoon Class w/instructor
6 - 8 pm Dinner

TEACHER TRAINING COURSE REQUIREMENTS

All students are required to:
Attend all classes 25 hours per week
Monday to Friday 9am-12 & 4-6pm
Practice 1.5 hours solo training per day
Complete all written assignments on time
Teach one class per week 30 mins
(Certification Courses require commitment, practice & study)

6 WEEKS PRIVATE COURSE – TEACHER TRAINING COURSE

*** FULL COURSE EURO 4500**

6 Weeks Private Course 1-to-1 Monday to Friday 9-12pm with instructor Dave West at Tai Chi Bali Healing Arts Centre, South Bali. Transport, Accommodation & Meals are not included. Please find your own hotel & restaurants according to your budget.

The Full Private Course is designed for students who can spend longer in Bali and can complete the full Teacher Training Course in one visit. The Teacher Training Courses at this location have a minimum requirement of 2 years experience in Tai Chi and Qi Gong to be accepted onto this course, as it involves rapid learning of advanced theory and philosophy in just a short time, which may be beyond the comprehension and skill of most students still at beginner level, or have never learned Tai Chi and Qi Gong before.

Please note: The Teacher Training Course is the highest level of training at our school and is for serious students only. Designed for those chosen to carry forward the great traditions of Tai Chi Chuan and Qi Gong with modesty and respect. Our intention is to invite like-minded people into a safe and healing environment which allows space for learning and growth in nature. As guests at our school, we hope you all enjoy the healing space provided, practice together in friendship and harmony, and carry forward the great traditions of Tai Chi and Qi Gong with modesty and respect. To maintain this Teacher Training environment you must therefore agree to our Terms & Conditions to be accepted onto the course/retreat. On the rare occasion that someone does not take our Terms & Conditions seriously by repeatedly disturbing the healing tranquility of the course/retreat or by repeatedly behaving unprofessionally, and not following the Terms & Conditions they agreed to in the Registration Form (i.e. repeated inappropriate behaviour, repeatedly late for class, repeatedly bringing phones into the classroom, narcotics, etc) we may have to give them a private warning, or in extreme cases ask them to leave the course/retreat.



FOUNDATION COURSE TTCl 21 DAY MOUNTAIN RETREAT

WEEK 1 QIGONG BEGINNERS COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• <i>Waigong 01</i> • <i>Buddhist Breathing</i> • <i>5 Elements/5 Organs</i> • <i>Lower Dantien Meditation1</i>	• <i>Waigong 01</i> • <i>Buddhist Breathing</i> • <i>Lower Dantien Meditation1</i> • <i>Horse Stance</i> • <i>Body Alignment</i> • <i>Sinking the Qi</i> • <i>Heaven & Earth</i> • <i>Recovery/Relaxation</i>	• <i>Waigong 01</i> • <i>Buddhist Breathing</i> • <i>Lower Dantien Meditation1</i> • <i>Horse Stance</i> • <i>Body Alignment</i> • <i>5 Elements/5 Organs</i> • <i>Qiao Shu -Qi Massage</i> • <i>Deep Relaxation with 5 Organ/6 Healing Sounds</i> • <i>Tao Yoga</i>	• <i>Buddhist Breathing</i> • <i>Lower Dantien Meditation1</i>	• <i>Taoist Healing Arts</i> • <i>Yinyang</i> • <i>5 Regulators</i> • <i>5 Fundamental</i> • <i>Guidelines for Safe & Effective Practice</i>	• <i>Roots of Chinese Qigong</i> by Dr. Yang Jwingming • <i>Mindful Exercise</i> by Dr. Peter Gryffin • <i>365 Tao Daily Meditations</i> by Den Mingdao
WEEK 2 TAICHI BEGINNERS COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• <i>Waigong 02</i> • <i>Buddhist Breathing</i> • <i>White Crane Taijiqigong</i> • <i>2 Poles Meditation2</i>	• <i>Waigong 02</i> • <i>Buddhist Breathing</i> • <i>2 Poles Meditation2</i> • <i>Horse Stance</i> • <i>Body Alignment</i> • <i>Sinking the Qi</i> • <i>Taichi Ruler Qigong</i> • <i>14 Joints Rotation</i> • <i>4 Core Movements</i> • <i>Recovery/Relaxation</i>	• <i>Waigong 02</i> • <i>Buddhist Breathing</i> • <i>2 Poles Meditation2</i> • <i>Horse Stance</i> • <i>Body Alignment</i> • <i>14 Joints Rotation</i> • <i>4 Core Movements</i> • <i>Deep Relaxation with 14 Joints Meditation</i> • <i>Tao Yoga</i>	• <i>Buddhist Breathing</i> • <i>2 Poles Meditation2</i>	• <i>10 Principles of Yang Chengfu</i> • <i>Guidelines for Safe & Effective Practice</i>	• <i>Essence of Taijiqigong</i> by Dr. Yang Jwingming • <i>Harvard Medical School Guide to Taichi</i> by Dr. Peter Wayne • <i>Tao Te Ching</i> trans. by Stephen Mitchell
WEEK 3 QIGONG INTERMEDIATE COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• <i>Waigong 03</i> • <i>Buddhist Breathing</i> • <i>White Crane Taijiqigong</i> • <i>Small Circulation Meditation3</i>	• <i>Waigong 03</i> • <i>Buddhist Breathing</i> • <i>Small Circulation Meditation3</i> • <i>Fire Path</i> • <i>8 Pieces of Brocade</i> • <i>4 Core Movements</i> • <i>Recovery/Relaxation</i>	• <i>Waigong 03</i> • <i>Buddhist Breathing</i> • <i>Small Circulation Meditation3</i> • <i>Fire Path</i> • <i>8 Pieces of Brocade</i> • <i>Deep Relaxation with Loving Kindness Meditation</i> • <i>Tao Yoga</i>	• <i>Buddhist Breathing</i> • <i>Small Circulation Meditation3</i> • <i>Fire Path</i>	• <i>Qigong 4 Categories</i> • <i>Qigong 2 Styles</i> • <i>Waigong & Neigong</i> • <i>TCM: 3 Dantien, 8 Vessels, 12 Organs, 12 Primary Meridians</i>	• <i>Essential Qigong Training</i> by Ken Cohen • <i>8 Simple Qigong Exercises for Health</i> by Dr. Yang Jwingming • <i>Feeling the Way</i> by Rob Long



