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Chapter 1 : Research on Tai Chi Chuan (Taijiquan) | Natures Healing

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Since then, many martial styles have developed Chi Kung sets to increase their effectiveness. In addition, many martial styles have been created based on Chi Kung theory. Martial artists have played a major role in Chinese Chi Kung society. When Chi Kung theory was first applied to the martial arts, it was used to increase the power and efficiency of the muscles. The theory is very simple - the mind Yi is used to lead Chi to the muscles to energize them so that they function more efficiently. There are many reports in popular and professional literature of using Chi Kung to help or even cure many illnesses, including cancer. Many cases have been discussed in the Chinese Chi Kung journals. If one can train his concentration and use his strong Yi the mind generated from clear thinking to lead Chi to the muscles effectively, he will be able to energize the muscles to a higher level and, therefore, increase his fighting effectiveness. As acupuncture theory became better understood, fighting techniques were able to reach even more advanced levels. In order to do this, the practitioner must understand the route and timing of the Chi circulation in the human body. He also has to train so that he can strike the cavities accurately and to the correct depth. However, there are other martial Chi Kung practices which, although they build up some special skill which is useful for fighting, also damage the practitioner's health. An example of this is Iron Sand Palm. Although this training can build up amazing destructive power, it can also harm your hands and affect the Chi circulation in the hands and the internal organs. Since the 6th century, many martial styles have been created which were based on Chi Kung theory. They can be roughly divided into external and internal styles. The external styles emphasize building Chi in the limbs to coordinate with the physical martial techniques. The concentrated mind is used during the exercises to energize the Chi. This increases muscular strength significantly, and therefore increases the effectiveness of the martial techniques. Chi Kung can also be used to train the body to resist punches and kicks. In this training, Chi is led to energize the skin and the muscles, enabling them to resist a blow without injury. Although Wai Dan Chi Kung can help the martial artist increase his power, there is a disadvantage. Because Wai Dan Chi Kung emphasizes training the external muscles, it can cause over-development. This can cause a problem called "energy dispersion" Sann Kung when the practitioner gets older. In order to remedy this, when an external martial artist reaches a high level of external Chi Kung training he will start training internal Chi Kung, which specializes in curing the energy dispersion problem. That is why it is said "Shaolin Kung Fu from external to internal. In this method, Chi is generated in the body instead of the limbs, and this Chi is then led to the limbs to increase power. In order to lead Chi to the limbs, the techniques must be soft and muscle usage must be kept to a minimum. Interested readers should refer to the author's book: However, you should understand that even the internal martial styles, which are commonly called soft styles, must on some occasions use muscular strength while fighting. Therefore, once an internal martial artist has achieved a degree of competence in internal Chi Kung, he or she should also learn how to use harder, more external techniques. That is why it is said: When there are thoughts and feelings in your mind, there is Yin and Yang, but if you can still your mind you can return to the emptiness of Wu Chi. When you achieve this state your mind is centered and clear and your body relaxed, and your Chi is able to flow naturally and smoothly and reach the proper balance by itself. You can see that, although Chi Kung is widely studied in Chinese martial society, the main focus of training was originally on increasing fighting ability rather than health. Good health was considered a by-product of the training. It was not until this century that the health aspect of martial Chi Kung started receiving greater attention. This is especially true in the internal martial arts. Religious Chi Kung - for Enlightenment or Buddhahood Religious Chi Kung, though not as popular as other categories in China, is recognized as having achieved the highest accomplishments of all the Chi Kung categories. It used to be kept secret, and it is only in this century that it has been revealed to laymen. The main purpose of their training is striving for enlightenment, or what the Buddhists refer to as Buddhahood. They are

