

Master Training Systems Presents . . .



Discourses of Great Master Wang Pei Sheng

SUPER-HEALTH TRAINING OF ANCIENT CHINA

Introduction

By Master Jeffrey J. Guiffre, Disciple "Dan Guang"

The purpose of this publication is to help you to really understand the profound nature of Tai Ji Quan. A student who presumes to know too much about Tai Ji Quan when first approaching Great Master Wang's method will certainly impede their own progress. Rather than trying to mimic the teacher's movements, each student should carefully consider, and diligently practice, according to the teacher's detailed instructions. In this way, one may discover through personal experience, Tai Ji Quan's real benefits and practical skills. Indeed, the many benefits attributed to the practice of "Tai Chi" flow *only* from this depth, like a spring of the purest water. In this issue, we will introduce Master Wang's instruction for Tai Ji Quan preparation, beginning and closing forms. Each student's ideas, feelings, and movements can, and must, progress endlessly far!

Every Posture in Master Wang's method is composed of a sequence of correct ideas, these lead to correct feelings, and these lead to correct movements. Accordingly, the benefits accrue to your mind, health, and skill. Based on more than 60 (*adult*) years of practical teaching experience, Master Wang is now undertaking to set forth his teachings to include the most essential benefits for everyone, in an arrangement that the widest group of people can perform. Just one Posture, even one Movement, *done correctly* is of the greatest benefit. Each student can perform ideas, feelings and movements at their own level.

Although my experiences and explanations may seem detailed to a beginner, Master Wang's method requires, and greatly rewards, ever more depth and accuracy of understanding and practice. With the assistance of a native Chinese student of Master Wang serving as translator, in 1993 we began to receive and annotate his detailed personal instructions. Although I had already practiced and taught Chinese martial arts for more than 20 years, this has proved indeed to be a challenging undertaking! Yet, a teacher's challenge is the wonderful opportunity for growth that every student should seek and treasure.

Master Wang has now provided us with a much better insight to the inner meaning of his famous Wu style 37 Posture (178 movement) form through a consolidation to 16 detailed postures. In this excerpt from 16 Posture Tai Ji Quan, we have presented the shared features of both forms, to give you the best taste of Master Wang's method. And even so, it is beyond the scope of this issue to include all of the aspects of even Posture II! Our classes and seminars can provide you with the knowledge and practical experience necessary to understand the health benefits and applications of each movement of 16 and 37 Postures. And during your continued studies, we will endeavor to provide you with more issues and special reports, filled with additional details of Great Master Wang Pei Sheng's precious teachings on Tai Ji Quan and Internal Arts.

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Discourses of Great Master Wang is an instructional companion publication to *The Way*, which contains complete information about our credentials, programs, schedules and activities. Master Training Systems conducts classes of Nei Gong, Qi Gong, and Tai Ji Quan in Florida during fall, winter and spring, and in California and China during the summer. To continue receiving our publications please register your subscription by providing your name, mailing address with zip code, telephone number, and your payment of \$6.00 to Master Training Systems. We will bill you \$6.00 for each new issue of *Discourses* when available. If you do not respond to our invoice, we will cancel your subscription with no further obligations.

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PREMIER ISSUE



Great Master Wang's Tai Ji Quan

Posture of Preparation

Stand quietly, calmly, facing south. Truly preparing for something great, ancient, and supreme, it is now your mind that will move within! The forehead belongs to the element of fire, the element of the south, the bright, active sun's track. The lower back belongs to the element of water, the element of the north, clear, deep and still. Now fire and water will maintain a natural balance. The eyes can see, but as the mind will be subsequently directed to inner feelings, we can say that the eyes are between open and closed. Let feet be comfortably close together, arms relaxed, palm-heels resting below hip joints. Middle finger-tips press Fengshi (GB 31) points, stimulating these acupoints to dispel stagnancy and allow a fresh, gentle wind to purify body and mind. Now consider carefully the Tai Ji Quan foundation, that Yin and Yang mutually aid and change each other. Identify these terminals of negative and positive within, only through which the vitality can flow naturally. Never use force! Begin by developing an awareness of the bones of fingers; from the middle of each bone feel down to the bottom, and up to the top, at once. The bones feel as if they are growing; a feeling of lengthening the bones. Then continue this process in turn to hands, lower arms, upper arms, upper legs, lower legs, feet, and toes. Now become aware of Weilu point, at base of spine. Lengthen in turn, each of the five lowest vertebra, and then the twelve middle vertebra. Now direct attention to the middle of the top seven vertebra, and then lengthen up and down all seven together. The head top has, of course, raised up naturally, and a feeling of softness under the feet will follow, as if standing in a boat in a placid pond, a slight sense of swaying as distracting thoughts are dispelled from mind. We have established a profound vitality, a residence between top and bottom, between heaven and earth, but still we must return further inwards, to our original center! Begin by thinking of the insides of knees, Yinlingquan (SP 9) points, drawing close together, and the vitality will follow, condensing inwards, every part returning, condensing from outside