CERTIFICATION COURSE TTC2 21 DAY MOUNTAIN RETREAT

WEEK 4 TAICHI INTERMEDIATE COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• 14 Joints • Taichi 24 Forms • Small Circulation Meditation3	• 5 Animals Qigong • Small Circulation Meditation3 • Taichi Walking • Taichi 24 Forms • Recovery/Relaxation	• Taichi Ruler Qigong • Small Circulation Meditation3 • Taichi Walking • Taichi 24 Forms • Recovery/Relaxation	• Small Circulation Meditation3	• 3 Principles of Yin yang • Pakua/Bagua • Yang Family Taichichuan	• Tai Chi Chuan Classics trans. By Barbara Davis • Taijiquan Theory by Dr. Yang Jwingming
WEEK 5 QIGONG ADVANCED COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• 5 Organs • Taichi 24 Forms • Small Circulation Meditation3	• 5 Animals Qigong • Taoist Breathing • Dian Xue Qi Massage • 5 Gates Breathing • Taichi 24 Forms • Spiritual Qigong • Recovery/Relaxation	• Taoist Breathing • Taichi Ball Qigong • Fixed Step Pushing Hands Single Arm • Taichi 24 Forms • Dian Xue - Qi Massage • Recovery/Relaxation	• Small Circulation Meditation3	• Yi Jin Jing & Xi Sui Jing • Core concepts of Taoist Healing Arts	• Grand Circulation Qigong by Dr. Yang Jwingming • Teaching Taichi Effectively by Dr. Paul Lam
WEEK 6 TAICHI ADVANCED COURSE	6.00AM Solo Practice Optional	9.00AM Group Class	4.00PM Group Class	9.00PM Solo Practice Optional	THEORY & PHILOSOPHY	SUGGESTED READING
	• 8 Pieces of Brocade • Taichi 24 Forms • Small Circulation Meditation3	• 5 Animals Qigong • Standing Post/Martial Grand Circulation • Taichi 24 Forms • Spiritual Qigong • Recovery/Relaxation	• Taoist Breathing • Taichi Stick Qigong • Fixed Step Pushing Hands Double Arm • Taichi 24 Forms • Recovery/Relaxation	• Small Circulation Meditation3	• 8 Internal Skills of Taichi • 24 Essentials for Students of the Tao	• 5 Levels of Tai Chi Chuan by Chen Xiaowang • Taichi Push Hand by Dr. Yang Jwingming

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, average understanding, horse mind

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

3 HINDERANCES TO SUCCESSFUL PRACTICE

Lack of 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



WRITTEN ASSIGNMENT

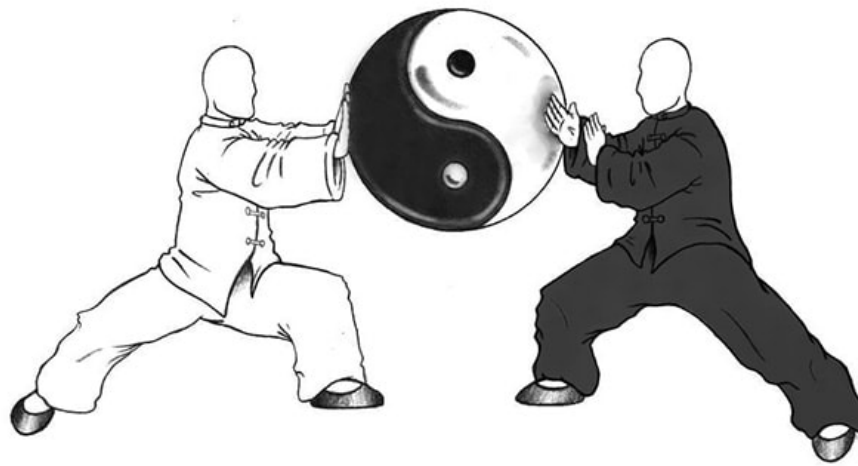
FOUNDATION COURSE TTC1

Answer all the questions below and email to info@taichibali.com

The purpose of this assignment is for you to learn about your strengths and weakness in terms of theory and philosophy. Keep your answers short and concise and use your own words.

Student Name

1. What is Tao?
2. What is Yin Yang?
3. What is Yin?
4. What is Yang?
5. What are the 5 Elements?
6. What is Wu Wei?
7. What is Qi?
8. What is Qi Gong?
9. What are the 4 categories of Qi Gong?
10. What is Wai Gong?
11. What is Nei Gong?
12. What is Tai Chi Chuan?
13. Who is the legendary creator of Tai Chi Chuan?
14. Who are the original 5 families of Tai Chi Chuan?
15. What is the difference between Tai Chi Chuan and Qi Gong?
16. What are the top 5 benefits of Qi Gong?
17. What are the top 5 benefits of Tai Chi Chuan?
18. What are the 5 Regulators and which one is the most important and why?
19. Who was the creator of the Yang Style Tai Chi Chuan and when?
20. What are the main characteristics of Yang Style Tai Chi Chuan?
21. What are the 10 Principles of Master Yang Cheng Fu?
22. What are the top 5 guidelines for safe and effective practice?
23. How would you describe your feeling of Qi in your body?
24. What are 'song' and 'kai', and why are they so important?
25. What is Meditation 1, and why is it so important?