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looking for a way to lift themselves above normal human suffering, and to escape from the cycle of continual reincarnation. They believe that all human suffering is caused by the seven emotions and six desires. If you are still bound to these emotions and desires, you will reincarnate after your death. To avoid reincarnation, you must train your spirit to reach a very high stage where it is strong enough to be independent after your death. This spirit will enter the heavenly kingdom and gain eternal peace. This training is hard to do in the everyday world, so practitioners frequently flee society and move into the solitude of the mountains, where they can concentrate all of their energies on self-cultivation. Religious Chi Kung practitioners train to strengthen their internal Chi to nourish their spirit Shen until this spirit is able to survive the death of the physical body. It enables them to lead Chi to the forehead, where the spirit resides, and raise the brain to a higher energy state. This training used to be restricted to only a few priests who had reached an advanced level. Tibetan Buddhists were also involved heavily in this training. Over the last two thousand years the Tibetan Buddhists, the Chinese Buddhists, and the Taoist have followed the same principles to become the three major religious schools of Chi Kung training. This religious striving toward enlightenment or Buddhahood is recognized as the highest and most difficult level of Chi Kung. If you are interested in knowing more about this training, you may refer to: This Chi Kung can be classified as either "external" or "internal. Naturally, such training also develops the muscles. The internal styles believe that, in order for the physical body to manifest its maximum power, the most important thing was learning how to circulate and build up the Chi. Only then could the physical body be energized effectively. Their training therefore focused on circulating and building up the Chi internally. To do this, the body must remain relaxed and, to a degree, soft. Tai Chi Chuan belongs to this internal category. It is also said that techniques and forms with the same basic principles were already in existence during the Liang dynasty A. Later, in the Tarn dynasty A. The accuracy of these accounts is questionable, so it is not really known when and by whom Tai Chi Chuan was created. Because there is more formal history recorded about Chang San-Feng, he has received most of the credit. At dawn, he killed a hundred enemies by himself. San-Feng was his nickname. Large ears and round eyes. Beard long like a spear tassel. Can travel a thousand miles. Likes to have fun with people. Behaves as if nobody is around. Used to travel to Wuudang with his disciples. Built a simple cottage and lived inside. In the third year of Tian Suen A. A picture was drawn. The beard and mustache were straight, the back of the head had a tuft. Purple face and big stomach, with a bamboo hat in his hand. The record is suspect, because if it were true, Chang San-Feng would have been at least years old at that time. Another story tells that Chang San-Feng was an ancient hermit meditator. He saw a magpie fighting a snake, had a sudden understanding, and created Tai Chi Chuan. The Tai Chi techniques were passed down and divided into two major styles, southern and northern. Tai Chi was then passed down for fourteen generations and divided into the Old and the New Styles. In some ways, this is true. However, you must understand one thing: The basic theory and principles are the roots of the entire Chi Kung practice. If you understand these roots, you will be able to grasp the key to the practice and grow. All of the Chi Kung styles originated from these roots, but each one has blossomed differently. In this section we will discuss these basic theories and principles. With this knowledge as a foundation, you will be able to understand not only what you should be doing, but also why you are doing it. Naturally, it is impossible to discuss all of the basic Chi Kung ideas in such a short section. However, it will offer beginners the key to open the gate into the spacious, four thousand year old garden of Chinese Chi Kung. If you wish to know more about the theory of Chi Kung, please refer to: Chi and Man In order to use Chi Kung to maintain and improve your health, you must know that there is Chi in your body, and you must understand how it circulates and what you can do to insure that the circulation is smooth and strong. You know from previous discussions that Chi is energy. It is a requirement for life. The Chi in your body cannot be seen, but it can be felt. Imagine that your physical body is a machine, and your Chi is the current that makes it run. Without the current the machine is dead and unable to function.

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Chapter 2 : calendrierdelascience.com: Sitemap

Investigations into the Authenticity of the Chang San-Feng Ch'uan-Chi The Complete Works of Chang San-feng by Wong Shiu Hon.

This book contains material never before published. The enclosed information can only have come from Erle Montaigue, being the only Westerner to have received this information. It is illegal to copy and portion of this book other than brief extracts for review articles. It is also illegal to plagiarize any part of this book to use in some other publication, paper, electronic, or video and film, by changing it in some way to make out as if it has not come from this source. This book is provided free of charge in good faith so that all may enjoy the great benefits of this pinnacle of all Taijiquan systems. You may download it free of charge. But please do not plagiarize it. Even though it is free, it is still covered by international copyright laws. However, due to high printing costs and the lack of knowledge by the general martial arts public of this earliest Yang style form, the cost was prohibitive. However, in the age of electronic publishing, it is now easier to publish such works on the web, hence this publication in electronic format, free for anyone to download and to learn from. Please feel free to distribute this book to friends and students free of charge. However, it does fall under International copyright laws and as such cannot be re-published in any manner, nor can any of this material be used in any other publication unless permission has been sought from the publisher. This free book is a way of giving something to an industry that has sustained myself and family for over thirty years. Those who were unfamiliar with it and who were perhaps a little jealous that this blue eyed westerner was perhaps one of the only people in modern history to have received such information, said that perhaps Erle Montaigue Introduction 1 simply invented this form. Some even went to great lengths to find others who had trained with me many years back to try and gain fuel for this fire such was their evil intent! This did not worry me and I was in a way slightly flattered to think that such people should think that I was of such genius to have invented such a perfect form of self-defense and self healing. However, as much as I would like to think that I invented this form, nowadays new information has come to light with others producing books with very old Chinese masters performing what amounts to the Old Yang Style. You must walk before you can run and so it is essential that every student, especially those who wish to some day teach this form, learn from the very beginning. The trouble with the Yang Cheng-fu form is that there are just so many different types of yang Cheng-fu form nowadays and this has come about by people only learning firstly the basic form and then thinking that that was all there was, leaving their 2 Chapter one teacher to set up their own school. In the meantime, their form changes slightly and so they teach THAT form to their students. Those students then go off half baked teaching others their slight changes and so eventually no-one knows what was original and what was not! However, if you begin with the exact block learning of this great form at its most basic level and do not continue until you are sure or have been checked by a qualified instructor, then this will go some way to insuring that this Original and Authentic Yang Style remains pure for future generations. Exactly what the head and eyes do is most important where most instructors do not even know that the eyes often do something that is different to where the head points! This aspect is very important as the person who invented this form was a genius and built into the form many other subtle areas such as the toning of the reflexes by the action of the eyes and the head! Even sports departments around the world are now discovering this aspect and are incorporating some eye to head movements in their training schedules. When these paired body parts are in balance, so too do their associated acupuncture meridians come into balance and hence we receive and even flow and balance of yin and yang energy. But only if it is done exactly as it was originally taught with no deviations! History The history of this system is also steeped in controversy. However with much investigation into movement sciences I have come to the only conclusion that I could have and that is the version as follows. A Shaolin simply depicting the area in China from whence this great external system came Little Forest. Chang was obsessed with the martial arts and wanted desperately to invent the ultimate martial