to inside. Then continue this journey, inwards and backwards to Mingmen (DU 4) point, on the back center of waist. From this gate of vitality after being born, now feel forward inside abdomen, like a soft breeze wafting a fan slowly forward, forward, until reaching navel, the gate of vitality before being born. Withdraw your feelings gently back inside to Mingmen, then alternating forward to navel, back to Mingmen, forward to navel. Now naturally centered in the very ocean of vitality, we can begin the Tai Ji Quan form with our Original Face!

Posture I, Beginning Form

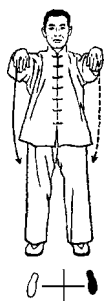
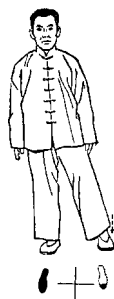
First Movement: A Lateral Step by Left Foot

Now the head top remains suspended from the sky, while the left shoulder, Jianjing (GB 21) point, gets a little closer to the right hip, Huantiao (GB 30) point, just until the nose aligns with right big toe, Dadun (LR 1) point. So the weight has shifted correctly to the right foot. The eyes really look far ahead to the horizon, and the weight can be felt in right sole, Yongquan (KI 1) point. Just at this time, let the coccyx approach the inside of right heel. The left foot has already become lighter, and as the left hip turns slightly out, follow the impulse for left foot to step naturally sideways. The left ankle is relaxed, and therefore the left big toe will touch the earth and the foot will rest its movement. Now, direct your attention to right little finger tip, the opposite of left big toe! The right foot remains firmly planted and the left foot feels between touching and not touching. Consider the roots of a tree. When the wind blows from the side, the opposite side of roots press down, but indeed, the same side prevents the roots from pulling up. Both sides cannot press down at once. The opposites cooperate! Pay attention to this fixed principle of Yin and Yang, substantial and insubstantial, and follow this everywhere!

Second Movement:

Left Foot Sets onto the Ground Solidly

Now continue this cooperation of opposites. Shift your attention to right ring finger, while lowering a little weight to left second toe, middle finger



and middle toe, forefinger and fourth toe, thumb and little toe, palm and sole, right palm heel and left heel, until the weight has shifted naturally to left foot. Eyes remain forward, yet substantial and insubstantial have changed! Then direct your attention to left forefinger tip, until the finger feels extended downwards.

Third Movement: Wrists Forward Ward

Keep the idea of left forefinger tip extending down, while at the same time relaxing finger cushions so all finger cushions slightly approach the palm. At this moment, the wrist will have an impulse to protrude forward. This impulse can be followed fluently, and the wrist will lead the arm to rise forward and up, until not lower than shoulder height, or higher than ears. A slight impulse for right arm to also ascend follows, like a reflection. Eyes remain forward. Your attention remains on left palm, which is insubstantial, full of ideas and energy, as does the right foot. At the same time, the left foot is substantial, it is stable and silent, as is the right hand. Forget them!

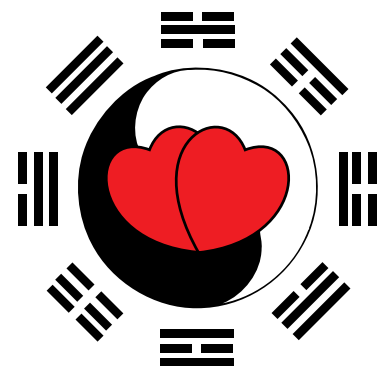
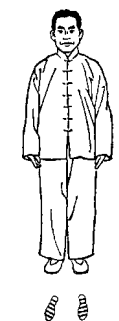
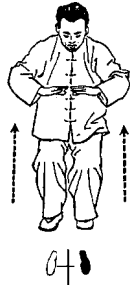
Fourth Movement: Hands Down Pull