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 Tranquillity (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

- 1. LIFESTYLE CHANGES** – your lifestyle should be in alignment with your life philosophy, including how you view and interact with your community and environment, seasons, food, exercise, employment, positivity, loving-kindness, etc.
- 2. PROPER PRACTICE** – your daily self-renewing practice should be well-structure and suitable for your level and capacity. Safe and effective training guidelines from an experienced instructor can save time and avoid injury.
- 3. BUILDING QI** – storing and maintaining high levels of qi by increasing relaxation, energy conservation, reducing physical, mental and emotional stress, and avoiding force, wasting energy, exhaustion and depletion.
- 4. UNBLOCKING QI CHANNELS** – reducing toxins that pollute your body and cleansing your energetic system with proper training that promotes qi to flow more freely.
- 5. CIRCULATION OF QI** – an abundant and unobstructed qi pressure that can saturate and diffuse throughout your whole body, revitalizing every cell, and includes equalizing qi deficiency and excess, flushing out old qi and replacing with the new.

INTRODUCTION TO QI

Qi (pronounced 'chee') is not mysterious, nor is it magical. Vital to human existence it is fundamentally a neutral source of energy requiring guidance from the mind, or a guiding consciousness, that gives intention to the energy to do its work, similar to a general commanding an army. The original nature of qi has basic qualities similar to fertilizer and fuel, with additional properties that sustain vitality and spark new life. For humans, this external source of qi (Post-natal Qi) originates not only from food, air and water, but also from our environment including rivers and waterfalls, plants and animals, oceans and mountains, as well as from the sun, moon and stars. Jing is a very special internal Qi, a gift from our parents (Pre-natal Qi). It originates in the kidneys as anti-aging hormones and in the sex organs for reproduction. Humans extract the essential nutrients from the above, and transform them into heat, light, magnetism, neuro-electricity and other energies required for maintaining and propagating human life. Qi is therefore not one energy, but the product of several energies combined to form a vital life force energy.

Revered as cosmic healing energy by ancient cultures around the world, qi still remains universally available to all, regardless of race, creed or colour. Qi is deeply rooted in the living fibers of all things in the universe, and is subject to the same laws of nature discovered by the first shamans and mystics over 10,000 years ago, as it is by scientists today. Take the following examples from the Laws of Physics:

- For every force there is an equal and opposite force – Isaac Newton 1642-1726 (Yinyang)
- Energy flows in the path of least resistance – Georg Ohm 1789-1854 (Relaxation)
- Energy cannot be created or destroyed – Julius Von Mayer 1814-1878 (Transmutation)
- Energy & mass are both different manifestations of the same thing – Albert Einstein 1879-1955 (Yinyang)

Qi is a form of energy that follows the same Laws of Physics as stated in the above famous discoveries. However, this was already known and practiced thousands of years earlier, under less grand titles, by ancient tribal healers, emperors and secluded hermits. In ancient times, the skills of feeling, increasing and using qi were attained through training with a master, personal experience and the profound wisdom accumulated through the ages. In China, these practices became known as Traditional Chinese Medicine (TCM) and include herbs, acupuncture, massage, meditation, Qigong, Taijiquan, Fengshui, etc. Eventually, folklore and legend grew up around qi which developed into Philosophical Tao – guiding principles for living in health and harmony with the natural environment.

However, as Buddhism began to flourish in China after the 1st century, competing spiritualists, businessmen and politicians created Religious Tao, which added gods and goddesses, temples and shines, dogma and doctrine. The religious concepts of Taoism and qi are not taught at Tai Chi Bali Healing Arts Centre because they cannot be proved. They are based on belief, superstitions and religious laws made by men, and are not found in nature.

At Tai Ch Bali Healing Arts Centre we teach Philosophical Tao. This means learning how to incorporate the essential principles of the Tao into your practice and daily life, by connecting directly with the way of nature, the science of qi, and ultimately, the known Laws of Physics. You must train yourself to remain centered and grounded through consistent growth and gradual change based on genuine universal principles. Acquired through learning, studying and practicing, your own experiences begin to expand your consciousness, awakening your inner teacher and deepening your relationship with the Tao, the Qi of Nature. As harmony between your emotional mind and your wisdom mind lead you to a greater understanding of your internal and external environments, you begin to develop energy skills that can heal yourself and others, and advanced virtues (Te) that include inner peace, abundance and longevity.

INTRODUCTION TO QI GONG

The Chinese word "Qi" translates in English to "energy". Qi is the energy or natural force which fills the universe. The Chinese believe in Three Powers (San Cai) of the universe: Heaven (Tian), Earth (Di) and Human (Ren). Heaven Qi is the most important of the three, consisting of forces exerted by heavenly bodies, such as sunshine, moonlight, gravity and energy from the stars. Weather, climate and natural disasters are governed by Heaven Qi. Every energy field strives to stay in balance, so when Heaven Qi loses its balance, it will rebalance itself, through wind, rain and even tornadoes and hurricanes. Earth Qi is controlled by Heaven Qi. Too much rain forces a river to flood or change its path, but without rain, vegetation will die. The Chinese believe Earth Qi is made up of lines and patterns of energy, as well as the earth's magnetic field and the heat concealed underground. These energies must also be in balance, otherwise disasters such as earthquakes occur. When Earth Qi is balanced and harmonized, plants grow and animals thrive. Finally, each individual

person, animal, and plant has its own Qi field which always seeks balance. Losing Qi balance, an individual sickens, dies and decomposes. All natural things, including mankind and our Human Qi, are determined by the natural cycles of Heaven Qi and Earth Qi. Throughout the history of Qigong, people have been most interested in Human Qi and its relationship with the energies of Heaven and Earth.