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system based upon what he then knew about the body and the energy Qi system. Chang lived give or take a few tens of years! From around A. Chang and two of his acupuncturist friends set about to find out what effect trying to damage the acupuncture points would have rather than trying to heal diseases using the same points. They already knew from trial and error that when certain points were perhaps needled too much or if the needle was pushed in too far, that people either died or became very ill from Qi stagnation resulting in eventual death! So they set about using these strikes on people! Dim-Mak Upon discovering the devastating effects upon the Qi system of the body, Chang did not wish to document it as others would try to steal his discoveries claiming it as their own as is exactly what happens today! You have to remember that China back then was feudal and it was dangerous for anyone to even go out into the countryside for fear of being killed! So he set about inventing a set of movements that would act as an encyclopaedia to teach his children and main students and those to come in future 4 Chapter one generations, what each point in the body represented in the fight art. Chang discovered that he needed many sets of movements to depict the various groups of points in the body and also worked out he was a genius exactly what movements worked upon what meridians and consequently upon what organs. So what he eventually invented was a series of 12 sets of movements called forms, or kata in Japanese. Each set was made such that it worked on a set or one main acupuncture meridian such as the Spleen meridian. Each set of course worked upon all of the 12 main acupuncture meridians and 8 extra meridians, however, each one of the 12 had its main meridian that it worked upon. He even went so far as to work out not only what physical organs each set worked upon but also what emotional state each set worked out. So that we have his 6th form which works upon ridding oneself of built up unwanted emotions. And as we have found through our own experimentation, this one in particular when learnt correctly has an amazing effect upon the emotions and getting rid of those unwanted and hidden emotions from years back! In fact Taijiquan was not even performed on Wudang Mountain the birthplace of Taijiquan and all other internal systems. Because Taijiquan was not even invented back then! Only a set of 12 forms was invented on Wudang Mountain. These forms I teach the first nine as the last three are just too powerful until the first 9 have been thoroughly mastered! From Zhiang, along with the other members of the Chen clan learnt what Zhiang knew. Because of the inherent and great differences between the two systems, I have to believe in my own theory. He saw a need for a martial system that not only contained the most deadly self-defense applications but also self-defense against disease and depletion of Qi and a Qi system that was out of balance. This is how Taijiquan works in the self-healing area as a preventative as well as a healing application for many disease states. In my book, AInternal Gung-fu Volume Two , I have covered this aspect showing what each of the postures means and how to use them on patients. He even went one step further such as his genius, and built into each posture a way of also treating mental illness and emotional illness plus those mental illnesses caused by childhood, adolescent and adult trauma! It is a long road to rise to the highest level of Taijiquan. However, along the way the view is just wonderful and you will experience a view of life and your place in the world that you never thought possible until eventually you will get back to knowing what you knew at birth.

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Chapter 3 : Zhang Sanfeng - Wikimonde

Investigations into the authenticity of the Chang San-feng ch'uan-chi, the complete works of Chang San-feng
Investigations into the authenticity of the Chang San.