Now change your idea from left palm to back of hand, and at once follows an impulse for hand to descend, as if being weighed down from above. The right hand follows like a shadow. As the hands approach waist height, relax in turn, middle fingers, palms and wrists, and sink elbows. Notice the ankles and knees will also cooperate, loosening and curving naturally, not extending past toes. Remember to keep head top erect, while the center between legs descends. The shoulders and hips are relaxed, the spine is long and healthy, and the abdomen feels naturally withdrawn. Eyes remain ahead. The mind's attention is still on back of left hand, and the weight presses down left foot. Although in appearance, the weight seems to be in both feet, this isn't true!

Posture of Conclusion

Now when we have finished the practice of particular skills at this time, we should again identify that original center as our source of refreshment and renewal. Therefore, relax arms, and watch forefinger tips meet in front of waist, then middle finger tips, and thumb tips. Keep eyes focused in the place where

thumb tips have met, but slowly, slowly, withdraw hands towards body, without altering the direction of your gaze, so that now your eyes are focused in an empty space! As the hands continue to withdraw, the forefinger tips will now intercept eyesight. Look at forefinger tips. Now relax left shoulder, sink left elbow, and the right leg can draw easily close to the left. Then, raising up your gaze, the back will straighten naturally. Now further relax both shoulders and both elbows until the palms separate, as if floating on water. Loosen wrists, and ankles will also relax. Place palms on thighs, and direct attention alternately on palms and thighs, palms, thighs, until developing a feeling of warmth between palms and thighs. Now think of knees rising up to sky, while coccyx sinks down to the earth. Repeat this process twice more. Having felt coccyx seek the earth for the third time, now let the feeling of a bubbling spring rise up through soles, as if floating up ankles, knees, and hips, until the legs straighten naturally. Remember those terminals, Yin and Yang? The meeting place of all private channels, the center between the legs, Huiyin (RN 1) point, belongs to Yin. Feel inside a natural vertical line ascending to the top center of head, Baihui (DU 20) point, the meeting place of all open channels, belonging to Yang. The vitality is refreshed! Remember that horizontal line inside, between navel and Mingmen (DU 4), the gates of vitality before, and after being born? The original center is renewed! Now return all of your attention within, to that original center where both lines cross. Withdraw completely to that single point, endlessly small, yet as brilliant and vast in energy as a star. From this single point, now relax and expand outwards once more, to both wrists, elbows, shoulders, hips, knees, and ankles; all refreshed and renewed. Feel the soles of feet on the earth. But what separates you from an inanimate object? Your mind! Feel each ankle, feel the impulse to move. Alternate the feeling, to right and left, left and right. Continue, continue. Soon enough, the actual movements of walking will follow naturally from the correct ideas. Whether conscious or unconscious, correct or incorrect, *all movements follow naturally from ideas*. Consider these experiences carefully, and cultivate your insights in daily life.



On the Original Theory of Internal Arts by Wang Pei Sheng

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Martial arts is setting up postures,
Being clear about offense and defense,
And having the opportunities of reaching (the opponent) and not being reached,
And the ingenuities of starting later but reaching first.
Mutually use hardness and softness.
Seize the opportunities to advance and retreat.
Shift the substantial and insubstantial to each side.
Resourcefulness to acquire something from nothing repeats over and over.
Change in varieties.
Nothing doesn't correspond with military strategy.

Lay stress on defeating the hard with the soft;
Await (the opponent's) fatigue, with ease!
More deeply, exerting energy with borrowed strength
Is the fundamental knowledge of Tai Ji pushing-hands theory.

The characteristic of Tai Ji Quan is empty movement,
Visible but not tangible, like touching a shadow.
So it is known as Shadow Boxing.

The characteristic of Xing Yi Quan is straight movement:
The hand advances like a file,
Yet returns like a hooked pole!
It drills when rising,
Turns over when dropping,
Goes forward while turning over.
These arts are based on the theories of the Three Treasures;
and the Creation and Defeat of the Five Elements.
It is also a good method to attain good health.

The characteristic of Bagua Zhang is the changing movement.
The hands cross when stretching out;
The feet proceed along the circle when stepping.
The movements continue like a fish bumping against a net.
Walking is the first!

The above represent the distinguishing properties of the three internal arts.

Seal of Truth
Motion and Health
General Association