In China, Qi is also defined as any energy which demonstrates power and strength, be it electricity, magnetism, heat or light. Electric power is called electric Qi (Dian Qi), and heat is called heat Qi (Re Qi). The weather is called Heaven Qi (Tian Qi) because it indicates the energy state of the heavens. When a person is alive, his body's energy is called Human Qi (Ren Qi). Qi also expresses the energy state of something, especially of living things. When something is alive it has Vital Qi (Huo Qi), and when dead it has Dead Qi (Si Qi) or Ghost Qi (Gui Qi). When a person is righteous and has the spiritual strength to do good, he is said to have Normal Qi or Righteous Qi (Zheng Qi). The spiritual state or morale of an army is called its Energy State (Qi Shi).

Qi can represent energy itself, or the state of the energy. It is important to understand this when you practice Qigong, so your mind is not channelled into a narrow understanding of Qi, limiting your future understanding and development.

But now we will discuss the narrower definition of Qi that people today are most familiar with. Among the Three Powers, the Chinese have been most concerned with Qi affecting human health and longevity. After four thousand years emphasizing Human Qi, when people mention Qi they usually mean the Qi circulating in our bodies.

In ancient Chinese medical and Qigong documents, the word Qi was written "炁". This character consists of two words, "无" on top, which means "nothing", and "火" at the bottom, which means "fire." In ancient times, physicians and Qigong practitioners attempted to balance the Yin and Yang Qi circulating in the body, so there was "no fire" in the internal organs. Each internal organ needs a specific amount of Qi to function properly. If it receives an improper amount, usually too much which makes it too Yang or over-energized, it starts to malfunction, in time causing physical damage. The goal of acupuncture and the ancient qigong precursors, Dao-Yin (guiding and leading) and Tu-Na (utter and admit), was to attain a state of "no fire," which eventually became the word Qi.

But in more recent publications, the Qi of "no fire" has been replaced by the word "氣" again constructed of two words, "气" which means "air," and "米" which means "rice." Later practitioners realized that post-birth Qi is produced by breathing in air and consuming food. Air is called "Kong Qi", literally "Space Energy."

For a long time, people debated what type of energy circulates in our bodies. Many believed it to be heat, others electricity, while others again assumed it was a mixture of heat, electricity and light. This debate continued into the 1980s, when the concept of Qi gradually became clear. Today, science postulates that, with the possible exception of gravity, there is actually only one type of energy in the universe, namely electromagnetic energy. Light and heat are also manifestations of electromagnetic energy. The Qi in our bodies is actually bioelectricity, and our bodies are a living electromagnetic field. Thus, the Qi is affected by our thoughts, feelings, activities, the food we eat, the quality of the air we breathe, our lifestyles, the natural energy that surrounds us, and also the unnatural energy which modern science inflicts upon us, such as radiation from cell phones and many other frequencies.

The following scientific formula represents the major biochemical reaction in our body:

glucose + 6 O₂ -----> 6 CO₂ + 6 H₂O + 686 Kcal (energy content) ----> Heat, Light, Bioelectricity (Qi)

As you can see, rice is glucose, oxygen is air, and bioelectricity is Qi.

In China, the word "Gong" is often used instead of "Gongfu" (Kung Fu), which means "energy and time". Any study or training which requires energy and time to achieve is called Gongfu. It can be applied to any special skill or study requiring time, energy and patience. Qigong is a science which studies the energy in nature. The main difference between this energy science and Western energy science is that Qigong focuses on the inner energy of human beings, while Western energy science pays more attention to the energy outside the human body. When you study Qigong, it is worthwhile to consider the modern scientific point of view, and not restrict yourself only to traditional beliefs.

The Chinese have studied Qi for thousands of years, recording information on the patterns and cycles of nature in books such as the Yi Jing (The Book of Changes, 1122 B.C.), which describes the natural forces of Heaven, Earth, and Human. These Three Powers manifest as Heaven Qi, Earth Qi, and Human Qi, with their definite rules and cycles. The rules are unchanging, while the cycles return to repeat themselves. The Yi Jing applies these principles to calculate changes in natural Qi, through a process called The Eight Trigrams (Bagua). From the Eight Trigrams are derived the 64 hexagrams. The Yi Jing was probably the first book describing Qi and its variations in nature and man. The relationship of the Three Natural Powers and their Qi variations were later discussed extensively in the book, Theory of Qi's Variation (Qi Hua Lun).

Human Qi has been studied most thoroughly, encompassing many different aspects. The Chinese believe Human Qi is affected and controlled by Heaven Qi and Earth Qi, and that they in fact determine your destiny. By understanding the relationship between nature and people, and also Human Relations (Ren Shi), you may predict wars, the destiny of a country, a person's desires and temperament, and even their future. However, the greatest achievement in the study of Human Qi is in regard to health and longevity. Since Qi is the source of life, if you understand how Qi functions and know how to regulate it correctly, you may live a long and healthy life. As a part of nature, you are channelled into its cycles, and it is in your best interest to follow the way of nature. This is the meaning of Dao (Tao), which can be translated as the Natural Way.