Posted on maj 21, by Borut Q: How do you use the dantian in applying force? The dantian is the energy center of the body and requires coordination of the entire body. The force generated originates from the dantian and coordinates with the rest of the body, gaining force. What are the mechanics of applying dantian force? Spiral force coordinated through the movement of the body. When the dantian turns, the body turns and pushes the hands. The dantian area is like the center of a circle. How are the back and legs coordinated with the dantian? When the dantian begins moving, you connect the muscles of the legs and back to follow the dantian. Every part moves together, all connected. The hand does not move by itself, the dantian pushes the hand. The dantian, hip, knee, leg all coordinate, initiating in the spiraling through the body. Does the dantian have force? The small force pushes the rest of the body muscle and bone. What is the connection between qi and the dantian? Qi by itself is weak, soft. The dantian is the storage of all the qi. The jingluo directs the qi through the body. When qi is generated, it is communicated wired like a bomb through the body. It is very important to understand the relationship of dantian to qi, qi and muscle, and muscle and bone. The main communication is between the dantian and muscle "this is the essence of Chen Taijiquan. There is a lot of emphasis on the dantian rotation in the Chen Style, correct? Yes, in terms of connection to the whole body and the dantian leading the movement. Also, when empty, the qi goes from the dantian out to the hand it is yang. When it returns to the dantian, it is yin. What is the importance of yi? The application of yi to the movement is important. There are three stages: Half the mind concentrates on the movement itself, the other half of the mind is empty or open. In the early stage you pay attention to the movement or the qi itself. This is because the energy moves easily through the body. Are there acupuncture points stimulated by movements in Taiji? Different postures require different coordination of the muscles, resulting in different emphasis. Qi is communicated through the channels, so there are different results with different movements. Are there any differences in breathing patterns between the Laojia Yi lu and Er lu forms? Many people ask this. There are same and different principles associated with each form, but one should not try to control the breathing. When doing fajin, it is natural to exhale. Be honest with the needs of your body. If you run or jump, the body will respond by adjusting your breathing naturally. Taiji is the same. Would you discuss qi? Some things can only be felt and cannot be described. Even at low levels, people can feel this. When the arm is circling the little finger moves, energy goes to the dantian. When the thumb moves, the qi goes from the dantian out to the hand. What is the difference between qi and jing? The qi communicates, by itself is different. When communicated to the muscles, the qi becomes jing. Jing is the expression of qi, as it becomes explosive force. Whenever qi communicates explosive force to the muscles, it becomes jing. What is the difference between jing and shen? Jing and shen are nearly the same. Shen is a higher level, jing is the first level of shen. Jing is the foundation of the building, shen is the top of the building. The relationship between yi and qi is the king, the qi is the army bones and muscle. The yi is the king, muscle and bone the general. What are the most important principles in Chen Style Taijiquan? Posture, position "standing post exercise is the first form. This gets the body ready for Taijiquan practice. Before you can drive a car, you have to adjust the mirrors, seats, buckle in, etc. Think of the dantian as the center. The body must be in balance, the mind quiet and peaceful, energy flowing everywhere through the body. The key point is that the body is connected, qi is flowing and communicating with the rest of the body. You have the one posture, two movement principle: The first principle the dantian moves side to side, turning, spiraling, and changing. Connection as above standing post, maintained in moving, dantian moves the body responds. The second principle the dantian moves forward and backward. The movement corresponds to the dantian movement to another "transition from one movement to another "fundamental. Once you understand the posture and the movement principles you

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understand all forms, applications, or any weapon. The two movement principles can combine into one because of the similarity. What are common mistakes people make learning Taijiquan? The student must know what to do and what not to do, not just follow their teacher blindly. I want to see both the teacher and the student move forward together, toward the same goal of higher standard in Taijiquan. What is the importance of standing post? It is the posture which increases the communication between the dantian and the rest of the body. One posture two movement principle. Standing post is the way to practice one posture. When should a student begin push hands? Before push hands, you must understand the movement principles, coordination of the entire body. Is central equilibrium developed through push hands? This is done through the movement principles and the standing posture. Many times people fail in push hands because they lose the balance of the dantian. Maintain the beginning posture then when you move, maintain the two movement principles. How can people improve their push hands? People should practice the entire Laojia Yi lu form. Practice all the postures and the form more often, think about application of each movement. You must practice often, keep the principles in mind during practice, until they become part of yourself. Is there a need to distinguish between yin and yang? I use solid and empty, not yin and yang. It is difficult to explain, use double weighted, which means both sides have the same weight. In Taijiquan, you need to make one side lighter than the other, but that is too easy. If it were that easy, everyone would be a Taiji master. The real meaning is in the static posture. What is the value of Qigong for Taiji practice? Qigong principles are similar to Taiji. Same channels, dantian, body, etc. Taijiquan is a complete set of Qigong, you really need no other.

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Chapter 4 : shaolin burning themselves - Page 5

Investigations into the Authenticity of the Chang San-Feng Ch'Uan-Chi: The Complete Works of Chang San-Feng (Faculty of Asian Studies Monographs, 2) Paperback - February 1, by Wong Shiu Hon (Author).

Technique Arthritis Kirsteins, A. Evaluating the safety and potential use of a weight-bearing exercise, Tai-Chi Chuan, for rheumatoid arthritis patients. Testing parameters included joint tenderness, joint swelling, time to walk 50 feet, handgrip strength and a written functional assessment. No significant exacerbation of joint symptoms using this weight-bearing form of exercise was observed. Tai-Chi Chuan exercise appears to be safe for RA patients and may serve as an alternative for their exercise therapy and part of their rehabilitation program. Weight-bearing exercises have the potential advantages of stimulating bone growth and strengthening connective tissue, but this effect needs to be documented in long-term studies Attention Deficit Disorder Hernandez-Reif, M. Attention deficit hyperactivity disorder: Journal of Bodywork and Movement Therapies, 5, After the 10 Tai Chi sessions the adolescents displayed less anxiety, improved conduct, less daydreaming behaviours, less inappropriate emotions, and less hyperactivity. These improved scores persisted over the 2-week follow up no Tai Chi period. Balance Van Deusen, J. American Journal of Occupational Therapy 41 2 , This study examined the efficacy of an exercise and relaxation program for adults with rheumatoid arthritis. These dependent variables were range of motion measures and subject self-reports of frequency, enjoyment, and benefits of home exercise and rest routines. Pretest, posttest, and 4-month follow-up data were analyzed. Program participants showed significantly greater upper extremity range of motion 4 months after completing the program although the reported frequency of exercise and rest was greater in the control group. Postprogram reports of enjoyment were significantly higher for experimental than for control subjects. If these initial results are confirmed in further studies, the efficacy of the use of purposeful activity for exercise and rest will be supported. This study also supports the integration of Eastern and Western frames of reference in the treatment of patients with chronic illness Tse, S. American Journal of Occupational Therapy 46 4 , It was also found that men performed significantly better than women in both the practitioner and non-practitioner groups on the same three tests p less than. Balance improvements in older women: Physical Therapy, 73 4 , Loss of lower-extremity strength increases the risk of falls in older persons. The purpose of this study was to test the hypothesis that a vigorous program of lower-extremity strengthening, walking, and postural control exercises would improve the single-stance balance of healthy older women and lower their risk of falls and fall-associated injuries. A randomized control trial compared the effects of two exercise programs on static balance. The combined training group exercised three times per week on knee extension and sitting leg press machines, walked briskly for 20 minutes, and performed postural control exercises, which included simple tai chi movements. The flexibility training group performed postural control exercises weekly. Measurements of balance were obtained on a force platform in double and single stance, at baseline and following 6 months of exercise training. Double-stance measurements were unchanged after training. A repeated-measures analysis of variance revealed that the difference in improvement between the combined training and flexibility training groups was not significant. This is the first intervention trial to demonstrate improvements in single-stance postural sway in older women with exercise training. Additional studies with more subjects will be needed to determine whether a combined training program of resistance training, walking, and postural exercises can improve balance more than a program of postural control exercises alone Province, M. The effects of exercise on falls in elderly patients. Cooperative Studies of Intervention Techniques [see comments]. JAMA 17 , Cooperative Studies of Intervention Techniques FICSIT "independent, randomized, controlled clinical trials that assessed intervention efficacy in reducing falls and frailty in elderly patients. All included an exercise component for 10 to 36 weeks. Fall and injury follow-up was obtained for up to 2 to 4 years. Six were group and center based; one was conducted at home. Subjects were mostly ambulatory and cognitively intact, with minimum ages of 60 to 75 years, although some studies