Many different aspects of Human Qi have been researched for over 4,000 years, involving massage, herbal treatment, meditation, and eventually acupuncture and Qigong exercises. Their use in adjusting Human Qi flow has become the root of Chinese medical science. Meditation and moving Qigong exercises are used to improve health and cure certain illnesses. Daoists and Buddhists also use meditation and Qigong exercises in their pursuit of enlightenment. To be most accurate, the study of any of the aspects of Qi including Heaven Qi, Earth Qi, and Human Qi should be called Qigong.

However, in modern times, we mainly use only the narrow definition of Qi, which refers to the energy circulating in the human body. Qigong practitioners study and train the Qi circulating in the body. Qigong includes many aspects, from how our bodies relate to Heaven Qi and Earth Qi, to the overlapping fields of acupuncture, herbal treatment, martial arts Qigong, Qigong massage and exercises, and ultimately spiritual enlightenment.

In ancient times, Qigong was called Tu-Na, which means to "utter and admit," namely focused breathing. Qigong depends on correct breathing. Zhuang Zi said, "Blowing to breathe, utter the old and admit the new. The bear's natural movement, and the bird's extending (of the neck), are all for longevity. This is favoured by those living as long as Peng Zu, who practice Dao-Yin, and nourish the shape (cultivate the body)."

Peng Zu was a legendary Qigong practitioner during the reign of emperor Yao (2336 B.C.), said to have lived for 800 years. Qigong was also called Dao-Yin, meaning to use the mind and physical movement to guide and lead Qi circulation. The movements imitate natural movements of animals such as bears and birds. A famous medical Qigong set passed down for nearly 2,000 years is called The Five Animal Sports (Wu Qin Xi), which imitates the movements of the tiger, deer, bear, monkey, and bird.

Qigong and acupuncture view the physical body as having twelve major energy channels (Shi Er Jing) in the body, branching into many secondary channels (Luo), similar to the blood circulatory system. The primary channels are like arteries and veins, while the secondary ones are like capillaries. The Twelve Primary Qi Channels are also like rivers, while the secondary channels are like streams flowing into and out of the rivers. Qi is distributed throughout the body through this network which connects the extremities to the internal organs, and the skin to the bone marrow. The internal organs of Chinese medicine do not necessarily correspond to the physical organs as understood in the West, but rather to a set of clinical functions related to the organ system.

The body also has Eight Vessels (Ba Mai), called strange meridians (Qi Jing), that function like reservoirs and regulate the Qi circulation. The famous Chinese Daoist medical doctor Li, Shi-Zhen described them in his book, *The Study of Strange Meridians and Eight Vessels*, "The regular meridians (12 Primary Qi Channels) are like rivers, while the strange meridians (Eight Vessels) are like lakes. When the Qi in the regular meridians is abundant and flourishing, they overflow into the strange meridians."

When Qi in the eight reservoirs is full and strong, so is that in the rivers. Stagnation in any channel leads to irregularity in the Qi flow to the extremities and organs, and illness may develop. Every channel has its own particular Qi flow, its strength affected by your mind, the weather, time of day, food you have eaten, and even your mood. In dry weather, Qi in the lungs tends to be more positive, or Yang, than in wet weather. When you are angry, the Qi flow in your liver channel will be irregular. Qi strength in different channels varies throughout the day in a regular cycle, and at any particular time one channel is strongest. For example, between 11 a.m. and 1 p.m. the Qi flows most strongly in the heart channel. The Qi level of the same organ differs from one person to another. When Qi flow in the twelve channels is irregular, the eight reservoirs regulate it back to normal.

A qigong practitioner should become familiar with the energetic circulatory system of the body, which is the same as used in acupuncture, though some channels or points have different names depending on their usage. The body also has three major energy centers, called Dan Tians (elixir field), which act as a battery for storing energy to a higher capacity. It is important to be familiar with the energy centers, vessels, meridians, and channels, and to develop a physical sensation of them through practice. In this way, you can make subtle adjustments in your behaviour, diet, or exercise and keep your Qi balanced to avoid illness.

A sick person's Qi tends to be either too positive (excess Yang) or too negative (deficient Yin). A Chinese physician would prescribe herbs to adjust the Qi, or else insert acupuncture needles at various points to adjust the flow and restore balance. The alternative is to practice Qigong, using physical and mental exercises to adjust the Qi. This would be considered Medical Qigong.

In Scholar society, Qigong is defined differently, focusing on regulating disturbances of the emotional mind into a state of calm. This relaxes the body and enables Qi to rebalance and circulate smoothly, so mental and physical health may be attained.

In Daoist and Buddhist society, Qigong is the method to lead Qi from the Lower Dan Tian to the brain for spiritual enlightenment or Buddhahood. This place in the abdomen stores Qi in abundant quantity, and this Qi is used to eventually reopen the third eye. Religious Qigong is considered the highest and most rigorous level of Chinese Qigong training.

Martial Arts Qigong practitioners manifest their Qi to energize the physical body to its maximum efficiency and power. Martial arts Qigong originated from religious Qigong, especially Muscle/Tendon Changing and Marrow/Brain Washing Qigong (Yi Jin Jing and Xi Sui Jing) which was derived by Bodhidharma, the 28th patriarch of Buddhism, during his time spent teaching at the Shaolin Temple. The most profound level of martial arts Qigong training is the same as that of religious Qigong, namely spiritual enlightenment. This involves a lengthy process of regulating the emotional mind, while simultaneously refining the body, breath, qi, and spirit, until the third eye is reopened.