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required additional deficits, such as functionally dependent in two or more activities of daily living, balance deficits or lower extremity weakness, or high risk of falling. Training was performed in one area or more of endurance, flexibility, balance platform, Tai Chi dynamic balance, and resistance. Several treatment arms included additional nonexercise components, such as behavioral components, medication changes, education, functional activity, or nutritional supplements. RESULTS—Using the Andersen-Gill extension of the Cox model that allows multiple fall outcomes per patient, the adjusted fall incidence ratio for treatment arms including general exercise was 0. No exercise component was significant for injurious falls, but power was low to detect this outcome. Balance and strength training in older adults: *Journal of the American Geriatrics Society*, 44 5, Four groups in 2 x 2 design: Exercise and balance laboratory at University of Connecticut Health Center. Subjects were healthy community dwellers mean age 80 who were free of dementia, neurological disease, and serious cardiovascular or musculoskeletal conditions. Balance training included equilibrium control exercises of firm and foam surfaces and center-of-pressure biofeedback. Strengthening consisted of lower extremity weight-lifting. Balance training meaningfully improved all balance measures by restoring performance to a level analogous to an individual 3 to 10 years younger: Strengthening increased ISOK by 1. There was no interaction between balance and strength training. Significant gains persisted after 6 months of Tai Chi, although there was some decrement Schaller, K. *Journal of Gerontological Nursing* 22 10, The purpose of this study was to determine the effects of Tai Chi on balance, flexibility, mood, health status, and blood pressure in a sample of community-dwelling elders. A quasi-experimental pretest-posttest design was used in the study. Participants were recruited from a senior center located in the suburbs of a large metropolitan area. The experimental group consisted of 24 volunteers over the age of 55 who performed 60 minutes of Tai Chi once a week for 10 weeks and practiced at home. The control group consisted of 22 volunteers who continued with their current level of activity. This study suggests that Tai Chi is a safe and enjoyable form of exercise that might improve balance in community-dwelling elders Shih, J. That remains to be evaluated Wolf, S. The effect of Tai Chi Quan and computerized balance training on postural stability in older subjects. *Cooperative Studies on Intervention Techniques. Physical Therapy*, 77 4, This study explored whether two exercise programs would affect the ability to minimize postural sway of 72 relatively inactive, older subjects who participated in the Atlanta FICSIT trial. Subjects were randomly assigned to 1 a computerized balance training group, 2 a tai chi group, or 3 an educational group serving as a control for exercise. Each group consisted of 24 members. All subjects were evaluated under four postural conditions before, immediately after, and 4 months following their respective interventions, each of which was given over 15 weeks. Platform balance measures revealed greater stability after training among subjects in the balance training group but little change in stability among subjects in the tai chi and educational group. Subjects in the tai chi group were less afraid of falling after training compared with subjects in other groups with similar covariates. Unlike computerized balance training, tai chi does not improve measures of postural stability. Because tai chi delayed onset to first or multiple falls in older individuals, this effect does not appear to be associated with measures of enhanced postural stability. Tai chi may gain its success, in part, from promoting confidence without reducing sway rather than primarily facilitating a reduction in sway-based measures Wolf, S. Reducing frailty and falls in older persons: *Journal of the American Geriatrics Society* 44 5, To evaluate the effects of two exercise approaches, Tai Chi TC and computerized balance training BT, on specified primary outcomes biomedical, functional, and psychosocial indicators of frailty and secondary outcomes occurrence of falls. Intervention length was 15 weeks, with primary outcomes measured before and after intervention and at 4-month follow-up. Falls were monitored continuously throughout the study. Persons aged 70 and older living in the community. A total of participants, women and 38 men; mean age was Biomedical strength, flexibility, cardiovascular endurance, body composition, functional IADL, and psychosocial well-being CES-D scale, fear of falling questionnaire, self-perception of present and future health, mastery index, perceived quality of sleep, and intrusiveness variables. Grip strength declined in all groups, and lower extremity range of motion showed limited but statistically significant changes. Lowered

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blood pressure before and after a minute walk was seen following TC participation. After adjusting for fall risk factors, TC was found to reduce the risk of multiple falls by A moderate TC intervention can impact favorably on defined biomedical and psychosocial indices of frailty. This intervention can also have favorable effects upon the occurrence of falls. Tai Chi warrants further study as an exercise treatment to improve the health of older people Blood Pressure Channer, K. Changes in haemodynamic parameters following Tai Chi Chuan and aerobic exercise in patients recovering from acute myocardial infarction. Postgraduate Medical Journal, 72 , Patients attended twice weekly for three weeks then weekly for a further five weeks. Heart rate and blood pressure were recorded before and after each session. TCC consists of a series of postures combined into a sequential movement providing a smooth, continuous, low-intensity activity. Significantly p less than. The percentage of minute ventilation used for alveolar ventilation was significantly higher during TCC p less than. Cardiac output, stroke volume, and heart rate were not significantly different between TCC exercise and cycle ergometry at the same oxygen consumption. We concluded that, during TCC, expert practitioners show significantly different ventilatory responses leading to more efficient use of the ventilatory volume than would be expected from comparable levels of exertion on a cycle ergometer Lai, J.

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Chapter 5 : Tai Chi Center of Chicago - Family Lineage

Investigations into the authenticity of the Chang San-feng Ch'uan-Chi the complete works of Chang San-feng = Chang San-feng Ch'uan Chi tso che k'ao by Shiu Hon Wong. Published by Faculty of Asian Studies in association with Australian National University Press in Canberra, A.C.T.

This word and concept does not exist in the English language. No doubt some sages or shamans have understood chi throughout the ages, but this knowledge has not survived into modern Western language. In part it is probably due to the dogmatic nature of early Christian religion and the subsequent materialist attitude science adopted to rid itself from the superstitions of religion. Due to the widespread cultural influence these films have had, it has helped bring this concept into modern Western culture. Unfortunately the films have re-enforced certain misunderstandings on the nature of chi and as a result many people, consciously or unconsciously, recall these incorrect presuppositions when trying to understand or discuss chi. Various self-help books describe techniques to manipulate chi. Most people think of chi as some sort of energy or yet undiscovered substance. To realize the true meaning of chi, it makes sense to consult an art form that is based in the discovery and practice of chi, namely Tai Chi Chuan. However we need to properly translate and contextualize the original Chinese texts to extrapolate the correct meaning. Various translations into English have missed key points and concepts. Afterwards we will re-consider some Star Wars quotes to understand why they are misleading. There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This Mind is the matrix of all matter. Modern Chinese speaking people also do not understand the original Chinese text and therefore have used incorrect words to try and translate it to Westerners. This in turn has caused even further confusion. To transmit to a specific target. For example, when you can hear sound or see light, an energy transformation has taken place. The physicist JC Maxwell "developed an equation that can measure the amount of energy transferred. With the publication of A Dynamical Theory of the Electromagnetic Field in , Maxwell demonstrated that electric and magnetic fields travel through space as waves moving at the speed of light. Maxwell proposed that light is an undulation in the same medium that is the cause of electric and magnetic phenomena. His discoveries helped usher in the era of modern physics, laying the foundation for such fields as special relativity and quantum mechanics. The drum acts as a kind of interdimensional passport control. All phenomena are considered a combination of different waves. In the Copenhagen interpretation of quantum mechanics, the wave function is the most complete description that can be given of a physical system. In this interpretation of quantum physics all possible phenomena exist in the form of a wave. Only when Consciousness engages with the wave does it collapse into a particle. The aim is to unite these theories in order to create a Theory of Everything. In String theory the smallest building blocks of our universe are not solid particles but vibrating strings. Depending on the vibration of these tiny strings, different phenomena are formed in our dimension. A prerequisite in the mathematics describing String theory is that some of these strings fold and traverse into multiple dimensions beyond our own space-time 4 dimensions. Thus from a scientific point of view one can see there is a link or interaction between our 4 dimensional space which we experience and interact with with our senses and other dimensions beyond our normal direct experience. To summarise briefly, it is when the Mind and its various functions in a person are no longer separate or disjointed but concentrated in one point. The reason for this can be understood in the following statement by famous physicist Max Planck: And that is because, in the last analysis, we ourselves are a part of the mystery that we are trying to solve. In order to understand something or be objective, one need to have perspective, a vantage point from which one can observe all the conditions at play. If we humans use our senses, judgement or reason we also end up with the same dilemma as scientific enquiry as it intermingles us with the medium we are trying to understand. However, we all possess Mind. There is one condition or pre-requisite though. If