The most basic Qigong, in which the practitioner doesn't need to know any qigong theory, uses mostly physical effort and the mind is not involved very much. This can be aerobics, dancing, walking or jogging in which the mind is just relaxed and harmonized. This does not need special training, and is classified as secular Qigong. In intermediate Qigong, mental and physical activity are combined in equal measure. This would be the slow-moving Qigong commonly practiced, in which the mind is used to lead Qi in coordination with movement. With slow, relaxed movements, the Qi led by the mind may reach deeper into the ligaments, marrow and internal organs. Deep internal feeling can lead Qi there significantly. Taiji, White Crane, Snake, and Dragon are typical systems of Qigong, cultivated intensively in Chinese medical and martial arts societies.

At a deeper level of practice, the mind becomes critically important. It is actively involved while you are in deep relaxation. This is cultivated primarily by scholars and religious Qigong practitioners. There may be some physical movement in the lower abdomen, but the main focus is cultivating a peaceful and neutral mind, and pursuing the final goal of spiritual enlightenment. This practice includes Sitting Chan (Zen), Embryonic Breathing (Tai Xi Jing Zuo), Small Circulation (Xiao Zhou Tian), Grand Circulation (Da Zhou Tian), and Brain Cleansing Enlightenment Meditation (Xi Sui Gong).

Different Qigong practices aim for different goals. For a long, happy life, you need health of mind and body. The best simple Qigong for health is the intermediate level, regulating both body and mind. You may practice the Yin side through still meditation, and the Yang side through physical activity. This balances Yin and Yang, and abundant Qi may be accumulated and circulated.

To conclude:

Any activity able to improve Qi circulation is regarded as Qigong including study, research and energy practice.

Qigong which emphasizes the physical more may make the body too yang, but will improve physical strength and Qi circulation, conditioning the muscles, tendons, and ligaments.

Qigong which focuses on achieving a profound meditative state may however make the body too yin, neglect physical movement, causing physical health to degenerate.

Qigong activating both physical and mental can reach deeper, enhancing physical strength and Qi circulation. By coordinating the relaxed physical body with the concentrated mind, Qi may circulate deep inside the joints, internal organs, and even the bone marrow. It is important to maintain harmony and balance of both body and mind.

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.

2 STYLES OF 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.

INTRODUCTION TO TAI CHI CHUAN

Taiji has been evolving for more than seven hundred years, and it is very difficult to state just exactly what makes up the art. The content of the art has varied from one generation to the next. For example, one generation might specialize in the taiji spear, and gradually come to ignore other aspects of the art, such as the sword or saber. The contents of the system can also vary from one teacher to another. One might have learned only the sword from his master, and so naturally the sword would be the only weapon he could teach. Some masters will emphasize a particular principle or training method because of their experience, temperament, or research, or perhaps create a new training style for a new weapon.

Since the beginning of the twentieth century, taiji weapons practice has been increasingly ignored. Frequently, only the bare hand solo sequence is taught. In some cases the solo sequence has been modified to make it simpler and shorter, and therefore more accessible to a greater number of people. Although a number of techniques have been eliminated, the sequence still serves the purpose of improving health. However, a simplified sequence may not be enough if one is interested in deeper research and practice

Additionally, the coordination of breath and qi circulation is often ignored. Most people these days learn taiji without ever being exposed to the martial applications of the postures, the concept of jing, bare hand fighting sets, or taiji sparring. Taiji sword and saber sequences, because of their beauty, are practiced in the United States, although the applications of the techniques are seldom taught. Qi enhancement and extension training seems almost to have disappeared. Taiji spear, staff, and ruler can hardly be found in this country.

The reason for this is nothing new. The practitioners today are usually looking for a relatively quick and easy way to improve and maintain their health. Very few are willing to sacrifice their time for the long, hard training required to develop the other aspects of

the art. Because of this, both in China and the rest of the world, even if a master is qualified to teach the whole art, he may be reluctant to pass it down to an unappreciative, if not actually doubting, generation. It seems very possible that the deeper aspects of taijiquan will die out in the near future.

The various components of taijiquan are listed below for reference:

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

Whether or not a person learns something depends upon his attitude and seriousness. First he must make a firm decision to learn it, and then he must have a strong will to fulfill his intention. He needs perseverance and patience to last to the end. Even if a person has all these virtues, his achievement might still be different from that of another person who has the same qualities and personality. The difference is due to their manner of learning. If a person practices and then ponders every new thing he has learned, and keeps going back to research and master it, he will naturally be better than the person who never explores what he has learned. Both students may learn a method for changing rocks into gold, but only the first one will know why the method works. The former's knowledge will continue to grow and he will soon become a master; the latter will always be only a practitioner.

Taiji theory is profound. It takes many years of learning, research, pondering, and practice to gradually grasp the key to the art and "enter into the temple." However, the more you learn, the less you are likely to feel you understand. It is just like a bottomless well or a ceaselessly flowing river.

There is an ancient list of five mental keys the student of taiji needs in order to reach the higher levels of the art. It is said: (1) Study wide and deep; (2) Investigate, ask; (3) Ponder carefully; (4) Clearly discriminate; and (5) Work perseveringly. If you follow this procedure, you can learn anything, even how to become a wise and knowledgeable person.

In addition to the above learning attitude, a good master is also an important key to learning the high art of taijiquan. In China, there is a saying: "A disciple inquires and searches for a master for three years, and a master will test the disciple for three years." It also says: "A disciple would rather spend three years looking for a good master than learn three years from an unqualified master." A good master who comprehends the art and teaches it to his students is the key to changing a rock into a piece of gold.

It is the teacher who can guide you to the doorway by the shortest path possible and help you avoid wasting your time and energy. It is said: "To enter the door and be led along the way, one needs oral instruction and practice without ceasing; the way is through self-practice". It is also said: "Famous masters create great disciples." On the other hand, a good master will also judge if a disciple is worth his spending the time and energy to teach. A student can be intelligent and practice hard in the beginning, and change his attitude later on. A student who practices, ponders, humbly asks, and researches on his own will naturally be a good successor to the style. Usually a master needs three years to see through a student's personality and know whether he is likely to persevere in his studies and maintain a good moral character.