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our Mind and body scatters like a monkey, this will not be possible. To return to the Tai Chi treatise, we could rewrite the text in the following manner; The chi is a drum vibration and the Mind must be concentrated in one point. Let the chi circulate throughout your body freely and your body will be obedient to your mind. The interface or chi is not limited and bound by space or time. The chi is all over and everywhere, so why do you want to move it when it is already in the place you want to move it to? In the same way the human body possesses its own interface or chi in every cell. This is necessary so that the cells can transform. Human cells copy themselves to create new ones. How do they to copy this information? Through this interface or chi. The author as a result used this phrase to make the reader understand it is not just in the skin or muscle but throughout the entire body, even in the bone. The chi is not limited and can transform the entire body. The author is stating that if you can do Tai Chi as described, then the whole body is under the command of the Mind. The mind that is referred to is Mind, not mind. The mind intellect and thought is no longer in charge of the body but Mind omnipotent and omniscient. We must not use our sensation or our thinking to do Tai Chi. It must be as if there is just one line going direct through the head into your tan tien center core. When the entire body can relax, it drops to the yuan chen Kidney 1 acu point in the foot, then to the centre of the earth. This is still just at a primary level. This is because gravity extends not only to the centre of the earth, but also to the sun, centre of the galaxy. If you cannot realize this then you still do not fully understand the meaning of Tai Chi. When capable of doing Tai Chi like this the air around you will also follow your body. When we cultivate the function of the chi with the Mind as described above we cannot damage it, because there is no creation or annihilation. However if you use sensation or imagination and try to interfere with the chi you will damage this interface in your body. It is also just one point. The Tan Tien is not real in the physical sense, but it exists nevertheless. When the entire body relax and Mind and body concentrate into one point, it is called the Tan Tien. It implies that it could not be with you, somehow absent. This is incorrect because chi is present in all things at all times. Without it whatever substance you are referring to would not be able to exist. Whether it is a rock, a chair or a person. Even the smallest particle needs chi to manifest in our reality. It implies that some people are better than others due to supposedly having more chi. This is however incorrect in that all humans have the same potential. No one individual is more special than another. Chi is the interface between our Consciousness and this reality or body. When the Mind is still and concentrated, Consciousness can operate freely through the functioning of chi and express itself in our reality. This reality realm state still unfolds but we are not aware of the source. This will then give rise to improved health benefits or martial ability. Most people however interfere with the energy in their body. Continued interference with the energy eventually leads to imbalance in the body and often results in physical or mental illness. Chi is beyond sensation, so it is impossible to feel. George Lucas, was friends, and subsequently influenced by the ideas of Joseph Campbell, a well known author on comparative religion. That energy surrounds us; when we die that energy joins with all the other energy. There is a giant mass of energy in the universe that has a good side and a bad side. We are part of the Force because we generate the power that makes the Force live. Nothing in our reality can exist without chi whether particle, dust or human. Humans cannot create chi. Lucas also assign morality to it, good and bad. Chi is not involved with morality, it is a function of Consciousness. Max Planck was awarded the Nobel prize in for his contribution to physics. I started the article with a quote by Planck and would like to end with another. One can see from the quote below that he considered matter to be a derivative of Consciousness. Hopefully from the insights of the Tai Chi treatises we can now realize that chi is the link or interface between Consciousness and matter. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness.

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Chapter 6 : Post-Classical Chinese Philosophy - Bibliography - PhilPapers

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Zhang was canonized in *The Source of Taiji Boxing*. In the case of Zhang San-Feng also written Chang San-Fang, although often referred to as the founder of Tai Chi, historical evidence does not support this assertion. According to martial art historian Douglas Wile, Zhang was first suggested as the originator of Tai Chi in the middle s. The legend that developed around the Zhang myth is a good entry point for our discussion of legend mistakenly represented as factual. According to story, Zhang is believed to have developed a fighting style based on his observations of, or dreaming about, a fight between a bird of prey and a snake. However, historians have been unable to ascertain if Zhang, supposedly an alchemist who lived depending on the source in either the twelfth, thirteenth or fourteenth centuries, ever truly existed. In contrast, historical evidence supports the founding of Tai Chi Chuan as traceable to the Chen Family Village or possibly the Yang Family -about three hundred years ago. In much the same way as the Zhang legend, in contrast to what Chinese historians tell us, the legend of the Wu Tang monastery long ago captured the imagination of the writers of Chinese comic books and filmmakers as the place where the internal martial arts were founded and popularly believed to represent a sort of yin -yang counterinfluence to the famous Shaolin monastery. An even bigger mess unfolds when one discusses "secret arts" said to derive from the supposed merging of Buddhist and Taoist "internal energy" practices. Although the popular fable holds that secret methods were exchanged between Buddhist monks and Taoist recluses, it is problematic that first, aside from extremely rare incidences, such as possibly Chan Zen Buddhism, no evidence supports the merging of Buddhism and Taoism into a secret chi energy based cult, and second, with the exception of Indian and Tibetan tantric practices see chapter six, section three, there are no secret Buddhist energetic practices and no evidence supporting the pop belief that monks secretly practiced and merged separate "energetic" traditions. He taught men to practice this in order to strengthen their bodies. He added to the discovery of two classics of body nurturing. The principles of Bagua Quan are also contained within. This is the origin of the inner family fist arts. He met a teacher of internal alchemy. Both of them practiced martial arts that used Post-natal strength. The function was more than proper. However, their arts did not harmonize with Qi inside. They had the potential to cause injury to the Dan and injure the original Qi. Therefore, they incorporated the nurturing methods of the first two classics and use the whole character of the form of the Taiji circle. They included the principles of the Ho Diagram and the Luo Book. Pre and Post many changes. Created the Taiji Martial Arts. It explains the mysteries of nurturing the body. This martial art borrows the form of the Post-natal. It does not use Post-natal strength. In moving and stillness, it pure uses natural. It does not esteem animal vitality. The idea is for the Qi to transform into spirit. An image of him may still be seen there. He wore a copper cymbal as a straw hat, which he allowed the people of the Fu-kou to strike without becoming angry, for he was very good-natured. He lived in Yuan dynasty

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