In the fifty years since taijiquan has been popularized, many good taiji books and documents have been published. A sincere taiji practitioner should collect and read them. Books are the recording of many years of learning, study, and research. If you do not know how to use this literature to your advantage, you will surely waste more time and energy wandering in confusion. However, you should not completely believe what any book says. What is written are only the author's opinions and personal experiences. You should read widely, investigate, and then clearly discriminate between the worthwhile and the not-so-worthy in what you have read. If you do this well, you can minimize confusion and avoid straying too far from the right path.

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

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

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.

GOALS OF PRACTICE

To teach beginners to open their heart and minds to the beauty and healing power of nature

Sickness is the disruption in the flow of energy between humans and nature. As you strengthen your connection with the natural world, your sense of beauty, wonder, awe and curiosity is restored and your brain and nervous system are calmed. Stress levels are lowered and the immune system is boosted. The medicine of nature is the antidote to our modern stressful lifestyles.

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 beginner practitioners to regulate the body, breathing, mind, qi and spirit

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 beginner practitioners 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 intermediate 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 intermediate 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 intermediate 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 with the Tao, and all human desires will gradually disappear.



3 PRINCIPLES OF YIN YANG

Interdependence

The first way to understand the yin yang concept is interdependence. Yin yang are the dynamically balanced expression of oppositional energies. 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 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 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.

5 FUNDAMENTALS OF QI CIRCULATION

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.

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, or sensitivity skills (jue). Sensitivity is extremely important in listening to 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 listening skills (ting) 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

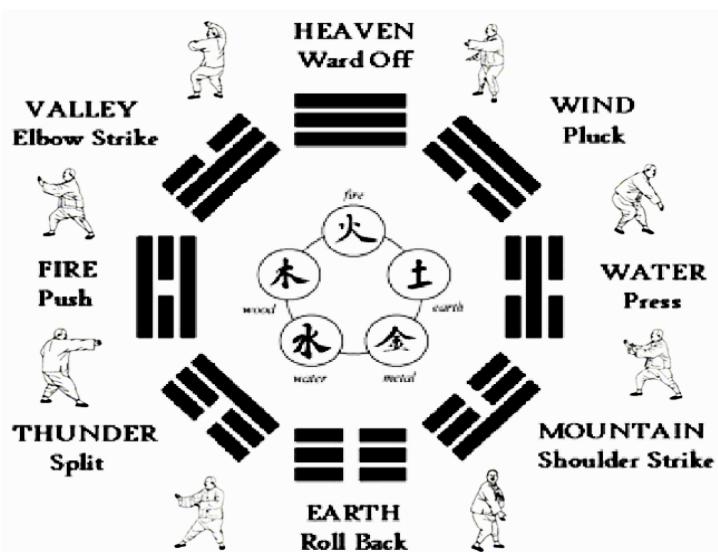
The length and depth of your training and experience (gong fu) helps you to judge what you are feeling and understand the yin yang changes in your body and mind. This allows you to decide on a proper strategy, make appropriate adjustments in the way you train, and how you live your life according to your lifestyle and environment. By developing these understanding skills (dong) 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), extending (kai), sinking (chen) 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 begin to make real progress in Tai Chi Chuan and Qi Gong.

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 your spirit (shen). 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).



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 more 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 off, 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 Chuan, 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 Chuan 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.

8 INTERNAL SKILLS OF YANG STYLE TAI CHI CHUAN

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

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/Internal Vision/Understanding	↔	PENG Connecting/Outward Expanding/Elastic Strength
SONG Relaxing/Softening/Loosening	↔	KAI Opening/Extending/Elongating
CHEN Sinking/Rooting/Stability/Pivot Point	↔	DING Upright/Upward/Uplifting
CHONG TING Central Axis/Equilibrium/Balance	↔	CHAN SI Flowing/Circling/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 - connecting/outward expanding/elastic strength

Peng 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 it is not rooted and therefore peng cannot be 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 but without 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 becomes 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 balances song, and is usually translated as "opening" or fang kai "the action of opening." 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 & 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 downwards, either using the force of gravity or a force applied from another person. This compression must be directed by the mind 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 lean 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 Changfu 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, kai 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, internal structure and eventually peng.

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 discover 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 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 (14th Century)

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.

SONG OF THE THIRTEEN POSTURES BY UNKNOWN AUTHOR (17th Century)

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.

TAI CHI CHUAN LUN BY WANG ZONG-YU (18th Century)

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.

SONG OF PUSHING HANDS BY WANG ZONG-YU (18th Century)

Be conscientious about Wardoff, Rollback, Press, and Push. They are contained 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. 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.

EXPOSITION OF INSIGHTS INTO THE THIRTEEN POSTURES BY WU YUXIAN (19th Century)

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.

ESSENTIAL POINTS FROM THE TAIJQUAN 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

道

24 ESSENTIALS FOR STUDENTS OF THE TAO – INNER TEACHINGS OF TAOISM BY CHANG PO-TUAN

These twenty-four essentials are important passageways for students which must be put into actual practice. When you have passed through each one and applied them in your life, only then can you meet a real teacher and hear about the great Tao. If there is even one that you cannot practice and get through, even if you meet a real teacher and hear about the Tao, it is not certain to benefit you. The teacher's function is to polish away errors, to clearly perceive and subtly test the student and see whether the student is genuine or false. A genuine, sincere person is like real gold, which has no fear of fire, become brighter the more it is refined in the fire, being appraised by an expert, certified and accepted. Someone without will may start out diligently but eventually slacks off; outwardly obedient yet inwardly refractory, such people will greedily fantasize about the treasures of others without being able to carry out their own tasks. This is what is called not getting rid of temper, not changing the attitude, falling into the sea of vicious cycles; even if you accumulate vast hordes of gold and jade, the spirits and immortals will laugh coldly and will not respond. Such people cannot even hear the Way, much less accomplish it. Those who hear the Way are small sages; those who accomplish the Way are great sages.

- 1
See through things of the world.
If you cannot see through the things of the world,
You will sink into an ocean of suffering. How can you get out?
- 2
Cut off entanglements.
If you cannot cut off entanglements,
The vicious cycles of compulsive habit stand before you.
- 3
Thoroughly investigate principle and meaning.
If you do not know how to discern the principles of body and mind,
You cannot distinguish aberration and sanity, and miss the road.
- 4
Find a teacher and associates.
When you empty the mind, you can fill the belly;
If you are self-satisfied, you will grow old without development.
- 5
Make determination endure.
If you want to accomplish something that endures unchanging,
It requires work that endures unceasing.
- 6
Get rid of anger and hatred.
If you do not sweep yourself clean of anger and hatred,
You will be full of turbulence, which will obscure the truth.
- 7
Relinquish attachment to the physical body.
See the physical body as something temporary and artificial,
And naturally there will be a way to seek the real body.
- 8
Do not be afraid of hard work.
With strength of mind, one will be able to climb to the summit;
If you are afraid of hardship, you will never enter the real.
- 9
Tolerate ignominy and endure dishonour.
Tolerate ignominy, and though lowly you cannot be surpassed;
Endure dishonour, and through yielding you can be strong.
- 10
Forgive people and defer to others.
It is essential to humble oneself and honour others;
Equanimous deference is a good method.

11

Take possessions lightly; take life seriously.
Ask yourself – even if you pile up mountains of gold,
Can you buy off impermanence?

12

View others and self as the same.
Others and self have the same source, without high or low;
If you discriminate between “them” and “us,” you raise of dust.

13

Do not be deluded by alcohol or sex.
If you do not drink, your nature will not be deranged;
If you are chaste, your life force will be stable.

14

Accept hunger and cold as they come.
Dressing and eating according to circumstances, stop idle imaginations;
If you are afraid of hunger and cold, your will won't be firm.

15

Leave life and death to destiny.
Two things, death and life, depends entirely on nature;
The one will to seek the Way is always up to oneself.

16

Do whatever you can to be helpful.
Wherever you are, continue to perform worthy deeds;
Seeing danger, exert your utmost power to help people.

17

Do not take liking to excitement.
It is easy to lose the real in the midst of excitement and glamour;
In the realms of the senses you can derange your essential nature.

18

Do not be proud or complacent.
Arrogance arouses the hatred of others;
If you are self-satisfied, you cannot bear the Tao.

19

Do not crave fine food.
Superior people plan for the Way, not for food;
Inferior people nurture the palate, not the mind.

20

Do not talk about right or wrong.
Everyone should sweep the snow from his own door
And not be concerned about the frost on another's roof.

21

Do not use intellectual brilliance.
If you have talent, do not employ it; always be as if inept;
If you have knowledge, hide it, appearing to be ignorant.

22

Sleep less and work more.
Working by day, cautious by night, effort never ceasing,
Giving up sleep, forgetting to eat, the will must be firm.

23

Do not take liking to fine things.
Pearls and jade, gold and silver, are things outside the body;
Vitality and spirit, essence and life, are the fundamental treasures.

24

Be consistent from beginning to end.
If you work without strength, it is hard to reach deep attainment;
Only when you die embracing the Tao do you see reality.



IMPORTANT CHINESE TERMS

Bai He Qi Gong - Shaolin White Crane - soft style SWC develops active relaxation, conscious movement & coordination for martial arts jin training

Baihui - GV20 acupoint on top of the head - crown point - clears the mind - ascends Yang - benefits the spirit of vitality

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 - advanced body mechanics - manifesting the martial power generated from the tendons

Chen - sinking - grounding - developing the root

Chong Mai - thrusting vessel - central energy channel in the spine from Baihui to Huiyin

Chong Ting - central equilibrium - central axis - 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 - technique for 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 & understanding/dong)

Kai - extending - opening - stretching - optimum structure for efficient Qi flow - balances 'Song'

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 and send out to the whole body

Ni Hu Xi - reverse abdominal breathing - Taoist breathing - strengthens guardian Qi - used in fa jin

Pakua (Bagua) - ancient Taoist philosophy of the 8 subdivisions of Yin Yang - 8 trigrams/energy patterns - 8 hand techniques

Peng Jin (passive) - product of harmonizing the 8 Internal Skills of Tai Chi - elastic strength connecting internal structure with external opponent

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

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 Qi flow - balances 'Kai'

Sui Qi - marrow Qi - internal protection energy for blood & bones

Tai Ji - ancient Taoist philosophy that 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 of 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 - non-violent sparring for developing Tai Chi Chuan martial skills

Wai Gong - external practice - muscle stimulation to build Qi in the arms & legs & the returns to the Lower Dan Tien

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 that 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 of the 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) - 19th century Tai Chi Chuan master - creator of Yang Style Tai Chi Chuan

Yang Chengfu (1883-1936AD) - 20th century 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 of 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

Yinjiao - CV7 acupoint on the lower abdomen just below the navel - nourishes yin - tonifies the kidneys, abdomen, uterus & thrusting vessel

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